**Decolonial, Postcolonial, and Anti-Colonial Studies in Education SIG Call for Papers AERA 2024**

The theme for the 2024 AERA conference is "Dismantling Racial Injustice and Constructing Educational Possibilities: A Call to Action." The call for submissions invites us to "join a global conversation on race, racism, and its redress" and to "imagine boldly what education spaces free of racial injustice can look like".

The call for submissions references the work of W.E.B. Du Bois and his theorization of race and racism in its local/global dimensions and symbolic and material linkages to racial capitalism, economic exploitation, war, and white supremacy. The concept of racial capitalism initially aimed to describe apartheid structures and relations of race, class, and accumulation in South Africa, and it was later taken to new theoretical heights by Cedric J. Robinson's *Black Marxism* (1983). Robinson examines how "the logics of racism fundamentally shape both capital accumulation and the role of the state" and have manifested in various forms of violence including land dispossession (Moreton-Robinson, 2015), displacement, and "the history of extraction of Black labor and resources to subsidize white wealth accumulation" (Kelley, 2020, p. xv). The concept of racial capitalism helps elucidate how universities and formal schooling have also been complicit and have played a central role in the processes of symbolic and material dispossession and expropriation of marginalized communities. The imposition of dominant projects of education thus favors capitalist and neoliberal interests over the land, the alienation and denied access to education outside Eurocentric Western epistemologies (Barbosa, 2017).

As bell hooks (1981) reminds us, "the struggle to end racism and the struggle to end sexism were [are] naturally intertwined" (p. 13), as racial and gender domination are complicit in securing different forms of labor for capitalism and are supported by institutions of the modern/colonial world system, including institutions of education. Multiple generations of feminist intellectual activists have dedicated their lives, many times losing them, to articulate action and political mobilization against coloniality in its symbolic and material conditions. Palestinian feminists have fought to end colonialism and apartheid, against military occupation, massive seizure of land, and the denial of citizenship and nationality (Barghout, 2023; Elia, 2017; Palestinian Feminist Collective, 2021). Decolonial feminists from Puerto Rico have fought against extraction, exploitation, and dispossession, making explicit the relations between debt and gender violence; disaster capitalism, the role of banking and a housing crisis mostly affecting women of color (Zambrana, 2020).

Feminist movements have collectively created coalitional and situated theorizations, methods and strategies to fight common struggles based on histories of resistance that transcend nation-states borders and North-South geopolitics, while avoiding to invalidate or subsume one another.

Decolonial, postcolonial, and anticolonial perspectives offer unique frames of reference to take up the general call for submissions' invitation to "unapologetically center race, racial injustice, and other forms of oppression in our work, while building spaces of emancipation, justice, and dignity". We encourage paper and symposium proposals to deeply think about the routes that educational research needs to take to serve popular causes/struggles. These might include:

- Situated analyses of how curriculum and pedagogies are intersected by racial and (hetero)patriarchal relations of power and local forms of colonial discourses (e.g. development, orientalism, modernity, etc.).
- Intergenerational, interdisciplinary and inter-epistemic dialogues towards articulating common struggles, strategization, and political mobilization in education.
- Studies on oral narratives of resistance that keep record and rewrite historical memory to undo the destruction of archival history due to the discontinuities created by different forms of colonialism (e.g. settler colonialism, internal colonialism, etc.)
- Relational methodologies that embrace contradiction and that contribute pedagogies of coalitional theorizing, collective reflection of everyday encounters with white supremacy, encouraging others to take action.
- Practices of belonging and the continuities created through creolization/diasporas/cimarronaje in response to the ruptures and discontinuities created by coloniality.
- Examining the discourses regarding sexuality and gender underlying educational research.
- Amplifying the voices of those on the receiving end of coloniality and the radical dreams of futurities that build on anti-imperialist and anticolonial feminist imaginaries.
- Interrogating the relationship between racism and capitalism in education; examining the relationship between racism, the material foundations of institutions of education (e.g. land, infrastructure, etc.), dispossession, division of labor and capital accumulation.

We invite authors to submit their work to the SIG on these and other related areas of inquiry aligned with the SIG and its mandate. Please follow the 2024 Annual Meeting Call for Submissions. **Submissions are due online by 11:59 pm PDT on July 31, 2023. https://www.aera.net/**

References


Barbosa, L. P. (2017). Educacão do Campo [Education for and by the countryside] as a political project in the context of the struggle for land in Brazil. *The Journal of Peasant Studies*, *44*(1), 118–143. doi:10.1080/03066150.2015.1119120

Barghout, M. (2023). *Keynote Address: Reconfiguring the left around the world.* The Great Transition., University of Concordia, Montreal, Canada.

Elia, N. (2017). Justice is indivisible: Palestine as a feminist issue. *Decolonization: Indigeneity, Education & Society, 6*(1), pp. 45–63.

hooks, b. (1982) *Ain't I a woman: Black women and feminism.* Pluto Press**.**

Kelley, R.D.G. (2020). Foreword: Why Black Marxism? Why Now? In C. J. Robinson, *Black Marxism, revised and updated third edition: The making of the black radical tradition* (pp.xi-xxiii). UNC Press Books.

Moreton-Robinson, A. (2015). *The white possessive: Property, power, and indigenous sovereignty*. University of Minnesota Press.

Palestinian Feminist Collective. (2021). *Pledge: Palestine is a Feminist Issue*. Mondoweiss. https://mondoweiss.net/2021/03/ pledge-palestine-is-a-feminist-issue/

Zambrana, R. (2021). *Colonial Debts: The Case of Puerto Rico*. Duke University Press.

Zambrana, R. (2023). Coloniality in the colony: A response. *Dialogues in Human Geography*, *13*(1), 153-156.