



2018 CRSEA Theme and Call for Papers

Deadline Jan. 15, 2018

To submit and for more information visit: crsea.org

Land and Knowledge: Indigeneity, Survivance and Healing

Building on the theme of indigeneity, survivance and healing we invite researchers, activists, educators, practitioners, community members and youth to situate their work within the historical and current sociopolitical realities of colonization being endemic in society and its connections to anti-indigeneity, anti-blackness, anti-brownness, anti-immigration, anti-LGTBQ and anti-dis/ability rhetoric; discourses deeply rooted in the social fabric of the U.S. We encourage papers and creative works that provide analyses anchored in a critical examination of place, land, race and racialization. We invite qualitative and quantitative empirical research presentations, performances, and conceptual papers that aim to help explain how education works to disrupt and/or maintain various types of oppression including, but not limited to, racialization, patriarchy, heteronormativity, ableism, islamophobia, linguicism, capitalism, nationalism, and other forms of systematic oppression rampant in society. We also encourage papers/creative works that engage key CRT and TribalCrit concepts highlighted in conceptions of race/racialization and space, and how notions of colonization, imperialism, sovereignty, assimilation, and the desire for material gain intersect in various spaces where survivance and healing can occur.

Guiding Questions include (but are not limited to):

1. In what ways do Imperialism and Colonialism impact students and persons with disabilities and how does disability intersect with other identities?
2. What ways does/has globalization and imperialism impact(ed) students in K -12 spaces? With this question, the committee is excited about a critical race analysis of the K – 12 curricula, and connections to TribalCrit: the neoliberal/colonial K – 12 agenda and who benefits and/or does not benefit from this agenda.
3. What ways are researchers, community activists and practitioners engaging in pedagogies that employ a decolonizing methodological approach to teaching, learning, research and organizing?
4. In connection to the theme, what do the pedagogical practices of resistance and survivance look like in multiple spaces: K-12, higher education and the community, as a few examples of space and place?

5. What philosophies, beliefs, customs, traditions, and visions for the future are central to understanding the lived realities of Indigenous (and other marginalized) peoples?

Brayboy (2005) makes the connection to Critical Race Theory and Tribal CRiT in the following manner: TribalCRit emerges from CRT and is rooted in the multiple, nuanced, and historically- and geographically-located epistemologies and ontologies found in Indigenous communities. Though they differ depending on time, space, place, tribal nation, and individual, there appear to be commonalities in those ontologies and epistemologies. TribalCRit is rooted in these commonalities while simultaneously recognizing the range and variation that exists within and between communities and individuals. In addition, Patel (2016) makes the argument that the repetitive flight for sovereignty must be considered, even if it is squelched repeatedly, in the cumulative. It is in the cumulative that its relentless expression of freedom can be viewed.

Critical Race theories also advance counter stories that can be told through allegories, qualitative and quantitative, Indigenous Statistics (Walter & Andersen, 2013) QuantCRit (Gillborn, 2017) and TribalCRit Praxis (Brayboy, 2005). Further, we understand that race and racialization occur at multiple levels, including the level of the street (López et al. 2017) and at the global level (Allen 2001), race involves racialization or “the extension of racial meaning to a previously unclassified relationship, social practice or group ... We argue that there is an irreducible corporeal dimension to the race-concept. Race is ocular in an irreducible way. Human bodies are read, understood, and narrated by means of symbolic meaning and associations (Omi & Winant, 2015,13),” and this racialization is a part of the colonial process.

Blackwell, Lopez and Urrieta (2017) argue that indigeneities as an interdisciplinary analytic tool reflect how indigeneity is defined and constructed across multiple counters and at times, across overlapping colonialities. This lens of analysis, understands the co-constitutive relationship of multiple contexts of power and multiple roles of Indigenous people who are settlers in the homelands and nations of other Indigenous people. Critical Indigeneities allows us to forge a hemispheric analysis capable of examining more than one racial structure and the multiple colonial forces reshaping indigeneity. As Seligmann (2013) argues indigeneity pedagogies and discourses allows for multiple representation and experiences that moves us beyond large concepts such as neoliberalism, transnationalism, tourism, environmental degradation, globalization, hegemony, even indigeneity—and to ask how and what they mean—from inside out and outside in—and to grasp that the minutiae of spatial-temporal matrices create discordant and sometimes unexpected designs and layers of power. Furthermore, for all of the shared contexts, indigenous identities and historical experiences are overwhelmingly diverse and unique (Castro, 2014).

Place-consciousness reveals assumptions in regards to how school success and failure, remain a function of the larger process of cultural and ecological colonization endemic to Western industrialized societies. Place-consciousness provides a frame of reference from which one can identify, and potentially resist, the colonizing practices of schooling as a function of the larger culture and its political economy (Greenwood, 2009). This year’s conference highlights critical Indigenous perspectives, seeking to infuse more of an analysis of colonialism into CRT. This perspective includes: a) acknowledging and listening to Indigenous people and their stories of

connection to land and place; b) learning how colonization and settlement impacted and impacts Indigenous people and cultures; c) tracking the living link between colonization and today's economic globalization, generating new knowledge/ways of being/knowing, and; d) encountering and the fact of Native *survivance* (Anzaldúa, 1987; Brayboy, 2013; Greenwood, 2009).

We invite proposals of no more than 500 words directly connected to the call and conference foci. We strongly encourage interactive presentations/creative proposals that identify, uncover, challenge and resist examples of systemic racism/white supremacy in the pursuit of social justice within and surrounding educational, political and community environments.

2018 CRSEA Proposals can be submitted [here](#). You can also access the submission link on the CRSEA homepage. **Proposals will be accepted beginning Oct. 30, 2017 through Jan. 15, 2018.**

Please note that due to limited presentation slots, we cannot accept proposals for formats such as panels or symposia. We are only accepting proposals for single topics. CRSEA will not ask for you to submit a full paper prior to the conference, though we hope that your proposal submission will eventually become a publication. We strongly recommend that no more than two co-authors appear on any one proposal. In addition, we will not consider nor review submissions from lead or co-authors whose names appear on more than two (2) research proposals.

NOTE: The body of the proposal should remove all of the author(s) identifying information.

Relevance/importance to this year's CRSEA Theme: Proposals can address a range of relevant "strands" or "topics" (see below) but should connect broadly to:

Laws, Policies and Legal Discourse: Relevant submissions include discussion, analysis/research of legal documents, decisions and discourse pertaining to education, politics and law. Including, but not limited to topics of erasure and/or discrimination of individuals based on race, immigration, islamophobia, etc.

Imperialism and Colonialism and its Impact on K -12 Youth. Governmental policies and educational policies toward Indigenous peoples are intimately linked around the problematic goal of assimilation.

Youth Resistance and Radicalism (P-20): Relevant submissions include discussion, analysis/research centering the experiential knowledge and voices of youth of color, advancing knowledge of pedagogies of resistance/organizing amongst, and in relation to youth of color in schools, communities, etc.

Community Driven Politics: Relevant submissions include grassroots organizing and political education in various forms.

Spatial Geography's role in racial realism: Relevant submissions include analysis/research highlighting the various manifestations of racism/white supremacy functioning in different geographical places and spaces; specifically, the consideration of connections amongst a

myriad of topics/movements (e.g. coalitions amongst groups such as Black Lives Matter and Indigenous peoples).

Identity and/or Respectability Politics: Relevant submissions include analysis/research that centers Testimonios and Storytelling from a myriad of disciplines/fields and their connection to, and influence on political and/or educational discourse and praxis from various positionalities shaping politics and education.

Political Economies of Higher Education: Relevant submissions include a discussion/analysis of the manifestations, intersections, and nuances of Race, Class, Gender, Sexuality, Language, Ability, Citizenship, etc. within institutions of higher education.

Transformational Politics: Relevant submissions include a discussion/analysis of Teacher Pedagogy and Praxis; interdisciplinary and discipline specific proposals welcomed.

Technical Quality: The ideas addressing theory, practices, and/or methods in critical race studies are clear.

Analysis: The proposal clearly demonstrates the author is centering race as primary mode of analysis, with key principles, concepts and methods connected to critical theories of race, including, but not limited to critical race theory. There are clear linkages between the information and the question/topic under consideration.

Innovativeness and Impact: Proposal submitted has the potential to introduce and/or promote the development of new ideas, practices, methods, praxis and/or the acquisition of new skills and knowledge for conference attendees.

For More Information, contact:

Cleveland Hayes, Indiana University-Indiana, clehayes@iu.edu
2018 Program Co-Chair and CRSEA Vice President

References:

- Allen, R. L. (2001). The globalization of white supremacy: Toward a critical discourse on the racialization of the world. *Educational Theory*, 51(4), 467-485.
- Anzaldua, G. (1987). *Borderlands La Frontera: The new mestiza*. San Francisco: Aunt Lute Books.
- Brayboy, B. (2013). Tribal Critical Race Theory: An origin story and future directions. In *Handbook of Critical Race Theory in Education*. M. Lynn & A. Dixon (Eds.) pp. 88 – 101. New York: Routledge.
- Brayboy, B. M. J. (2005). Toward a tribal critical race theory in education. *The Urban Review*, 37(5), 425-446.

- Blackwell, M., Floridalma, B.L., & Urrieta, L. (2017). Critical Latinx indigeneities. *Latin Studies*, 15, 126 – 137.
- Castro, M. N. (2014). Comparative indigeneities of the américas: Toward a hemispheric approach. *Studies in American Indian Literatures*, 26(1), 127-132.
- Greenwood, D. A. (2009). Place, survivance, and white remembrance: A decolonizing challenge to rural education in mobile modernity. *Journal of Research in Rural Education (Online)*, 24(10), 1-6. Retrieved from <http://ulib.iupui.edu/cgi-bin/proxy.pl?url=http://search.proquest.com/docview/218943557?accountid=7398>.
- López, N., Vargas, E., Melina Juarez, M., Cacari-Stone, L & Bettez, S. 2017. “What’s Your “Street Race”? Leveraging Multidimensional Measures of Race and Intersectionality for Examining Physical and Mental Health Status among Latinxs.” *Sociology of Race and Ethnicity*. doi:10.1177/2332649217708798.
- Omi, M., & Winant, H. (2015). *Racial formation in the United States*. New York. Routledge.
- Patel, L. (2016) Pedagogies of Resistance and Survivance: Learning as Marronage, *Equity & Excellence in Education*, 49:4, 397-401.
- Rensink, B. (2014). Comparative indigeneities of the américas: Toward a hemispheric approach. *American Indian Quarterly*, 38(2), 277-280.