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Nancy L. Godoy-Powell
Elizabeth G. Dunham

ABSTRACT

Mexicans and Mexican Americans have resided in Arizona since the early 16th century. Their history, however, is severely under-documented in the state's archival repositories. As of 2012, this community is represented in a mere 1-2% of the state's known archival holdings, and 98% of such documentation is held at Arizona State University's Chicano/a Research Collection (CRC). This article provides a historical review of the CRC's establishment in 1970 and how its founding Curator, Dr. Christine Marín, transformed a small circulating book collection into Arizona's largest repository for Mexican American history. It goes on to examine how the CRC's sitting Archivist is using social media in tandem with a community-based workshop, bilingual promotional materials and finding aids, and description of unprocessed collections as community outreach and collection development tools in order to remedy the under-documentation of Mexican American history in Arizona. We argue that augmenting traditional archival field collecting methods with these strategies enables the CRC to build a more robust relationship with Arizona's Mexican American community, allows us to continue expanding our archival holdings, and serves as an example for other repositories seeking to enhance their documentation of marginalized communities.

Since the early 16th century, Mexicans and Mexican Americans have lived in Arizona, worked in the mines and fields, established churches and schools, and struggled to obtain racial equality. Their stories and traditions had a profound effect in shaping Arizona's history and culture.¹ Since its founding in 1970, the Chicano/a Research Collection (CRC) has worked to document this rich heritage, growing from a small book collection into the largest repository documenting Chicano/a and Mexican American history in Arizona. This article begins with a discussion about the CRC's establishment and Dr. Christine Marín's work to promote and expand the collection's holdings. It goes on to examine how the CRC's sitting archivist is using social media in tandem with community-based workshops, bilingual promotional materials and finding aids, and descriptions of unprocessed collections as community

1. James E. Officer, *Hispanic Arizona: 1536-1856* (Tucson: University of Arizona Press, 1987), 3.

outreach and collection development tools—all in order to remedy the under-documentation of Mexican and Mexican American history in Arizona. We argue that augmenting traditional archival field collecting methods with these strategies enables the CRC to build a more robust relationship with Arizona's Mexican American community, allows it to continue expanding its archival holdings, and serves as an example for other repositories seeking to enhance their documentation of underrepresented communities.

The archival marginalization of Arizona's Mexican and Mexican American community was first identified in 1983 when the National Historical Publications and Records Commission funded a survey of Arizona's archival institutions. This project revealed that the state's archivists considered only ten topics to be sufficiently documented: "Anglo Pioneer Reminiscences," "Arizona History before 1912," "Business Records," "Crime and Notorious Personages of the Territorial Period," "Geronimo," "Indians," "Military," "Mining," "Tombstone—Wyatt Earp," and "Traditional Methods of Viewing Arizona History."² A follow-up survey in 2006 initiated by the Arizona Historical Records Advisory Board revealed that the volume of archival collections in Arizona had increased substantially but gaps in the archival record remained. "Minorities/Immigrants," "African Americans," "Asian Americans," and "Native Americans" were all listed as under-documented subjects at this time.³ As of 2011, 30% of Arizona's population was of Hispanic origin, forming the 6th largest Hispanic community in the USA. 91% of these individuals were of Mexican origin.⁴ Nevertheless, their history still remains under-documented. According to the most recent survey of Arizona's archival holdings, the 2012 Arizona Archives Matrix, a mere 2% of known collections document this community. This percentage drops to 1% when calculated using total linear feet rather than total number of collections.⁵ Arizona State University's Chicano/a Research Collection holds 98% of these records.

2. John Irwin, *Preserving Arizona's Historical Records: The Final Report of the Arizona Historical Records Needs and Assessment Project: A Project of the Department of Library, Archives, and Public Records, and the Arizona Historical Records Advisory Board* (Phoenix: Department of Library, Archives, and Public Records, 1983), 58.
3. Linda A. Whitaker and Melanie I. Sturgeon, "The Arizona Summit: Tough Times in a Tough Land," *Journal of Western Archives* 1, no. 1 (2010): 8.
4. "Demographic Profile of Hispanics in Arizona, 2011," Pew Research Center, <http://www.pewhispanic.org/states/state/az/> (accessed August 24, 2016).
5. "Collections by Subject 2013," Arizona Archives Matrix, <https://azarchivesmatrix.org/matrix-results/collectionsbysubject/> (accessed August 22, 2016). For more information about the Matrix, see Libby Coyner and Jonathan Pringle, "Metrics and Matrices: Surveying the Past to Create a Better Future," *American Archivist* 77, no. 2 (2014): 459-488.

Establishment of the Chicano/a Research Collection and Early Collecting Efforts

After World War II, such initiatives as the G.I. Bill of Rights (1944), the National Defense Education Act (1958), the Civil Rights Act (1964), and the Higher Education Act (1965) led to an increase in college enrollment among such underrepresented ethnic groups as Mexican Americans, Native Americans, and African Americans.⁶ Faculty and students of color, however, were deeply frustrated with the numerous barriers to access and success in Anglo-dominated universities. This frustration, in addition to the influence of national and international civil rights movements, led to collaboration within and between these ethnic groups and a demand for greater representation on campus and in the curriculum through programs like Ethnic Studies.⁷ Student activism, often in the form of occupying administrative offices, spurred the establishment of several of these programs.

Furthermore, in the early 1960s, the Chicano Movement emerged as Mexican Americans were exposed to pioneering community leaders like Reies Lopez Tijerina, César Chávez, Dolores Huerta, Rodolfo “Corky” Gonzáles, and José Ángel Gutiérrez. This generation of Mexican Americans rejected assimilation into American culture and sought to empower themselves by embracing their collective history and creating their own identity. The word “chicano,” originally a derogatory term for the children of Mexican immigrants, was re-appropriated as a political statement and symbol of self-determination and ethnic pride.⁸ The Chicano Movement advocated for the restoration of land grants, farm worker rights, educational reform, immigration reform, and voting rights.

At Arizona State University, the Chicano Movement and the Ethnic Studies Movement manifested in the form of the Mexican American Student Organization (MASO), later known as the Movimiento Estudiantil Chicano de Aztlán (MEChA). Founded on October 18, 1968, the organization consisted primarily of Chicanos/as, most of whom were children of Arizona’s labor and union families, inspired by their mining heritage, labor consciousness, and previous social movements (e.g., labor strikes).⁹ MASO established itself as a powerful agent of change with the Phoenix Linen and Towel Supply Company Strikes of 1968 and 1969. The strikes began when representatives of Laborer’s Local 383 informed MASO leadership that the linen company, whose single largest contract was ASU, employed primarily undocumented Mexican women. These women were paid less than minimum wage, endured poor working conditions, and were subjected to sexual harassment and other forms of

6. James A. Banks, *Teaching Strategies for Ethnic Studies* (Boston: Pearson/Allyn & Bacon, 2009), 68.

7. Banks, *Teaching Strategies*, 70-71.

8. F. Arturo Rosales, *Chicano!: The History of the Mexican American Civil Rights Movement* (Houston: Arte Público Press, 1996).

9. MASO 1968-1971, box 2, folder 13, MSS-150, MASO/Me.Ch.A Records, Arizona State University.

abuse by the all-male supervisory staff. In response, MASO created a coalition of 100 student groups from across the campus and organized a successful petition drive demanding that the university break its contract with the company. When ASU President G. Homer Durham refused to meet with MASO, over 300 students occupied his office until he agreed to form a committee to examine the contract and grievances.¹⁰

MASO and Chicano/a faculty and staff also worked hard to build an intellectual and physical space for the Chicano/a community at ASU by altering traditional pedagogy, advocating for equal representation in the curriculum, promoting recruitment of Chicano/a faculty, and founding the Chicano Faculty and Staff Association.¹¹ After several demonstrations, ASU's administration agreed to support both the development of an American Studies Program with a Chicano focus and the creation of a complementary Chicano Studies Collection. In 1970, Dr. Manuel Patricio Servín was appointed to lead the new program and Library Director Dr. William Axford recruited Dr. Christine Marín, then a Chicana undergraduate student and bibliographer at ASU's Hayden Library, to establish and develop the new subject focus. With the initial financial support of the university and the library, the Chicano Studies Collection emerged as a small book collection and by 1972 had over 1,000 circulating items.¹² Over the next four decades, it grew to include primary resources like manuscripts, photographs, and ephemera.¹³ It was incorporated into the Department of Archives and Manuscripts in 1985 and was renamed the Chicano Research Collection in 1989.¹⁴

10. Alfredo Gutierrez, *To Sin Against Hope: Life and Politics on the Borderland* (London: Verso Books, 2013), 73-75; Phoenix Linen Supply Student Protests, vol. 1298, MSS-001 (ARCV), Office of the President Records, Arizona State University.
11. An Analysis of the Affirmative Action Programs of Arizona State University, University of Arizona, and Northern Arizona University (1975), box 7, folder 5, MSS-125, Office of the President (Schwada) Records, Arizona State University. In 1975, two years after ASU implemented its Affirmative Action Plan, 4.2% of its 3,097 employees were of "Spanish American" descent and most were clustered in "lower level" positions. Taken together, minorities accounted for 13.3% of ASU's directors, 2.1% of its professors, 3.4% of its associate professors, 4.6% of its assistant professors, and 7.3% of its instructors.
12. Marín, Christine, CHR, CB BIO MAR, Arizona Collection Biographical Files, Arizona State University.
13. Ernest G. Escobedo, "Hispanic Leadership: The Lives of Four Mexican-American Leaders" (EdD diss., Harvard University, 1988).
14. "Chicano Research Collection," Arizona State University, <http://www.asu.edu/lib/archives/chicano/chicktext.htm> (accessed June 2, 2015).



Figure 1. Dr. Christine Marín (center) with students and staff members of ASU's Department of Archives and Manuscripts, circa 1980s.¹⁵

From the beginning of her collecting efforts, Dr. Marín worked hard to establish a solid foundation of trust between herself and Arizona's Mexican American community. As a Chicana from the small Arizona mining town of Globe, she was able to connect with Chicano/a activists, students and faculty, organizations, families, and individuals on a personal and academic level. With the help of ASU students and faculty, Dr. Marín took an active role in identifying and acquiring both primary and secondary resources. Most notably, she recruited the community outside of the university to help with field collecting, thus fostering a sense of unity and equal ownership of the materials.¹⁶ For example, Dr. Marín taught three courses regarding Mexican American women in the Southwest while working as an Adjunct Faculty Associate in ASU's Women's Studies Department (1986-1995). As part of these courses, her students conducted oral histories, collected copies of supporting primary source documents, and wrote research papers. Copies of these materials were donated to the CRC at the end of the course with the consent of both the student and research subject(s). In 2007, Dr. Marín formalized the CRC's work by creating an official collection development policy, which states that the CRC is dedicated to

15. Christine Marín Papers, 2005-03881, Accession Records of the Chicano Research Collection, Arizona State University.

16. Mark Scott and Mimmo Bonanni, "An Interview with Christine Marín," Arizona State University Libraries, published November 2, 2006, <https://lib.asu.edu/librarychannel/2006/11/02/an-interview-with-christine-marin> (accessed August 26, 2016).

supporting the instructional and research needs of the ASU community and the general public by collecting and making available primary and secondary sources documenting the Mexican and Mexican American community of Arizona and the Southwest from 1848 to present.¹⁷

By the time Dr. Marín retired in 2010, she had acquired 275 archival collections documenting numerous aspects of Mexican American culture and history in Arizona. The majority of the collections, donated between the 1980s and 2000s, focus on labor history and Mexican American contributions to the development of the state's copper mines and agricultural fields. For example, the Club Sonorense Records, Cuentos y Memorias Papers, and Los Mineros Photographs highlight Mexican American life in segregated mining towns. After the mines closed in the Arizona towns of Sonora and Miami, former Mexican and Mexican American residents created social groups to document and preserve their town's history. Similarly, the Gustavo Gutiérrez Papers and the Maricopa County Organizing Project (MCOP) Records highlight the efforts of community activists to organize Arizona farm workers between the 1970s and 1990s.

The CRC also preserves the personal papers and photographs of families in Arizona, including those of the Ocampo Family, that provide a glimpse into Mexican American life and customs before and after Arizona statehood. Furthermore, the Manuel "Lito" Peña Papers, the Roberto Reveles Papers, and the Graciela Gil Olivarez Papers preserve the legacies of local community leaders and politicians. Finally, the CRC holds the records of numerous local organizations. The Chicanos Por La Causa (CPLC) Records highlight the work of community activists in Phoenix who provided services like housing, job training, health care programs, and financial assistance to the Mexican American community. The Xico Inc. Records and the Movimiento Artístico Del Rio Salado (MARS) Records show the history of Chicano/a artistic expression in Arizona as both were formed to promote a greater understanding and appreciation of Chicano/a and indigenous cultures through community-based arts programs.

17. "Chicana/o Research Collection Development Policy," Chicano/a Research Collection, last modified April 20, 2007, http://libguides.asu.edu/ld.php?content_id=2385421 (accessed August 26, 2016).



Figure 2. Dora Ocampo served as a nurse in 1944 during World War II.¹⁸

Use of Social Media in Community Outreach and Collection Development and its Implementation by the CRC

Social media platforms have become increasingly popular among archival institutions as a means to promote and expand their holdings during the early 21st century. One of the earliest analyses of social media use by archival repositories is Adam Crymble's "An Analysis of Twitter and Facebook Use by the Archival Community." The 2009 survey revealed that archival organizations are likely to use social media services to promote content created by the institution and that social media can be used most effectively by deploying several platforms in concert. Crymble also discovered that institutional Twitter accounts are used more heavily than corresponding Facebook pages.¹⁹ Mary Samouelian's contemporaneous research regarding repositories using Web 2.0 technologies produced similar results. In her study, participants cited promoting their collections, department, and resources as

18. Dora Ocampo, MP SPC 173:621, Teodoro Ocampo and Mariana Rodriguez Ocampo Family Photograph Collection, Arizona State University.
19. Adam Crymble, "An Analysis of Twitter and Facebook Use by the Archival Community," *Archivaria* 70 (Fall 2010): 129, 140-144.

their primary reasons for adopting these platforms.²⁰ Heyliger, McLoone, and Thomas's 2013 work largely confirms these earlier results. They found that college and university libraries most frequently target undergraduate and graduate students and were likely to use social media to promote digitized content and publicize event announcements.²¹ Adam Kreisberg's study of archival repositories active on Twitter produced similar results, showing that repositories usually use Twitter to promote events, share links from other sites, or showcase institutional content. He also posited that each institution will need to experiment in order to develop a social media strategy that serves local needs.²²

Little research has been undertaken regarding social media's effectiveness. As Liew, King, and Oliver pointed out in 2015, no agreement exists regarding what constitutes effective empirical evaluation of social media's impact and which metrics this impact should be measured with. Thus, each institution must craft its own social media implementation and evaluation strategies.²³ Anecdotal evidence indicates that social media is an effective promotional tool. Samouelian's research concluded that 57% of respondents considered these applications an effective tool for promoting their holdings, 43% had seen increased use of their materials after implementation, and 71% received positive patron feedback.²⁴ Similarly, Heyliger, McLoone, and Thomas reported that their respondents indicated that "social media are very useful in accomplishing their two most important goals—highlighting specific materials and increasing general awareness of their repositories."²⁵

The existing archival literature is also nearly silent regarding social media's potential to aid in donor relations and collection development. Heyliger, McLoone, and Thomas mention that "repositories perceive social media to be less effective as an outreach tool to donors or to illustrate behind-the-scenes activities," but do not explore the basis of this perception in depth.²⁶ Conversely, Samouelian indicates that

20. Mary Samouelian, "Embracing Web 2.0: Archives and the Newest Generation of Web Applications," *American Archivist* 72 (Spring/Summer 2009): 64.
21. Sean Heyliger, Juli McLoone, and Nikki Lynn Thomas, "Making Connections: A Survey of Special Collections' Social Media Outreach," *American Archivist* 76, no. 2 (Fall/Winter 2013): 381-382, 386.
22. Adam Kreisberg, "Increasing Access in 140 Characters or Less: Or, What Are Archival Institutions Doing on Twitter?", *American Archivist* 77, no. 2 (Fall/Winter 2014): 545, 552.
23. Chern Li Liew, Vanessa King, and Gillian Oliver, "Social Media in Archives and Libraries: A Snapshot of Planning, Evaluation, and Preservation Decisions," *Preservation, Digital Technology & Culture* 44, no. 1 (2015): 7.
24. Samouelian, "Embracing Web 2.0," 64-66.
25. Heyliger, McLoone, and Thomas, "Making Connections," 392.
26. Heyliger, McLoone, and Thomas, "Making Connections," 393.

one repository in her study had experienced an increase in donations apparently due to implementation of Web 2.0 technologies, but mentions the phenomenon only in passing.²⁷

The CRC's initial adoption of social media was spurred by the hiring of the CRC's current archivist in 2012 and a resurgence of the Chicano Movement in Arizona after Governor Jan Brewer signed two controversial pieces of legislation in 2010. The first of these bills, SB 1070 (Support Our Law Enforcement and Safe Neighborhoods Act), contained a provision popularly known as "show me your papers," allowing police officers to check the immigration status of anyone they arrested or detained. Its opponents feared it would encourage racial profiling and compromise the basic human rights of both undocumented immigrants and Mexican Americans. The second bill, HB 2281, known as the "Ban on Ethnic Studies", targeted and eliminated Mexican American Studies classes taught in the Tucson Unified School District (TUSD) on the grounds that the classes advocated for the overthrow of the U.S. government, promoted resentment toward Americans, and promoted ethnic solidarity at the expense of student individuality. Empirical studies of this program, however, showed very different effects. A report prepared at the request of Dr. Willis D. Hawley, special master for the Tucson Unified School District desegregation case, concluded that the Mexican American Studies (MAS) program improved AIMS (Arizona's Instrument to Measure Standards) reading and writing test scores and increased high school graduation rates among its participants.²⁸

The discrimination and tension caused by this legislation further deepened the Mexican and Mexican American community's distrust of the police, government, and big institutions, including universities. In order to combat this apprehension, the CRC places great emphasis on building relationships with individuals in order to establish and maintain the trust necessary to engage the community as a whole and future generations. Like Dr. Marín, Nancy L. Godoy-Powell, the current archivist, strives to make personal connections with individuals and the community by promoting the importance of archives at a grassroots level. For example, the CRC has been invited to present at community events such as local high school conferences. At these events, Godoy-Powell teaches students about local Mexican American history and culture, promotes the use of the Chicano/a Research Collection, and supports the pursuit of higher education. In this situation, word of mouth, the distribution of positive feedback from one person to another in the Mexican American community, has been an effective promotional strategy.

27. Samouelian, "Embracing Web 2.0," 66, 69.

28. Dr. Nolan L. Cabrera, Dr. Jeffrey F. Milem, and Dr. Ronald W. Marx, "An Empirical Analysis of the Effects of Mexican American Studies Participation on Student Achievement within Tucson Unified School District" (report submitted by University of Arizona College of Education, June 20, 2012): 7.

Realizing that much of the Latino community (especially the millennial generation) is technologically savvy and visually oriented, Godoy-Powell created accounts for the CRC on Facebook, Twitter, and Tumblr between 2012 and 2014.²⁹ She expected that these accounts would reach a wide audience. As of 2015, 75% of Latino adults using the internet used Facebook, 28% used Twitter, and 15% used Tumblr. Intriguingly, Latinos are more likely than whites to use all three platforms. Overall, Tumblr reaches the youngest audience: just over half of its total users are between 18 and 29 and the majority live in urban areas. Twitter's demographics are similar but represented a slightly older and less urbanized audience. Most of its users were between 18 and 49 and were more likely to live in suburban or rural areas than Tumblr users. Facebook reaches the most diverse demographic. While most of its users are between the ages of 18 and 49, 64% of online adults between the ages of 50 and 64 and 48% of online adults over 65 use Facebook. In contrast, only 5% of online adults between the ages of 50 and 64 and 2% over the age of 65 use Tumblr; 13% of online adults between the ages of 50 and 64 and 6% over 65 used Twitter. Facebook's users were also divided fairly evenly over urban, suburban, and rural areas, making this population more geographically diverse as well.³⁰

Without a dedicated budget to promote the CRC, Godoy-Powell developed a preliminary social media strategic plan to interact with individuals on these platforms. She started this process by creating a yearly calendar showing significant historical dates and important community events (e.g., Hispanic Heritage Month, Mexican Independence Day, and Dia de los Muertos). This timeline, as well as pre-selected material from the collection, gave her a story to share and structure to engage the community throughout the year. Most importantly, when she created this timeline she consciously avoided stereotypes and acknowledged Mexicans and Mexican Americans as members of a living community and culture. She also used the CRC's social media presence to promote new donations, special community events, and exhibits as they developed.

Godoy-Powell strives to make the CRC approachable by creating an open and friendly online environment where individuals feel comfortable asking questions and learning about the CRC's holdings. She has implemented several strategies to accomplish this goal, including introducing herself to the community through such programs as #AskAnArchivist Day, interacting with users online by replying to comments, and inviting people to come into the archives and look at primary resources. As illustrated by Godoy-Powell's reference and instruction statistics, these techniques have been very successful. Between July 2015 and June 2016, she received and answered 120 reference questions via Facebook. In comparison, she received and

29. The CRC Twitter account, @ChicanoArchives, was initially established to share information about the "Labor Rights are Civil Rights/Los Derechos de Trabajo Son Derechos Civiles" grant project.

30. Maeve Duggan, "Mobile Messaging and Social Media 2015," Pew Research Center, published August 2015, <http://www.pewinternet.org/2015/08/19/mobile-messaging-and-social-media-2015/> (accessed August 26, 2016).

answered 14 questions from patrons who walked into the library, 40 via phone, and 392 via email. Additionally, Godoy-Powell meets with an average of 12 classes per semester, totaling about 360 undergraduate and graduate students. Students and faculty are often encouraged to “like” or “follow” the CRC’s social media accounts and share what they have used in the archive by tagging the CRC in posts and comments.

The CRC shares historical information and photographs from primary source holdings with Facebook groups in order to start dialogue and build an online community. Individuals or communities create Facebook groups based on interests like education, hobbies, and travel. In Arizona, numerous communities have created groups to preserve local history, including “Growing Up in Globe,” “Miami Memories and More,” “Superior Memories,” and “Ray, Sonora, and Kearny.” Godoy-Powell is able to reach these and other organic audiences, those who haven’t “liked” or “followed” the CRC and not directed through paid advertisements, on Facebook and Twitter by using hashtags (e.g., #Archives, #Arizona, #History, and #Chicano). On average, comments or posts with hashtags reach and engage 1,500-2,500 people and are re-shared at least 1-10 times depending on the time of posting and who is tagged. To date, the CRC’s most popular hashtag is the widely recognized #ThrowbackThursday. This hashtag reaches both national and international audiences, allowing the CRC to share largely unknown Mexican American history with local communities and society at large.

Tagging both people and organizations in social media posts has also proven a valuable means of engaging both the community and potential donors. It is important to clarify that social media is composed of networks within networks so by tagging specific people, Godoy-Powell is able to reach thousands of individuals and different communities through each person’s set of connections. For example, when she promoted *Civil Rights as Agents of Change*, an exhibit that compared Chicano/a student walkouts at Phoenix Union High School in the 1960s to student activism in Tucson after the ban on Mexican American Studies, she tagged local photographers, current and potential donors, and community activists in order to reach a community who would be interested in this topic. When she highlights specific collections, like the Ocampo Family Papers and Photographs, she either tries to tag the donors and their family members or encourages people to tag themselves. This strategy potentially helps the CRC reach multiple generations in a family.

Social media also allows Godoy-Powell to take an active role in identifying and acquiring archival materials by providing the means to monitor local, statewide, and national social trends. For example, immigration reform leaders and organizations, including the Arizona Dream Act Coalition and Puente Human Rights Movement, often use social media as a platform to educate the general public and to alert their constituencies when an important event or protest is occurring. When Godoy-Powell showed an interest in documenting their cause and/or movement, activists and students invited her to various community protests and events where she collected material like posters, ephemera, and photographs and made valuable personal connections.

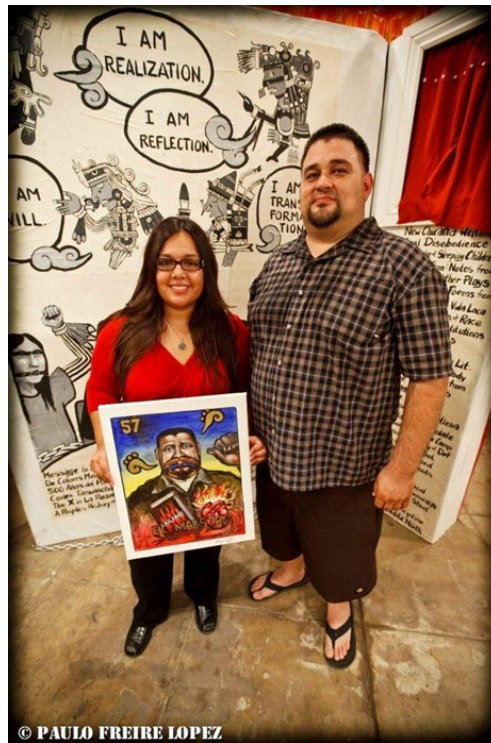


Figure 3. Nancy Liliana Godoy-Powell (Archivist of the Chicano/a Research Collection) with Sean Arce (Former Director of TUSD Mexican American Studies program) at Tucson Freedom Summer, 2012.³¹

Finally, Godoy-Powell continues Dr. Marín's strategy of recruiting the community as field collectors by using social media and community-based workshops to encourage individuals to document and preserve their own history. She believes this approach will not only help close the gap in Mexican American archives but also establish a sense of community pride, collective memory, and equal ownership of the material. In the last four years, this technique has produced several significant donations. In 2013, Dr. Michelle Téllez, an interdisciplinary scholar trained in sociology, Chicano/a studies, community engagement and activism, and education, donated her papers. Throughout her career, she has participated in campaigns for social change at the grassroots level (e.g., AZ Worker Rights Center, QuetzalCo-op, Arizona Ethnic Studies Network, Entre NosOtr@s, and Son Jarocho Collective in

31. Jeff Biggers, "Defying Arizona's Ethnic Studies Ban: Tucson Freedom Summer Draws on Mexican American Studies History," *The Huffington Post*, published July 27, 2012, updated September 26, 2012, http://www.huffingtonpost.com/jeff-biggers/defying-arizonas-ethnic-s_b_1710870.html (accessed June 2, 2015).

Arizona).³² The CRC has also received smaller donations from MalintZINE and Trans Queer Pueblo, two communities that are often overshadowed in Mexican American and Chicano history. MalintZINE, an organization that advocates for women's issues, and Trans Queer Pueblo, an organization that advocates for the rights of the LGBTQ+ migrant community of color, were recently established. By building relationships with these communities now, the CRC is able to preserve history in the making and help avoid future marginalization of these communities.

Almost five years ago, Godoy-Powell started the CRC's social media initiative without an effective way to measure its success. She wanted to reach and engage Mexican and Mexican American people who often do not see themselves in American mainstream media or history. Today, the CRC is committed to continuing community outreach efforts, including social media, because it seems to have increased the visibility of the Chicano/a Research Collection and the community it documents. In the future, Godoy-Powell hopes to establish a quantitative assessment program to measure social media's impact, perhaps by counting how many likes and followers CRC social media platforms have, how many times content has been re-shared, how many reference questions the CRC receives, and how many collections have been donated since 2012. Godoy-Powell is also looking for a reliable and productive way to manage these multiple social media accounts, which she currently maintains singlehandedly.

At the time of writing, the CRC has 2,818 likes on Facebook, 638 followers on Twitter, and 271 followers on Tumblr without using paid advertisements. When these numbers are analyzed, it becomes apparent that each account reaches and connects with a variety of age groups and individuals. According to Facebook insights, 62% of the CRC's followers are women and 38% are men. The majority of these followers are between the ages of 25-44. Posts reach a diverse audience from countries like the United States, Mexico, Spain, and Canada. In the United States, they reach communities primarily in the Southwest (e.g., Arizona, California, Texas, and New Mexico).³³ According to Twitter analytics, 51% of the CRC's followers are women and 49% are men. The majority are between the ages of 18-34 and are interested in politics and current events.³⁴ Tumblr, the CRC's most recent social media account, is being used to target a younger demographic that hasn't been reached via Facebook or Twitter.

32. "Michelle Téllez," <http://www.michelletellez.com/> (accessed June 2, 2015).

33. "Chicano/a Research Collection, Arizona State University Libraries," <https://www.facebook.com/ChicanoCollection> (accessed August 18, 2016).

34. "Chicano Archives," <https://twitter.com/ASUChicano> (accessed August 18, 2016).

Additional Community Outreach and Collection Development Tools

Even though social media is an innovative tool for community outreach and collection development, Godoy-Powell is still trying to connect with those who make little or no use of social media and those who are primarily Spanish speaking. Her most significant work in this area is the creation of bilingual marketing material that explains what the CRC does and why primary resources should be preserved. Godoy-Powell also creates bilingual online exhibits and includes Spanish translations in her library guides.³⁵ In addition, under the leadership of Project Archivist Xaviera Flores, the CRC created bilingual finding aids in 2011-2012 as part of a grant titled “Labor Rights are Civil Rights/Los Derechos de Trabajo Son Derechos Civiles.” The project was funded by a Council on Library and Information Resources grant awarded as part of the Cataloging Hidden Archives and Special Collections program and provided the resources to arrange and describe six collections documenting Mexican and Mexican American history in Arizona and the Southwest. Furthermore, Godoy-Powell and Flores promoted the CRC by highlighting the Alianza Hispano Americana Records (MSS-322) via a YouTube video produced as part of the ASU Libraries’ “Hidden Treasures” series. The video includes English and Spanish subtitles and may have contributed to the finding aid becoming Archives and Special Collections’ most accessed guide.³⁶

Presently, seven collections are described with both Spanish and English finding aids.³⁷ The decision to continue creating bilingual finding aids when resources and staff are available was prompted by the desire to better serve the large and growing number of Arizonans who speak Spanish as a primary or only language. In 2012, 20.6% of Arizona residents spoke Spanish at home; 39% of these individuals reported that they spoke English “less than ‘very well.’”³⁸ These statistics represent a distinct rise from data gathered in 2000, which indicated that 19.5% of Arizona residents spoke Spanish at home and only 9.2% of these respondents spoke English “less than ‘very well.’”³⁹ To date, bilingual finding aids and marketing materials have been a

35. “Crossing the Border”, Arizona State University, <http://asulibraries.omeka.net/exhibits/show/crossing-the-border> (accessed June 2, 2015).

36. Xaviera Flores and Nancy Godoy, “ASU Libraries Hidden Treasures: The Alianza Hispano Americana Collection,” YouTube video posted by ASU Libraries, January 2013, <https://www.youtube.com/watch?v=5XRFxeIC2Ds>. As of August 2016, the video has been viewed 3,572 times.

37. For a more detailed discussion of ASU’s work with bilingual finding aids, see: Elizabeth Dunham and Xaviera Flores, “Breaking the Language Barrier: Describing Chicano Archives with Bilingual Finding Aids,” *American Archivist* 77, no. 2 (2014): 499-509.

38. United States Census Bureau, “Language Spoken at Home: 2008-2012 American Community Survey 5-Year Estimates,” http://factfinder2.census.gov/faces/tableservices/jsf/pages/productview.xhtml?pid=ACS_12_5YR_S1601 (accessed June 2, 2015).

39. United States Census Bureau, “Profile of Selected Social Characteristics: 2000,” http://factfinder2.census.gov/faces/tableservices/jsf/pages/productview.xhtml?pid=DEC_00_SF3_DP2 (accessed June 2, 2015).

qualitative, if not a quantitative, success.⁴⁰ Positive feedback received from the Mexican American community indicates that individuals deeply appreciate the ability to access descriptions of materials documenting their history and information about the CRC itself in their preferred language. For example, Facebook followers were asked to like a bilingual post if they wanted to see the CRC continue to post in both English and Spanish in 2012. This post received 29 likes; at the time, the CRC had less than a hundred followers. Comments were also supportive: one person replied with “please continue your bilingual posts” and another with “seguro que yes [of course/absolutely],” a combination of Spanish and English.

Bilingual guides have also proven a valuable collection development tool, as the availability of both Spanish and English finding aids has favorably impressed numerous potential donors and community members, including grassroots immigration organizations.⁴¹ In the future, the CRC hopes to conduct user studies to better determine who the audience for these guides is and what their needs are. Using this data, Godoy-Powell and Elizabeth Dunham plan to improve the methodology for creating these guides in order to ensure that they are tailored to the identified audience’s needs as closely as possible and to provide the best possible translation. Godoy-Powell also intends to develop strategies to better promote these guides via social media in order to improve their visibility and so encourage use of the collections they describe.

In addition to bilingual finding aids, Dunham makes descriptions of unprocessed holdings freely available on Arizona Archives Online (AAO), increasing the number of collections available or potentially available to researchers from just over half to nearly 100%.⁴² These unprocessed collections are described in one of two ways. When a collection has been inventoried at the box or folder level, the inventory is encoded

40. Between April 1, 2013 and May 5, 2014, the English guides were visited 6.45 times as often as their Spanish counterparts (1,128 hits versus 175 hits). When only those users who had their browser preferences set to Spanish are considered, English guides are visited only 1.54 times as often as the corresponding Spanish guides (20 hits versus 13 hits).

41. Elizabeth Dunham and Xaviera Flores, “Breaking the Language Barrier: Describing Chicano Archives with Bilingual Finding Aids,” *American Archivist* 77, no. 2 (Fall/Winter 2014): 505-506.

42. Arizona Archives Online (<http://www.azarchivesonline.org>) is dedicated, as its mission, to providing “free Internet access to descriptions of archival collections, preserved and made accessible by Arizona repositories ... in order to inform, enrich, and empower the public by creating and promoting access to a vast array of primary sources across the state of Arizona.” In April 2013, AAO became a standing, self-governing subcommittee of the Arizona Archives Alliance, a 501(c)3 non-profit organization dedicated to assisting, educating, and advocating for Arizona archives and archivists (<http://arizonaarchives.org/aboutaaa>).

and posted.⁴³ Collections lacking inventories are grouped by repository and presented in a single document providing the name of each collection, its accession number(s), the brief description of the materials written at the time of accessioning, and total linear footage.⁴⁴ New collections appear on AAO within three months of receipt.⁴⁵ While unprocessed collections are made available for research, patrons are required to obtain permission beforehand to ensure that restricted, fragile, and otherwise sensitive records are not released. In other words, making these collections accessible to the public leads to transparency and demonstrates a willingness to share material with the Mexican American community.

When Godoy-Powell started outreach initiatives in 2012, she discovered that the vast majority of the community, which is not affiliated with academia, was unfamiliar with the terms “archives” and “archivist.” Moreover, many individuals she talked to had never entered an archival repository or used a primary resource documenting Mexican American history for an academic purpose. For this reason, she established another community outreach and collection development tool in 2014 by creating a community-based workshop focusing on the preservation of Latino archives.⁴⁶ The “Community Archivist Workshop” engages, educates, and empowers the Latino community by providing a brief introduction to archival theory, including appraisal, arrangement, and description. It places a strong focus on genealogy research and oral

43. As an example, see the Preliminary Inventory of the Graciela Gil Olivarez Papers (http://www.azarchivesonline.org/xtf/view?docId=ead/asu/olivarez_acc.xml). The vast majority of these inventories were created when an unprocessed collection was sent to offsite storage in order to facilitate identification and retrieval. Encoded inventories differ from finding aids in that the phrase “Preliminary Inventory of the” is added before the collection title and a statement indicating that the collection has not been processed in full and can be accessed only by appointment is added to the Abstract and Scope and Content Note. If the collection was donated in several accessions, each accession number is encoded as a separate series; any series established in the inventory are encoded as sub-series.
44. ASU’s Archives & Special Collections (ASC) include the Arizona Collection, Benedict Visual Literacy Collection, Chicano/a Research Collection, Child Drama Collection, Special Collections, and University Archives, as well as access to the collections of the Labriola National American Indian Data Center and the Design Library Special Collections & Archives. Each of these research units supports and promotes a different collecting focus and is managed by an archivist responsible for the relevant collection development and specialized reference activities. General reference services (for example duplication orders and inquiries regarding department policy) are handled centrally.
45. As an example, see: “Accession Records of the Chicano Research Collection” (<http://www.azarchivesonline.org/xtf/view?docId=ead/asu/chicanocollection.xml>). Accession records on AAO are updated quarterly in March, June, September, and December in accordance with ASC policy. Catalina Oyler developed the original procedure and XSL documents needed to create these resources as part of a Library Services and Technology Act (LSTA) grant designed to support AAO. These materials have recently been adapted to accommodate ASC’s transition to ArchivesSpace.
46. The term “Latino” refers to a person who was born or lives in South America, Central America, or Mexico or a person of Latin American descent living in the U.S. Although the CRC Collection Development Policy states it only preserves Mexican and Mexican American history, the term Latino is used in order to make the event more inclusive. Some community members might identify as Latino and not Mexican American or Chicano/a or vice versa.

histories because family and the verbal passing of stories is very important to the Latino community. During the workshop, Godoy-Powell distributes “Archive Kits” that contain bilingual preservation brochures in Spanish and English as well as archival supplies. Ultimately, this workshop helps the Latino community recognize the historical value of their material, teaches them how to preserve their own history, and encourages them to donate their material to an archival repository in order to make it accessible to future generations. In a sense, the Chicano/a Research Collection and the community obtain equal ownership of the material and share stewardship responsibilities.

Thus far, two workshops have been held at Arizona State University's Hayden Library with approximately 40-50 people in attendance at each event. These events generated considerable positive feedback from local and national Latino communities as well as from the general public.⁴⁷ As a result, in the summer of 2016, Godoy-Powell formed a partnership with two ASU faculty members, Dr. Sujey Vega and Dr. Vanessa Fonseca, and received an internal seed grant for *Preserving Arizona's Latina/o/x Presence: Community-Based Workshops on Archival Preservation and K-12 Curriculum*. With support from ASU School of Transborder Studies' Program for Transborder Communities, this team will further develop the “Community Archivist Workshop” so it can reach statewide and national audiences. It will also collaborate with local teachers in order to develop K-12 lesson plans highlighting Latina/o/x history and culture in Arizona by incorporating the use of primary resources found in the CRC. Additionally, Godoy-Powell, while serving as the unofficial archivist of Lesbian, Gay, Bisexual, and Transgender (LGBT) collections at ASU, co-established the Arizona LGBT History Project and modified the “Community Archivist Workshop” to specifically focus on this marginalized minority group in 2015.⁴⁸

Conclusion

In the fall of 2015, the Chicano/a Research Collection celebrated its 45th anniversary at Arizona State University. The worth of this collection cannot be measured solely by its perceived academic value; rather, its role as the legacy and collective memory of several generations of Mexican Americans in Arizona renders it unique and invaluable. In four decades, Dr. Christine Marín assembled a noteworthy collection of primary and secondary resources (e.g., manuscripts, photographs, books, newspapers, and ephemera) that complement the instructional and research needs of the ASU community and the general public. Today, the CRC is extremely proud to continue Dr. Marín's legacy because the preservation of Mexican American culture is necessary for a balanced understanding of Arizona and Southwest history.

47. Nancy Godoy interviewed by José Cárdenas, “Big Brothers Big Sisters & Year Up & Latino Genealogy,” YouTube video posted by Arizona PBS, November 13, 2015, <https://www.youtube.com/watch?v=QiB4e5TWAzk&feature=youtu.be&t=1105>.

48. For more information on the Arizona LGBT History Project, a partnership between Phoenix Pride and ASU Libraries, see <http://echomag.com/lgbtq-history-in-arizona/>.



Figure 4. Nancy Liliana Godoy-Powell (Archivist of Chicano/a Research Collection) with Dr. Christine Marin, 2015.⁴⁹

We are actively creating and utilizing unique community outreach and collection development tools in order to improve the under-documentation of Mexican American history and culture in Arizona. We are using social media, specifically Facebook, Twitter, and Tumblr, to engage various demographics at the local, national, and international level. We established a “Community Archivist Workshop” that educates and empowers the community by giving them an archival voice and legitimacy. Finally, we are making information and archives accessible by creating bilingual marketing material and finding aids and by publishing descriptions of unprocessed collections online.

In addition, we believe the archivist and repository should move beyond traditional appraisal and collecting strategies in order to help ethnic or minority

49. Emma Greguska, “Of Revolution and Reflection: ASU’s Chicano Collection Marks 45 Years Preserving a Community’s Memories,” *ASU News*, published October 13, 2015, https://asunow.asu.edu/20151013-chicano-collection?utm_campaign=HUB_ASU+Now+10-14-15&utm_medium=email&utm_source=Now%2520daily&utm_term=HUB&utm_content=%2520Chicano+collection+keeps+cultural+history+alive (accessed January 9, 2017).

communities who have been marginalized in archives nationally (e.g., African Americans, Asian Americans, and LGBT+) and help them create a space and a voice for themselves in the archival record. According to Terry Cook, the role of appraisal and the archivist has evolved from “the archivist as curator who did not do appraisal, but left that to the creator” to “archivist-historian indirectly appraising based on values derived from trends in historiography” and finally “the archivist directly appraising based on researching, analyzing, and assessing societal functionality and all related citizen-state activities.” Cook proposes that the 21st century archivist is perhaps ready to share “appraisal function with citizens, broadly defined, where we engage our expertise with theirs in a blend of coaching, mentoring, and partnering.”⁵⁰ As the main repository for the Mexican and Mexican American community in Arizona, the CRC acknowledges that the community has “natural rights” over their primary resources and believe the community, as “participatory agents,” should feel invested in current efforts to recover and preserve their history.⁵¹

50. Terry Cook, “‘We Are What We Keep; We Keep What We Are’: Archival Appraisal Past, Present and Future,” *Journal of the Society of Archivists* 32, no. 2 (2011): 173-189.

51. Anne J. Gilliland and Sue McKemmish, “Rights in Records as a Platform for Participative Archiving,” in Richard J. Cox, Alison Langmead and Eleanor Matter, eds. *Archival Research and Education: Selected Papers from the 2014 AERI Conference* (Sacramento, CA: Litwin Press, 2015), 355-385.