Ethnic Studies Pedagogies
2023, Vol. 1, Issue 1
www.EthnicStudiesPedagogies.org ISSN 2993 - 3609

An Emotive Testimonio Approach to Critical Race Educational History: Building Reciprocal Relationships with and for Our Communities

Bryant Partida, UCLA Center for Critical Race Studies in Education
Mariana E. Ramírez, UCLA Urban Schooling Division

Abstract

In this paper, we offer an emotive historical research methodology centering on a collaborative approach of historical preservation and documentation as an act of resistance while embracing our emotional responses to the contestations, contradictions, and continuities of these histories (Garcia & Yosso, 2020). To inform how we are shaping this emotive methodological intervention through Critical Race Educational History we draw from Rosas' (2020a) definition of emotive history and emotive archives. Through this emotive historical research methodology, we offer our *testimonios*, that highlight our lived experiences as Critical Race scholars, not only to name a critique of institutional power but also as a source of critical awareness of the affirmative feelings elicited through historical legacies and lived experiences (Prieto & Villenas, 2012). Moreover, we provide a conceptual framework grounded in Ethnic Studies and Critical Race Educational History aimed at equipping K-12 Ethnic Studies educators with pedagogical tools to understand the hidden curriculum of White supremacist settler colonialism within the archive while also grounding themselves in affirming experiences connected to the histories of struggle and joy documented in our community's archival preservation.

Keywords: Emotive histories and archives, testimonio, Critical Race Educational History, Ethnic Studies Pedagogy

> "*Even though my soul felt trapped in this institutional space, this small index card with Frances Crisostomo's name on it is all I needed to feel empowered. Encountering this small yet powerful document reminded me of the imagination of our ancestors and elders to move and teach us through struggle, to move us beyond the grips of the empire.*"
>
> From Mariana's Testimonio
>
> *"Dr. Marin held space for me to lay out what I had learned thus far in the process but most importantly the space to share the challenging questions I was most struggling with in attempting to understand and compose a historical narrative of my community in a just and dignified way.*

> *Soon after our meeting, I knew that my work was cut out for me in the archives and that with the help of Dr. Marin, I had the guidance, direction, and support I needed to navigate the archives and eventually gather my primary sources to write my Critical Race Educational History to complete my dissertation."*
>
> From Bryant's Testimonio

Introduction

As interdisciplinary scholars grounded in education, history, and Ethnic Studies—we find ourselves constantly asking questions of how we conduct research and how we teach while reflecting on our positionality[33]. Ethnic Studies intentionally offers the perspectives and histories of ethnic or racial groups as a vehicle for students to reflect on their cultural traditions and lived experiences to build and create their own identities (Cammarota, 2016; Duenas, Lopez, & Lopez, 2016; Tintiangco-Cubales, et. al, 2015). The fight for Ethnic Studies grew out of a need and demand for curriculum that reflects the lived experiences of communities of color and for pedagogy that centers community. For instance, a central objective of the Chicana/o Power movement that sprouted across the United States during the late 1960s, was naming and addressing the inhumane schooling conditions for children and youth because of the endemic forces of white supremacy (Barrera, 2004; Donato, 1997; Muñoz, 2007; San Miguel, 2013; Valencia, 2011). This historical quest for racial justice in every community has unique contours and implications, this paper is informed by our Critical Race Educational History methodological process researching the histories of the 1970 Phoenix Union High School Chicana/o Boycott and the 1968 East Los Angeles Blowouts. As Critical Race scholars focused on educational history research, one raised in Phoenix and the other a former longtime teacher in East Los Angeles, our emotive connection to these communities heightens our commitment to the work as part of a continued struggle across generations (Bell, 1993, 1995). As critical race scholars, part of our work is intent on mining communal and personal memories to identify historical threads that allow us to weave a vivid counter-story as Critical Race Educational History (CREH) (Santos et al., 2017; Alonso, 2016; Santos, 2016), in addition to engaging in reciprocal relationships with K-12 teachers, students, archivists and communities of color.[34]

Rosas (2020) explores the significance of emotive history and emotive archives that capture the sentiments and emotions as it pertains to Latinx individuals and the immigrant experience. Building on this concept we offer our emotive testimonios that center on the collaborative approach of historical preservation and documentation as an act of resistance, while embracing our emotional responses to the contestations, contradictions, and continuities of these histories

[33] In a paper developed by Milner (2007), titled, Race, Culture, and Researcher Positionality: Working Through Dangers Seen, Unseen, and Unforeseen, they highlight how "when researchers are not mindful of the enormous role of their own and others' racialized positionality and cultural ways of knowing, the results can be dangerous to communities and individuals of color" (p. 388). Thus, positionality, for us as Critical Race Scholars of Color, is a guide that helps us to discover why we see the world the way we do.

[34] Drawing from Santos, Mares-Tamayo, and Alonso (2017) we model our metaphorical description of mining as it relates to the process of excavating counterstories that exist on the margins guided by our unapologetic objective as critical race scholars to center these stories on the margin intentionally, through collaboration, and through the creation of spaces for multiple voices to be heard.

(Garcia & Yosso, 2020; Garcia, 2018). Through our testimonios we share our critical awareness of the affirmations we feel from our historical legacies within institutional archival spaces. That in turn aids in our commitment to documenting the lived experiences of our communities (Prieto & Villenas, 2012). It is our hope that our testimonios, grounded in a CREH methodology, provide a space for historians of color to discuss and validate their archival research experiences and heighten our narratives as a site of transformational resistance (Fernandez, 2002; Solórzano & Yosso, 2001b; Urrieta & Villenas, 2013). Furthermore, by offering our emotive testimonios we intend to model how critical race scholars, archivists, and teachers can develop their own analysis of institutional archives while identifying affirming experiences in the process. This paper will begin by first providing a review of the literature that overviews the limitations of archival institutions in contrast to accounts that challenge exclusion and carve out space for scholars of color from an Ethnic Studies lens. This will then be followed by outlining the theoretical frameworks and methodology in which our emotive testimonios are grounded. We then share our emotive testimonios highlighting our affirming experiences while navigating institutional archives. Lastly, we offer a conceptual framework that highlights how reciprocal relationships through a Critical Race Educational History lens between Ethnic Studies K-12 teachers, scholars grounded in Ethnic Studies, and archivists and librarians can further encourage us to understand our lived experiences and enrich our pedagogies, scholarship, and communities.

Literature Review

Archives and Settler Colonialism

One of the most effective tools of settler colonialism is the historical erasure of Indigenous people and by extension, the histories of communities of color (Tuck & Yang, 2012; Tuck & Ree, 2013). As a settler colonial state, the United States perpetuates these erasures through institutions such as official archives in educational settings (Adams-Campbell et al., 2015; Calderon, 2014; Featherstone, 2006). Adams-Campbell et al. (2015), in a special issue titled, *Indigeneity and the work of settler archives*, assert how "the modern concept of the archive emerged alongside the Western European nation-state, together with its quest for empire and colonial domination" (p. 109). Furthermore, for Indigenous scholars and scholars of color from critical perspectives, the neutrality of institutional archives is a fallacy that is maintained by the hegemonic state. Cordova (1998) proposes that Chicana scholars take on an anti-colonial perspective at the university in order "to replace the colonizer's definition of us with our own so that rather than being 'candidates for assimilation,' we are candidates for determining our own history" (p.225). From this anti-colonial perspective, our aim with this paper is to elucidate how we as critical scholars of color emotively navigate the violence of the institutional archives as a commitment to the communities that we serve. As historians of color, we recognize that while institutional archives derive from colonialism, that we play a counter hegemonic role in these spaces. Our approach is to intentionally focus on the emotions derived from the moments and relationships of empowerment in the archives as we encounter the histories of our communities.

Critical Librarianship

The work of critical librarianship offers us similar points of conversation as conveyed by scholars in the field of library studies. According to Rapchack (2021), critical librarianship positions itself as a challenge to neutrality by critiquing the role of libraries and information professionals and their

role in maintaining systemic inequalities. Moreover, Rapchak goes on to add that critical librarianship "recognizes the local context of individual libraries and the political, social, cultural, and economic contexts that extend beyond the library" (2021, p. 144). Caswell et al. (2017) contend that these issues can be disrupted pedagogically through classroom activities that guide students in analyzing white supremacy and how to challenge the marginalization that scholars, archivists, and communities of color encounter in archival institutions. For instance, Güereña and Erazo (2000), trace the lineage of Chicana/o and Latina/o librarians within Spanish-speaking populations that, as early as the 1960s, have challenged and identified structural inequalities in libraries and archival holdings by creating organizations, including REFORMA, founded in 1971.[35] In addition, speaking from her positionality, Godoy (2021), in her testimonio drawing on Gloria Anzaldúa, notes her frustration and anger with a "profession who has never collectively acknowledged the legacy of erasure, violence, and genocide in the United States" while archivist continue to advocate for "neutral record keeping" in conjunction with centering white narratives (p. 4). Yet, what we draw from Godoy, as Critical Race scholars, is how we embrace the emotions that come up for us while navigating archival materials and building relationships with archivists who mentor us to draw on the strength of our spirit and work.

Ethnic Studies and Emotive Histories and Archives

As previously noted, Rosas (2020b) analyzes the value of emotional history and emotive archives in relation to Latinx individuals and the immigrant experience. For Rosas (2020b), upholding emotive histories and archives stems from "the commitment and creativity of the archivist (usually a woman) [as] a feminist act of empowerment and an expression of love and honor…" (p. 274). Thus, we build on this framing of emotive archival work from our positionality as Critical Race scholars as we conduct historical archival research. In addition, Ethnic Studies pedagogy also creates a space for community histories to be explored emotively while building classroom archives based on the stories and experiences of students. Through a dialogic engagement where all parties are equally involved, Ethnic Studies curricula develop skills and sensibilities that help develop students' critical consciousness and create caring academic environments (de los Ríos, López, & Morrell, 2015; Tintiangco-Cubales, et. al, 2015). For instance, three teachers working in the same high school in East Los Angeles co-developed an Ethnic Studies course. As part of this course students co-authored at least three books with their Ethnic Studies reflections and stories including *This Is My Revolution*, *You Are My Roots* and *We Are What They Envisioned* (Dueñas, Lopez, & Lopez, 2016). Creating and implementing this curriculum also becomes an emotive archive for teachers and students to meet at a site of possibility, where they could re-imagine what schooling and textbooks look like, how they feel like, and what they say about communities of color. While we understand the importance of preserving histories, our intent is to tune into the range of emotions that come up for us as we navigate predominantly white institutions that were not structured to preserve our histories nor foster our critical race scholarship. Thus, we offer our emotive testimonios as road maps for how to carry out this work based on our lived experiences and realities.

Theoretical Framework and Methodology

[35] REFORMA as referenced by Güereña and Erazo (2000) and explained on REFORMA's website is the National Association to Promote Library and Information Services to Latinos and the Spanish-Speaking established in 1971as an affiliate of the American Library Association.

Critical Race Theory (CRT) in education has provided a lens for our work to analyze and challenge the systemic function of race, racism, and other forms of oppression in our schools and educational trajectories (Decuir & Dixon, 2004; Ladson-Billings, 1998; Tate, 1997; Solórzano, 1997, 1998, 2013; Solórzano & Bernal, 2001; Yosso et al., 2001). Furthermore, our work is guided by the tenets of Critical Race Educational History (CREH) which implores us to draw from the existing and innovative contributions of CRT in education through the documenting of the educational experiences of communities of color (Santos et al., 2017). According to the methodological interventions of CREH, the construction of history through a race lens is a "challenge [to] ahistoricism and insist on a contextual/historical analysis of [education]" and "adopts a stance that presumes that racism has contributed to contemporary manifestations of group advantage and disadvantage along racial lines" (Matsuda et al., 1993, p.6). Moreover, the intersections of Critical Race Theory in education and educational history resulted in a CREH methodology "framework which argues that CRT scholars must move beyond merely placing their research in historical context and start writing history from a critical race perspective" (Aguilar-Hernández et al., 2010). CREH is foundational for educational historians asking critical questions of primary sources intent on centering the lived experiences of those impacted by racism and other intersecting forms of oppression. Thus, Santos et al. (2017) developed the following three principles and methodological commitments that make up CREH:

> 1) Intentionality: A hallmark of CREH is an intentional and explicit application of the tenets of CRT in education in every part of the research process—from the initial conceptualization of the project until the public dissemination of findings.
> 2) Embodying a Collaborative Process: This principle underscores the ways in which the educational histories of Communities of Color represent collective knowledge, or community (Delgado Bernal, 1998). We therefore see the research and writing of those stories as a collaborative endeavor that must include partnerships with multiple knowledge-holders and producers throughout the data collection process.
> 3) Creating Space for Multiple Voices to Be Heard: There are multiple histories to be written even within a single community, district, school, or home. CREH encourages Critical Race theorists to mine personal and communal memories for historical threads that can be woven into a vivid tapestry of counter storytelling.

Our contribution to the CREH methodology is centered on composing emotive testimonios as we aim to embody the collaborative process that centers the voices of those of us that are often overlooked in the archives. Testimonios come from a tradition in the global south that "names the workings and abuses of institutional power, the human costs, and our collective *sobrevivencia*" (Prieto & Villenas, 2012, p. 415). In this paper, our testimonios are intent on honoring and recognizing our emotions as we conduct educational history research that centers race, racism, and other intersecting forms of oppression. With our emotive testimonios we also intentionally move away from viewing communities of color as historically disenfranchised and instead tapping into the culturally rich legacies of our communities (Tuck, 2009). Thus, by focusing on moments of empowerment, our emotive testimonios challenge traditional historical research methodologies by sharing our affirming experiences as we navigate the archives. As we give voice to our emotive experiences within institutional archives, we disrupt the violent erasure of our community histories (Córdova, 1998). The emotional essence of our testimonios is more concerned with the moments of *empowerment* as we encounter the loving guidance of critical archivists of color in our archival

process or primary sources that enliven the power in communities of color (Tuck, 2009).[36] The testimonios build on our commitment to our work as Critical Race scholars aimed at bridging relationships with the communities we are from, work with, and organize in. The following section outlines our testimonios describing their affirming experiences navigating the archives including experiences with supportive archivists of color and the emotions elicited by primary sources.

Emotive Testimonios

Bryant

In many ways, my path as a Critical Race and Chicana/o educational historian has always been guided by the profound idea of coming full circle. When I first began my doctoral journey at UCLA, I learned from my mentor and advisor, Dr. David G. García, that connecting with the spaces offers us the opportunity to engage with their historical legacies and allows us to fully immerse ourselves in our history work. This resonated with me because, being raised in Phoenix, I was not previously very familiar with the depth of Chicana/o history in my city. The opportunity to learn more about its history years later made me feel seen and more meaningfully connected to the city that raised me. So, on a dry and hot summer day in Phoenix, I pulled up to the south side intersections of 16th street and Buckeye Road to an empty dirt lot. A barren desolate area just a short distance from Sky Harbor International Airport and across the street from a former Smitty's Grocery Store turned Department of Homeland Security Office. In the distance, looking into the lot, you could see Sacred Heart Church—the preserved remnants of what was once a thriving Mexican American barrio known to the community as Golden Gate. A community physically displaced through eminent domain beginning in the 1970s and well into the 1980s in the expansion of Sky Harbor International Airport.

I visited the Golden Gate Barrio out of genuine curiosity while learning about music and community venues in Inner City Phoenix that were gathering places for historically segregated Mexican, Mexican American, and Black enclaves. One venue, the Calderon Ballroom, guided my curiosity to learn more about the richness of this community that is no longer physically present. Tracing its location came with the help of various sources ranging from online discussion boards to primary sources like newspapers. While Golden Gate was not the focus of my academic work, it introduced me to a historical event that resonated deeply with me- the 1970 Chicana/o boycott of Phoenix Union High School. The introduction to this event would bring me full circle to reconnecting with my educational journey as a Phoenix Union High School District graduate and reconnecting with Dr. Christine Marin at Arizona State University.

Coming full circle, as a 2006 graduate of this district, through my introduction to this 1970 boycott, I learned more about the history and experiences of Chicana/o and Black students. In our high school and district, it was not common to learn about my community's history, let alone of Mexican and Mexican Americans. This absence of a culturally and historically relevant curriculum made me feel irrelevant because I did not see myself in my education. Second, as previously mentioned, I

[36] We draw on Eve Tuck's (2009) challenge to not only rethink the narratives of our research in identifying the pain or as she defines as "damage-centered research" and rather to envision and practice the sharing of our work in ways that we shift from these narratives to share reflections and experiences that are grounded in what she calls a "theory of change."

 ISSN 2993 - 3609

reconnected with Dr. Marin, who had served as our M.E.Ch.A. advisor at Arizona State University (ASU) for a period when I was an undergraduate between 2006 and 2010.[37] Dr. Marin, a pivotal figure in my work as a Chicano and Critical Race Educational Historian, has dedicated her life's work to documenting and preserving the history of Mexicans, Mexican Americans, and Chicanas/os in Arizona. Meeting Dr. Marin opened a whole new world to us as Mechistas.[38] We invited Dr. Marin to one of our meetings in the MEChA room, and for several hours she shared with us her historical knowledge of the rich legacy of Chicana/o cultural and political resistance on our campus, Phoenix, and Arizona. Reconnecting with Dr. Marin as a doctoral student was significant to my process because it reminded me of when Mechistas at ASU, myself included, first learned of Dr. Marin and her work as a historian and archivist in founding ASU's Chicano/a Research Collection in the Department of Archives and Special Collections.

The space that Dr. Marin carved out as a historian and archivist at ASU's Department of Archives and Special Collections made my entrance and use of the Luhrs Reading Room and the Chicano/a Research Collection possible. While my research on the Teatro Campesino that first introduced me to institutional archives was short-lived, I learned to navigate this space with the help of Dr. Marin, who shared with us the skill set of navigating predominantly white spaces such as institutional archival holdings.

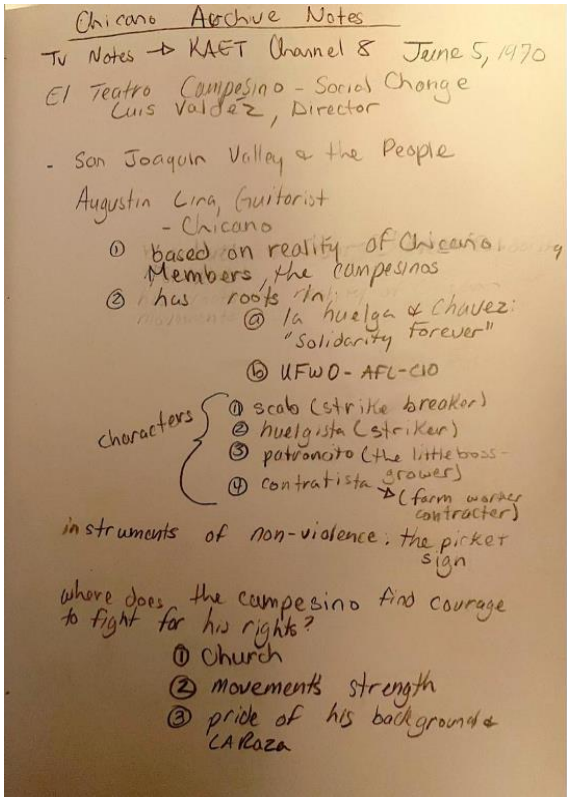

Figure 1. Notes from first to Arizona State University's Chicano/a Research Collection and AR visit in 2009.

It was daunting and intimidating to navigate a hypervigilant space, but once the requested boxes of materials from their small manuscripts collection, it was as if only I and that moment in Teatro Campesino's history co-existed. Coming full circle to reconnect with Dr. Marin and these same institutional archives many years further affirmed the significance and importance of mentorship and building reciprocal relationships with archivists and librarians of color. Once I realized that I wanted to pursue my dissertation research on the 1970 boycott, I emailed Dr. Marin, unsure if she would remember me, and was warmly greeted by her response, "yes, I remember you, Bryant, how could I not?" Although it had been years since I last spoke

[37] M.E.Ch.A. is the acronym for *Movimiento Estudiantil Chicano de Aztlán* or Chicano Student Movement of Aztlán. It is the student-led movement and organization established in the late 1960's inspired by the Chicana/o movements of the time period. In particular M.E.Ch.A. was formally introduced through the 1969 *El Plan de Santa Barbara* and born out of other college and university student organizations such as the Mexican American Student Organization (MASO) and United Mexican American Students (UMAS). Currently M.E.Ch.A. continues to be an established and present student organization across universities, community colleges, and high schools across the United States.

[38] Mechistas is an identity marker that refers to individuals who were members of M.E.Ch.A.

to or had seen Dr. Marin since I was an undergraduate at ASU, and she had since retired in 2010, I felt seen while at the same time recollecting how well Dr. Marin was in remembering people in the ways she told stories capturing Phoenix and Arizona Chicana/o and Mexican history.

In this same email, I shared with Dr. Marin the focus of my work on the boycott. Instantly she began to guide me to the sources that would be essential for me to investigate as part of my work, including an essay written by Patricia Adank on the Phoenix Union High School Boycott, footnote sources, and emphasizing that I look at the Rosie and Joe Eddie Lopez manuscripts. Dr. Marin's willingness to guide me through this journey further affirmed the value she sees in our community history, and in turn, this moment made me feel seen because of her ongoing dedication to this work through her commitment to the preservation of our community histories. Nearing the completion of my proposal, I reached out to Dr. Marin again to schedule a time to meet on campus when I was back home for spring break. We met and talked for hours, with Dr. Christine Marin continuing to guide me through the archives grounded in the abundance of her knowledge, recalling the 1960s/1970s. Dr. Marin held space for me to lay out what I had learned thus far and to process the challenging questions I was most struggling to understand in order to compose a historical narrative of my community in a just and dignified way. Soon after our meeting, I knew that my work was cut out for me in the archives and that with the help of Dr. Marin, I had the guidance, direction, and support I needed to navigate the archives and eventually gather my primary sources to write my Critical Race Educational History to complete my dissertation.

I completed and defended my dissertation summer of 2021 and held my dissertation defense open to my community, that included my committee, family, friends, collaborators, and colleagues. Amongst those in attendance for my defense was Dr. Marin. This feat, I undeniably contend, would not have been possible without Dr. Marin. Dr. Marin's work and mentorship as a historian and archivist made me feel seen and that I am part of a larger significant lineage of Chicana/o history in Phoenix and Arizona at large. She reminded me not only of the impact of my work as she shared her reflections during my dissertation defense but of how much more work we have left to continue to center, document, and preserve these histories. Once again serving as a source of inspiration for me, I continue contributing to the legacy of Dr. Marin by creating work that documents and honors the rich legacies and contributions of Mexicans, Mexican Americans, and Chicanas/os.

Mariana

Family love is at the core of my work as a classroom teacher. The love of reading and thirst of learning was first nourished by the stories I heard from my great grandmother about her teenage years during the Mexican revolution and her struggles as a young mother and widow in her rural community adjacent to the city of Fresnillo, Zacatecas. I became a teacher as a student of my people. Specifically of young people who stood up in the face of the years of accumulated mundane racist policies and assimilationist school culture. During a MEChA retreat in the first years of my undergraduate studies at San Diego State University we watched the documentary, "Taking Back the Schools," where we learned about the East Los Angeles 1968 Blowouts. During the post film discussion was the first time that I articulated that I wanted to become a high school teacher to be there with and for youth, *porque la lucha sigue y sigue.*

As fate would have it, I would become a high school history teacher at one of the Eastside high schools that were central sites of organizing during the East Los Angeles 1968 Blowouts. I slowly began to find myself at the intersection of the ongoing history of struggle in the neighborhood, meeting some of the organizers of the Blowouts, and teaching about the Blowouts in my classroom. I became the MEChA advisor and engaged in mentoring and supporting my students in their own community organizing. At the core of all this work with and for my students was the parents and families and their unconditional support for the work.

* * *

The first time I walked into an archive at the university where I was now a doctoral student, I did so out of the curiosity to engage with the history of my people. I remember feeling the surveillance of that process. The archives are in the lower level of the library that I didn't know we had access to as students. The librarian there asked to check in all my belongings, however I was allowed to use my phone, a notebook, and a pencil to document and keep track of my research. I didn't ask any questions and pretended I knew what I was doing. The librarian gave me access into a separate room by electronically unlocking the door. In this smaller room, the walls were made of bookshelves with an abundance of leather-bound books with gold lettering. Immediately, I noticed the cameras around the room. As I walked in, the librarian directed me in silence to the boxes I had checked out from Los Angeles Unified District papers from the era of the 1968 Blowouts. At this point in the process, I was so uncomfortable with the heavy surveillance. I felt nervous and out of place and I had forgotten about the excitement that I felt being there. My body and soul felt trapped.

By my third time there that week, the process began to feel routine, reminding me how quickly institutional oppression becomes normalized. I read through school board meeting minutes, and documents, as I recalled the times that I have signed up to speak at school board meetings, or mentored students in developing their speeches to the imposing and looming school board members. I had to work past the anger and rage of the racist letters sent into the district by people all over the city that opposed a movement. One example that is seared in my memory is this letter, written in flowery stationery, a woman blames the parents for not having "proper discipline in their homes" and calls on the board members to ask for disciplining of the "rioting" children. The underlying messaging in these types of documents from those outside of the Eastside neighborhoods subscribed to perpetuating the deficit notions of our communities, our families, and parents. Ultimately working to discredit the very real experiences with oppression and racism that the youth had named and resisted against with this movement.

 ISSN 2993 - 3609

Then suddenly in this journey of deep breaths and racist aggressions my eyes widened as I encountered a small index card. These index cards are still used today when people are signing up to speak at a school board meeting. This small index card was signed by Frances Crisostomo. And my eyes began to swell up with the sensation that my ancestors were there with me in that archival room. The index card (Figure 2) is officially known as "request to address the school board" and in the subject line the card reads: Parents Support. And in the description, it states: "The parents support orderliness in school walkout." The card is dated March 11, 1968, which was a week after the police had terribly brutalized students at Roosevelt and Garfield High School for exercising their right to a dignified education. Frances supported the walk out and called for the authorities to protect the safety of the youth.

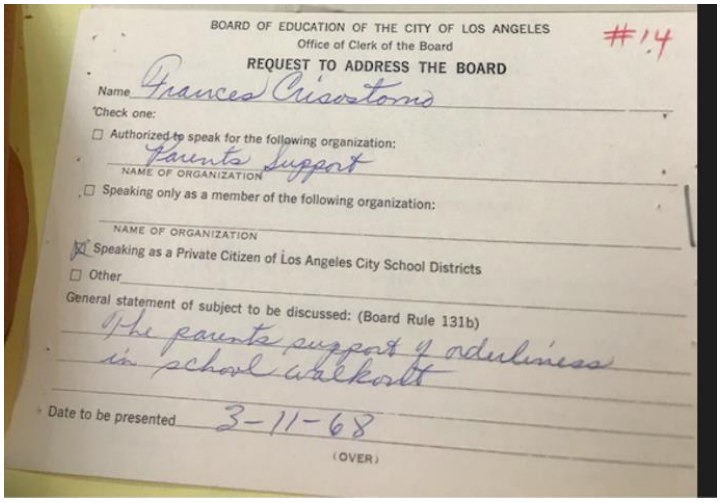
BOARD OF EDUCATION OF THE CITY OF LOS ANGELES
Office of Clerk of the Board
#14
REQUEST TO ADDRESS THE BOARD
Name Frances Crisostomo
Check one:
☐ Authorized to speak for the following organization:
Parents Support
NAME OF ORGANIZATION
☐ Speaking only as a member of the following organization:
NAME OF ORGANIZATION
☒ Speaking as a Private Citizen of Los Angeles City School Districts
☐ Other
General statement of subject to be discussed: (Board Rule 131b)
The parents support y orderliness in school walkout
Date to be presented 3-11-68
(OVER)

Figure 2. Francis Crisostomo, Request to Address the Board.
Note: Los Angeles Unified School District (March 11, 1968). *Francis Crisostomo, Request to Address the Board*. Los Angeles Unified School District Board of Education records, Collection 1923. (Box

Frances Crisostomo, according to her daughter, Paula Crisostomo, was a community organizer. And Paula was central to the organizing of the East Los Angeles 1968 Blowouts while she was a teenager. Paula, in an oral history interview, shared with me that she first learned to organize when she was 12 years old from her mother. Frances modeled for Paula ways to speak and engage with the community, which is essential in the process of grassroots organizing. The first day of the Walk Outs, Paula shared with me that she was very nervous and afraid that morning before she went to school. And her mother Frances told her not to worry, and that she would wait for her at the front of the school. *"...she said, "I'll meet you in front of school." That emboldened me. I felt protected. I didn't know about anything else that was going to happen.* [emotional pause]

This oral history interview with Paula Crisostomo took place almost a year after I had encountered the speaker's card with Francis Crisostomo's signature. And I was overwhelmed with emotion because I knew that although the institutional archives silenced our voices, that our parents and community were there in support of the youth. I felt it in my spirit. Just like I feel the spirit of my great grandmother guiding me through the obstacles in my own life. I knew it because I had worked as a long-time teacher in the community where this history of youth resistance continues to live on today and it does so from a community effort, with the involvement of families and organizers alike. Even though my soul felt trapped in this institutional space, this small index card with Frances Crisostomo's name on it, is all I needed to feel empowered. Encountering this small yet powerful document reminded me of the imagination of our ancestors and elders to move and teach us through struggle, to move us beyond the grips of the empire.

 ISSN 2993 - 3609

Discussion

Reflecting on our emotive testimonios grounded in our positionalities and guided by Ethnic Studies and reciprocity, we also ask ourselves what, from our experiences in the archives, we can offer Ethnic Studies pedagogies for K-12 educators. As a result, we begin this discussion and analysis of our emotive testimonios grounded in McGovern and Buenavista's (2016) tenets of Ethnic Studies to understand better how we can translate our experiences into pedagogical tools for educators. Moreover, we seek to expand on this by offering a working conceptual framework guided by reciprocity and grounded in the tenets of Critical Race Educational History. Our conceptualization of this proposed framework is guided by questions and commitments of reciprocity defined by Kirkness and Barnhardt (1991, p. 10) as an "effort to understand and build upon the cultural background of the students, and the students are able to gain access to the inner-workings of their culture (and the institution to which they are being introduced." Furthermore, as established by McGovern and Buenavista (p. 4, 2016), teaching Ethnic Studies requires educators to work collaboratively with students to learn and practice the following pedagogical tenets:

> 1) question white supremacist notions of ideological objectivity and neutrality in processes of knowledge construction
> 2) move towards anti-essentialist representations of racialized communities,
> 3) develop and practice a community-grounded praxis in the teaching of content
> 4) foster opportunities for individual empowerment and collective self-determination and social transformation.

By bridging our emotive testimonios with the tenets of Ethnic Studies, we propose the following conceptual framework grounded in Critical Race Educational History to provide opportunities for the collective preservation of communities of color histories while providing spaces for historical knowledge to be shared. Moreover, revisiting the three tenets of Critical Race Educational History (Santos, et al., 2017), this conceptual framework draws on CREH's in intentionality, embodying a collaborative process, and creating space for multiple voices to be heard. Our proposed conceptual framework centers on the reciprocal relationships of K-12 Ethnic Studies educators, archivists and librarians of color, and academics guided by Ethnic Studies and reciprocity to "provide tools and principles [to] better facilitate an amalgamation of CRT in education framework into historical research, writing, and teaching" (p. 1).

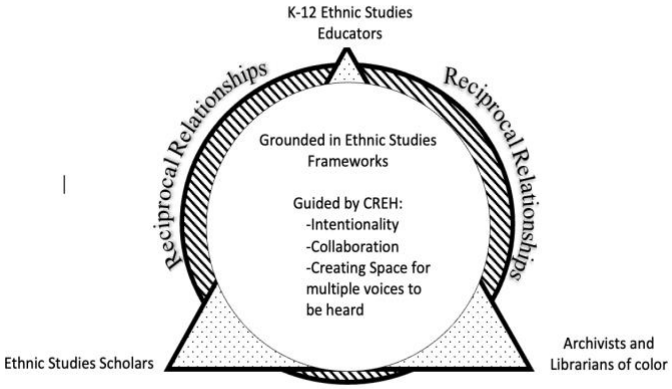

Figure 3. Triangulation of Reciprocity

Ethnic Studies recognizes the emotive aspect of working within archives ``as it actively seeks to restore humanity in historically dehumanized and oppressed communities and populations" (Villareal, 2022, p. 131). As a result, everyone involved in building reciprocal relationships to preserve and share these histories as a way to support Ethnic Studies classrooms is humanized. In order to engage this conceptual framework and build community, we must ask ourselves how we can build reciprocity to meet the following objectives: 1) support K-12 educators in Ethnic Studies classrooms; 2) encourage academics grounded in Ethnic Studies to disseminate their scholarship with K-12 teachers, students and communities of color; and 3) connect with archivist and librarians of color concerned with the histories of Black, Indigenous, people of color, and LGBTQIA+ communities. Reflecting on our conceptual framework offering, we have learned in the process of discussing, framing, and writing this piece with love for our work and communities that reciprocal relationships make us grow together. This can also be held as true for the reciprocal relationships between K-12 Ethnic Studies educators, academics grounded in Ethnic Studies, and archivists and librarians of color.

Conclusions and Implications

The emotive character of our testimonios is intentional, as we are often overwhelmed with complex emotional responses to *our* intersectional histories. While we understand that as we uncover archival documents along racial lines, that we may experience overwhelming and debilitating emotional responses, with our testimonios we instead chose to focus on those moments that energized us with joy and resistance. We sensed these feelings of empowerment when we built relationships with archivists of color that served as mentors for us, holding space for us as they helped us navigate the hidden curriculum of white supremist settler colonialism within the archive in an educational institution. From our positionality as Critical Race scholars, we also understand the nuance in critiquing how archives are products of settler colonialism, and at the same time recognize the invaluable activist role that archivist of color play in creating special collections and advising students of color involved in uplifting histories tied to our communities.

With our testimonios we also wanted to capture our sensibility within the archival space as we sift through primary sources created by our ancestors and elders that signal the joy and resistance in our histories. As Critical Race scholars, we hope that our emotive testimonio offering to teacher-scholar-activists engaged in centering the histories of communities of color is illustrative of how to focus our energy and emotions as we enter institutional archival spaces that have been inaccessible to our communities. For instance, history teachers are often given teacher editions of history textbooks that may or may not include primary sources that are linked to the communities where the teacher is teaching. History teacher training is often devoid of archival research practice and much less how to access archives or who to speak to in those spaces. Nonetheless, as Critical Race scholars, we are more concerned with the affirming experiences that are captured by our emotive testimonios. Our work is significantly contingent on the spaces and work carved out by archivists who hold a range of intersectional identities and lived experiences. Such identities that speak to the lived experiences of communities historically de-centered from the archival narrative because of but not limited to race, class, gender, and sexual orientation. We firmly believe that their craft and practice as archivists with intersectional identities has led them to preserve our histories and guide scholars like us in the process of composing historical narratives.

With our emotive testimonios, our hope is that teacher-scholars aspire to engage in archival research and build the emotional and pedagogical tools that they can then share with students in K-12 settings. Finally, by sharing our emotive testimonios we hope to problematize for teachers, students, educational historians, what archival research feels like from a Critical Race Theoretical understanding –the empowerment, joy, and resistance that we feel as we experience how history brings culture and generations together.

References

Adams-Campbell, M., Falzetti, A. G., & Rivard, C. (2015). Introduction: Indigeneity and the work of settler archives. *Settler Colonial Studies*, *5*(2), 109-116.

Aguilar-Hernández J. M., Alonso, L., Mares-Tamayo, M. J. L., Santos, R. E., & Solórzano, D. G. (2010). *Framing and applying a critical race educational history* [Conference presentation]. Critical Race Studies in Education Association, 4th Annual Conference. Salt Lake City, UT.

Aguilar, J. M. (2013). *¡ Sí Se Pudo!: A Critical Race History of the Movements for Chicana and Chicano Studies at UCLA, 1990–1993*. [Doctoral dissertation, UCLA]. ProQuest Dissertations Publishing.

Alonso, L. (2016). *Reclaiming our past: A critical race history of Chicana/o education in South Central Los Angeles, 1930-1949*. [Doctoral dissertation, UCLA]. ProQuest Dissertations Publishing.

Bell, D. (1993). The racism is permanent thesis: Courageous revelation or unconscious denial of racial genocide. *Capital University Law Review*, 22(3), 571-588.

Bell, D. (1995). David C. Baum Memorial Lecture: Who's afraid of critical race theory? *University of Illinois Review*, *4*, 893–910.

Calderon, D. (2014). Speaking back to Manifest Destinies: A land education-based approach to critical curriculum inquiry. *Environmental Education Research*, *20*(1), 24–36.

Cammarota, J. (2016). The praxis of Ethnic Studies: Transforming second sight into critical consciousness. *Race Ethnicity and Education, 19*(2), 233-251.

Caswell, M., Punzalan, R., & Sangwand, T.-K. (2017). Critical archival studies: An introduction. *Journal of Critical Library and Information Studies*, *1*(2). https://doi.org/10.24242/jclis.v1i2.50

Córdova, T. (1998). Anti-colonial Chicana feminism. *New Political Science*, 20(4), 379-397.

Decuir, J. T., & Dixson, A. D. (2004). So when it comes out, they aren't that surprised that it is there: Using critical race theory as a tool of analysis of race and racism in education. *Educational Researcher, 33(5),* 26-31.

Delgado Bernal, D. (1998). Grassroots leadership reconceptualized: Chicana oral histories and the 1968 East Los Angeles school blowouts. *Frontiers: A Journal of Women Studies*, *19(2),* 113-142.

de los Rios, C. V., López, J., & Morrell, E. (2016). Critical Ethnic Studies in high school classrooms: Academic via social action. *Race, Equity, and Education*, (pp. 177-198). Springer International Publishing.

Dueñas, R., Lopez, E., & Lopez, J. (2016). Resistance, resilience, and re-imagination in the Ethnic Studies classroom: A reflection on Roosevelt high school's critical ethnic studies course. *Xchange Publications and Resources for Transforming Public Schools.* 1-9.

Featherstone, M. (2006). Archive. *Theory, Culture & Society*, *23*(2-3), 591-596.

Fernández, L. (2002). Telling stories about school: Using critical race and Latino critical theories to document Latina/Latino education and resistance. *Qualitative inquiry*, *8*(1), 45-65.

García, D. G. (2018). *Strategies of segregation*. University of California Press.

García, D. G., & Yosso, T. J. (2020). Recovering our past: A methodological reflection.

History of Education Quarterly, *60*(1), 59–72. https://doi.org/10.1017/heq.2019.50

Godoy, N. (2021). Community-driven archives: Conocimiento, healing, and justice. *Journal of Critical Library and Information Studies*, 3(2), 1-24. https://doi.org/10.24242/jclis.v3i2.136.

Güereña, S. & Erazo, E. (2000). Latinos and librarianship. *Library Trends*, 49 (1). 138-181.

Kirkness, V.J. & Barnhardt, R. (1991). First Nations and higher education: The Four R's-respect, relevance, reciprocity, and responsibility. *Journal of American Indian Education.* 30 (3). 1-15.

Ladson-Billings, G. (1998). Just what is critical race theory and what's it doing in a nice field like education? *International Journal of Qualitative Studies in Education, 11(1),* 7-24.

Mares-Tamayo, M. J. L. (2014). *Chicana/o historical counterstories: Documenting the community memory of Junipero Serra and Clark Street schools* [Doctoral dissertation, UCLA]. ProQuest Dissertations Publishing.

Matsuda, M. J., Lawrence, C. R., Delgado, R., & Williams, C. K. (1993). *Words that wound: Critical race theory, assaultive speech, and the First Amendment*. Westview Press.

Milner IV, H. R. (2007). Race, culture, and researcher positionality: Working through dangers seen, unseen, and unforeseen. *Educational Researcher*, *36*(7), 388-400.

Prieto, L., & Villenas, S. (2012). Pedagogies from Nepantla: Testimonio, Chicana/Latina feminisms and teacher education classrooms. *Equity & Excellence in Education, 45(3),* 411-429. https://doi.org/10.1080/10665684.2012.698197

Rapchak, M. (2021). Introducing critical librarianship to information professionals: Using critical pedagogy and critical information literacy in an LIS graduate course. *Communications in Information Literacy*, *15*(1), 140-157.

Reyes McGovern, E., & Buenavista, T.L. (2016). Ethnic studies with K-12 students, families, and communities: The role of teacher education in preparing educators to serve. *Xchange Publications and Resources for Transforming Public Schools*. 1-15.

Rosas, A. E. (2020a). Special issue introduction: Emotively daring: Documenting, investigating, and archiving emotional impact. *Southern California Quarterly, 102(3),* pp. 217–221.

Rosas, A. E. (2020b). Immigrant deportability and emotive archive creation: The emotional honesty and urgency of Mexican immigrant families. *Southern California Quarterly*, *102*(3), 274-305.

Santos, R. E. (2016). *Never silent: Examining Chicana/o community experiences and perspectives of school desegregation efforts in Crawford v. Los Angeles Board of Education, 1963-1982*. [Doctoral dissertation, UCLA]. ProQuest Dissertations Publishing.

Santos, R. E., Mares-Tamay, M. J. L., Alonso, L. (2017). Conceptualizing a critical race educational history methodology. *CCRSE Research Brief, no. 10.* Center for Critical Race Studies in Education at UCLA.

Solórzano, D. G. (1997). Images and words that wound: Critical race theory, racial stereotyping, and teacher education. *Teacher Education Quarterly, 24(3),* 5-19.

Solórzano, D. G. (1998). Critical race theory, race and gender microaggressions, and the experience of Chicana and Chicano scholars. *International Journal of Qualitative Studies in Education, 11(1)* 121-136.

Solórzano, D. G. (2013). Critical race theory's intellectual roots: My email epistolary with Derrick Bell. In M. Lynn & A. Dixson, (Eds.), *Critical Race Theory in Education Handbook* (pp. 48-68). Routledge.

Solórzano, D. G., & Delgado Bernal, D. (2001). Examining transformational resistance through a critical race and Latcrit theory framework: Chicana and Chicano students in an urban context. *Urban Education, 36*(3), 308-342. https://doi.org/10.1177/0042085901363002

Solórzano, D. G., & Yosso, T. J. (2001). Critical race and LatCrit theory and method: Counter-storytelling. *International Journal of Qualitative Studies in Education, 14(4)*, 471-495.

Tate, W. F. (1997). Chapter 4: Critical race theory and education: History, theory and implications. *Review of Research in Education, 22(1),* 195-247.

Tintiangco-Cubales, A., Kohli, R., Sacramento, J., Henning, N., Agarwal-Rangnath, R., & Sleeter, C. (2015). Toward an Ethnic Studies pedagogy: Implications for K-12 schools from the research. *The Urban Review*, *47*(1), 104-125.

Tuck, E. (2009). Suspending damage: A letter to communities. *Harvard Educational Review*, *79*(3), 409-428. https://doi.org/10.17763/haer.79.3.n0016675661t3n15

Tuck, E., & Ree, C. (2013). A glossary of haunting. In S. H. Jones, T. E. Adams, & C. Ellis, (Eds.), *Handbook of autoethnography*, (pp. 639-658). Routledge. https://doi.org/10.4324/9781315427812

Tuck, E., & Yang, K. W. (2012). Decolonization is not a metaphor. *Decolonization: Indigeneity, education & society*, *1*(1), 1-40.

Urrieta, L. & Villenas, S. (2013) The legacy of Derrick Bell and Latino/a education: A critical race testimonio. *Race, Ethnicity and Education*, *16(4)*, 514-535, https://doi.org/10.1080/13613324.2013.817771

Vue, R. (2021). Ethnic studies as interest divergence? Countering racial neoliberal politics and envisioning a beloved community with racial literacy. *Race, Ethnicity and Education*, 24(19), 282-301.

Yosso, T., Villalpando, O., Delgado Bernal, D., & Solórzano, D. G. (2001). Critical race theory in Chicana/o education. *Beginning a New Millennium of Chicana and Chicano Scholarship: Selected Proceedings of the 2001 NACCS Conference*, 89–104.

Zapata, J. (2018). Taking Chicana/o activist history to the public: Chicana/o activism in the Southern Plains through time and space. *Great Plains Quarterly*, *38*(4), 407–424. https://doi.org/10.1353/gpq.2018.0062