

The Centre for Integrative Anti-Racism Studies (CIARS)
CALL FOR PAPERS

CLIMATE CHANGE AT THE CROSSROADS: WHOSE PLANET ARE WE SAVING?
Fascism Resurgence, Politics Of Dehumanization And The “Tales” Of The Environment

12th Annual Decolonization Conference of the Centre for Integrative Anti-Racism Studies
November 4-7, 2020
OISE, University of Toronto

I. INTRODUCTION

The *Centre for Integrative Anti-Racism Studies (CIARS)* in collaboration with Equity Studies, New College, University of Toronto issues a world-wide invitation to scholars, researchers, Elders, community leaders, artists, community activists, and educators to participate in a dialogue that critically explores how life in its multiple and interlinked biological, social, historical, cultural, and spiritual manifestations is conceptualized and experienced outside of Western hegemonic epistemologies, the capitalist paradigm and the neoliberal notion of well-being. As a research Centre, CIARS brings together faculty, students and community organizations whose research interests and political commitments are in anti-racism and critical race studies. Our focus is anchored in the critical study of race as it relates to Indigeneity, decolonization, and education. CIARS' mandate, namely the fostering of interdisciplinary anti-racism studies in education, embraces a broad view of education. In CIARS' view, education can be understood as the processes that influence and contribute to how individuals and their communities come to know the world and act within it. CIARS' faculty and students are deeply committed to an integrative view: all systems of oppression are interlocked and a study of one such system, racism, necessarily entails a study of class exploitation, sexism, ableism, heterosexism, gender, and colonial violence. The Centre is housed in the Department of Social Justice Education (SJE) at the Ontario Institute for Studies in Education (OISE).

II. CONFERENCE THEME

CIARS is pleased to announce that it is holding its XII Decolonizing Conference for critical dialogues on the theme of “*Climate Change at the Crossroads: Whose Planet Are We Saving?*”

Questions of the Land, Environment, climate, colonialism, anti-Blackness, Indigeness, and Race have always been intertwined. Black, Indigenous, racialized and colonized people's lives have constituted sites and sources for generative, new, and counter narratives about Land, Environments, climate, and climate change intersections, especially through resistances to normalizing colonial practices and gaze. In a global community that continually wrestles with the anti-Blackness, anti-Indigeneity and anti-different racisms, the Black, Indigenous, racialized and colonized body must resist the designation of White possession, the objectification of European colonial and imperial desire, and a perception of our bodies as devoid of any humanity. Such

perception has justified the continual visitation of violence on the Black, Indigenous, racialized, and colonized body. In particular, Black, Indigenous, racialized praxis have created specific, contested, and counter narratives about what it means to locate selves, identities, subjectivities, collectivities, and the everyday politics of living and actualizing healthy sustainable livelihoods.

In a global epoch remarkable for its recognition and attention to difference, the futuristic search for ways to address challenges posed by climate and climatic change is undoubtedly urgent. At the same time, the intersection of capitalism and climate change has unearthed an ugly truth: In these times of climate crisis, racial anxieties seem to be re-emerging with renovated force and Fascism - a ghost that for a long time was thought to be exiled - is on the rise. Congressmen, national leaders and communities from across the global are exacerbating climate issues with speeches of hate, xenophobia and racism, all in the name of the Earth. Old ideologies of a “superior race” that is in danger of being replaced by immigrants of Others and “inferior races” are back, capitalizing on fears that these climatic transformations threaten the capitalist, colonial and imperial organization of life on our planet. It is not inequality, government tyranny, poverty or pollution that endangers humanity, but rather new versions of historical colonial prejudices that criminalize immigrants and refugees, branding them as “mix racers,” and propaganda that plays on fears of job loss for nationals, or of possible ethnic and cultural replacements, prejudices, and propaganda that have justified scores of mass murders of certain populations around the globe, all in the name of commerce and progress. Borders, oceans and deserts have become deathscapes[1] where the lives of asylum seekers, climate, and economic refugees are lost in rivers and oceans, buried in the soil, or ended in violent clashes at borders and walls, leaving us with the idea that perhaps some want sustainability to be achieved through the reduction of certain populations. But which populations are to be reduced? This is an important consideration, especially in the context of rising global anti-Blackness, anti-Indigeneity and anti-different racisms.

We must center Blackness, Race, Indigeneity and social difference in critical discussions of Land, Environments, climate change and our definitions of global responsibility within gender/gendered narratives and body conquests politics of the Land (see also Kempadoo, 2003). There are contemporary global shifts and transnational trends that increasingly help foster unhealthy climates and cultures of anti-Blackness (see Sharpe 2016), anti-Indigeneity and anti-different racisms. There are also longstanding, objectifying colonial representations that interfere with how we relate to Lands and Environments, originating in the ways Black, Indigenous, racialized and colonized bodies became dehumanized fodder for Western, colonial and imperial fetishized fantasies and consumption. These narratives have continuously impeded how we see ourselves in relation to Lands and Environments. In particular they also attempt to disrupt how we conduct our Earth stewardship responsibilities in the face of challenges posed by climate change, globalization, industrialization, and capitalist exploitations. In such climates, we seem to have lost many Indigenous ways and Earthly teachings on ‘living well’ and sustaining Lands, Environments and climates essential for the everyday healthy and long-lasting existence of our planet.

The ‘2020 Decolonization Conference’ will explore themes relating to Lands, Environments, climate change and social difference, and the associated socio-cultural, political and structural challenges preventing us from living healthy, harmonious, relational, and sustainable lives. The Conference will centre key questions in its deliberations, for example: How do we lay theoretical

grounds for thinking critically about the implications and consequences of climatic change for different groups, and for sustaining communal and global human lives? In what ways can we correlate discussions of Blackness, Indigeneity, and racialization with climate sustenance and climatic change, Lands, and Environments, so as to appeal to a much broader audience across multiple geo-spaces and transnational contexts? What new epistemic, discursive, and political stances can be advanced to further the cause of sustaining the health and well-being of our Planet? How do we espouse a more dynamic and incorporative critiques of Euro-colonialism, corporate capitalism and Western imperialism as the forbearers/perpetrators of global climate crises and environmental disasters? What are the varied discourses of climatic change that instruct our different roles as Black, Indigenous, racialized and colonized peoples striving to create healthy, whole, and sustainable communities? What Land and Earthly teachings of global Indigenous peoples can we draw upon as we seek to answer these questions? What counter visions of futurity can be proposed to address Lands, Environments, and climate challenges? What can we learn from Black, Indigenous and racialized resistances to dominant conversations on climate change?

The ‘Decolonization Conference’ is calling for new vistas of inquiry and politics that include exploring emerging raced, gendered, sexed, [dis]abled, and classed configurations of Nature, Lands, Environments, climates, and our collective responsibilities to sustain our Lands and Earthly conditions.

[1] See www.deathscapes.org

III. CONFERENCE SUB-THEMES

- “Mixed” Race Identities
- Afrikaness and Blackness Convergences and Synergies
- Anti-Muslim Racism, Islamophobia, Imperialism, and Militarism
- Biodiversity, Sustainability and the Capitalization of Nature
- Black and Indigenous Futurisms
- Blackness and Anti-Blackness
- Critical Conversations on the Invisibility of Complicity
- Decolonial Blackness and Blackcentricity
- Decolonizing Borders and Occupation of Lands
- Fascism, White-Supremacy and White Nationalism
- Gender and Feminisms
- Global Capitalism, Conflict and the Land
- Global Social Movements and Solidarities
- Human Movement, Forced Migration, Exploitation and Resistance
- Indigenous knowledge systems for Living Well on the Land
- Indigenous Resurgence, Resistance and New Possibilities
- Labour and Work
- Language, Race, Policy, and Education
- Language, Stories, and Memory-Making
- Media and Climate Justice
- Mothering, Other Mothering and Spiritualities of Land

CENTRE FOR INTEGRATIVE ANTI-RACISM STUDIES

- Politics of Dehumanization
- Queering the Land
- Race, Disability and Land
- Race, Education and the Academy
- Race, Environment and Health
- Race, Gender and Body Conquest
- Race, Indigeneity and Settler Colonization
- Race, Policing and the Justice System
- Sustainable Economies and Food Sovereignty for Living Well on the Land
- The Anthropocene and the Racialization of Resources
- The Nation State, Citizenship and International Development
- Two Spirit, Lesbian, Gay, Bisexual, Trans, Queer, Intersex, Agender, Allies (2SLGBTQIAA)
- Water, Life and Communities
- White Nationalism and the Resurgence of Anti-Semitism
- Youth Resistances and Activist Politics

IV. CONFERENCE SUBMISSION CATEGORIES

CIARS welcomes a wide range of submission categories:

- Individual papers
- Individual posters
- Group poster sessions
- Group panel sessions
- Workshops (aimed at enhancing Graduate Student learning)
- Arts-based Installations and New Media (Poetry, Songs, Dance, Audial-based media such as podcasts, Visual-based media such as Film, and other New Media)

**You may submit proposals to more than one category **

VI. SUBMISSION GUIDELINES – FIX NUMBERING

Proposals should clearly connect to the conference theme and contribute to the advancement of Indigenous and decolonial studies, anti-colonial thought and practice, critical race and anti-racism theory, practice, methodology, and/or community organizing. Please see format, word limit, and deadline below:

Format

Your abstract should adhere to the following guidelines:

- ✓ 5 Key Words
- ✓ Research question
- ✓ Aims and Objectives
- ✓ Methodology/Theoretical Framework (such as method of data collection, modes of inquiry, conceptual framework)
- ✓ Results/conclusion (even if they are preliminary at the time of submission)

Word Limit

Individual Papers: 250 words

Group Panels: 500 words

Other Work/Contributions: 250 words

Bio: 50 words

Submission Deadline

The submissions portal opens on December 15, 2019. The deadline for submissions is April 30, 2020.

Accepted proposals will be contacted by July 30, 2020. Details of the submission process can be found at the websites listed below:

www.decolonizingconference.com

www.oise.utoronto.ca/ciars/

We look forward to an intellectually stimulating and spiritually rejuvenating learning experience for all!

In solidarity,

The XII Decolonizing Conference Organizers

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