Muxerista Activist Consciousness Development Framework

Roberto C. Orozco, PhD

**Research Design**

**Purpose:**
The purpose of this research study was to examine the identity and socio-political consciousness development of queer Latinx/a/o student activists in higher education.

**Research Questions:**
1. How do queer Latinx/a/o college students in higher education construct meaning of their ethnic identity, gender, and sexuality in the context of their activism?
2. How do queer Latinx/a/o college students negotiate their ethnic identity, gender, and sexuality in different contexts?
3. What forms of resistance do queer Latinx/a/o college students utilize in their practice of activism?
4. In what ways do queer Latinx/a/o college students build sites of queer kinships and liberation?

**Brief Literature Overview:**

**College student development:** understanding the process and naming of identity and sociopolitical consciousness development (Hernández, 2016; Orozco, 2024); situated within the third wave of college student development that promotes social change (Jones et al., 2019).

**Queer Latinx/a/o college students:** living multiple and contradicting truths as queer Latinx/a/o individuals; conscious of navigating multiple identities within different contexts and the development over time (Duran & Pérez II, 2017; Eaton & Rios, 2017; Orozco & Pérez-Felker, 2018; Peña-Talamantes, 2013).

**Latinx/a/o college student activism:** focus on experiences with activism as opposed to how activism informs identity and consciousness; challenging heteronormativity of Latinx/a/o activism (Hernández, 2012; Revilla, 2004, 2012).

**Data Collection Method:**

Critical grounded theory methodology: Grounded theory engages systematic, yet flexible guidelines to collect and analyze qualitative data and construct theories from the data themselves (Charmaz, 2014). A critical grounded theory asserts a space of theorization while interrogating structures of oppression towards a possibility of an emergent grounded theory model or framework of being and doing.

Chiwasina Latinx feminist pláticas: defined, although not exclusively, as a communal knowledge sharing process that “allow us to witness shared memories, experiences, stories, ambiguities, and interpretations that impart us with a knowledge connected to personal, familial, and cultural history (Fierros & Delgado Bernal, 2016, p. 99).

Path of conocimiento: illuminates a process of reflective consciousness and one that challenges “conventional knowledges current categories, classifications, and contents” (Anzaldúa, 2015, p. 119), for the identity and sociopolitical consciousness development of queer Latinx/a/o people.

**Data Analysis Process:**

**Sites of ruptures and heridas (wounds):** Sites of ruptures as catalyst in collaborators lives that elicited an understanding of the self, their relationships with others, and their relationship with the social world around them; understanding, navigating, and resisting multiple systems of oppression and inequality.

**Dismemberment of the mind/body:** Moments in all the collaborators lives that catapult them to consider how they chose to show up in multiple ways and in multiple spaces; considers the sites of negotiations as dismemberment of the mind/body.

**Claiming a Muxerista Jotería consciousness:** Muxerista consciousness as centering ways of being queer Latinx/a/o people in alignment with a politics rooted in intersectional queer feminism

**Healing as a Muxerista praxis:** Healing as a central component of their activist politics; often came after experiencing burnout; viewed healing as an individual and collective queer feminist

**Imagining possibilities…visionary organizing:** Intentional and often emotion evoking pláticas surrounding possibilities and futures as queer Latinx/a/o people.