Doctoral Perspectives

Cruzando Mundos/Crossing Multiple Worlds: Examining the Possibilities and Tensions of Shapeshifting as a Chicana Scholar - Dr. Jasmin Patrón-Vargas

Abstract

Shapeshifting is a pre-colonial practice that stems from Black, Indigenous, and communities of color. While scholars have documented the cultural capital that communities of color hold, the practice of shapeshifting within the field of education has been understudied. Building on the ancestral traditions of communities of color, this article explores the concept of shapeshifting as it relates to negotiating one's fluid identities across space, place, and time. Specifically, I examine how space, place, and time shape my racialized and gendered experiences as a first-generation Chicana scholar and how shapeshifting serves as a navigational tool. Using Chicana/Latina feminist thought and testimonio, I explore two primary questions: 1) How have time, space, and place shaped my racialized and gendered experiences? and 2) In what ways does shapeshifting inform my ability to navigate/negotiate my identities across time, space, and place? I begin by briefly reviewing the literature on space, place, and time within the field of education. I then provide an overview of the concept of shapeshifting from a pre-colonial perspective and the theoretical concepts influencing this paper. I move on to highlighting core themes from my testimonios, including racist nativism, college sense of belonging, and socially constructed timelines. I conclude by discussing the tensions that arise from negotiating fluid identities and the possibility of shapeshifting to foster transformation in and beyond the academy.

Keywords: shapeshifting, race, gender, space, place, testimonio

Introduction

"Let's stop importing Greek myths and the Western Cartesian split point of view and root ourselves within the mythological soils and soul of this continent" (Gloria Anzaldúa, 1987, p. 68).

In the exploration of identity and experience, the concept of shapeshifting emerges as a profound and subversive practice rooted in traditions of Black, Indigenous, and communities of color. Despite its significance, shapeshifting remains understudied within the field of education. This paper honors these knowledge systems by delving into the potential of shapeshifting to produce bridges for fluid identities to co-exist across varying dimensions of space, place, and time. Specifically, I explore how spatial and temporal contexts shape my racialized, gendered, and linguistic experiences and how shapeshifting serves as a navigational tool. Using Chicana/Latina feminist thought and testimonio, I explore two primary questions: 1) How have time, space, and place shaped my racialized, gendered, and linguistic experiences? and 2) In what ways does shapeshifting inform my ability to navigate/negotiate my identities across time, space, and place? I begin by briefly reviewing the literature on space, place, and time within the field of education. I then provide an overview of the concept of shapeshifting from a pre-colonial perspective and the theoretical concepts influencing this paper. I move on to highlighting core themes from my testimonios. I conclude by discussing the tensions that arise from negotiating fluid identities and the possibility of shapeshifting to foster tenacity, wit, and power moves in and beyond the academy.

Race, Space, Place, and Time

Over the last decades, scholars within the fields of geography, education, anthropology, urban studies, and sociology have begun analyzing the links between race and space, offering

important insights into the manifestations of power and oppression within spaces (e.g., Bullard, 2007; Knowles, 2003; Woods & McKittrick, 2007). While definitions of space have been a point of contestation, Neely and Samura (2011) emphasize four key characteristics of space: contested, fluid and historical, relational and interactional, and infused with difference and equality. For instance, Harwood and colleagues (2018) study highlights the experiences of college students of color and how interactions largely inform their experiences on campus. Drawing from eleven focus groups and an online survey with more than 4,800 college students of color, their findings show that despite having multicultural spaces on campus, students of color experience racial hostility and exclusion on campus. Similarly, in a study of 24 Latinx[1] teachers in South Carolina, Monreal (2012) found that teachers experience racism and hostility from colleagues and parents, who make immigration assumptions, stereotype Latinx students, and question the utility of Spanish classes. Together, these studies capture the spatially pervasive nature of racism across educational contexts.

Despite the growing number of studies analyzing space and race, Indigenous and decolonial scholars caution against settler colonial frames. Tuck and McKenzie (2014) describe settler colonialism as "a form of colonization in which outsiders come to land inhabited by Indigenous peoples and claim it as their own new home" (p. 59). Through a settler colonial lens, definitions of land are replaced by Western definitions of space (Barker, 2005; Grande, 2004). For example, Tuck and McKenzie (2014) point out that maps, while a useful tool in spatial analyses are a product of settler colonialism and, therefore, a potentially problematic spatial tool. For this reason, Indigenous and decolonial researchers argue that for examinations of space to

[1]I use Latinx instead of 'Latina' or 'Latino' is an a ttempt at inclusivity that acknowledges gender fluid identities.

challenge systems of oppression truly, scholars must attend to Indigenous histories of places and the ongoing process of colonization (Greenwood, 2009; Seawright, 2014; Tuck & Yang, 2012).

More recently, explorations of race *and* time have gained increased attention. Through these explorations, questions about the role that time, as a hegemonic instrument, plays in reproducing racial inequities have taken center (Mignolo & Walsh, 2018). One approach taken in education is through the examination of capitalism and neoliberalism in higher education. Shahjahan (2015), for example, examines the link between temporality and academia. According to Shahjahan, concepts like the "tenure clock" are another instrument to control faculty of color. He argues that a reconceptualization of these concepts is necessary if we wish to work against modern forms of coloniality. Other scholars have explored the relationship between time and education to challenge neoliberal practices of testing and accountability in education. Specifically, Clark's (2015) work offers an important look at the pressures in early childhood and care for children to be "readied" for the next stage. She urges us to consider practices that prioritize outdoor education, stories, and everyday routines.

The literature reviewed in this section highlights the intricate relationship between race, space, place, and time, revealing racialized dynamics in spatial contexts that perpetuate racial inequity. Still, decolonial scholars call attention to examinations of land. More recently, scholars in education have begun to explore the intersection between race and time. Collectively, these studies underscore the urgency of attending to spatial and temporal dimensions in understanding and challenging systemic oppression. In this paper, I extend this discourse by examining how space, place, and time shape my racial, gendered, and linguistic experiences.

Theoretical Framework

The concept of shapeshifting is rooted in Black, Indigenous and minoritized knowledge systems. For example, in Mesoamerican communities, naguals were believed to possess the ability to transform into animals. Similarly, within African traditions, shamans or spiritual leaders were believed to transform into animals to communicate with spirits, access different realms, or exert healing influences. Across these two knowledge systems was the belief that humans and the natural world are interconnected. In this way, animals were regarded as powerful spiritual entities. The rise of Christianity, however, deemed Indigenous and Black knowledge systems and spiritual practices as primitive and invalid. According to Western constructions, these spiritual practices were "superstitious" and demonic. As a result, these knowledge systems and practices were prohibited.

In this paper, I explore how shapeshifting provides a medium from which to negotiate multiple identities and navigate different contexts. I define shapeshifting as a pre-colonial practice that offers "metaphorical and physical transformation" (Aguilar, 2023, p. 95). To guide this work, I draw on spirit research. While spirit research is multifaceted, I specifically use Chicana/Latina frameworks rooted in spiritualities, including nepantla, conocimiento (consciousness), and spirit praxis. These concepts are primarily found in the fields of Chicanx/Latinx studies, cultural studies, and queer and gender studies.

A key feature of this work is a reclamation of the mindbodyspirit split. Contrary to Western constructions of knowledge, Latina spiritualities scholars argue that the mindbodyspirit is connected and a valid form of knowledge. This perspective is echoed in *Light in the Dark*, where Anzaldúa and Keating (2015) delve into the journey toward greater consciousness and other dimensions of reality. Using Mesoamerican practices and knowledge, such as

curanderismo and nagualismo, they propose an alternative perspective of seeing reality, one in which reality and imagination meet. They argue that when we embody the spirit as a methodology of resistance against colonization, we can attain "spiritual activism" or a deep sense of conocimiento that pieces back the mindbodyspirit split.

Building on the work of Anzaldúa and other Chicana/Latina scholars, Zepedas's (2022) recent book *Queering Mesoamerican Diasporas* traces queer Indigena knowledge systems and histories as an act of recovering Indigenous histories, practices and "calling our spirits back" (p. 12). Through an exploration of archival materials, ceremonial altars and decolonial artwork, and oral histories she showcases the legacy of queer Indigena cultural producers and Chicana feminist thinkers. Her work offers an important contribution to spirit research by proposing the recognition of spirit praxis as a site or path to consciousness.

At the core of these works, alongside others by various authors (e.g., Irene Lara, Norell Martínez, Vanessa Valdés, and Christina Garcia Lopez), lies a direct resistance to Eurocentric knowledge systems that prioritize linear modes of knowledge production and time. I use the concepts of nepantla, conocimiento, and spirit praxis to demonstrate that shapeshifting is a valid form of knowledge rooted in ancestral knowledge systems and practices of survivance.

Methodology

To explore the process of negotiating my fluid identities via the concept of shapeshifting, I draw on testimonio. Testimonio is both a methodology and pedagogy with roots in Latin America (Reyes & Curry Rodríguez, 2012). Testimonio is a method of storytelling that documents "life experiences – of struggle, of hope, of resistance, and of joy" (Pérez Huber & Aguilar-Tinajero, 2024, p. 1274) and connects them to a shared experience of a group. A key feature of testimonio, then, is connecting individual stories to a broader narrative of injustice for

the sake of action and transformation (Delgado Bernal et al., 2012). Within education, testimonios have been used to contribute to existing knowledge around educational issues that specifically affect Latinx communities (Burciaga & Erbstein, 2012; DeNicolo et al., 2015; Elenes, 2020; Fernández, 2016; Flores Carmona, 2018). For example, Dutro and Haberl (2018) conducted a close reading of written testimonios with second-grade students of Latinx descent. Their findings highlight students' identities surrounding immigration and sociopolitical stances. Similarly, Abril-Gonzales (2020) examined Latinx youth's testimonio and poems tied to immigration. The results reveal tensions in school contexts related to immigration status, access, and vulnerability. Overall, testimonios, as a pedagogical tool in research, have validated students' stories and exposed social issues affecting newcomer youth (DeNicolo & Gónzalez, 2015; Dutro & Haberl, 2018).

As a form of storytelling, I employ testimonio to theorize from my lived experiences in order to inform my epistemology and re/construct knowledge (Carmona & Luciano, 2014). The research questions guiding this paper are: (1) How have space, place, and time shaped my racialized, gendered, and linguistic experiences? and (2) In what ways does shapeshifting inform my ability to navigate/negotiate my identities across time, space, and place? While different modes of communication exist within a testimonio methodology, including verbal, written, performance, film, and music (Blackmer Reyes & Curry Rodríguez, 2012; Delgado Bernal et al., 2012), I draw on written reflections based on a prompt (See Figure 1). In the following sections, I share excerpts from these reflections to highlight three core themes.

Driving Testimonio Prompt
1. Describe a moment or situation in your childhood or adolescence when you shapeshifted. What prompted this act? What emotions/feelings did it evoke for you? 2. What does shapeshifting mean to you? 3. What role has/does shapeshifting play[ed] in your academic experiences and beyond?

Figure 1. Driving Reflection Prom

Cruzando Mundos (Crossing Multiple Worlds)

In her seminal work, *Borderlands/La Frontera: The New Mestiza*, Anzaldúa writes about *nepantla*, an Aztec (Mexica) concept. She explains that nepantla is an experience of navigating multiple, overlapping, and sometimes colliding social identities. I use nepantla to describe the process of crossing multiple mundos (worlds) and negotiating multiple identities across spatial and temporal contexts. These experiences led to nuevos caminos of conocimiento (new streams of consciousness). In the following subsections, I share excerpts from my testimonios, which highlight themes of race, language, sense of belonging, and gender.

Ni de Aquí, ni de Allá

My parents emigrated from Guerrero, Mexico to Chicago, Illinois. The first language I learned was Spanish. My parents ensured my siblings and I learned to read, write, and speak Spanish. I was proud of my ability to seamlessly roll my r's, "caRRRRo!" After all, I was raised in the barrio (neighborhood) of La Villita, where the majority of the residents spoke Spanish. My ability to communicate easily changed when I attended school for the first time at five. I attended my local public school, which was two blocks from our family home. Although the student composition mainly consisted of youth of Latinx descent, I quickly learned that if I wanted to be successful in school, I needed to learn English. My teachers spoke English in class, and all the school assignments were in English. My classmates also formed cliques, often based on one's

proximity to whiteness. In other words, if you spoke English well, you could hang out with the cool kids, but if you did not speak English or had an accent, you were labeled a "beaner." I was divided between two worlds. At school, I spoke primarily English, but at home, I spoke Spanish. From this moment forward, I understood that I needed to negotiate my multiple identities as an emergent bilingual.

Going to College

My ability to shapeshift is rooted in the process of negotiating my fluid identities. That is, crossing or stepping into multiple worlds and developing the tools, skills, and attributes to adapt to new or old world(s). As I got older, the teachings that shapeshifting afforded me became more nuanced. By the time I graduated high school, I had amassed a growing number of identities and skills. Attending college, however, brought a new layer of conocimiento and identity. I attended a large, research-intensive university in my home state, only two and a half hours away from home. I was static. I had reviewed their pamphlets, plastered with images of diverse groups of students. I also had relatives and acquaintances who attended the university, and I was eager to gain the same independence they exuded. My excitement, however, quickly grew into apprehension.

I arrived on campus with my parents, who were just as stoked as I was. Their dream of their children becoming college graduates was becoming a reality; I was the last of my siblings to seal this dream. However, as we unloaded my dorm items, I felt a sense of discomfort. Everything seemed so unfamiliar. Most buildings featured neutral colors and seemed to be named after a White man. I felt out of place. This tension only grew larger when I attended my first classes. My political science classes were large, daunting, and dominated by White men. As a first-generation working-class Chicana from the barrio, I had difficulty relating to them. My

interest in political science slowly declined, and I failed a class for the first time in my educational trajectory. I felt like a fraud. Indeed, I could continue shapeshifting, but at what cost?

I sought out opportunities that provided a sense of belonging at the university. I left my political science major and double majored in Gender and Women Studies and Latina/o/x Studies, where I became radicalized. My studies allowed me to validate my experiences and draw connections to more significant social issues. I also participated in multicultural events and research programs on campus that supported minoritized students. Through these experiences, I understood I did not have to leave behind who I was. Sure, I crossed multiple mundos daily. This time, however, I reconciled my identities. I left college still a first-generation working-class Chicana from the barrio of La Villita, but I developed a newfound ability to navigate spaces of power and contestation tactfully.

Tick Tock

It is not uncommon for Mexican-descended women to receive questions like, "¿Cuando te vas a casar? (when are you getting married?)" or "¿Cuando vas a tener hijos? (when are you going to have children?)" As the youngest sibling, I learned about the "marriage and biological clock" before I was even old enough to conceive a child. I attended a family gathering with my parents and siblings, and a family friend, who was single in her late 20s, arrived after us. As she conversed with family members, they asked her if she planned to marry. Nervously, she laughed it off and moved on to another topic. Although I did not have the language to describe the situation then, I felt a strong sense of unease from her. The belief was/is that if you wait(ed) too long to marry, you will have infertility and die alone. Sooner than later, I, too, received *the question*. While I could avoid family interrogations due to my long years in school, it was not long before new socially constructed timelines or "clocks" were on the horizon. The "tenure

clock" will soon begin ticking. In 2023, I began a tenure-track position. From the moment I started my position, it weighed on me that the biological clock was not the only clock ticking. The "tenure clock," or the six- or seven-year probationary period in which tenure-track faculty are expected to develop robust research agendas, was now in full effect. I recognized that if I wanted to have children, I must now cope with the stress of meeting the biological *and* tenure clock.

Reflexiones (Reflections)

The testimonios I share in this paper illuminate the complex process of shapeshifting. That is, navigating and negotiating multiple identities across spatial and temporal contexts. While my unique stories highlight my experiences, the themes in this paper are not isolated issues. They speak to broader discourses surrounding Latinx communities, college sense of belonging, and women in academia.

My experiences in school underscore the enduring resistance against languages other than English within educational settings. My educational experiences in elementary school reflect what race scholar Linday Pérez Huber calls racist nativism. As she explains, racist nativism describes

> the assigning of values to real or imagined differences in order to justify the superiority of the native, who is perceived to be White, over that of the non-native, who is perceived to be People and Immigrants of Color, and thereby defend the native's right to dominance. (Pérez Huber et al., 2008, p. 81)

Within Latinx communities, the narrative of racist nativism stems from a long-standing history of xenophobia and linguicism (Cardenas Curiel & Durán, 2021). Historically, state institutions enforced English-only policies, forcing Latinx students to abandon their native language(s)

(Portes & Rumbaut, 1996; Valenzuela, 1999). While overt resistance to languages other than English has diminished, my experiences reveal subtle yet pervasive messages of linguistic hegemony within educational settings (Flores, 2016). From classroom posters to the assignments I received, I learned that my first language was undervalued in school. Additionally, manifestations of white supremacy were replicated by students, who internalized these narratives. Interactions among students demonstrated internalized racism, in which students of Mexican descent bullied other Mexican students. Research shows that it is not uncommon for students to dissociate themselves from social markers that are subordinate (Bedolla, 2003; Santiago & Patrón-Vargas, 2019). Thus, the operationalization of racist nativist ideologies was perpetuated through school interactions.

My experiences in college also shed light on the pervasive racial and gendered dynamics embedded within educational institutions. Research indicates that students' sense of belonging is intricately tied to spatial factors (Hardwood et al., 2018; Soria & Mitchell, 2015). Similarly, my experiences in college illustrate the influence of campus environments (e.g., academic buildings) to foster or hinder students' sense of belonging. The physical space, including the names of buildings and photos of White alums, reflected a culture of white supremacy. My struggle to feel a sense of belonging on campus was further compounded by patriarchy. As a woman of color in the male-dominated field of political science, it was normal for my male counterparts to receive more attention in class. Therefore, spatial experiences are not only imbued with racist undertones but reinforce ideas and beliefs about gender.

Finally, my experiences across different temporal dimensions illustrate how dominant structures and norms continue to influence women's lives. In my testimonio, I write about the added pressures to cross socially imposed timelines, particularly concerning biological and

tenure expectations. While discussions around the biological clock may seem commonplace, the narrative of the biological clock serves as another tool to regulate and limit women's life experiences. As scholars have noted, the biological clock shapes women's reproductive experiences by dictating when "it is possible and desirable to have children" (Yopo Diaz, 2020, p. 775). Through this narrative, women view the biological clock as linear and irreversible, placing strict 'deadlines' on women's life paths. The burden does not end there for women pursuing academic careers on the tenure track. The tenure clock, as I highlight in my testimonio, adds further stress. According to Shahjahan (2015), the tenure clock is problematic in that it prioritizes "mind-intellect over the body-spirit" (p. 494), leading to the dislodging of the mind-body-spirit. Taken together, these biological and tenure clocks perpetuate dominant beliefs about women in academia.

Conclusion

Although my experiences of exclusion brought painful memories, there lies beauty in nepantla. As Anzaldúa explains, nepantla – a space for those living on the margins between multiple worlds – can be a productive source for transformation. Through the process of shapeshifting, I have unearthed new streams of conocimiento that have shaped my epistemologies and pedagogies. As a navigational tool, shapeshifting has enabled me to critically examine the everchanging world, profoundly influencing my epistemologies and awareness of structures of power. As a teacher educator committed to a holistic approach, I also recognize that each student entering my classroom carries their own set of identities, experiences, needs, and assets. This understanding guides my practice, in which I create opportunities for students to share life stories in the classroom. Embracing nepantla alongside Anzaldúa invites us to step into

new realms where diverse perspectives converge to reshape our understanding of identity, knowledge, and transformation.

References

Abril-Gonzalez, P. (2020). Latinx Youths' *Testimonios* of Racist Nativism: Poetry and Acompañamiento to Bridge past and Present Experiences. *Equity & Excellence in Education*, *53*(3), 412–430. https://doi.org/10.1080/10665684.2020.1782787

Barker, J. (2005). *Sovereignty matters: Locations of contestation and possibility in indigenous struggles for self-determination*. U of Nebraska Press.

Bedolla, L. G. (2003). The Identity Paradox: Latino Language, Politics and Selective Dissociation. *Latino Studies*, *1*(2), 264–283. https://doi.org/10.1057/palgrave.lst.8600038

Bullard, R. D. (Ed.). (2007). *The Black metropolis in the twenty-first century: Race, power, and politics of place*. Rowman & Littlefield Publ.

Burciaga, R., & Erbstein, N. (2012). Latina/o dropouts: Generating community cultural wealth. *Association of Mexican American Educators Journal*, *6*(1).

Carmona, J. F., & Luciano, A. M. (2014). A student-teacher testimonio: Reflexivity, empathy, and pedagogy. *Counterpoints*, *449*, 75–92.

Clark, A. (2023). *Slow knowledge and the unhurried child: Time for slow pedagogies in early childhood education*. Routledge.

Curiel, L. C., & Durán, L. G. (2021). A historical inquiry into bilingual reading textbooks: Coloniality and biliteracy at the turn of the 20th century. *Reading Research Quarterly*, *56*(3), 497–518.

Delgado Bernal, D., Burciaga, R., & Flores Carmona, J. (2012). Chicana/Latina testimonios: Mapping the methodological, pedagogical, and political. *Equity & Excellence in Education*, *45*(3), 363–372.

DeNicolo, C. P., & Gónzalez, M. (2015). Testimoniando en Nepantla: Using testimonio as a pedagogical tool for exploring embodied literacies and bilingualism. *Journal of Language and Literacy Education*, *11*(1), 109–126.

DeNicolo, C. P., González, M., Morales, S., & Romaní, L. (2015). Teaching Through *Testimonio:* Accessing Community Cultural Wealth in School. *Journal of Latinos and Education*, *14*(4), 228–243. https://doi.org/10.1080/15348431.2014.1000541

Dutro, E., & Haberl, E. (2018). Blurring material and rhetorical walls: Children writing the border/lands in a second-grade classroom. *Journal of Literacy Research*, *50*(2), 167–189.

Elenes, B. I. (2020). Unveiling Latina Community College Leadership Pathways Through Testimonio. *New Directions for Community Colleges*, *2020*(190), 115–127. https://doi.org/10.1002/cc.20391

Fernández, E. (2016). Illuminating Agency: A Latin@ Immigrant Parent's *Testimonio* on the Intersection of Immigration Reform and Schools. *Equity & Excellence in Education*, *49*(3), 350–362. https://doi.org/10.1080/10665684.2016.1194103

Flores Carmona, J. (2018). Pedagogical Border Crossings: *Testimonio y Reflexiones de una , Mexicana Académica*. *Journal of Latinos and Education*, *17*(1), 92–97. https://doi.org/10.1080/15348431.2017.1282364

Flores, N. (2016). A Tale of Two Visions: Hegemonic Whiteness and Bilingual Education. *Educational Policy*, *30*(1), 13–38. https://doi.org/10.1177/0895904815616482

Gloria Anzaldua & AnaLouise Keating. (2015). *Light in the Dark/Luz En Lo Oscuro: Rewriting Identity, Spirituality, Reality*. Duke University Press Books; eBook Collection (EBSCOhost). https://search.ebscohost.com/login.aspx?direct=true&db=nlebk&AN=1064930&authtype=shib&site=eds-live&scope=site&authtype=shib&custid=s8516548

Grande, S. (2004). *Red pedagogy: Native American social and political thought*. Rowman & Littlefield Publishers.

Greenwood, M. L. (2009). *Places for the good care of children: A discussion of Indigenous cultural considerations and early childhood in Canada and New Zealand*.

Harwood, S. A., Mendenhall, R., Lee, S. S., Riopelle, C., & Huntt, M. B. (2018). Everyday Racism in Integrated Spaces: Mapping the Experiences of Students of Color at a Diversifying Predominantly White Institution. *Annals of the American Association of Geographers*, *108*(5), 1245–1259. https://doi.org/10.1080/24694452.2017.1419122

Huber, L. P., Lopez, C. B., Malagon, M. C., Velez, V., & Solorzano, D. G. (2008). Getting beyond the 'symptom,'acknowledging the 'disease': Theorizing racist nativism. *Contemporary Justice Review*, *11*(1), 39–51.

Knowles, C. (2003). *Race and social analysis*. SAGE.

McKittrick, K., & Woods, C. A. (Eds.). (2007). *Black geographies and the politics of place*. Between the Lines ; South End Press.

Mignolo, W. D., & Walsh, C. E. (2018). *On decoloniality: Concepts, analytics, praxis*. Duke University Press.

Monreal, T. (2022). “Here Being *in* School Is Worse”: How Latinx Teachers Navigate, Recreate, and Instigate Hostile Spaces in the U.S. South. *Educational Studies*, *58*(1), 50–73. https://doi.org/10.1080/00131946.2021.1994972

Neely, B., & Samura, M. (2011). Social geographies of race: Connecting race and space. *Ethnic & Racial Studies*, *34*(11), 1933–1952. Sociology Source Ultimate. https://doi.org/10.1080/01419870.2011.559262

Pérez Huber, L., & Aguilar-Tinajero, G. (2024). Revisiting testimonio as critical race feminista methodology in educational research. *International Journal of Qualitative Studies in Education*, *37*(5), 1272–1286. https://doi.org/10.1080/09518398.2024.2318638

Portes, A., & Rumbaut, R. G. (2024). *Immigrant America: A portrait*. Univ of California Press.

Reyes, K. B., & Curry Rodríguez, J. E. (2012). Testimonio: Origins, terms, and resources. *Equity & Excellence in Education*, *45*(3), 525–538.

Santiago, M., & Patrón-Vargas, J. (2019). The fluidity of historical analysis: Students’ interpretations of Mendez v. Westminster. *Association of Mexican American Educators Journal*, *13*(1), 1. https://doi.org/10.24974/amae.13.1.422

Seawright, G. (2014). Settler traditions of place: Making explicit the epistemological legacy of white supremacy and settler colonialism for place-based education. *Educational Studies*, *50*(6), 554–572.

Shahjahan, R. A. (2015). Being ‘Lazy’ and Slowing Down: Toward decolonizing time, our body, and pedagogy. *Educational Philosophy and Theory*, *47*(5), 488–501. https://doi.org/10.1080/00131857.2014.880645

Soria, K. M., & Mitchell, T. D. (2015). Learning Communities: Foundations for First-Year Students' Development of Pluralistic Outcomes. *Learning Communities: Research & Practice*, *3*(2), 2.

Tuck, E., & McKenzie, M. (2014). *Place in Research* (0 ed.). Routledge. https://doi.org/10.4324/9781315764849

Tuck, E., & Yang, K. W. (2012). Decolonization is not a metaphor. *Decolonization: Indigeneity, Education & Society*, *1*(1), 1–40.

Valenzuela, A. (1999). *Subtractive schooling: U.S.-Mexican youth and the politics of caring*. State University of New York Press.

Yopo Díaz, M. (2021). The Biological Clock: Age, Risk, and the Biopolitics of Reproductive Time. *Sex Roles*, *84*(11–12), 765–778. https://doi.org/10.1007/s11199-020-01198-y

Zepeda, S. J. (2022). *Queering Mesoamerican Diasporas: Remembering Xicana Indigena Ancestries*. University of Illinois Press.