CHAPTER 9

RACIAL JUSTICE LEADERSHIP IN DISENFRANCHISED LATINA/O COMMUNITIES

A Model for Walking Social Justice in Schools

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Perhaps the greatest challenge faced by school leaders who strive to engage in transformative racial justice work in their schools is the lack of models available. Because of the often impenetrable dominance of conventional learning models within United States schooling, even school reform is defined by these conventions, so that "innovation" is superficial, leaving racial inequality intact. The members of MAESTR@S[2] came together out of a desire to create new models. We had grown tired of failed efforts to rethink the

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work being done to address racial inequality in schools. Our recurring disappointment with school reform inspired us to look for a different way. We saw that top-down approaches simply led to the reproduction of dominant methods of confronting long-standing problems. We sought real methods of daily practice that addressed raza[3] students' deepest and most immediate needs.

The focus of this chapter is to demonstrate how school leaders and teachers can approach social and racial justice work with their school communities. The real lessons for leaders are in *how* we engage in this work, much more than what we cover when we do the work. By analyzing the processes MAESTR@S developed, we highlight the ways in which teachers and school leaders can walk social justice with their school communities.

THE EVOLUTION OF MAESTR@S: LEARNING TO WALK SOCIAL JUSTICE

In MAESTR@S, as we found clarity in understanding the complexity of raza youth realities through our work with them, we realized that even our own focus on developing innovative classroom strategies for engaging the youth over our first five years was not addressing their deepest needs (those outlined in the previous chapter). Perhaps the biggest lesson we learned as we shifted our focus to directly meeting these needs was the importance of moving beyond our own talk about them. In our ongoing workshops, we had talked about strategies for helping our youth, but we realized that we had to develop those strategies by actually engaging in them ourselves, focusing on what *we* need given that we have lived these same experiences, albeit in our own ways. What we learned from this was that we, ourselves, had been there—confronting the pain of living with historical trauma, having to constantly fight against the normalization of inequality and racism, working to counter the individualization of school failure that so many of our peers and students and we, ourselves, are quick to adopt, and the often-overwhelming internalization of racism, both within ourselves and among our students. We found that we each carried that pain with us. As we moved into this new phase of our work, looking back at our own lives, we saw that we had unconsciously developed strategies to avoid dealing with this pain. For example, through our process, we exposed how we had often masked our pain with anger, even rage, because it was an easier emotion to express. We also realized that we hid from our own fears by distracting ourselves, staying hyper-busy, again because that was easier than dealing with the pain and subsequent fear we had experienced and continued to face. As we processed these and other survival tactics, we could see the struggles of our students and knew that the lessons we were learning in this process were essential to our work with youth. If we were struggling to consciously and

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effectively deal with these realities, we recognized, then we could not expect our youth to take on the same issues on their own.

The process helped us see that we were a reflection of our students as they were of us. This meant that we were not creating a model for students, but that we were building a model for all of us. This was essential. We were not just helping students or imparting knowledge to them, but rather we were embarking on a process that we needed just as much as they did, and we were learning together and from each other along the way. The development of this unique approach, therefore, includes two interwoven phases. First, we went through the process of challenging ourselves to build a model by experiencing it ourselves. Next, we began to adopt this model in our respective jobs and community work, bringing it directly to youth, families, and communities and having them help us deepen the model. The critical lesson here is that all of us, regardless of race and class, have been deeply shaped by racial ideology (see the framework from the previous chapter), and if we do not explore that consciously and collectively, it is all but impossible to understand how it manifests itself in our lives and how we can counter it in our work and schooling.

As this project evolved, we developed steps that helped us on our path of social justice work, but even more importantly, we found that it was the emerging ethics informing our approach that were most essential because, despite the different ways in which we might implement one of these steps, it was the underlying principles upon which we based our work that made it so effective. These ethics defined our approach and included: (1) seeing ourselves in others and others seeing themselves in us (the Mayan concept of *in lak ech* and the Mexica concept of *nehuan ti nehuan*), (2) deep honesty grounded in familial love, and, (3) community accountability to and nurturing of each individual. We understand these ethics as, collectively, manifesting justice in every action. Every step we take in our process (in our work together and in our work with youth) has to be a holistic embodiment of principles of justice. This is why we had to take ourselves through the model before we did any work with youth. As these ethics helped us create the model, we found that the project was really about relationship- and community-building as justice work, because we needed to do this work in community in order for us to sustain ourselves and walk social justice for the rest of our lives. This is the lesson that we, as educators and as school leaders, embodied to amplify our effectiveness in addressing racial justice issues.

A NOTE ON METHODS: WALKING SOCIAL JUSTICE AS RESEARCH

In MAESTR@S, from early on, we knew that research was essential to our work. Research, however, was not a distinct aspect of our process. We saw

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each step of our process as part of a larger whole, walking social justice, which was most deeply shaped by the ethics that guided this collaborative work (as discussed in the previous section).

When we eventually began to talk about the research component of our work, it was inseparable from the process. We were the researchers and the researched. We saw that we each had to play a role in every facet of the process: the development of the model itself, the testing of the model through our experiences, the revising of the model based on these applications, and the analysis of its overall impact on our lives. The research aspect of our work was, therefore, an unconscious part of the model from its inception. Like the larger process, the research was organic and evolving, as we constantly revisited each facet of the model and integrated the experiences and insights of every person involved in the group.[4]

Conventional research methods are typically shaped by the centrality of validity of all aspects of the research process. The goal of the researcher is to obtain data that can objectively answer specific questions, which is often understood as possible only by the separation of the researcher from the researched. Our approach represented a challenge to that understanding. Our experiences working with youth suggested that we needed to live in their worlds to be able to effectively work with and support them. This meant that we needed to experience the model in community with them. It also meant that we had to construct the meaning from this work collaboratively. Our approach to this process as researchers was grounded in our pursuit of *ethical validity*. Our ethics required that we not take any part of the research process out of the hands of those who have to live in the realities we sought to understand and help them address. Furthermore, we were not concerned with data or publishing our work and instead were focused on developing a model for engaging youth and communities that actually met their/our needs for understanding their/our lives, identifying and pursuing their/our individual goals, and supporting the pursuit of equity and justice within their/our communities.

Still, there are parallels between our process and more conventional research methods. Together, we defined the research questions of the project: identifying the issues that needed to be "studied." We collectively designed the data collection instruments: through our gatherings, we discussed, introduced, and developed ways of confronting the issues that we were seeking to address. Each person played the role of researcher/interviewer: facilitating the different activities, asking questions of those who were participating and providing "data," and reflecting back what they heard participants sharing. Each person also played the role of research subject/interviewee: being asked to participate in activities, being a focal subject at given times, answering questions, and sharing stories related to the research questions. The group collectively conducted the "data analysis": responding to stories shared (both individual stories and the larger collective

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story) and explaining the meanings of those stories from the perspective of the researcher and of the researched. The collective also engaged in the writing of the findings: using group gatherings to write about our process, the most personally relevant insights, and the deeper meanings taken from different facets of the work (through stories), as they related to the evolving model that we were developing. Our "research" reflected the larger project as it was grounded in our ethics, demonstrating the importance of racial justice work always being based on principles in every aspect of the work.

This approach to the research components of our project was then mirrored in its next application, as we gradually took the model and brought it into our work with youth and communities. At the same time, we used our gatherings to develop the model based on the lessons from these applications.

The following sections integrate the lessons from both the process of developing the model in MAESTR@S and implementing it in the classroom. The MAESTR@S collective includes fifteen core members, two-thirds of whom are women, ranging in age from mid-twenties to fifties, almost all of whom had grown up in and continue to work with disenfranchised communities (most often in schools). The group meets about every six weeks throughout the year and also hosts an annual weekend retreat. The excerpts from our work that are discussed in this chapter come from the newest direction of the group, after the first five years, and reflect insights that the collective feels are a strong representation of the model and its strengths.

The applications of our model shared here comes from my [Pizarro's] own efforts to adapt our work to the college classroom. As the coordinator of MAESTR@S and the one with the most freedom to test our model and assess its impact in the classroom,[5] my applications of the model may be the most extensive. I focused these efforts on a college special topics course in Chicana/o studies intended to help train students who want to work for social justice in disenfranchised communities. The premise of the approach was that students needed to go through the process they hoped to offer youth. This class was taught in the fall semester of 2010 and 2011. The classes consisted of 22 and 19 students, two-thirds of both consisting of women, almost all in their twenties, most of them the first in their families to go to college, and many having grown up in disenfranchised communities themselves. The examples chosen from the classes were among those that the students identified as the most powerful lessons they took from our process together.

As explained, the MAESTR@S process was developed to meet the needs of students, teachers, and community members. It was not planned consciously as research, but rather as social justice work and community building. Even this new direction of the project has been years in the making, and throughout, our focus was always on how best to meet the needs of the participants. Therefore, it has been extremely difficult to simplify this work for a book chapter and to select examples that reflect the complexity and organic nature

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of the process. Whenever possible, we use the participants' own writing about the process in the sections that follow. In all cases, I shared this work with the members of MAESTR@S and the students in our classes and consulted them both individually and collectively at least three times before finalizing the writing. The work that follows represents this process and reflects just one of the ways in which we walk social justice as a collective.[6] While this is explicitly written as a note on research methods, as with all sections of this chapter, it is intended as a model of school leadership as well, demonstrating the possibilities of creating engaged communities of social justice, where participants (e.g., teachers) are centered and given the opportunity to explore their own experiences and needs earnestly.

BUILDING A MODEL FOR CONFRONTING INTERNALIZED RACISM AND HISTORICAL TRAUMA[7]

In plotting our work, a model for walking social justice, MAESTR@S designed a process that we went through first and then began to integrate into our individual work with youth and communities. Because of the complexity of this process, we will first share the critical steps that serve as the foundation of the approach and then provide examples in the subsequent section.

We envision our work as the evolving creation of a *LifeMap*. As suggested above, addressing the needs of disenfranchised raza youth requires that we engage in a process of understanding ourselves and our communities in the larger context of our society. This work on the LifeMap consists of three phases and several layers that are interwoven and ongoing.

The process begins with phase one, *developing a shared understanding of our communities and society.*[8] This first step entails spending the time to carefully observe the context in which we find ourselves (at a community level, as well as a societal level), explain why and how things are the way they are, and identify the most critical issues we face that need to be addressed. It is an empowering and often transformative experience, since the work being done to explain our lives happens through stories and unpacking their collective meanings as we discuss, debate, and work to develop a useable theory for explaining what we have lived and seen. This process helps individuals and the collective begin to deeply understand the issues we face in holistic ways, while also building community. This can take time and may involve arguments and obstacles, so it is our commitment to addressing the issues we live that allows us to keep working through the tough discussions and analyses to arrive at this shared understanding. Through this work, we also learn that our understanding is always evolving and in contention, because each of us embodies it in our own way. In our model, we describe phase one as *knowing and owning our lives and identities* because it is through

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this process that we begin to understand our deep personal and historical relationship to the forces shaping life in the United States today and how that impacts our daily experiences.

Phase two involves *understanding how the world we have to deal with has shaped and affected us* and how it continues to do so every day. The most effective way we met this challenge was through the development of the first layer of the *LifeMap,*[9] in which we created a visual map of the traumas/pain we have experienced: the *TraumaMap.*[10] Too many of us who grew up, work, or have lived in disenfranchised communities have no opportunity to process our feelings about what we have been forced to live with as part of daily life in these communities. The goal of the *TraumaMap* is to move beyond generic discussions of inequality and opportunity gaps, and to look deeply at our own experiences to begin to understand the relationship between those experiences and the larger social forces that we want to confront. This reflective process leads us to focus on how pain affects us in our lives, and we begin that analysis through the second layer of the *LifeMap,* an *EmotionMap* of how our trauma and pain impact us on a daily basis by way of the multiple emotions we experience as a result. Through this process, we push each other to explore the full range of emotions that have been shaped by our experiences with injustice, trauma, and pain. This can include anger, sadness, and a wide array of emotions that we often struggle to hide or ignore. As we begin to understand the terrain of our emotions, as well as the mechanisms we develop to deal with those emotions, we often recognize that the entirety of these processes can result in deeply embedded fears, which we typically do not confront. For this reason, the next layer of the *LifeMap*, the *FearMap,* involves deciphering and confronting the fears that we experience throughout our lives. What we soon learned is that, even in a group of strong and committed social justice workers, for example, fear can be a significant obstacle to our envisioning how we can live our lives in the best way possible in our work for social justice. We discovered how these limits, our fears, also shape our actions, hindering us and the effectiveness of our work. By providing a safe space to collectively look deeply at our fears, where they come from, and how they limit us, we can begin to more honestly understand ourselves and our needs as we strive to engage in our social justice work.

Throughout the second phase, group members are strengthened by the collective process that allows us to see that these realities do not belong to any one of us as individuals but happen to us as a community (including our families and home communities). This evolving realization helps us connect our work on the *LifeMap* back to our shared understanding about the social forces at work in shaping the inequality experienced in disenfranchised raza communities at large (phase one). This is a critical step because it allows us to realistically connect our daily lives, experiences, and challenges to a larger understanding of what is happening in our communities, to link our experiences

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with those of everyone else in these communities, and to use that as the foundation of our daily work. We also describe all of this work in phase two as *developing voice and a language of understanding and transformation* because it is through this process that we begin to really understand ourselves, opening the possibility for what we want to change in our lives and communities.

Having a clear vision of this relationship between social forces, our personal challenges and traumas, and the impact they have on us emotionally and through internalized fears (for example) logically moves us to the next step of the *LifeMap* process, phase three, *envisioning* what we want to change and how we can do that, at the individual, group, and community level. The challenge of this phase is to develop mechanisms that allow us to not just imagine the ideals we are seeking, but to create concrete and realistic steps that we can take to confront these issues in our everyday actions. This work returns us to the *LifeMap* as we develop the final layer, a map of our prayers. Using "prayer" as part of this model is a challenge. We envision prayer not as a specifically religious practice, but as a holistic and spiritual act. We recognize the need for a daily practice that informs every action we take. The previous phases of this process have shown how the daily forces that we are fighting against are constantly on the assault, often working at a subconscious level that hurts, creates emotional disequilibrium, and plants seeds of fear. This daily practice involves developing individual and connected, collective visions that are both short-term and long-term, and that include detailed roadmaps and check-ins with other group members. Through this process, we create personal and collective plans for the work that we want to do and how we can be whole people (emotionally, physically, intellectually, and spiritually intact and healthy) in the pursuit of our goals. We recognize that we have to integrate our spirits into this work, because spirit is where our most profound desires come from. Reflecting back on the earlier phases in the model, we also understand that it is our spirits that are most deeply affected by the pain, anger, and fear we face in our lives as raza living in the United States. We use the concept of prayer simply as a means of making this work a daily practice that involves how we approach everything we do, which is why we frame the overall model as walking social justice. We know that our work for social justice is a life journey and one that we need to pace ourselves for so that we can develop healthy ways of engaging in this process that are manifested in everything we do each day of our lives. We see this *LifeMap* work—creating a shared understanding of our experiences and incorporating the *TraumaMap*, *EmotionalMap*, *FearMap*, and finally the *PrayerMap*—as the development of methods of *living social justice*. This process incorporates the creation of a collective vision for our work: committing to that vision with discipline and daily action that brings it to life.

This process, reflected in the visual model in Figure 9.1, involves months of work and a number of different steps. It is one that the MAESTR@S

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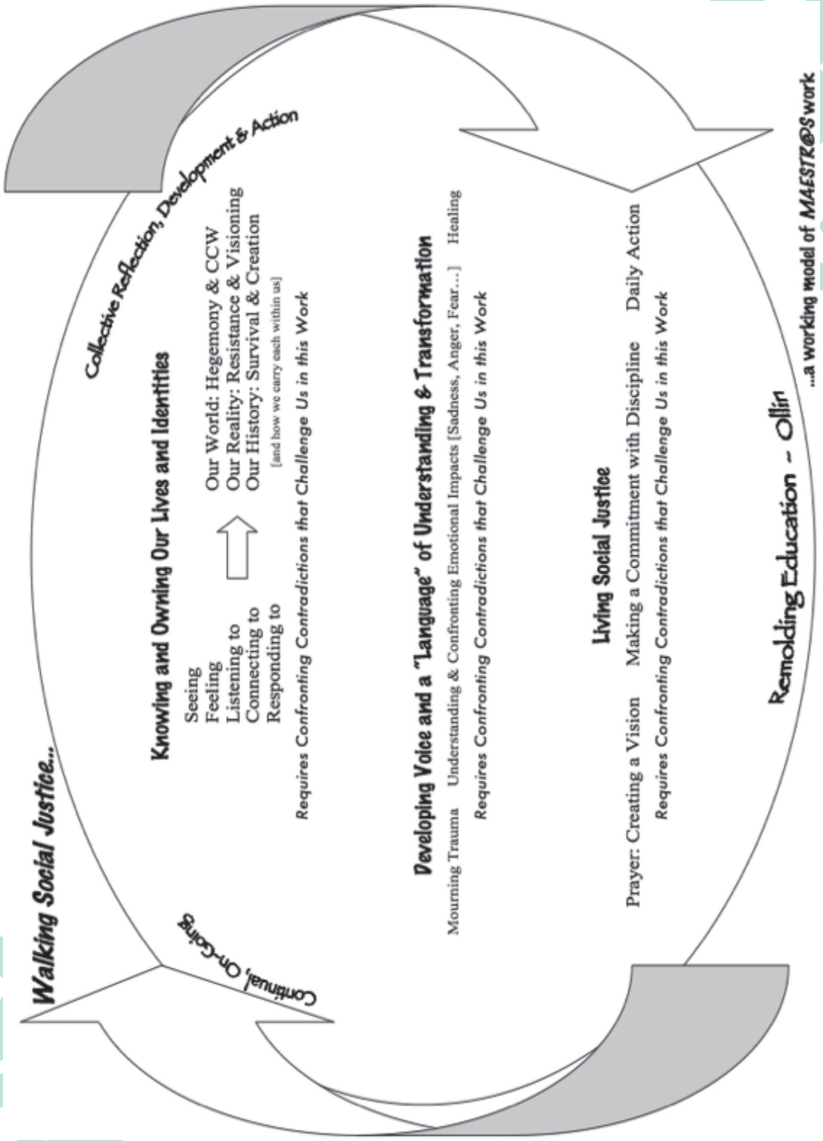
Walking Social Justice...
Continual On-Going
Collective Reflection, Development & Action
Knowing and Owning Our Lives and Identities
Seeing
Feeling
Listening to
Connecting to
Responding to
Our World: Hegemony & CCW
Our Reality: Resistance & Visioning
Our History: Survival & Creation
[and how we carry each within us]
Requires Confronting Contradictions that Challenge Us in this Work
Developing Voice and a "Language" of Understanding & Transformation
Mourning Trauma
Understanding & Confronting Emotional Impacts [Sadness, Anger, Fear...]
Healing
Requires Confronting Contradictions that Challenge Us in this Work
Living Social Justice
Prayer: Creating a Vision
Making a Commitment with Discipline
Daily Action
Requires Confronting Contradictions that Challenge Us in this Work
Remolding Education ~ Ollin
...a working model of MAESTR@S work

Figure 9.1

community is still engaged in, as we recognize that it does not end and that it requires continual development and interaction between the different phases, and ongoing effort to understand how we have experienced and internalized the complicated issues that we confront over the course of our lives.[11] Still, it is a process that, as we share it with youth and communities, is providing spaces for raza to confront the challenges they face in United States society and in their communities in complex, holistic, and realistic ways.

EXAMPLES OF WALKING SOCIAL JUSTICE

From our own involvement both developing and going through this model, we know that it is difficult to fully understand without having experienced it. For many of us, truly "getting it" requires approaching a given phase in at least a couple of different ways. To assist in explaining the model, this section includes an example of how each phase works through our process of developing it amongst teachers and a second example from implementing the model in the college classroom.[12] Later, we develop applications for K–12 schooling.

Phase 1: Knowing and Owning our Lives and Identities

In our work in MAESTR@S, phase one came naturally for us because we had worked together as a group for five years and had focused on developing a collective understanding of our lives and our communities since we initially formed. Through a number of exercises in which we shared our experiences in the schools as teachers and former students, and also brought youth together to discuss their experiences, we constructed an evolving analysis of those experiences in our schools and communities. After exploring these realities, we spent one day developing a manifesto that expressed our understandings. This was powerful because we had to strive toward a collective process of making meaning out of realities that were often overwhelming. As that manifesto explains,

> *MAESTR@S* is an educational movement founded on a politicized, anti-oppression analysis of the condition of raza and the powerful role of hegemony: racism/white supremacy, patriarchy/sexism, homophobia/heterosexism and capitalism, in shaping that condition. We attack institutional, interpersonal, and internalized oppression/colonization with a specific focus on dealing with how we as individuals experience oppression, which is internalized by way of both the media and schools. We engage in collective spiritual development with daily applications so that we can Walk Social Justice in our communities and with our youth.

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This manifesto reflects our ongoing conversations through which we sought to understand our experiences and the challenges we faced. Beginning by developing this shared understanding allowed us as a community to create a foundational analysis to build upon as we moved forward. This phase of the work is best seen in the "theory-building" of the previous chapter, and readers should review that work for a clearer understanding of the power and complexity of this step in the process.

After we had carefully developed our model over a number of years, I [Pizarro] began applying this model to my work in a specific college class that is designed to walk students through a process of learning how to work for social justice in disenfranchised communities. We[13] took on this first phase of the model by telling our stories. Students were assigned an autobiography in which they had to explain their own identities and their experiences in their communities, families, and schools that shaped who they are. The critical piece of this assignment was the process of sharing stories in community. By telling their stories to a partner and then discussing this conversation with the class and sharing a key section of their autobiographies with everyone, the students began to understand more deeply their lives as they connected their experiences to others in the group. The students later recounted that this process not only helped them build community but allowed them to see that their lives are only truly understood in relation to the experiences of others who share similarities, but also exhibit significant differences. [14] Jaime[15] reflected on this exercise at the end of the class:

> One of the things I got out of this class was the opportunity to know myself on another level. Writing an autobiography was a great way to remind myself of how beautiful and powerful my life stories are. Before, I felt bad about some of the things that happened to me, but now I see it in a different way. All my stories are gifts and reminders of my experience of life. Even though some of the memories are sad, they have made me a stronger person.

In the case of Jaime, early on in the class he shared his own struggles dealing with his father's addiction, and the emotion that he exhibited during this process, of sadness and forgiveness/relief, resonated deeply with the community and created an opening for others (males in particular) to be introspective and vulnerable with the group.[16] Many people noted this as a turning point in the class. It was also a turning point for Jaime because his autobiography then melded into his father's biography (a follow-up assignment asked students to do a biography of an elder in their family). As he explained at the end of the semester:

> I am personally thankful for this class because it helped me get closer to my dad. I always had problems communicating with my dad because he put my family through rough times. I interviewed my dad for my second assignment

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> and I had the courage to ask my dad why he did the things he did. After having that conversation with my dad, I found out so many stories about him and commonalities. As Boyle [2010] said in his book, "We can never judge a book by its cover, nor can we judge a book by its first chapters." It took my dad many years to change but he did and for that I am grateful. Taking this class helped me understand that, as a people, we can offer so many great things, but we are not perfect, and sometimes being wrong or making the wrong decision is acceptable. To be able to help others, we need to first understand and help ourselves.

Jaime showed the class his process of beginning to make sense of his own experiences, connecting our work as a class to this understanding, and moving toward specific strategies of confronting complex personal, familial, and community issues in ways that mattered to him. The students were able to push their own understandings of their experiences in ways that reflected where they had been, where they are, and where they wanted to be. This process initiated the students' work to both know and own their lives and identities, and through it we were able to counter the individualization so many of us had learned through the normalization of the inequalities and injustices we had lived, so that we could unpack and contest the internalization of racism that we were beginning to clearly see in our own lives.

Phase 2: Developing Voice and a Language of Understanding and Transformation

The exploration of past traumas, their emotional impact on us, and the ways in which they can manifest themselves in our fears is truly challenging. Many of us find it much easier to talk about issues of inequality and oppression theoretically or in terms of how they affect others (our students and communities at large, for example), rather than how they affect us personally and emotionally.

The work on the *TraumaMap*, for example, can be difficult for some to conceptualize initially, but as we, in MAESTR@S, asked about the greatest obstacles we had to overcome, the most profound hurt we had to face, and the specific traumatic incidents we had to deal with, it became clear that these had been pivotal in shaping not only who we are, but also what we still need to confront to be able to live and do social justice work effectively. In MAESTR@S, one of the ways in which we approached the *TraumaMap* was to simply ask about a trauma we may have faced and then to leave everyone alone to journal for 30 minutes. Having established trust as a collective and then building this work on the foundation of our evolving understanding of the issues happening in our communities (phase 1), most of us found it easy to let this simple prompt carry us through our individual histories. The

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first time we did this, one of our members, who is our eldest core member, reflected on her own experiences with abuse in childhood. The power of her story deeply affected each of us, and this was the lesson: We learned the ways in which we all were reflected in and part of her story and then, as others began to share their reactions, she saw how she was part of and reflected in each of us. This gave us the opportunity to really begin to understand ourselves in the context of the social issues we wanted to confront and to recognize how those issues are embodied in us, even when they may not have affected us directly. This process strengthened our connections as well as our understandings of ourselves and our work for social justice.

In our class, we asked the students to actually draw their *LifeMaps*,[17] focusing on the experiences or forces that most deeply shaped them. We gave them a class session to reflect, draw, think out loud, and deeply focus on making sense of their own lives in community. This task can be a challenge to some of us because of the baggage we learn (often in school) about not being artistic, but with careful reframing of the concept of artistic expression and the provision of support, most of the students jumped into this work and pushed themselves to make sense of their lives.[18] Again, the most powerful part of this process was the sharing. Over the course of the rest of the semester, students explained their *LifeMaps*, and almost always, the student who shared did so at a time that fit with the work we were doing as a class. With each *LifeMap* shared, the students were making connections across their experiences, more deeply understanding the ways that, even through their greatest differences, they were connected. In addition, we found that, because of the internalization we have gone through, we often do not have a clear picture of ourselves, so it is through the understandings and connections that our community creates as we tell our stories and they reflect them back to us in the meanings they make that we finally begin to see ourselves completely in our beauty and strength. One example that resonated deeply with the class was shared by Rosalva Gaytan, whose LifeMap was a drawing of a snail. Her work inspired Pizarro to write about what happened through her sharing.

> On the spiral shell of the snail, Rosa wrote the multiple challenges she faced as a working class Chicana living in inner-city Oakland, and yet even with this great burden on her back, the snail shell, Rosa was smiling as the sun looked down upon her. When she shared her *LifeMap* with the class, she explained the severe traumas she had to confront, but also expressed the liberation she felt in recognizing that these challenges were not her fault, and that she could create a vision of herself that was whole and exactly who she wanted to be.

Rosa's character, quiet and confident, and her amazing story, not just surviving trauma, but thriving, was compelling and gave us the chance to envision a language of transformation as she had, showing that this could be possible for each of us.

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Obviously, the idea of reflecting on past trauma can be a serious challenge and extremely uncomfortable, but both in MAESTR@S and our classes, our work on the first phase of this process led us to realize that the pain that each of us carry has a profound impact on us, often subconsciously, throughout our daily lives. We learned that our work was to support each other through a process of acknowledging that reality and beginning to understand its impact.[19]

Phase 3: Living Social Justice

The final phase of the process is the most vital simply because of how overwhelming the issues raised in the first two parts of the model can be. One of the greatest challenges of social justice work is the paralysis that can come from analyzing injustice and oppression. It can leave students and teachers alike feeling hopeless. Raza who go through this process need the opportunity, therefore, to envision the ways in which they want to live their lives as whole people. They must do this work in community, where they can begin to connect and align their daily action for social justice to that of others in the community and collectively move toward confronting injustice by walking social justice.

In MAESTR@S, one of the ways we embarked on this task is through a mask-making exercise (Figure 9.2). By making plaster gauze masks as a group, we commit to supporting each other through a visioning of who we want to be, as we struggle with all of our histories and experiences and work for social justice in our own small ways. For me [Pizarro], I entered the

Figure 9.2

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exercise apprehensive, but, because of my trust in the group and the support of the community at this gathering, I eventually gave in to the process and let someone slowly cover my face with the plaster. It was the next step that surprised me even more, as I eventually took my written *TraumaMap* and glued it to the inside of the mask, demonstrating the ways in which my multilayered traumas, my complex emotional responses to them, and the fears that I had developed that were limiting me, all represented the challenges I carried with me that no one ever saw. On the outside of the mask, despite my lack of artistic confidence, I painted my *PrayerMap*, my visual representation of who I wanted to be, burning like fire, organic and growing like corn, strong and fluid like water, deeply connected to the land, and fed by the sun. I later shared this work, explaining how it represented my vision of who I want to be and asking the community to help me live that. This walking of social justice is so difficult, but it is the community that makes it possible to take each step as we work together, connect our lives, and constantly see each other as a community in which our stories, our traumas, and our prayers are all connected in a web of support. The process of sharing these visions with a community supports us to live the work, knowing that others have affirmed and committed to walking this path with us, and developing specific plans for manifesting our prayers. This specificity is also solidified in action plans that are broken down, for example, on grids that cover everything from a particular goal we each want to reach to the daily actions that will lead to its achievement and the strategies we will take to confront the challenges we know we will encounter.

The students in our class engaged in this process in a different way. Their final assignment for the class ended with a vision of who they wanted to be and how they would take our work forward with them in their lives. They each did this in their own way and shared it in our final classes with the community as a way of ensuring that the community heard their prayers and could help them live these prayers. Rosa, whose *LifeMap* is discussed in the previous section, wrote a poem/mission statement for herself as part of her final project, integrating pictures of her family, and titled *Sacred Purpose*.[20] She used parts of our model and highlighted a vision of herself on the physical, spiritual, intellectual, and emotional levels of her life. In this work, she explained, "I will make sure I take care of myself before I surround myself with others"; "I will be the living example of what I want to see in my family and community"; and "I will continue living a balanced life of reciprocity." This final vision actually connected back to her *LifeMap* earlier in the semester, in which, on the green body of the snail, despite all of the burdens she carried on her back, she began creating a vision of who she was becoming,

> Aside from being a successful Chicana, I want to get married & have kids. I want my husband & I to be loving parents. I want us to celebrate birthdays and

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> holidays together. I want us to live & breathe what it means to be a family by respecting, loving, caring, trusting & being loyal to one another.

Through her work on the *LifeMap* and her final prayer for herself, Rosa was developing not just a vision of who she wanted to be, but *how* she was going to be that person, beginning that day.

The greatest demonstration of the strength of our process was that so many of the students wanted to continue the work after the class was over. In the second version of the class, we provided an opportunity for them to come together the next semester and do an independent study with us as a way of continuing the work, applying the lessons learned in the development of support groups in a local community center. One-third of the students in the class took us up on this offer, not even receiving a grade for the class. As they explained, they wanted this community to help them live the work we had started and to share it with others. They understood that they were learning ways of walking social justice that reflected who they are, where they come from, and where they wanted to go as a community.

Our work in MAESTR@S and in our classes showed us clearly that raza students, teachers, and communities need this work. Even among successful educators, MAESTR@S found that we had succumbed to the normalization of inequality and racism in our communities and that, despite our consciousness, we had also internalized much of this deep in our psyches. Most of all, we learned that we wanted to counter the individualization we had learned and accepted over the course of our lives. As we built a collective understanding, connected that to our individual and communal stories, and developed a vision of who we could be individually and as a group, we recognized that at each step in this process we needed others to help us make sense of ourselves. It is in this process of understanding ourselves through the stories of others that we are able to make sense of who we are, as we fight for who we will be. Related to this, we also recognized how much we needed support throughout this work. Fully engaging in these processes requires a community of support. In both contexts, we saw that we needed that community to help us do the challenging work of confronting the contradictions we face on a daily basis and the obstacles that we simply cannot overcome without ongoing support. The students in our classes affirmed this through their deep, personal commitment to each other that, as they explained, far exceeded anything they had ever done with peers in a classroom setting, which led to ongoing support long after the classes ended.

The Impact of Walking Social Justice on Students

What does this mean for teachers in the classroom? What does it mean for school leaders who strive to build a community of support for their

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teachers? As this chapter and the previous one have shown, the challenges that Latina/o students in disenfranchised communities must face can be significant. Although credential programs focus on curriculum to a large degree, along with some important work on pedagogy, as this analysis has shown, teachers also need to be prepared to meet their students where their greatest needs are.

Raza students have to fight against the internalization of racism that dominates the racial landscape of life in the United States today. Many simultaneously battle against the realities of living in disenfranchised communities and the personal challenges they face in their daily lives. As explained above, to better understand how we can support these students, we have brought our model into the college classroom in a special topics course: Working for Social Justice in Disenfranchised Communities. Through this course, we wanted to explore both how our model would meet undergraduate student needs and if we could begin the process of training them for this work.[21]

Having explained some of what we did in the class above, we will consider the effect of our process on students. As the students explained at the end of each semester, they greatly appreciated the opportunity to reflect on and understand their own experiences in the context of their family and community histories. Two of the constructs that resonated most deeply each time we taught the course were historical trauma and the internalization of racism. Throughout the semester, students wrestled with these ideas as they looked at their own and their families' lives. In our first version of the class, Carlos Navarrette explained what our work meant for him.

> Upon reflection, I did not know why I was ashamed sometimes of being poor and Mexican. I remember as a kid that I was ashamed that my mother had to work two jobs and still could not buy us nice clothes. I remember crying when my mother would take us to the church to get free meals on the weekends because I was worried that somebody would see me. I remember I did not want to hang out with the kids that had just arrived from Mexico, but I did not know why. I now understand that I had bought into the stereotypes about Mexicans, though I myself was Mexican. The reading[22] really is eye opening to me now. I have seen in my family how my sisters worried about getting dark. Whiteness in my family, as well as in Mexico, is valued as an aesthetic. Dark is ugly. Indigenous is ugly.

Carlos took our process to heart and used it as a chance to reanalyze his and his family's life stories, and he went through each of the steps of the process to arrive at this analysis. This gave him the motivation not only to strive for success, but to re-think his goals, creating an educational and career path that would allow him to share this approach with others. As Carlos told Pizarro in the months that followed, this process also gave him a sense of confidence and affirmation as he learned the ways in which he could

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give meaning to things he always felt but had never known how to put into words or practice.

Martha Naranjo, another student in our first class, reflected on her experiences in the class after it was over.

> I was confused for so long about who I was and what direction I was going. I was extremely hard on myself for every mistake I ever made in my life. For a long time, I believed that it was my fault for growing up in the dysfunctional environment that I did, surrounding myself with negative influences in my life, and disciplining myself by coping with substances such as drugs and alcohol. I always had low expectations for myself because of all the barriers that I faced throughout my life, from not fitting in at school to not understanding myself and my family. Even though I was attending college and had a stable job, I did not feel complete. I felt something was missing in my life and I found that something in the class, which is understanding who I am.

As Martha explained in our final class sessions, this process allowed her to first understand and forgive herself, which was critical to her ability to work effectively in communities. Her first step toward this goal was with her own family. She told us that by understanding herself in the larger context of our community's experiences over time, she was able to approach her own family members with a new sense of understanding and possibility and, as she described to our class, this realization, along with the strategies that she began to learn, allowed her to create new connections within her family relationships.

What we witnessed both times we taught this class is that the students became deeply committed to the process. For almost all of the students, they stopped approaching our group as a class and became less concerned with their grades and much more focused on what they were doing that was going to help them reach their life goals. They began to make direct connections between historical trauma and the specific ways in which they and their families and communities had internalized racism. They adapted specific tools to develop their understandings and to live their lives as whole people. We found that the students worked extremely hard, often outside of the boundaries of the college class structure, as they continued on this path after the semester, attending community gatherings that were not required or even part of the class, and creating their own communities for applied social justice work in their daily lives. In addition, with regard to academic achievement, the students dedicated themselves deeply to their work in the class and, in the second version of the class we had, completed the most powerful and compelling set of final projects Pizarro had in over 15 years of college teaching.[23] Furthermore, many of them, for the first time in their lives, saw themselves as true students, and several changed their academic paths, realizing that they could be successful as graduate students.

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Applications for K–12

Since writing the chapters that appear in this volume, Pizarro brought these models to a local high school. Working with an 11th grade English teacher, we adapted all of the facets of the model in the creation and implementation of a Latina/o literature version of English 5–6. The high school students had the chance to develop a collective and shared understanding of their lives, building on the constructs covered in the previous chapter. They then carefully considered the effects of these experiences and processes on their lives, and even began creating a vision for themselves about how they could take this work forward. This was accomplished through reading autobiography, literature, poetry, and social science research and asking students to create their own versions of these works by relying on their experiences. The curriculum was aligned to the Common Core standards and approved by district officials.

The heart of the work we did with the students was through the process itself, where students were centered and knew that they mattered. This was greatly shaped by the aforementioned ethics that we brought to the classroom: seeing ourselves in others and others seeing themselves in us, deep honesty grounded in familial love, and community accountability to and nurturing of each individual. We exhibited these ethics in everything we did and by the end of the year the students had adopted them as their own because they had experienced their power in building communities of support.

Students ended the school year with increased confidence and engagement, but also with a deep attachment to these new communities, as they expressed their appreciation for each other in emotional end-of-year goodbyes. One student showed the power of this work in her final evaluation of the course:

> [This class] showed me why we have become unmotivated. Factors like internalized racism and subtractive schooling have been affecting me and I had no idea. Now I know how to combat that. . . . It was a class that dealt with real world problems that everyone could relate to. There wasn't a day where I felt bored. It was the kind of class I could go home and talk to my parents for hours about. It was the only class I feel I really learned from and will help me later on after high school.

The lesson for K–12 teachers and school leaders, in our experience, is that by focusing on the deepest needs of our students, those issues that students confront daily, but for which they have no support, teachers can create spaces where students are able to make sense of their lives, as they learn and adapt tools for explaining their experiences. Through this process, students can then also make sense of what it means to be a student, can connect that to who they are and to who they want to be, and can also

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create realistic blueprints in community for achieving these goals. In short, raza who go through this process learn to be more whole, and that allows them to be much better students.

This work is challenging. It can seem like a daunting task to take a classroom full of students through this process, especially when we have the obligation to cover standards, reach benchmarks, and prepare our students for college and careers. The lesson from this project, however, is that our students need this and they thrive academically when they have it. Teachers can bring aspects of this work into the curriculum in ways that help with community building, link student goals to their specific work on a course, and achieve deep engagement in the learning process. Much of this work can be front-loaded early in the school year and then carefully weaved in throughout the year in synch with the ebbs and flows of school schedules and the student needs that emerge and evolve.[24]

We began this chapter emphasizing the importance of how we learn to walk social justice in our schools. A critical lesson from our observations of the process is that it not only meets students' needs but also teachers' needs. MAESTR@S realized that we could not just talk about and develop approaches for helping students. We needed to understand what we were dealing with as former students who had lived these realities, as teachers who witnessed the tremendous struggles of our students and their families, and as caring people who are hurt by the pain in our communities. As we have shared our work, we have found that teachers in disenfranchised communities need the space and time to confront those facets of their lives in community. Doing so helps them, but it also helps them see and be with their students through an *in lak ech* mindset to how they walk social justice. School leaders need to create these opportunities for their staff. Again, this can seem like one more entry on a long task list for a school leader. Creating spaces for teachers to explore their own challenges and critical issues, like the pain involved in working in a disenfranchised community, shifts the way in which teachers connect with each other and the community and impacts the culture of the school. This work can have dramatic effects on bottom-line issues like teacher effectiveness, student engagement, and student success.

Obviously, there are content lessons from our work with the students, as well as pedagogical insights. More important for school leaders, however, is how we created community and student engagement. This engagement was the product of our ethics in the classroom, which impacted all of our work with the students and, as the students told us at the end of the year, began the process of building their self-confidence and commitment to achieving their goals in the school. School leaders who are committed to addressing racial justice issues in their schools can model these ethics, allow school staff to explore their own ethics, and create a school culture in which community matters more than anything else. In our work, we found that as

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our community strengthened, student attendance increased, student effort rose, the quality of work increased, and the intellectual energy in the room continually grew.[25]

Recently, Pizarro began working in an EdD program focused on educational justice and equity. The students in this program are all school leaders, many of them working in disenfranchised communities that serve large numbers of families of color. These leaders almost all come to the program with a desire to address issues of educational inequity. The realities of daily life working in schools, however, lay an often unconscious assault on those goals. They feel constrained by the focus on test scores, balanced budgets and attendance, and any number of policies and laws that demand specific practices. These job requirements govern what they do so that explicit plans for addressing equity issues are an afterthought, if that. The work in this chapter is intended to flip the script on these approaches to school leadership. It asks the school leader to focus on what dominates and shapes the culture of the school, to attack the historical forces that determine student identities, often without their recognition, by helping teachers center racial justice work as part of their daily practice. It does not mean that leaders or their teachers should, or can, ignore policy or the daily demands of their jobs, but emphasizes recognition of the fact that if we do not deal with the issues highlighted in these chapters, our effort to address any of those job demands will be severely hindered. In contrast, if we focus on the issues discussed here, gradually, as we shift the nature of the discourse around race and schooling, concerns such as test scores and attendance will be addressed in more substantive and long-lasting ways. Building strong communities and schools through leadership requires that we begin by understanding the deepest needs of our communities, acknowledging the forces that have led to those needs and creating spaces in which we can begin to meet the needs concretely through daily practices. This must be at the heart of our school leaders' job descriptions.

FINAL REFLECTIONS

This chapter and the previous one represent MAESTR@S journey to walk social justice with raza communities committed to addressing the educational inequities that dominate the landscape of life in the United States today. There are many lessons from the extant research on Latinas/os in school that can help us on this path. There are also many teacher credential programs that work exceptionally hard to train future teachers to dedicate themselves to equity issues in the classroom. Still, the work being done in credential programs and the research being conducted often do not deal with some of the most powerful and complicated forces affecting

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disenfranchised raza communities today. Through our work as a collective of social justice educators in these communities, we have been able to develop a framework for making sense of these complexities. This has helped us to understand the centrality of historical trauma in the life of these communities and the direct connection between this sociohistorical force and the evolving deficit models that are so central to the story currently being told in the United States to explain racial inequality. This reality serves as the foundation on which we build the normalization of both that inequality and the racism that feeds it. We have seen countless examples of how this set of forces impacts our communities through our learned individualization of school failure, which in turn fuels the internalization of racism, whereby large numbers of Latinas/os growing up in disenfranchised communities learn to blame themselves and their race/ethnicity for their failure, often without even consciously recognizing that this is what they are doing.

As MAESTR@S learned and developed a path of "making sense" of this reality, we knew that we had to move towards ways of confronting it and transforming our own experiences in our work with raza youth. This is the point of all of our work: to develop a model of engaging raza youth and communities in processes of confronting, resisting, and transcending these toxic social forces and their impact on our daily lives. The model laid out in this chapter represents our efforts over several years to engage in this process. The approach is centered on the importance of creating communities where we can begin to understand our own stories individually and collectively. This demands that we confront the biggest challenges we each face, because our experiences have shown us that even the best academic programs mean very little when students still struggle to be able to make sense of all the obstacles and contradictions they confront. As the examples from MAESTR@S and our classes demonstrated, this evolving model for working with raza students showed the power of creating a clear path for youth to recognize the ways in which they were taught and had learned to *normalize* Latina/o school failure and the complex, contemporary manifestations of racism they face. It gave them a space to overcome the *individualization* of their own challenges and failures, through which they had also learned to blame themselves for systemic issues that deeply impacted their lives. They were transformed by the opportunity to recognize these processes as part of a legacy of *historical trauma* connected both to the ever-evolving *deficit approaches* to raza schooling and the *internalization* of racism and to dissect the ways in which they had gone through these processes. Most importantly, they thrived in a space where they were able to build on the strength gained by going through this process and creating a realistic vision for how they could use these insights to develop a path for themselves to walk social justice and realize their own goals individually and as a community. In the end, although the model covers critical theoretical ground, as the MAESTR@S

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community and the students both explained repeatedly, this is a model for healing. Both communities understood this healing as most essential to their needs as people, while also demonstrating the dramatic impact it had on their work as students and teachers.

The complexity of this process is significant, and while the examples hopefully help readers begin to "visualize" it, we know that the true power of our model is in the people who come to it and the commitment they bring once given the space to do the work that they want for themselves and their communities. Rosa helps us see this best in one of her final reflections on our work in the class:

> Being able to acknowledge all the struggles one has endured can be therapeutic to one's soul. I grew up bottling up so much pain, not showing emotion but holding back a lot of resentment that was preventing my spirit from having joy. I did not know I was causing it more pain by holding in things that were killing me inside. Once I was able to do that in class, I felt a huge weight get lifted from my shoulders; to be able to say it all without holding back made me feel at peace. That day was the beginning of a new me. I felt light. I walked out feeling relieved and happy. I never knew how much talking about my suffered trauma would help heal my spirit. I felt like I could finally breathe and I want kids to experience what I experienced the day I acknowledged all my baggage to the class.[26]

Looking back at my own time as a classroom teacher, I now understand what I needed but never received; the training that our teachers in MAESTR@S, who are working in disenfranchised communities, also needed but did not get.[27] This approach is simply about addressing the most powerful needs of raza youth in disenfranchised communities and of their teachers, so that they all can heal and, in the process, develop the tools to be successful in the classroom and in life. It is our definition of what school leadership needs to be.

NOTES

1. One of the participants in this project decided to remain anonymous because of the family stories that he shared and his desire to protect his family members.
2. MAESTR@S is a Bay Area-based collective of teachers and educational justice workers dedicated to addressing the needs of Latina/o communities and students. I will describe the group in more detail as the analysis evolves. The previous chapter also provides more background on the group.
3. I use a variety of ethnic labels in this paper. Latina/o is used to refer to all Latin American descent peoples. Chicana/o is commonly used amongst organizers in our communities because it refers to Mexican descent Latinas/os

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(the vast majority of Latinas/os in many parts of California) and also because it implies a radical political analysis that many in these communities adopt, including some non-Mexican Latinas/os. I also use raza because it is an umbrella term and it is often used in communities. Chicano and Latino are used specifically to refer to males, and Chicana and Latina for females. I use these ethnic labels interchangeably because that is how they are used in our schools and communities.

4. This approach to method is informed by earlier methodological work I had done to rethink my approach to research (Pizarro, 1998), as well as crucial insights from indigenous researchers (Smith, 1999; Wilson, 2008) who pushed for innovations based on the importance of relationship building, creating research with communities that is informed by their own knowledge systems.
5. As a tenured university professor, I have the luxury to be able to integrate unconventional approaches to classroom work without repercussions from administrators. Even when I bring this work into high school classrooms, my status allows me to engage in innovations that other members of our collective cannot without being critiqued or reprimanded by administrators.
6. As with all research and community work, there are power dynamics involved in the group. Pizarro coordinated both MAESTR@S and the classes discussed. The approach in both contexts, however, is to focus on meeting the needs of all participants and building relationships that extend beyond organizations and classrooms. In both contexts, we worked to create *familia* and *respeto* that transcended whatever originally brought us to the class or group. We also sought to develop a collective understanding of our work that is shared in the chapter. Still, we recognize that this is always fraught and contested.
7. In this chapter, I am providing an overview of the model to help those who are interested in developing a social justice approach to working with disenfranchised raza youth. To implement the model, readers are encouraged to contact the author and participate in a training session to more deeply understand how to apply this approach to specific contexts.
8. Each phase of the model is captured in italics in two different ways. The first is a description and the second is the shorter heading used in the visual model that follows this section.
9. The LifeMap can be done in a number of different ways. Examples follow in the next section and can include an actual visual representation as a map, poetry, lists, spider diagrams, or whatever works for the individual.
10. Since this model focuses on raza in disenfranchised communities, typically those involved do have traumas and pain that they easily tap into. Still, we also create a space for those who are not in touch with deep pain or trauma to share this reality and explore it in the context of the work being done as a community. This can be revelatory for all and requires careful attention.
11. The model includes the Mexica concept of Ollin, which refers to movement, often used to describe how communities work together to move toward collective goals for the betterment of all. The model also references CCW (community cultural wealth). Yosso (2005) provides a powerful analysis of the cultural strengths of Latina/o communities that need to be acknowledged and tapped into in schools.

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12. Obviously, the way in which we adapt the model to a K–12 school classroom is different, but the examples from college students seem particularly applicable because much of what the students discussed comes from their experiences as teens in their schools, families and communities.
13. When discussing the examples from class, "we" is used because Pizarro team teaches the course with Mario Ozuna-Sanchez, who does similar work with gang-impacted youth in the community. We do all of our planning together. Mario also uses the *Joven Noble* curriculum (see Tello, 2008) in his work and in our classroom, which overlaps in many ways with the MAESTR@S model but also adds other components. We hope to write more about that in forthcoming work.
14. Although it is very common for those living and working in disenfranchised communities to experience trauma in some way, not everyone does. This is important. Some participants have experienced challenges, but not in the same way as those with severe traumas. In these cases, we have to help those without such experiences feel like they are part of the community, and we can do this by explaining that our goal is to raise a generation without trauma and by reminding everyone of the power of being a mirror to each other despite our differences, as we support each person through this process.
15. This is a pseudonym. Jaime felt that much of what he shared with us was very personal, and although he felt a sense of trust with those in the class that allowed him to share these thoughts, he wanted to keep his family's struggles anonymous in this publication.
16. So many of our young men learn that being a Latino male means never expressing emotions other than anger in public spaces, and Jaime exposed the lessons for all of us from engaging in this kind of work with a supportive community. It allowed others to share personal experiences and their emotional impacts.
17. In the class, we just called this the LifeMap, although the students mainly focused on the challenges they faced, and so this exercise was primarily covering the process discussed in the TraumaMap section above.
18. There is so much emphasis on judgment in schools. Even in artistic assignments, students feel the burden of being judged and often learn that, "I can't draw. I'm not an artist and never will be." In our class, we strive to eliminate the judgments and focus on the process. We also highlight students' unique contributions conceptually, in terms of how they think about the work, rather than simply how it looks.
19. I am not providing examples of the EmotionMap or the FearMap, but these steps can be taken in the same way as the TraumaMap, providing participants with multiple ways of exploring these themes individually and collectively, and focusing on the larger meanings of our shared experiences.
20. In the class, Mario explains that each of us has a sacred purpose and that it is our responsibility to live it.
21. This class was informed by the lessons of the MAESTR@S process. While many community-based, college courses (service-learning and others) focus on immersing students in community work, our approach was based on recognizing that the students needed to understand themselves before they even

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considered going out to work with anyone else. For this reason, for most of the semester, the students were never engaged in direct community work, but instead focused on their and their families' experiences and understandings, and how that applied to doing social justice work.

22. Carlos is referring to Tello (2008).
23. The student projects were both complex and sophisticated, extending beyond assignment requirements, as the students were focused on meeting their personal and life goals through their work rather than on just completing an assignment. This led to many engaging in a powerful weaving together of their readings, the concepts we highlighted through our processes as a collective, and their personal experiences both in the class and in their daily lives.
24. In our work, we argue and have found that even in subjects like science and math, where the connections do not always seem obvious, these processes can make a dramatic difference in students' connectedness and commitment to their classes. Obviously, this work requires serious dedication and creativity on the part of the teachers. Gutstein (2010), however, provides examples of how to achieve this engagement in math classes.
25. Toward the end of the year, we had students who could not make it to class texting those who were in class updates on their work and planning for the next day. When we ended the class, students acknowledged specific peers who had helped them learn, often talking about how they were surprised by what they learned about and from peers whom they had previously negatively categorized. The district found that the students in our classes surpassed their peers in terms of attendance, test scores, and grades. More background on the class and its impacts on students can be found in the previous chapter.
26. It is important to note that everyone approaches the work in her own way and at her own pace. Rosa, for example, was removed from her past both in terms of space and time, which allowed her to go deep into this process. The strategies she developed earlier in her life may not have been the most beneficial for her long-term health, but they did allow her to survive at that time. Related to this, when students may not have other safe spaces to explore this work, we have to offer them the opportunity to adapt it to their lives in ways that are affirming and useful, while still allowing them to make it through their daily lives. Again, readers interested in exploring all of the nuances of the model should contact the author about going through training.
27. I am indebted to the MAESTR@S collective for all the lessons I have learned from our work together, and for entrusting me with documenting our evolving model. I learned immensely from each part of this process and from each of our members. I am also grateful to the students in our classes who have trusted us to guide them through this process and allowed us to learn from them and to share these lessons with others. Both the MAESTR@S and the students are true warriors for social justice.
28. The previous chapter (Chapter 8, this volume) includes references that are helpful to understanding the concepts covered in this chapter.

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