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What is to be done with curriculum and educational foundations' critical knowledges? Toward critical and decolonizing education sciences

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Abstract

As editors of the special issue in *Teaching Education* titled *What Is To Be Done with Curriculum and Educational Foundations' Critical Knowledges? New Qualitative Research on Conscientizing Preservice and In-Service Teachers*, our purpose with this conceptual essay is twofold. First, we historicize and characterize the critical knowledges deployed in this special issue as a broad array of criticalities. Second, we provide a reading of these criticalities that together we tentatively call *critical and decolonizing education sciences*. In our discussion and conclusion, we focus on the dual challenges of developing work in critical and decolonizing education sciences: (a) better historicizing academic work and (b) clearly responding to demands of institutional praxis.

Keywords: Critical pedagogy, race-based epistemologies, teacher education; decolonizing curriculum, curriculum studies, educational foundations

There is an implicit contradiction in the functioning of anti-systemic movements since 1968. There is also a contradiction in the functioning of reflexive social science in the world. These derived crises—the crisis of anti-systemic movements and the crisis of the social sciences—should be a priority for those who want to transform the world.

(Wallerstein, 2007, p. 155)¹

I come back to theory and politics, the politics of theory. Not theory as the will to truth, but theory as a set of contested, localized, conjunctural knowledges, which have to be debated in a dialogical way. But also as practice which always thinks about its intervention in a world in which it would make a difference

(Hall, 1992, p. 286)

In our role as editors, we write this conceptual essay to support the special issue in *Teaching Education* titled *What Is To Be Done with Curriculum and Educational Foundations' Critical Knowledges? New Qualitative Research on Conscientizing Preservice and In-Service Teachers*. Empirically and pedagogically building on curriculum and educational foundations' critical knowledges, contributors to our special issue deploy a broad array of criticalities and qualitative–empirical methods in researching preservice and in-service teachers' conscientization processes. In support of our special issue, we follow Freire (1970/2002) in defining *conscientization* as processes through which students and teachers critically come to know 'their situation as an historical reality susceptible to transformation' (p. 85). In our learning, teaching, and work with preservice and in-service teachers, we stress conscientization within historically bounded and complex professional identities as processes of critical knowing-and-doing in classrooms and communities. In introducing and supporting contributors' research, we emphasize conscientization as ongoing learning and teaching processes and therefore use the term 'conscientization processes.' The notion of conscientization processes tied to learning and teaching is deeply tied to our own and contributors' overall aims in the special issue.

Emblematic of the special issue, we think that understanding preservice and in-service teachers' conscientization processes are crucial for the struggle over minds and hearts in classrooms within the dangerous, fascist, and farcical re-tweet of neoconservatism in the Trump Era. In taking up this struggle, we recognize key conceptual–empirical research advanced by Kohli, Picower, Martinez, and Ortiz (2015) on critical professional development. Engaged in critical professional development as teacher education instructors and professional development leaders, contributors to our special issue strategically deploy curriculum and

educational foundations' critical knowledges. Generally, contributors to this special issue break new ground using a broad array of criticalities in what we begin to call critical and decolonizing education sciences. As a definition, *critical and decolonizing education sciences* refer to the deployment of complex combinations of critical and race-based epistemologies, critical and experiential pedagogies, and qualitative–empirical methods for studying, learning, and teaching within contested institutional contexts. Specifically, in our special issue, we advance the notion of critical and decolonizing education sciences as methods and resources for providing the conditions for preservice and in-service teachers' conscientization processes.

Though related to previous notions of a qualitative–empirical education science (e.g. Dewey, 1916/2000; Eisner, 1985; Henderson & Goring, 2007; Tyler, 1949/2013), nonetheless our notion of critical and decolonizing education sciences differs importantly from previous efforts. Fully advancing critical and race-based epistemologies and pedagogies, critical and decolonizing education sciences spurn previous education science's Eurocentric, whitened, and universal aspirations. Instead, our notion of critical and decolonizing education sciences drives toward a *pluriversal* ecology of knowledges (Paraskeva, 2016; Santos, 2009) that might inform specific global–local struggles in universities and schools. Following pluriversity's critique of whitened Eurocentrism, critical and decolonizing education sciences articulate a broad array of criticalities for political subversion and adaptation to specific institutional terrains. In the balance of our essay, we discuss the array of criticalities in section two, and then we sketch an emergent notion of critical and decolonizing education sciences in section three. In our conclusion, we posit that critical and decolonizing education sciences do not represent a reductionist reversal of whitened Eurocentric epistemologies but rather an emergent body of research that works through border thinking (Anzalua, 1987; Mignolo, 2009) within specific institutional contexts.

The essay's contours

Our essay below develops the following contours. Specifically, we

- (a) characterize the broad array of criticalities in contributors' deployment of race based epistemologies including critical race feminism and critical race theory, Chicana feminist epistemologies and Latinx critical race theory, and second-wave whiteness pedagogies and critical white studies;

- (b) provide an itinerant and historicizing interpretation of race-based epistemologies that relocates and thereby reorganizes curriculum and educational foundations' critical knowledges within a time-ruptured arc of historical colonialism and present-day coloniality; and,
- (c) conclude by discussing and beginning to name what we call critical and decolonizing education sciences along with the challenges for their contextualized deployment in teacher education with teachers of color and white teachers.

Overall, our essay seeks to articulate, support, and continue contributors' research in the special issue and to layout new/old directions we tentatively and subjunctively call critical and decolonizing education sciences.

Editors' positionalities

As should be required in research on race, here we briefly describe our positionalities within the research and institutional structures. Jim Jupp, a White, middle-class male, spent 18 years teaching and learning in *de facto* segregated schools in the Southwest experimenting with culturally relevant and critical pedagogies before moving on to preparing teachers in the South and in Texas. He is currently Professor and Chair of the Department of Teaching and Learning at the University of Texas Rio Grande Valley, the largest Hispanic Serving Institution in the continental United States.

Theodora Regina Berry, a Black American middle-class woman of Caribbean and Cherokee heritage, spent nearly 20 years researching, teaching, and learning in socially, politically, and culturally diverse communities in the US and Germany. She currently serves as Professor and Chair of the Department of African American Studies at San José State University, the founding university of the California State University System.

Amanda Morales is a biracial Latina from the rural mid-West whose research and practice build on her prior work in teacher preparation, recruitment and retention, and diversity leadership affiliated with the Center for Intercultural, Multilingual Advocacy at Kansas State University. She currently serves as Assistant Professor of Multicultural Education at University of Nebraska at Lincoln and studies the experiences of teachers of color as well as immigrant, migrant, and first generation college students in predominantly white institutions.

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The broad array of criticalities

Indebted to yet troubled by our critical legacies

Understood within the second half of the twentieth century into the present, the broad array of criticalities taken up in this special issue reflect a legacy of the ongoing crises in the humanities and the human sciences that preceded yet surged in the wake of anti-systemic movements of 1968. Preceded by colonial independence movements in the Global South and civil rights and anti-war movements in the Global North, these emergent anti-systemic movements required new knowledge production to read the word and the world. As a response, critical intellectuals created 'new' fields such as cultural studies, critical legal studies, ethnic studies, multicultural education, pedagogical studies, gender studies, and others. In addition to creating new fields, these critical intellectuals sought to 'transform' previously bureaucratic-colonial fields such as literary criticism, psychology, sociology, law, curriculum, educational foundations, and others. The overlap between the new fields and the transformation of old ones represented the same set of crises for the humanities and human sciences that continues to unfold into the present moment.

Once the new or transformed fields were mapped, the crises then continued within those new fields as well. Broadly, these critical intellectuals drove headlong at critiques of accepted liberal bastions of 'universality' in the humanities and 'objectivity' in the human sciences. As it relates to this special issue, the fields of curriculum (e.g. Malewski, 2010; Pinar, Reynolds, Slattery, & Taubman, 1995) and educational foundations (e.g. Tozer, Gallegos, Henry, Bushnell Greiner, & Groves Price, 2011) provided terrains for these ongoing crises to which we are indebted but whose troubled shortcomings also differently reproduced whitened and Eurocentric

structures and knowledges (e.g. Gatzambide-Fernandez, 2006; Parskeva, 2016). This critique of whitened and Eurocentric knowledges is especially true of our emphasis in this special issue on race-based epistemologies and their deployment within learning, teaching, and teacher education.

Now 50 years since 1968, an important task we take up in this special issue is to critique the failures and reversals yet better historicize and continue the potential praxis of our now received curriculum and educational foundations' legacies. Critiquing yet extending our legacies, we believe our charge as scholars is to renew, reignite, yet at the same time, deepen and strengthen the trajectories in these fields' struggle for social and educational justice. As demonstrated in the special issue's balance, we advance race-based epistemologies, yet rather than merely hatching and refining new 'discourses' or 'frameworks' per the too often patrician habits of our critical legacies' scholars, we qualitatively study our own critical interventions or create pedagogical knowledges that fold directly back into our own and hopefully others' praxis in learning, teaching, and teacher education. In critiquing yet extending our critical legacies, we persistently ask of ourselves an often and conveniently ignored question: what is to be done with curriculum and educational foundations' critical knowledges?

In the subsections immediately below, we provide a brief overview of the broad array of criticalities deployed by researchers in our special issue: critical race feminism and critical race theory, Chicana feminist epistemologies and Latinx critical race theory, and second-wave whiteness pedagogies and critical white studies. We structure each subsection below to provide a characterization of the emergent criticalities followed by recent directions in empirical–qualitative research that support and include references to studies in this special issue.

Critical race feminism and critical race theory

Emerging from contested terrains in critical legal studies (CLS) and critical race theory (CRT), critical race feminism (CRF) represents the feminist perspective of CRT. Importantly, CRF critiques and extends CRT's tenets, which include the following: (a) race as a social construction; (b) the permanence of racism; (c) white ascendancy through interest convergence; (d) differential racialization; (e) anti-essentialism and intersectionality; and (f) uniqueness of voices of color.

First, race as a social construction refers to race's unique status as biological fiction yet ontological reality. Second, the permanence of racism refers to racism's ever-present manifestations in the social world in

everything from personal interactions to globalizing economic and political structures. Third, white ascendancy through interest convergence refers to the historical advancement of racial liberal politics through the convergence of interests among educated Blacks and white professional and elite classes. Fourth, differential racialization refers to identity-making processes that take place within specific historical, georegional, and institutional contexts. Fifth, anti-essentialism and intersectionality refer to non-reductionist and narrativized identity complexities at the individual level that emphasize understandings of historical racial oppressions yet recognize intersections with gender, class, sexuality, language, and other historicized markers of oppressions and privileges. Sixth, uniqueness of voices of color emphasizes the important traditions of counter-story telling that provide for recognitions and discussions of lived experiences of historically oppressed groups speaking about experienced oppressions and racialized self-determinations. As CRT relates to our special issue, Pour-Khorshid (2018) and Blaisdell (2018) explicitly deploy CRT in working with empirically-grounded data in critical interventions. Pour-Khorshid and Blaisdell's interventions drive at the exigencies of a differently-oriented education for preservice and in-service teachers of color and also challenge White teachers to take on questions of race within institutional contexts.

In extending and critiquing CRT, CRF purposefully draws on, superordinates, and advances women of color's voices including Gordon (1990), Hill Collins (1991), hooks (1990), Lorde (2007), and Wing (1997) among others. Differing from CRT, CRF critiques and extends CRT by focussing on the following analytical emphases: gender and race analyses, anti-essentialism and intersectionality, and multiplicity and multidimensionality.

Gender and race analyses provide central emphases of CRF. CRF minds the intersections of gender and race through theory and praxis. Critical race feminism (CRF) has extended the scholarly knowledges regarding the intersections of race and gender in education for the last 15 years. The contributions include research on the lived experiences of women of color in the academy (Berry & Mizelle, 2006; DeLeon, Katira, Lopez, Martinez, & Valenzuela, 2017), girls of color and their education (Antunes, 2017; Evans- Winters & Esposito, 2010), and importantly for this issue, addressing the work of Black women teacher educators and Black preservice teachers (Berry, 2005).

Additionally, anti-essentialism and intersectionality provide central emphases of CRF. CRF acknowledges, accepts, and values the experiences and voices of women of color as different from women (feminist theory) and men of color (CRT). CRF adherents embody the notion that

'no person has a single, easily stated, unitary identity' (Delgado & Stefancic, 2012, p. 10). Anti-essentialism attempts to thwart the combining of issues from people with a singularly shared identity connected to oppression. Intersectionality acknowledges and accepts all the identities, marginalized and privileged, for the potentials they can bring to an historical struggle for justice, and anti-essentialism opens up a pedagogical-ethical space for critical engagements.

Moreover, multiplicity and multidimensionality provide central emphases of CRF. They speak directly to the complicatedness of solely being viewed as 'multiply burdened.' Multiplicity acknowledges and accepts the wholeness of individual identities as indivisible. Berry and Stovall (2013) note that 'multi-dimensionality of identity occurs when individuals possess two or more individualities that function at the same time, informing one another in practice' (p. 590). Multidimensionality honors those experiences that bear 'multiplicity of oppression, discrimination, pain, and depression' (Wing, 1997, p. 31) as well as those 'characterized by a multiplicity of strength, love, joy . . . and transcendence that flourishes despite adversity' (Wing, 1997, p. 31). Multiplicative praxis is an act that reflects all that is gained from such multiplicity, specifically for women of color. Such praxis must be designed by those who embody multiplicity and must be responsive to the multiple needs of the multiply burdened as defined by the multiply burdened (Wing, 1997).

Bound together through racialized identity, complexity, and praxis, CRF's emphases are especially important in education where 'practicing what you preach' is key within historical, social, and institutional spaces. As it relates to our special issue, CRF provides the critical knowledge bases for Berry and Cook's (2018) critical autoethnography on personally engaged pedagogy that studies Black preservice teachers' classroom interactions and conscientization processes.

Chicana feminist epistemology and Latinx critical theory

Emerging within the contested terrains of CLS, critical pedagogy (CP), Chicana studies, and feminist legal theory (FLT), both Chicana feminist epistemologies (CFE) and Latinx critical theory (LatCrit) developed in the 1990s and gained momentum for theorizing Latinx experiences in human sciences and education research. Like CRF, LatCrit and CFE provide a complementary braiding of theories that critique and extend CRT specifically into work from Latinx-gendered subject positions. When understood as complementary, LatCrit and CFE provide the following conceptual content whose contours overlap: (a) mestizx borderland identities,

(b) immigrant and transnational experiences, (c) translanguaging and transgressive language phenomena, (d) Latinx transgressive sexualities, and (e) *testimonios* as critical praxis.

First, mestizx borderland identities provide conceptual content for discussions on Latinx hybridized, indigenous, African, and European racially blended identities that reconstitute Pan Latin American and Chicana unity on US terrains both in popular struggles and in academic knowledge production. Second, immigrant and transnational experiences provide conceptual content for discussions on South–North immigration to the US, North–South migrations ‘home’ and deportation experiences, undocumented workers’ experiences in the workplace and in human trafficking, and the perpetual push-pull and in-between space that make Latinxs permanent brown-skinned ‘foreigners’ that, regardless of nationality, might be told at any time to *Go back to Mexico*. Third, translanguaging and transgressive language phenomena provide conceptual content for discussions on speaking across languages (indigenous, Spanish, English) within families, communities, and regions and for challenges to oppressive academic and genteel language conventions that seek to tame wild tongues in schools and universities. Fourth, Latinx transgressive sexualities provide conceptual content for challenging gendered sexual norms for Latinxs both within and beyond their communities and narrate coming-out counter-stories of liberatory pleasures, communities, and transgressive practices. Fifth, *testimonio* as critical praxis provides a counter-western narrativized form of subject-in-history closely tied to LatCrit and CFE that, in drawing on Latin American intellectual traditions, is described as epistemology, research method, and pedagogy by LatCrit scholars.

Drawing on Latin American critical theory and pedagogy (Freire, 1970/2002; Valdes, 1996) and especially Chicana feminisms (Anzaldúa, 1987), LatCrit and CFE critique whitened critical theories and CRT’s Black–White binaries (Valdes, 1996) to extend discussions on historical and emergent phenomenon of indigenous, mestizo, and brown-skinned Latinx peoples in the US (Calderon, Delgado Bernal, Perez Huber, Malagon, & Nelly Velez, 2012; Delgado Bernal, 1998, 2002; Valdes, 1996) through advancing what Delgado Bernal (1998) termed ‘critical raced-gendered epistemologies’ (p. 105). In education research, LatCrit and CFE advance understandings of Latinx professors’ experiences in academia (e.g. Chavez, 2012; Urietta & Villenas, 2013), immigrant and first-generation students’ schooling experiences (e.g. Irizarry, 2011; Perez Huber, 2010), and recently, Latinx preservice and in-service teachers’ conscientization processes (e.g. Kohli, 2008; Morales, 2011).

Bound together in theorizing Latinx experiences in US, Anglophone, and transnational contexts, CFE and LatCrit develop counternarrativized content for public schools and universities that recounts complex forms of racialized oppression but also identifies cultural and linguistic resources for resistances. As CFE and LatCrit relate to our special issue, research by Morales (2018) and Caldas (2018) exemplify deployments of these frameworks as they empirically narrate and describe gendered and racialized critical pedagogies in the conscientization processes of Latinx preservice and in-service teachers.

Second-wave whiteness pedagogies and critical white studies

Emerging from contested terrains in British and US cultural studies (CS), US labor history, multicultural education, and CRT, the area of second-wave whiteness pedagogies (WP2) critiques and extends critical white studies (CWS). An activist and interdisciplinary field that critically studies white identities in historical context, WP2 extends CWS' established conceptual content whose contours follow: (a) white identity and nation building, (b) white property and privilege, (c) white racial hegemony and normativity, (d) colorblindness and race evasion, and (e) white social solidarity.

First, white identity and nation building refer to the historical construction of white identity as a social category tied first to colonial administration and then to political nation building. This white identity category provided European and Anglophone political elites with a means to guide not-yet-white immigrants with pastoral enticements or corresponding punishments toward assimilation and white citizenship in colonial settler societies. Second, white property rights and privilege refer to white-skinned individuals' historical citizenship and property guarantees. These rights were systematically denied to people of color as elaborated into US law at the first meeting of the US Congress in 1789. Third, white racial hegemony and normativity refer to whiteness as the racial component of US hegemony that establishes the commonsense 'normality' of white-skinned people's ascendance so that their predominance in key economic, political, and social positions appears not as white privilege but as natural outcomes of personal effort, value, and worth. Fourth, colorblindness and race evasion refer to white-skinned individuals' ongoing evasions and denials of race as salient social phenomenon that ranges from the colorblind stance that denies 'seeing' race to race-evasive discursive strategies that acknowledge yet diminish the importance of race

in historical and present social inequalities. Fifth, white social solidarity refers to identifiable US historical political patterns through which white domination is serviced, maintained, and secured in the present. Until recently, white social solidarity deployed colorblind appeals to white voters, but now in the Trump Era, white solidarity deploys white nationalism, nativist appeals, openly racist remarks, anti-immigrant messages, child detention centers, and white 'America First' strategies to rally white voters as an historic bloc. As it relates to our special issue, Alvarez and Milner (2018) draw on and extend CWS' notions of colorblind racism and white race evasion in their study of preservice teachers' perceptions of police brutality and violence.

Mirroring the relations between CRT and CRF or LatCrit and CFE, WP2 extends and critiques previous CWS research.² In extending and critiquing CWS, WP2 draws on and superordinates critical social-psychoanalytic (e.g. Flynn, 2015; Lensmire, 2017; Matias, 2016) and pedagogical research lines (e.g. Hughes, 2008; Jennings & Lynn, 2005; Lensmire et al., 2013; Mason, 2016) on white identities. Differing from previous CWS' transmissive habits, WP2 critiques and extends the received CWS in education field with the following emphases: continued white aggressions and race evasion (e.g. Amos, 2016; Matias, 2016), in-service and preservice teachers' racial learning (e.g. Boucher, 2016; Crowley, 2016), curriculum representations for race-visible teaching (e.g. Casey, 2016; Crowley, 2015), and whiteness pedagogies in-action (e.g. Borsheim-Black, 2015; Tanner, 2017).

Bound together by emphases on learning and teaching racialized knowledges, WP2 drives at the creation of knowledge that folds directly back into praxis as key for continued work on white teachers' conscientization processes. As it relates to this special issue, McManimon and Casey (2018) and Whitaker, Hardee, Johnson, & McFaden (2018) all extend WP2 in their empirical pedagogical work with white preservice and in-service teachers.

Toward critical and decolonizing education sciences

Each of these race-based epistemologies — CRT and CRF, LatCrit and CFE, and WP2 and CWS — emerged as critical inquiries in other fields and then critiqued and extended curriculum and education foundations. In this critiquing and extending, this broad array of criticalities added to the ongoing crises in already contested fields, yet they also began to

constitute empirical and pedagogical knowledge bases that fold directly back into teaching and learning, teacher education, and professional development. Key in the broad array of criticalities in this special issue is the context-specific and differently oriented, raced, and gendered examples of critical curriculum and pedagogy that drive at preservice and in-service teachers' conscientization processes, especially the conscientization processes of preservice and in-service teachers of color.

Nonetheless, in concluding our introductory conceptual essay, we decided against characterizing each study, which is usually the convention of an introductory conceptual essay. Rather than characterizing the studies that follow, we speculate on the issue's organizing question: what is to be done with curriculum and educational foundations' critical knowledges? In providing our reading, we identify dual challenges of continued work in our troubled legacies: (a) better situating our work historically and (b) clearly responding to the demands of institutional and administrative praxis.

First, we begin to situate our work historically within the arc of historical colonialism and present-day coloniality. In doing so, we come to understand the broad array of criticalities discussed above not simply as present-day discourses or frameworks that 'advance' or 'move a field forward.' Rather, we believe that critical curriculum and educational foundations' work presently requires a struggle against dyed-in-the-wool notions of 'progress,' 'advancement,' or 'refinement' that were always white supremacist and Eurocentric notions in the first place. Jupp (2017), Berry (2017), and others (e.g. Brown & Au, 2014; Paraskeva, 2016; Watkins, 1993) have begun to rupture progressive histories' inherent white supremacy and Eurocentrism in their historical research. As Americanist-located intellectuals,³ we begin to read the array of criticalities outlined above as fragmented shards of recovered historical memory and experience that, from different emerging perspectives, resist the devastation and historical amnesia of a vast colonial epistemicide (Paraskeva, 2016; Santos, 2009). Against the grain of epistemicide, together in this issue we attempt to perform one key yet always fragile and shifting decolonial dialectic: the growing Global South diaspora in the North//Global North intellectuals penetrated by the South. Understanding the radical and transformative potentials of this historical South–North dialectic, we approach deployments in critical and decolonizing education sciences in our special issue as braided and entwined critical theories best grasped within the complexities and historical boundedness of border thinking (Anzaldúa, 1987; Mignolo, 2009).

Second, we respond to the demands of institutional and administrative praxis as key to what we begin to call critical and decolonizing education sciences. Following ongoing exhortations for praxis, we emphasize the centrality of theory-informed critical praxis emphasized in the array of criticalities and emergent empirical–qualitative research. While recognizing the importance of fine-grained ongoing theoretical contributions, we follow Hall (1992) and, more recently, Ang (2016), who identify the necessary tensions and contradictions that should inform the critical and decolonizing education sciences within historically bounded institutional practice. Like previous notions of a qualitative–empirical education science (e.g. Dewey, 2000; Eisner, 1985; Hender-son & Goring, 2007; Tyler, 2013), we are interested in critical knowing-and-doing in classrooms and communities that must inform learning, teaching, and teacher education. Nonetheless, in the present Trump Era, we specifically deploy race- and gender-based criticalities outlined above as a means of institutional praxis for critical decolonizing education sciences. Moreover, we take up the term of critical decolonizing education sciences only to better historicize our work; however, we refuse and even disdain superordinating our own ‘new’ term.⁴ Instead, we emphasize the broad arrays of criticalities as tied closely to interactive critical work adapted to specific global yet local material terrains and contexts (Ang, 2016; Hall, 1992; Helfenbein, 2015) that should continue and deepen existing traditions. That is, rather than superordinating an ostensibly new discourse or framework, we understand the interactive specificity of terrain and georegion that demand adaptation of strategies and tactics along with ongoing reworking the broad array of criticalities in conjuncturally specific ways.

Our essay concludes by re-turning to the opening epigraphs by Wallerstein (2007) and Hall (1992) that we believe charge and help us think through decolonizing education sciences. First, as Americanists working within the arc of historical colonialism, we need to *better historicize our work* both within our fields of study and within a history of coloniality. Second, we need to *better respond to institutional praxis* that re-tools institutions and understands knowledge production and the curriculum as terrains of tactical and strategic struggle. Our introductory essay and the special issue that follows both drive at these dual challenges, and in doing so, present an emergent example of critical and decolonial education sciences.

Notes

1. All quotes from Spanish language titles in the reference page have been translated by the first author, Jim Jupp.
2. CWS' lack of tenets, as compared to CRT, represents a debility of CWS in education as a field that requires both an introductory volume and a comprehensive handbook for better definition in the present and for passing the legacy onto future grad students and scholars. The introductory volume and comprehensive handbook will better consolidate, define, and extend the field whose old languages require much new labor. Tim Lensmire (2013, 2017) is the perfect candidate to lead the efforts toward writing an introductory volume and organizing a comprehensive handbook. In the absence of Lensmire's efforts, we are left with Gary Howard's book as "representative volume" or, to use one of Lensmire's favorite words, "synecdoche" for the field.
3. Here the term *Americanist located intellectuals* emphasizes the centrality of historical colonialism, present-day coloniality, and related ongoing oppressive power relations as key historical conditions within which our lives are bounded and under which we provide intellectual labor.
4. It is important to note that the term *decolonial* is nothing new and should be considered within an arch of critical scholarship and praxis including Bartolomé de Las Casas, Bernardino de Sahagún, Chaca Zulu, Tupac Shakur, Simón Bolívar, Chinua Achebe, Amílcar Cabral, Marcus Garvey, Césaire Aime, and many, many more.

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