Welcome to

Session 5: April 29, 2011 – 1 p.m. EDT

Questioning Pedagogical Contested Space: A Chicana Perspective

with

Dora Ramirez-Dhoore, Patricia Trujillo, and Carol Brochin-Ceballos
The Difference is in the Voice

Listening to the “minor-ity” perspective in Academia

Presenter: Dora Ramirez-Dhoore

Conference on College Composition and Communication
April 2011
HB 2281 prohibits a school district or charter school from including courses or classes that either promote the overthrow of the United States government or promote resentment toward a race or class of people.

History
The State Board of Education (SBE) must prescribe a minimum course of study, incorporating Arizona’s academic standards, to be taught in Arizona public schools (Arizona Revised Statutes (A.R.S.) §15-701). School district governing boards must approve the course of study, including the basic textbook for each approved course and all other units recommended for credit before implementing each course in both elementary and high schools. Pursuant to A.R.S. § 15-701.01, a governing board may adopt courses of study that are in addition to or higher than that prescribed by the SBE.

Current law requires the principal of each school to ensure that all rules pertaining to the discipline, suspension, and expulsion of pupils are communicated to students at the beginning of each school year. All cases of suspension must be for good cause and must be reported within five days to the governing board by the superintendent or person imposing the suspension. The school district governing board is required to post regular notices and take minutes of any hearing concerning the discipline, suspension, or expulsion of a pupil (A.R.S § 15-843).

Provisions
- States that the Legislature finds and declares that public school pupils should be taught to treat and value each other as individuals and not be taught to resent or hate other races or classes of people.
  - Prohibits a school district or charter school from including in its program of instruction any courses or classes that:
    - Promote the overthrow of the United States government.
    - Promote resentment toward a race or class of people.
    - Are designed primarily for pupils of a particular ethnic group.
    - Advocate ethnic solidarity instead of the treatment of pupils as individuals.
- States that if the SBE determines that a school district or charter school is offering a course that violates this act, the SBE must direct the Superintendent of Public Instruction (Superintendent) to notify the school district or charter school that it is in violation.
- Stipulates that if the SBE determines that the school district or charter school has failed to comply within 60 days after a notice has been issued by the Superintendent, the SBE may direct the ADE to withhold up to 10% of the monthly apportionment of state aid that would otherwise be due to the school district or charter school and requires ADE to adjust the school district or charter school’s apportionment accordingly.
- Specifies when the SBE determines that the school district or charter school is in compliance with not offering a prohibited course, ADE must restore the full amount of state aid payments to the school district or charter school.
- Stipulates that actions taken under this act are subject to appeal pursuant to laws relating to uniform administrative hearing procedures.
- States that this act cannot be construed to restrict or prohibit:
  - Courses or classes for Native American pupils that are required to comply with federal law.
  - The grouping of pupils according to academic performance, including capability in the English language, that may result in a disparate impact by ethnicity.
  - Courses or classes that include the history of any ethnic group and that are open to all students, unless the course or class violates this act.
  - Prohibits rules pertaining to the discipline, suspension, and expulsion of pupils from being based on race, color, religion, sex, national origin, or ancestry.
  - States that if the ADE, the Auditor General, or the Attorney General determines that a school district is substantially and deliberately not in compliance with pupil disciplinary actions and if the school district has failed to correct the deficiency within 90 days after receiving notice from the ADE, the Superintendent may withhold the monies the school district would otherwise be entitled to receive from the date of the determination of noncompliance until the ADE determines that the school district is in compliance.
  - Makes technical and conforming changes.
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“Remember, the minor-ity’s voice is always personal; that of the major-ity, always impersonal. Logic dictates [...] old stereotypes deriving from well-defined differences (the apartheid type of difference) govern our thought” (28).
By the 1950s, liberal educators were championing the notion of cultural pluralism as the pathway to democracy, imbricating the constructs of national unity, multicultural harmony, and inclusion as the guiding principles of American education. Within this rhetoric, schools were to become an extension of the public sphere, a place where citizens could participate in the democratic project by coming together and transcending their racial, class, and gender differences to engage in “rational discourse.” (33)
Suspected Texts

Paulo Freire’s, *Pedagogy of the Oppressed*

Rodolfo Acuña's, *Occupied America: A History of Chicanos*
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Ø The grouping of pupils according to academic performance, including capability in the English language, that may result in a disparate impact by ethnicity.

Ø **Courses or classes that include the history of any ethnic group and that are open to all students, unless the course or class violates this act.**
Superintendent Horne is described as having, [...] been trying to end the program for years, saying it divides students by race and promotes resentment. He singled out one history book used in some classes, “Occupied America: A History of Chicanos,” by Rodolfo Acuña, a professor and founder of the Chicano studies program at Cal State Northridge. “To begin with, the title of the book implies to the kids that they live in occupied America, or occupied Mexico,” Horne said last week in a telephone interview. (LA Times, Cruz)
We should emphatically reject any such laws and practices. Moreover, scholars should unearth other laws and customs that operate on distinct minorities the way language regulation operates on Latinos. Otherwise, marginalized groups will find themselves in a condition similar to that which the postcolonial scholars describe—alienated from themselves, co-opted, and unable to mount serious, concerted resistance to illegitimate authority if not dead. (312)
Diana Hull,  
“Rodolfo Acuña: A Chicano Warhorse Goes to Court”

Inventing a new ethnic brotherhood called Chicanos was no more brazen than inventing a new religion in the manner of Joseph Smith. Raza leaders were classical mythmakers with self-righteous energy and contagious ideas. The goal of Chicano Studies was to maintain identity, language and culture in the interregnum, while Chicanos grew their numbers and trained to retake Professor Acuña's “occupied America.” (204)
“It is only when the oppressed find the oppressor out and become involved in the organized struggle for their liberation that they begin to believe in themselves” (47).
Arizona, This is About Your Racism, Not About Your Borders

Save Ethnic Studies
HB2281

Protest
US Immigration Court

Tom Horne
Ends Ethnic Studies

Protest
160 North Stone Avenue
11 am - 1 pm

Friday, 5/21

Support the following Indigenous groups organizing against SB 1070:
- O'odham Solidarity Against Borders Collective, http://oodhamsolidarity.blogspot.com/
- Katsina Against the Wall, http://www.solidarity-project.org/
To read the full publication, go to:

http://reflectionsjournal.net/featured/

The Rhetoric of Aztlán: HB 2281, MEChA and Liberatory Education

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Author:
Dora Ramirez-Dhoore

Reflections:
A Journal of Writing, Service-Learning, and Community Literacy

Editor: Steve Parks
Works Cited


Writing
Righting
Riting
New Mexico

Patricia Trujillo, Ph.D.
Northern New Mexico College
Conference on College Composition and Communication
April 7, 2011
RIGHTING
Writing
Writing
Righting
Riting
Right to write.
Acknowledgements

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• Paula García, NMAA

• David García, Cancionero extraordinaire
Talking Points

• Introduction to the concept of “cambalache” y “resolana”
• “El trovo del Atole y de Café” as dialogic model
• Composition practices that center land-based rhetorical practices: Ówîngeh Tá, Pueblos y Semillas, Communities and Seeds
What is “cambalache”?

• Traditionally, in northern New Mexican communities, the cambalache were organized bartering events held after harvest in the fall
• Exchange of excess produce or product generated by a family
• Communal bartering system that works outside of capitalism, with economic values of reciprocity, mutual respect, and community
According to Paula García of the New Mexico Acequia Association:

• “Cambalache implies an interdependence and mutualism that is absent from capitalism. It is exchanging and sharing but not on a rigid system of monetary exchange but based on other social, familial, community, or cultural values. I like using the cambalache as a metaphor for sharing information and knowledge. Maybe it is a process that takes place in the space of a resolana, which our forbearers helped us define as a space for dialogue.” (Interview)
Resolana

• Reclaimed Nuevomexicano social, cultural and intellectual space

• The resolana is literally the southern-facing wall where the sun strikes and reflects off the wall, where villagers in NM gather to talk

• It is an informal place for dialogue and community education
Resolana, con’t.

• Term that originates from *La Academia de la Nueva Raza*, an educational reform movement that started in the 1970s throughout northern NM and CO

• Original members included Tomás Atencio, E.A. “Tony” Mares, Miguel Montiel, Alejandro López, Elena and Estevan Arrellano, Enriqueta Vasquez

• Paolo Friere came to New Mexico to work with Atencio and others to formally organize this curriculum; archives are being organized
According to Tómas Atencio in *Resolana: Emerging Chicano Dialogues on Community and Globalization*:

- In searching for a Chicano parallel to Socratic dialogue (xi)
- Metaphor for a culturally-relevant enlightenment through dialogue (xi)
- Way to uncover subjugated knowledge and to use everyday lived experiences as a source of knowledge (xii)
- Concept that brings light and hope through dialogue and reflection in an uncertain, complex, and rapidly changing age (xii)
Metaphors for Composition

• Cambalache and resolana become useful metaphors for how we can approach composition practices on and off campus

• They can also be theoretical models for understanding, reading, and conceptualizing knowledges in our communities
New Ceremonies for Cambalache of Values, Resources and Life

- Land-based values, ceremony of mestizaje
- Seeds, and food by extension, are a common ground for all
- Tierra, aqua y semillas
- Blessing from the Hermanidad and the Rain Dancers from Santa Clara
- Mutualism and interdependence between Pueblos and Chicano communities
El Cambalache
Local knowledge privileged

• De-centering the logic of capitalism one seed at a time

• The conference is framed around seed sovereignty; the concept of “querencia” (Arrellano) center
Layers of Knowledge

• *Los Resolaneros* play conjunto Nuevomexicano, add spirit, but also communal history through trovos y corridos

• Organizational information, workshops to learn how to *desgranar* corn, separate seeds, organize acequias
Praxis-oriented Writing

- Writing becomes part of the cambalache; exchange of story and knowledge
- Everyone has the opportunity to educate and to learn
- Formal and informal
Connecting to community practices make land-based knowledges relevant as composition model.

Kuunda.
Gracias.
Thank you.
The Borderlands Literacy Project: 
(Re)Conceptualizing Literacy Practices in Transnational Spaces

CAROL BROCHIN CEBALLOS, PH.D.
DEPARTMENT OF ENGLISH
THE UNIVERSITY OF TEXAS AT EL PASO
Project Overview

• The impetus for this research paper is to argue for a paradigm shift in what counts as literacy within multilingual, transnational spaces.
• Deficit perspectives of the literacy practices of Latina/o students and multilingual households continue to permeate the dominant discourse across all educational settings.
Theoretical Overview

• This research project seeks to uncover the historical, cultural, and sociocritical literacy practices (Gutierrez, 2008) within the third space—in this case the geographical region of the US/Mexico borderlands and the spaces between official and unofficial literacies (Kirkland, 2009).
Cultural Recovery

• The findings from a larger study on pre-service teachers (Brochin Ceballos, 2010) revealed two critical components in the development of a teacher identity: the need for critical self reflection for cultural recovery and opportunities to view communities of color as rich sites for learning.

• Cultural recovery in this case refers to the reclaiming of language and culture that was subtracted through schooling (Campano, 2007).
Deficit & Subtractive Pedagogies

- Subtractive literacy
- Deficit views towards Latina/os
- Monolithic
- Linear
- Race neutral
- Assimilation model
- Immigrant problem
- English only
Educational Pipeline

Of 100 Chicana/o elementary school students:
• 44 graduate from high school
• 26 enroll in college
• 7 graduate with a B.A
• 2 graduate with professional/graduate degree
• <1 with a doctoral degree (Yosso, 2006)
Why study Latina Teachers?

• Latino children are the fastest growing segment of the population. In Texas, they represent more than 50% of ALL kindergarten students in public schools.

• However, less than 5% of preservice and in-service teachers are Latina/os (Villegas, 2006; NCES, 2005)

• Less than 2.6% of all teachers hold a bilingual education degree/certificate (NCES, 2005)
Research Setting & Participants

• UTEP is an emerging national research institution located on the US/Mexico border with a bilingual, multicultural, and transnational student population. Currently, 75% of the student body is “Hispanic” and 10% of our students cross the international border from Juarez, Mexico, on a daily basis.

• 62 Pre-Service Teachers
  – 57 Latina/o & 5 White
Digital Timelines & Maps

• This project documents a series of digital literacy events geared to uncover the role of both official and unofficial literacy practices.
  – Literacy Narratives & Borderlands Literacy Maps
• These literacy activities are a combination of written texts, oral discussions, and digital productions including
  – visual timelines
  – digital maps
  – interviews with community members
  – video narratives
Using a writing process approach, the pre-service teachers in this study documented their literacy histories through a narrative paper and digital timeline (prezi; capzles; or imovie).

The narrative and timeline included a minimum of 10 “critical moments” in their literacy development.

Additionally, the pre-service teachers gathered images of literacy for each critical moment.
Official School Literacies

- English/Spanish/French
- Learning shapes, colors, reading books (Dr. Sues, Golden Books, Brown Bear Brown Bear)
- Computers & Technology
- Grades, Report Cards, Transcripts
- EPCC
- UTEP (financial aide, semesters, scholarships)
- Writing letters to teachers

- Involved in clubs, associations, etc
- Army
- Writing papers, creating books
Official but Out of School
Institutional

• Military language & literacies
• Music & band literacies
• Religious experiences
• Literacies learned on the job
• Sports Literacies
  – Reading the paper, reading the plays, coaching etc.
• Buying a house and/or a car
• Health Literacies
Unofficial Literacies Out-of-School

- Biliteracy in the home
- Songs with mom & dad, Music at home
- Reading recipes
- Becoming a sibling, a mom, a dad, a wife/husband
- Reading maps
- Going on vacation
- Notes to friends
- Learning to share
- Learning to live in a bicultural environment
- Writing in notebooks/journals
- Watching TV (novelas, cartoons, etc.)

- Moving schools
- Moving cities
- Reading lyrics
- Digital Literacies:
  - Email, myspace, facebook, texting, Xbox, google
- Language loss
- Learning to swim
- Books not read in school (Twilight, Vampires, sports)
- Legends: La Llorona
- Experiencing the death of loved one
- Learning to sew
- Dating
- Writing letters
- Traditions
Validating Transnational Experiences

Ximena’s Map
Focus on Juan

• The day of my birth, my mother crossed the bridge to El Paso however I lived the first six years of my life in Juarez. At six years of age I was forced to believe an American education was for the best. ...I live in two worlds divided by El Rio Grande...EL Paso and Juarez are geographically divided; though the culture and language are similar. I started first grade in El Paso while my parents lived in Juarez. Nonetheless, every weekend I would visit my parents. Every Friday I would be seen crossing the bridge to Juarez; every Sunday I would be seen crossing the bridge back to El Paso. This routine continued until recently...Even if I didn’t read too much growing up. Literacy was sill present in my life. Growing up amid two countries formed a pathway of possibilities into a world of literacy. My brain constantly translated from one language to another...
Focus on Lupita

- Arturo’s death was a shocking notice for all the people who met and loved him. Arturo was an excellent friend a great fan of El America, a soccer team from Mexico. The day of his funeral, we, his friends, bought the original America’s t-shirt. We called signed it and wrote what we wanted to say to him.
Focus on Bernice

• Who would have thought that learning takes place outside the classroom in great quantities. If I had known this many years ago then I would have felt smarter than everyone, instead of the opposite. I wished I had a teacher who would take all of my being into consideration to know how to approach me and to understand me as a person, know that my culture and background are important and acknowledge that I am not just a seat filled in her class. At least now I know not to make that mistake of not finding out about my future students, now I know that it is important to let them know that we understand them and their culture and that we appreciate it. “Para entender a los de mas hay que entenderse a si mismo,”

• [http://www.capzles.com/#/ff5bad07-86f0-4c08-b5d1-800d35beb78a](http://www.capzles.com/#/ff5bad07-86f0-4c08-b5d1-800d35beb78a)
For this literacy activity, the pre-service teachers selected a site in the El Paso/Juarez region and conducted a mini-ethnography to examine the literacy practices at this site.

They included ways in which they could use this site in official classroom literacy practices.

Then they mapped these sites onto a classroom map called, Literacy in the Borderlands.
ZeeMap

- Link to map:
Krystal: Learning at the Border

- Border town communities are immersed in two cultures. It is very interesting to see how people who live in a border town adapt easily to a very particular life style. One of the aspects that border town people need to be familiar with is the ports of entry or “bridges”. Here in El Paso, there are four ports of entry and another one located in Santa Teresa, NM. The bridges are places that people utilize in order to go back and forth to either El Paso or Juarez... Those who want to enter the US have to pass an inspection by an immigration officer that checks for proper documentation in order to enter into the United States. In addition, people sometimes need to wait in line from a few minutes to up to two or three hours in order to cross to United States. **Ports of entry are a place where children can learn a variety of things and is part of their everyday life. For example, they have to learn about immigration laws, agriculture concepts, read signs, and learn how to conduct themselves with immigration officers...**
Kristal: Learning at the Bridge

• The bridge is a place where children are exposed to literacy in different ways. For example, since they are young they learn that if they are American citizens they need to declare their citizenship to the immigration officer. In addition, if they are not American citizens they need to show their visa or any other document that allows them to enter the United States. **Children become more familiar with varieties of things like reading signs in English and Spanish...**
Reframing Juarez

• Every Saturday and Sunday in Cd. Juarez I help at a library. It is located in a very poor neighborhood with lacking of literature but the people are very humble. The library isn’t really big nor does it have a lot of book as a normal library in the United States. Yet, this is one place where some children can see and read literature. Violence is seen every day in the neighborhood... In the library I help them express and learn about bad events in different ways.

• Picking to volunteer was very tough, and a big concern is because of the violence. Cd Juarez is where I am from and where I grew up and I want to give something back and show others that they portray children wrong. I have heard people think people in Cd. Juarez are lazy, dirty and poor. People in Cd. Juarez are wrongly portrayed...
Reflections on ZeeMaps

• “The borderlands literacy project changed the way I used to think of literacy. Now I know that literacy is everywhere. That El Paso and Juarez are full of rich literacy resources.”

• “I have lived in EL Paso all of my life and have never been to some of these places. Seeing all of the locations shifted my opinion of El Paso and all of its historic landmarks.”

• “I just realized that although we are in the US, there is a lot of bilingualism here on the border. Children can learn both English and Spanish by all the literacy in different places. I think that is very important for us to teach this to children...if we let our students become aware at an earlier age they can start learning from all this literacy on the border.”

• “I think we have some sort of border literacy. Those of us who live here are usually very aware of what happens in the next to us... I think this literacy naturally flows like the Rio Grande.”

• “It made me feel proud of living in El Paso”

• “In all sides of town we were able to see something different and how there is literacy taking place at these particular locations with so much diversity in a border town..the students are overflowed with literacy from both sides. I personally think that they are more literary rich than students from one culture or one language.”
Latina/os are not a monolithic group

- Diversity of languages and cultures...
- Diversity of cities and countries....
- Diversity of families...
- Diversity of teachers who teach us about literacy...
- Diversity of literacy events....
(Re) Conceptualizing Literacies

Paradigm Shift
Latina/os from an additive, assets view
Complexities within differences
Cultural Practices as rich literacy resources
Making this “unofficial” literacies part of the “official” curriculum

Affirmative Pedagogies
Validating Return Trips Home

- The narratives and maps of lived histories of preservice teachers examined in this paper provide a counter-story to the deficit and derogatory misconceptions about the literacy practices of young children who cross back to Mexico during holidays and summer vacation.
- Parents are often discouraged from taking their children out of school for their return trips home. These cautions are grounded in a meta-narrative that promotes a belief that children do not read or learn while in Mexico.
- These return trips across the US/Mexico border provide rich literacy opportunities that are often discounted and invisible in official literacy curriculum.
Findings

• Future literacy research within pre-service teacher education would benefit from an examination of the types of practices used to engage teacher candidates in cultural acts of recovery.

• Through these explicit literacy activities, the pre-service teachers had opportunities to draw from their expanding “repertoire of transnational literacy practicies” (Rubinstein-Avila, 2007).
Conclusion

• The findings from this study suggest that it is crucial to provide pre-service teachers spaces for examining how their own experiences shaped their literacy narratives and language practices.

• Providing future classroom teachers with opportunities for critical self-reflection has the potential to transform and disrupt dominant ideologies towards literacy practices especially regarding the literacies found within bilingual and transnational communities.
Thank you for participating in the 2011 CCCC Virtual Conference!