

Ethnic Studies Pedagogies as Living Archives in Black and Indigenous Americans' Dual Educational Politics

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Abstract

Ethnic studies pedagogies hold living archives that are dually political. Scholar-activists, educator collectives, and students are positioned to interpret living archives as we story and converse about how to navigate oppressive realities and engage in resistance. Ethnic studies pedagogists simultaneously engage in justice-oriented pedagogical and political acts—diradicalism. These acts take place within ethnic studies pedagogies' central tenets—ancestral (re)connection, collective transgression, and power (re)distribution. In our (Love, Akeia, Malcolm, Rosa, Serena, and Nate) contribution to the *Ethnic Studies Pedagogies* issue, I share two interpreted, living archives from our Black and Indigenous educator activist collective's conversations to bolster and extend ethnic studies' dual educational politics. Our relational and joyous archives implicate how we may sustain our acts of justice, resistance, and transformation.

Key Words: Joy, Knowledge Co-Creation, Educational Politics, Social Justice, Educator Activists

Introduction

Love, Akeia, Malcolm, Rosa, Serena, and my knowledge contributions reside in the living archives that emerged from the Black and Indigenous political and pedagogical convergences in our ethnic studies pedagogies. I (Nate)⁴³ tell this story and interpret co-created knowledge from our Black and Indigenous educator activist collective that was convened to envision the types of educational policy structures Black, Brown, and Indigenous⁴⁴ students need and deserve. In turn, we shared our living archives that affirmed how we may converge our dual political activities. We had hoped

⁴² Here, I want to acknowledge my comrades, Love, Akeia, Malcolm, Rosa, and Serena (pseudonyms), for their contributions to this piece. Their knowledge(s) live(s) within these pages.

⁴³ I use a first-person narrative to demonstrate transparency on what knowledge was co-created and what is my own interpretation of multi-interpretable living archives.

⁴⁴ I use "Black, Brown, and Indigenous" to acknowledge the lived experiences of those darker-melanated people in the context of the United States. Lower-melanated, white supremacist, colonizers used skin complexion differences and pseudo-science to justify the enslavement of darker-complexed Africans. Then, used violence and forced African labor to theft Indigenous American land and commit genocide. This history mandates terminology use that acknowledges these complexities. To me, using "Black, Brown, and Indigenous" acknowledges this history and illuminates the violence to which darker-complexed people are subjected.

our knowledge co-creation connected and extended other Black and Indigenous ethnic studies educators' arguments that assert teaching and learning must be understood as a political act. I write this article with a combination of first and third person in pursuit of radical transparency and to demonstrate how the Collective co-created knowledge in conversational spaces. The switch between tenses invites readers to assess how our knowledge co-creation may connect to or extend their ethnic studies living archives.

Many Black, Brown, and Indigenous educator activists engage in political activity in the classroom and beyond (Chávez-Moreno, 2022; McKinney de Royston et al., 2021; Tuck et al., 2014). My middle school teaching experience, and living archive, connects to these political acts when I delivered general science education, critical pedagogy, and curriculum rooted in the scientific advancements and contributions of my students' African ancestors. Concurrently, my location within a privatized, educational space hindered my ability to participate in movements beyond my classroom walls. These hindrances manifested through leaders' treating families as deficits, minimizing localized knowledge, removing children from school, compliance-based, punitive school policies, political bans of knowledge, and minimal accountability to community (Morgan, 2022; Shearer, 2022). To circumvent hindrances, we, Black, Brown, and Indigenous educators, invoke asset-based pedagogies, such as ethnic studies, to center the knowledges of students who look like us. The circumvention of harmful structures is a dual political act.

Teachers and educators' dual political activities within and beyond our classrooms, are living archives because we illuminate and connect our critical approaches to teaching and learning. We forward living archives as we cultivate justice, resistance, and social transformation that stems from our knowledge contributions and ancestral connections. Our dually political context demonstrates how ethnic studies pedagogies emerge in living archives through educators' instantiation of its central and political tenets—ancestral (re)connection, collective transgression, and power (re)distribution.

Ethnic Studies Pedagogies as Political

Ethnic studies pedagogies as *political* defines how systems are organized and where power resides in socially-constructed hierarchies (Calabrese Barton & Tan, 2020; Rodríguez, 2010). However, ethnic studies pedagogies move educational politics to the tenets of Black, Brown, and Indigenous ancestral (re)connection, collective transgression, and power (re)distribution. I forward these tenets from my ancestral knowledge (Givens, 2021), the Black Panther Party's theorized political education (Todd-Breland, 2018), and my studies of Black intellectual thought in education (Grant et al., 2015). However, these ethnic-studies tenets are not exclusive to those scholar-activists, educator collectives, and students within the African diaspora. In fact, Black, Latin*, Filipina, Asian-American, and Mexican-American college students co-founded the ethnic studies movement on multiethnic solidarity-building and political education principles (Tintiangco-Cubales et al., 2015). There are several important connections between the forwarded ethnic-studies tenets and their relationship to K-12 educational politics.

Ancestral (Re)Connection

The tenet of (re)connection to ancestral knowledge cements the historical fluency in Black, Brown, and Indigenous intellectual thought in its antiquity (Gomez, 2019). That is, our knowledges and

contributions existed well before violence enacted by European, settler colonial, and white supremacist actors. (Re)connection is political because students and educators simultaneously learn about their ancestors' contributions while critiquing political oppression and tracing the point where their ancestors were forced to mobilize teaching and learning to transgress oppressive forces (Stewart, in press). The reconnection process roots educators and students' teaching and learning in their ancestral ways of knowing and being.

Collective Transgression

Collective transgression, ethnic studies pedagogies' second tenet, delineates how political education is mobilized to build movements purposed for building equitable futures. Transgression moves educator and student political activities to a collective endeavor. Here, educators build on ancestral knowledge and invite students to see themselves as political actors in collective movements for justice. Yeh et al. (2021) have described collective transgressions as ethnic studies-initiated resistance and liberation. Teachers and students, engaged in resistance and liberatory praxis, imagine worlds beyond what has been given, and then build strategies on making equitable imaginaries a reality (Zion et al., 2021). In the collective transgression ethnic studies tenet, educators and students turn their attention to coalition-building strategies to capture the power necessary to transform systems.

Power (Re)Distribution

The final tenet, power (re)distribution, connects to educational politics because it illuminates teaching and learning as a practice of power (Levinson et al., 2009). Strategies for societal transformation void power analyses tend to lead to reactionary solutions (Horsford et al., 2019; Pham & Philip, 2021). Ethnic studies pedagogies' tenet of power (re)distribution redresses a lack of power analyses through robust interrogation into how power is hoarded by elites. Most importantly, educators and students examine the strategies, transgressions, movements, and other collective activities that have captured, and will capture, transformational power (Dozono, 2022). As a result, students see themselves as capable in participating in collective spaces pursuing Black, Brown, and Indigenous liberation, and self-determination.

Interpreting Living Archives at the Convergence of Pedagogical and Political Activism

Unequivocally, ethnic studies pedagogies' central tenets are steeped in educational politics. Simultaneously, ethnic studies pedagogies' political framing reaffirms the lenses under which Black and Indigenous educators may operate. The interplay between ethnic studies pedagogies and educational politics cements an important living archive. The living archive is in how Black and Indigenous educators describe their journeys maneuvering ethnic studies pedagogies' central tenets. It is at the convergence of pedagogical and political activism that we, a Black and Indigenous educator activist collective, offer living archives to which we hope our comrades and readers will connect.

Diradicalism is an exploratory theory that names how Black and Indigenous educators converge their political and pedagogical activism. Table 1 shows a visualization in how diradicalism's convergent focus can be used to chronicle Black and Indigenous educators' living archives.

Table 1. Diradicalism in Ethnic Studies' Central Tenets

Central Tenet	Educator Political Activism	Educator Pedagogical Activism	Ethnic Studies' Diradical Convergence as Living Archives
Ancestral (Re)Connection	Supporting student-led protests demanding ethnic studies curriculum	Teaching students from lenses stemming from their ancestral knowledge(s)	Educator-supported, student-led protest stemming from having the educational space to explore communal knowledge
Collective Transgression	Organizing mutual aid for students and families subjected to violence from Immigration and Customs Enforcement	Co-investigating historical, social movement actors' strategies and their efforts connections to modern contexts	Educators engage in the activities in which they invite their students to participate
Power (Re)Distribution	Participating in community organizing purposed to reimagine policing and carcerality	Supporting students' equitable imaginaries and world-building activities.	Educators and students co-imagine equitable structures, explore nuance, realize we need everybody, and strategize our pursuits of power

I grounded diradicalism in lived experiences and relational methodology stemming from my journey as a Black, middle school science teacher and the Collective's study seeking to envision equitable educational policy structures. Operationally, *political activism* is educator participation in the collective efforts related to ancestral (re)connection, transgression, and power (re)distribution. *Pedagogical activism* is instructional, facilitatory, and curriculum instantiations that foster student efforts to engage in ethnic studies' central tenets. This article purposes to explore the interpreted and living archives in Table 1's last column.

Table 1 visualizes the intersection between diradicalism and ethnic studies pedagogies. The examples under the Educator *Political Activism* and Educator *Pedagogical Activism* columns and crossed by the *Ancestral (Re)connection* row, demonstrates dual political activity at different levels. An educators' support of student-led protests would take place beyond the classroom. However, teaching students the history of Black and Indigenous resistance takes place within the classroom walls. The last column, *Ethnic Studies' Diradical Convergence as Living Archives*, cements convergence in the tight coupling of political and pedagogical acts. Ethnic studies pedagogists story and converse about their dual educational politics as they facilitate student ancestral (re)connection, collective transgression, and power (re)distribution. I offer Table 1's ethnic studies pedagogies, as living archives, through sharing our Black and Indigenous educator activist collective's co-created knowledge.

Our Black and Indigenous Educator Collective Methodology

To demonstrate ethnic studies pedagogies' convergent and political, living archive, I pulled from conversational data that stemmed from a collective of six Black and Indigenous⁴⁵ educator activists. The Beyonce-referenced⁴⁶ Table 2 provides a summary on how we define dual educational politics and our roles at the time of the study.

Table 2. Okay Black and Indigenous Collective, Let's Get into Formation

Comrade	Role	Self-Definition of Dual Political Acts
Love	Instructional/Curriculum Coach; Former Dean of Students	This means that I work to raise questions, dialogues, and changes about inequities in hiring practices of teachers and staff, pedagogy, curriculum content, school culture, extended contract opportunities, racism and bias in the school workplace, racism and bias in the teacher to student relationships etc. This phrase encompasses both aspects of what I do as an educator. My role involves more than just delivering content to 3rd grade students. I am committed to actively working to dismantle systems that oppress my students, my own two children, and our families.
Akeia	K-12 Classroom Teacher; Graduate Student	Being socially competent and active in gaining knowledge of current injustices surrounding education to be capable of teaching others. I am a licensed school counselor working as a teacher on special assignment to coach teachers on social emotional learning, trauma, equity, and restorative justice practices. I help teachers incorporate topics of race in the classroom and invite them to discover more about what matters to their students from a cultural lens. I also bring attention to social issues to other educators in the district.
Rosa	Administrative Assistant; Aspiring School Leader	
Malcolm	SEL Instructional Coach	

⁴⁵ The study's call for knowledge contributors opened the invitation to Black, Indigenous, and other people of color (BIPOC) educators. However, knowledge contributors who participated in all conversations were Black and/or Indigenous. That being said, the knowledge contributors' perspectives often included other racialized and marginalized groups to signal solidarity. Therefore, terminology-use for racialized and marginalized groups shifts depending on section and study context.

⁴⁶ In Beyonce's (2016) song, *Formation*, she takes a direct approach to rallying Black Americans in resisting oppression. I borrow the lyrics, "Okay, okay, ladies, now let's get in formation," to call the Collective's knowledges to the forefront.

Serena	K-12 Classroom Teacher	To me, a teacher activist is someone who uses their work inside the classroom to spark the minds and hearts of children to seek change. I use the resources I have such as lessons, stories, and discussions to build empathy in kids, so they can change the oppression they see in the world.
Nate	Former K-12 Teacher; Graduate Student	As an educator, scholar-activist, and educational policy researcher, I want to continue to mobilize knowledge co-creation to support educational justice movements aiming to redistribute power, and pursue Black liberation.

We established a relational research environment that explored political and pedagogical activism through reciprocity, vulnerability, and paradigm shifts. We demonstrated reciprocal vulnerability when all members shared stories, asked questions, and unpacked pain. We shifted paradigms when we co-created a space beyond oppressive systems' gazes. The collective explored the question, "How does a K-12, Black and Indigenous educator activist collective theorize the dynamic interaction between pedagogical and political activism (or, engage in dual educational politics—diradicalism)?" We engaged in twelve hours of discussion from a combination of one-on-one conversations and four collective sessions where we storied about our lives, acknowledged the people who inspired us, and named the actions we have taken in the pursuit of justice, thrival, and liberation.

To us, thrival stemmed from Bettina Love's (2019) work that forwards abolitionist pedagogy. If we think about a spectrum of experiences from survival to thrival, survival connects to what learners do to insulate ourselves from harmful systems. However, thrival is an imaginary where Black and Indigenous learners' ways of being and knowing are centered in public educational spaces. Thus, the pursuit of thrival involves our co-imaginaries as we continue to strategize around survival. Four collective members have a Black Studies or American Indian Studies undergraduate degree; however, none of us formally taught an ethnic studies course in our educator roles. I argue pedagogists' ethnic-studies connections transcends the socio-political factors and barriers related to schools' offering an ethnic-studies courses or program. In other words, we are ethnic studies pedagogists because of our firm connections in our discussions related to ancestral (re)connection, collective transgression, and power (re)distribution.

The NVivo project held 5000+ references assigned to 45 coding categories across twelve files. The Collective entrusted me to thematically code and interpret our transcribed conversations. The conversational data informing his article comes from the coding categories *Political Black & Indigenous joy*, *Pedagogical Black & Indigenous joy*, *Intersection between one's identity and justice-oriented activism*, *Student relationships*, and *Co-researcher Considerations*. Table 3 explains how each reference became labeled to a given NVivo node, or coding category, and the categories' number of coding references.

Table 3. Coding Category Description and Selection Explanation

Node Name	Node Description	Reason for Inclusion	# of Ref.
Political Black & Indigenous joy	Instances of pride, happiness, and fulfillment stemming from political activism.	The political victories the Collective experienced gave us critical hope.	84
Pedagogical Black & Indigenous joy	Instances of pride, happiness, and fulfillment in the outcomes of instructional practices.	Seeing students experience a glimpse of thrival engendered joy.	83
Intersection between one's identity and justice-oriented activism	How educators' background led them to activism.	The Collective's lived experiences as Black and Indigenous people founded our activist disposition.	167
Student relationships	Discussion on how educators work against norms that harm students and build relationships with students.	All efforts were in support of our students.	158
Co-researcher Considerations	Instances where comrades indicated relationality in conversations	Situating us all as knowledge contributors allowed our relationships to continue beyond the confines of the project.	765

I selected Table 3's coding categories from the larger structure because they exemplified the central tenets of ethnic studies pedagogies and held the potential to inform my interpretation of powerful living archives. Table 3's *Reason for Inclusion* column demonstrates an ethnic studies pedagogies-related throughline I interpreted from the Collective's conversations. The throughline is considerations into how living archives may stem from ethnic studies pedagogies when Black and Indigenous educators collaborate to sustain our dual educational politics. This knowledge exploration process promoted my interpretation of two living archives that stemmed from our diradicalism in our ethnic studies' pedagogies.

Evidence of Living Archives in Dual Educational Politics

Entrusted to me by my comrades, I forward two living archives that were interpreted from our conversations that interconnected our political and pedagogical activities in ethnic studies' central tenets of ancestral (re)connection, collective transgression, and power (re)distribution. Love, Akiea, Serena, Malcolm, Rosa, and I shared, storied, conversed, and catapulted interpreted living archives into dual educational politics. I interpret the first living archive from our attempts to be good relatives to each other in the knowledge co-creation process. The second interpreted, living archive illuminates how joy contributes to movement sustainment.

Living Archive #1: Relational Knowledge Co-Creation

The first living archive centers relational research considerations that established the knowledge-creation space capable of exploring dual educational politics. Nate⁴⁷, the facilitator and dissertator of the collective, started each one-on-one conversation with an invitation to shift how knowledge is valued in research activities. Nate's comment near the start of his one-on-one conversation with Rosa demonstrated the shift.

Rosa: I feel like every opportunity is a chance to learn something. You don't have to be in a classroom to learn something.

Nate: That is the type of research that I'm interested in right there. Like, you don't have to be a professor and you also don't have to have a Ph.D. to learn something. You know what I'm saying? Everyday conversations with people. Out in public, on the bus, you know, going down to campus. Yes, learning something, talking to people. I just feel like interactions with people are the foundation of knowledge creation, or research, is what we call it an academia, but that's just a fancy term to exclude folks, exclude certain ideologies [or knowledges].

Rosa and Nate co-theorized their stance on the types of knowledge they hoped to have prioritized in the project. There was acknowledgement that people's connection, built through dialogue, should be an important activity in knowledge co-creation. Further, Nate wanted to make a point to illuminate oppressive gatekeeping that excludes Black and Indigenous knowledges as research. He coded *Co-researcher considerations* across all twelve NVivo files and it was one of the larger referenced codes (765). The consistent and high-frequency coding indicated a strong centering of relationships in the Collective's conversations.

A collective acknowledgement about the turn toward relational methods and shifts in prioritizing Black and Indigenous knowledges led to feelings of affirmation. In one of the last conversations related to this project, Nate asked the group about the impact of their participation in knowledge co-creation. Malcolm shared his reflection on Nate's question.

Until this project or this research, I have never questioned the modality of the research like, I've never questioned white supremacy's impact on how we research. I just took it for granted like "this is just because this is what we were born into." It's like, "this is all I've known", and when you begin to question that and to show a different perspective, it was a learning experience for me because I'm like, "Wow, this is different."

I equate that sometimes to our kids. A lot of them are there as well. They've just been in this system, and they accept it for what it is. So, it was like this study gave me permission to filter everything, to say, "Okay, well, how has white supremacy impacted this? How has it impacted that?" And, now I can bring that additional lens when I interact with our people.

⁴⁷ I switch to a third-person narrative to help a reader understand how each collective members' knowledge contributions are genuinely egalitarian. Still, I interpret and explain the two living archives through my positionality juxtaposed to all comrades' knowledge contributions.

Malcolm answered the question about self-impact through acknowledging the space we co-created. The ways to which Black and Indigenous people illuminate white supremacy is seminal knowledge creation in this learning space. Further, Malcolm makes a profound connection between the Collective members' learning and students' experiences. His participation in relational research bolstered his perceived beliefs in supporting his students and other racialized and marginalized people.

The Collective frequently referenced how their efforts are always in support of students. Nate coded *Student relationships* 158 times with a large portion being assigned to Akiea's contributions. She frequently described how her dual educational politics were in support of students in her early childhood education classroom. When Nate asked his comrades about how their participation in knowledge co-creation impacted them, Akiea responded and connected her student-centered pedagogy with her and Nate's shared identities as emergent co-researchers.

So, Nate, I have to, again, say, this experience, for me, was liberating. As someone, you know, who was also doing research and taking-in research.

Akiea and Malcolm emulated the Collective's *Relational Knowledge Co-creation* living archive. Nate interpreted the living archive as full of relational, learning spaces that established the environment necessary to critique systems of oppression, connected to their students' lived experience, and opened feelings of liberation that bolstered their political activities.

Living Archive #2: Black and Indigenous Joy

Nate interpreted Black and Indigenous joy as a powerful living archive in sustainment. The Collective demonstrated that an essential fuel in sustaining their diradical, ethnic studies pedagogies was the joy engendered by seeing their students connect with a glimpse of thrival in their teaching and learning experiences. Thrival is a concept that captures an imaginary where society establishes the educational systems Black, Brown, and Indigenous students need and deserve (Love, 2019). Nate's coding structure separated political and pedagogical joy to explore how the two ideas converge. There was an 80% similarity rate between the two Black and Indigenous joy coding categories. In other words, when Nate coded political joy to conversational data, there was an 80% chance that pedagogical joy would be coded. This demonstrates a strong relationship between how Nate interpreted Black and Indigenous joy's convergence within a diradicalism lens. Collective members agreed that their experiences with educational systems made them cynical about how faraway Black, Brown, and Indigenous students were to be thriving in current political environments. However, conversational data and coding processes illuminated how a glimpse of joy sustained their continued transformative efforts.

Nate connected Serena, Love, and Rosa's efforts in supporting Black and Brown, queer students to the *Black and Indigenous Joy* living archive. Serena shared how her students were feeling more comfortable identifying across the gender spectrum through school-level supports. Her awareness led her to share with the group, "I don't know, it's just like, beautiful, the more I stay in education, because now, I have kids in my current school, who are identifying [openly] as something different than their biological sex." Rosa connects to Serena through her story about billboard creation full of LGBTQIA+-affirming decorations. This display was another school-level initiative that brought Rosa joy to know that students could feel affirmed by the billboard's content.

Love shared a powerful example of the joyous living archive in describing the experiences of one of her high school students. She started by describing how her student, Vin⁴⁸, would share how he switched between an urban and suburban context. The contexts were different for him across his intersectional identity as queer, young, and Black man.

Love: A young man named Vin, who is gay, said look, "I ain't going nowhere. I ain't fitting into no more spaces for nobody, I'm staying right here," he said... "I'm tired of fitting into everybody else's space. I ain't doing it no more. I'm staying right here.", "This is my space and that's where imma stay. I ain't doing it. I'm not fitting into no more spaces."

And I was just like laughing because I was like, "Yes, Vin. Aye, yo, yo. Yes, yes," and he sat there and took out his mascara and put it on in class.

Vin's act to put on his makeup, an action that tends to be outside traditional definitions of masculinity, after serving refusal to oppressive systems, was profound. Love shared her students' experience to demonstrate how one of her Black, queer students was exhausted in the suburban space because of his Blackness and the urban space because of his queerness. Most importantly, she wanted the Collective to know how her joy stemmed from Vin's connection to his unapologetic sense of being related to his experience in spaces not made for him.

Love: Vin was the joyous part [of the experience] like [he said], "I'm not fitting in nobody's spaces, no more."

Love and the Collective members conversed frequently about the joy stemming from students' connection to a glimpse of thrival. In Vin's case, it was his refusal to let society's anti-Black and anti-queer exclusion jeopardize his sense of being that led to Love's joy. When educators see the victories from their efforts, these victories engender joy. In turn, cementing a joyous living archive from the acts of Black and Indigenous educators.

Implicating Ethnic Studies Pedagogies as Living Archives in Diradicalism

Viewing ethnic studies pedagogies through our dual political activity yields important living archive implications for acts of justice, resistance, and transformation. I shift back to a first-person narrative to demonstrate the implications from my perspectives via Love, Akiea, Rosa, Malcolm, and Serena's knowledge contributions. Scholar-activists, educators, organizers, and students yield acts of justice, resistance, and transformation within the ethnic studies tenets of ancestral (re)connection, collective transgression, and power (re)distribution.

Ancestral (Re)Connection and Our Living Archives

The *Relational Knowledge Co-creation* archive connects to how ethnic studies pedagogists may find ancestral (re)connection when we set up collective learning environments and support structures necessary for students to engage in the critical consumption of oppressive realities. In turn, (re)connecting students, and ourselves, with the resolve of our Black and Indigenous, ancestral gifts

⁴⁸ Vin is a pseudonym to protect identity and confidentiality.

and talents. The living archive's connection to our ancestral gifts and talents stemmed from Malcolm and Akiea's quotes on what they received from knowledge-creation participation. Malcolm demonstrated an emboldened justice-oriented lens as he shared his realization that our relational work bolstered his critiques of white supremacy. In turn, inflaming him to share his reconnection outside of the Collective's discussions. The reconnection, passed to those beyond, is a seminal act of ancestral knowledge exchanges (Stewart, in press). I interpreted Akiea's ancestral connections through her keen acknowledgement of how shifting research paradigms to knowledge co-creation led to liberatory feelings. Akiea's liberatory feelings and connection stemmed from my attempts to return to our Black and Indigenous ways of knowing. The *Relational Knowledge Co-creation* living archive is a story about emboldening Black and Indigenous educator activists' dual educational politics in communal and relational spaces.

Collective Transgression and Our Living Archives

Our joyous living archive extends thousands of Black and Indigenous educators' contributions to transgressive spaces. Zion et al. (2021) explain how ethnic studies pedagogists and youth organizers have continuously been on the frontlines of educational justice movements from fights against xenophobia to the school-to-prison pipeline. The education system continues to do exactly what it was created to do—disadvantage racialized and marginalized students. However, Zion and his co-authors argue that ethnic studies pedagogies and participatory research methods, that move teaching and learning to collective transgression, hold major implications for equitable future-building. Ethnic studies pedagogists, like Love demonstrated above, may embolden Black, Brown, Indigenous, and/or queer students in their refusal. In turn, demonstrating joyous archives with the potential to sustain our collective transgression. The link between emboldened refusal and collective transgression is in the ethnic studies teaching and learning considerations within the classroom and beyond. Our *Black and Indigenous Joy* living archive is a story about how joy may be the fuel needed to sustain our collective transgressions' pursuit of power (re)distribution.

Power (Re)Distribution and Our Living Archives

The final living archives' implication resides in ethnic studies power distribution understandings. Dozono (2022) describes teaching and learning as requiring "constant accountability to power in shaping social conflicts" (p. 419). We found the knowledge co-creation that took place within ethnic studies teaching and learning must center relationality and joy. More pointedly, as we build capacities to redistribute power, via ethnic studies pedagogies, we must be intentional about the collective positionalities juxtaposed to our aims. Educator collectives may pose the following questions on power-hierarchy considerations: (a) What are our stances on how knowledge is created and valued? (b) How are we simultaneously perpetuating and being subjected to oppression? (c) What collective acts in which are we willing to engage? Love, Malcolm, Rosa, Akiea, Serena, and my conversations showed how it was our collective paradigmatic acknowledgements that led to our comfortability in aiming to transfer power to racialized and marginalized communities. Our co-constructed relationality gifted us an insulated space to pursue collective power, be vulnerable in holding each other accountable, and answer the power-hierarchy questions. Our Collective's two living archives extend ethnic studies pedagogies cementing relationships as vital and joy as what may sustain relationality in aims of power (re)distribution.

Conclusion

Ethnic studies pedagogists' activities are dually political. Ethnic studies pedagogists' justice-oriented, resistance, and transformative approaches emerge from their diradicalism in classrooms and beyond. Love, Akiea, Serena, Malcolm, Rosa, and I offer two living archives that I interpreted from our knowledge creation activities and conversations. The two interpreted, living archives, *Relational Knowledge Co-creation* and *Black and Indigenous Joy*, send a clear message to ethnic studies pedagogies' as we continue to build educational justice movements. The message is that we can and will continue our acts of justice, thrival, transgression, and transformation within and beyond our classroom walls. The continuation will center relationships and turn toward joy in our dual educational politics.

State policy actors attempt to thwart our living archives via book bans, gag-orders, distraction, and curricula devaluation. But their oppressive efforts only affirm why we engage in dual political activity. Our living archives transgress oppressive efforts because state policies were never made for us by us. Ethnic studies pedagogists teach us that many of our brilliant African and Indigenous ancestors were answerable to communal knowledge that was beyond the purview of state policy. It is with this legacy that we center relational and joyous archives as we continue to resist and transform toward equitable and just futures.

Scholar-activists, educators, organizers, and students may continue to interpret living archives purposed to illuminate essential considerations in their dual educational politics. Our living archives are nuanced yet collective. They are nuanced through the unique positionality of ethnic studies pedagogists being facilitators, teachers, learners, and policy actors. Living archives are collective at the intersections of our conversational storying and in how we connect, extend, negotiate, and resolve tension across those stories. Love, Akiea, Serena, Malcolm, Rosa, and I, with our living archives not mentioned here, the differently-interpreted archives, and/or not-yet imagined archives, are energized to hear, read, feel, and know how our relationality and joy may be in conversation with those reading this piece—emblematic of living archives' spirited presence beyond written works.

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