Elaborating a (Digital) Methodology of the Oppressed in US Latinx Digital Humanities

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@LGauth19

#mithdd #usLdh
From the Margin to the Center

Those already marginalized in society and the academy can also find themselves in the liminal spaces of this field. By centering the lives of women, people of color, and disabled folks, the types of possible conversations in digital humanities shift. The move “from the margin to the center” offers the opportunity to engage new sets of theoretical questions that expose implicit assumptions about what and who counts in digital humanities as well as exposes structural limitations that are the inevitable result of an unexamined identity politics of whiteness, masculinity, and ablebodiness.

I. Recovering the US Hispanic Literary Heritage

II. What is/are digital humanities (DH)?

III. Archives and Colonialism

IV. Decoloniality and DH

V. Affect and materiality for DH methods
Recovering the US Hispanic Literary Heritage

• a.k.a. “Recovery”
• https://artepublicopress.com/recovery-project
• Twitter: @AppRecovery
• #usLdh (US Latinx Digital Humanities)
Social media networking

• #usLdh

• #SouthwesternDH

• List of DH projects: https://tinyurl.com/ybym3yx5

• Bibliography: https://tinyurl.com/ydb6psh7
What is/are Digital Humanities (DH)?

• whatisdigitalhumanities.com

• Use of digital tools to analyze or visualize humanities projects

• The intersection of the humanities with computers
What is/are Digital Humanities (DH)?

- Research, teaching, & learning
  
  about
  
  • Literature, history, the arts (i.e. the humanities)

  in
  
  • Digital ways (building & using software, websites, datasets, etc.)

  and
  
  • **Humanities thinking**, applied to the digital

ESCUCHE!

LA HORA
BAUTISTA

EL PROGRAMA FAVORITO
DEL PUEBLO.

REV. J. L. NOVARRO, DIRECTOR
• Predicador • Amigo • Consejero • Filántropo

• Becas para estudiantes • Campaña Evangélica • Servicio de Resurrección • Canastos de Navidad • Campañas de Benevolencia

4:45 cada día  KLVL, HOUSTON 1480 KC en su radio

From the James L. Novarro Collection, courtesy of Recovering the US Hispanic Literary Heritage
History and Archives

“...history now organizes the document divides it up, distributes it, orders it, arranges it in levels, establishes series, distinguishes between what is relevant and what is not, discovers elements, defines unities, describes relations”

Mission, Aim and Objectives

Archives constitute the memory of nations and societies, shape their identity, and are a cornerstone of the information society. By providing evidence of human actions and transactions, archives support administration and underlie the rights of individuals, organisations and states. By guaranteeing citizens’ rights of access to official information and to knowledge of their history, archives are fundamental to identity, democracy, accountability and good governance.

The Mission, Aim and Objectives are enshrined in the ICA’s Constitution.
Archives and Colonialism

“…colonialism is not simply content to impose its rule upon the present and the future of a dominated country. Colonialism is not satisfied merely with holding a people in its grip and emptying the native’s brain of all form and content. By a kind of perverse logic, it turns to the past of the oppressed people, and distorts it, disfigures it and destroys it.”

Migrant Archives

“Migrant archives reside in obscurity and are always at the edge of annihilation. They are the texts of the past that have not been written into the official spaces of archivization.” (37)


Image from Leonor Villegas de Magnón Collection, courtesy of Recovering the US Hispanic Literary Heritage
DECOLONIAL AND POSTCOLONIAL THEORIES FOR DH

Postcolonialism vs. Decolonialism

• **Postcolonial theory:** critiques the formal colonial matrix of power (Macro).

• **Decoloniality:** approaches to coloniality (the underlying colonial structures that continue to exist even today) that try to de-link from colonial epistemologies and ontologies.
Decoloniality as Pedagogy

“Decolonization has a fundamentally pedagogical dimension—an imperative to understand, to reflect on, and to transform relations of objectification and dehumanization, and to pass this knowledge along to future generations.”

Alexander, Jacqui M. and Chandra Talpade Mohanty (eds.)
The Decolonial Imaginary

“The decolonial imaginary] can help us rethink history in a way that makes agency for those on the margins transformative…. The colonial mindset believes in a normative language, race, culture, gender, class, and sexuality…. I propose a decolonial imaginary as a rupturing space, the alternative to that which is written in history…. How do we contest the past to revise it in a manner that tells more of our stories? In other words, how do we decolonize our history? To decolonize our history and our historical imaginations, we must uncover the voices from the past that honor multiple experiences, instead of falling prey to that which is easy—allowing the white colonial heteronormative gaze to reconstruct and interpret our past.”

Poteet Elementary School

The children in a Poteet Elementary School eighth grade class are segregated by their teacher.

THE STATE OF TEXAS, COUNTY OF BEXAR

Our names are Manuela Suarez, Josefina Leal, Consuelo Guzman, Pedro Buitron and Hector Martell. We live in Poteet, Texas, and are 8th grade students in the Poteet Elementary School.

On March 6, 1947, Mrs. Leola Kloss, our teacher in said grade, separated all the students of Mexican descent from those of Anglo-American extraction, placing the former on one side of the room and the latter on the other. There are 32 students in the eighth grade, 11 of which are of Mexican lineage. We have always gotten along very well with the Anglo-American students.

When Miss Manuela Suarez asked Mrs. Leola Kloss why she was separating us she replied that she wanted to know whether we could get along better this way and also whether we could make better grades when separated from the others.

The children of Mexican descent are segregated from the Anglo-American children up to and including the fifth grade. They are housed in separate buildings.
A Theory in the Flesh

“A theory in the flesh means one where the physical realities of our lives—our skin color, the land of concrete we grew up on, our sexual longings—all fuse to create a politic born out of necessity…. We do this bridging by naming our selves and by telling our stories in our own words.”

Torn Apart/Separados

ICE facilities visualization, [http://xpmethod.plaintext.in/torn-apart/volume/1/](http://xpmethod.plaintext.in/torn-apart/volume/1/)
Methodology of the Oppressed: Love as a Hermeneutic

• “…love is reinvented as a political technology, a body of knowledges, arts, practices, and procedures for re-forming the self and the world”


http://www.adrianamjgarcia.com
THE STATE OF TEXAS, COUNTY OF BEXAR

My name is Amada B. Quesnot. I am a native born citizen of the United States of America, and reside at 2518 Leal Street, in San Antonio, Texas. I am married. My husband is Mr. Gus Quesnot, who is a citizen of the United States of America and a veteran of World War No. 1. We have a boy, Adrian Quesnot, in the United States Army and is now stationed at Fort Bliss, Texas.

At the suggestion of Dr. O. S. Moore, of this city, on Thursday, November 13, 1941, about noon, I took my child, Eugene Edward Quesnot, who is 5 years old, to the M. & S. Clinic, 215 Camden Street, San Antonio, Texas, for treatment. The lady in charge in the Social Workers' Room asked me if I was a Latin American and when I replied in the affirmative she stated that no Latin American children were accepted for treatment at that Clinic. She added that it applied to all children of French, Italian, Spanish or Mexican extraction.

Further deponent sayeth not. Amada B. Quesnot.
Sworn to and subscribed before me this 17th day of November, A. D. 1941.

Alonso S. Perales,
Notary Public in and for Bexar County, Texas.

From the Alonso S. Perales Collection,
courtesy of Recovering the US Hispanic Literary Heritage
Para mi hija delela, en su delicia suspension...

Tejín en mi mujer, tanto hay en una mucha que leer, leer, aprender y aprender a cantar.

Que dírame, juzgaste, juzgaste y cantaste...
con unos ojos llenos de plata y una cara de reina que se enamora...

Hoy, al cumplir mis veinte años, me vino a llenar de alegría, y bendito el Dios que me ha dejado vivir para besarte en este día...

Cuando no era más grande tenía de mujer

No se me acordó

Pues tu me

Hiciste tanto, porque ahora, permítame...

Fernández

Varía acuñando palabra

Y ahora te pido que me das cien años

para verte en misión hacia una vida.!

From the Delis Negrón Collection, courtesy of Recovering the US Hispanic Literary Heritage (Digital Archive available at: https://recoveryprojectapp.wixsite.com/negrondigitalarchive )
Gracias!