



Living Ethnic Studies: Liberation as a Praxis in Becoming an HSI

- Ancestral Intelligence as foundational
- Cultural Storytelling as a way to reclaim Ancestral Intelligence
- Brown Spatial Imaginaries



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SEEDS OF THE PROJECT

Three Faculty coming together across disciplines

Weaving interrelated evidence-based approaches that include, but are not limited to, the following:

- AI (ancestral intelligence) (Corral 2025, forthcoming) and Radical Truth-Telling (Corral, Petillo, Wood 2024)
- Cultural Storytelling
- Re-story-ACTION

All towards liberated ES, responsiveness to Latine/Xicane students and faculty of color/difference

All to navigate and transform liminal spaces:

e.g. nepantla (Anzaldúa), nepantlan (Corral), spatial imaginaries



AI as Decolonial Praxis

What, you're using AI?

Dr. Candi Cipactli Corral,
(she, her, ella)

(Cahita, Tahues, Mexica)

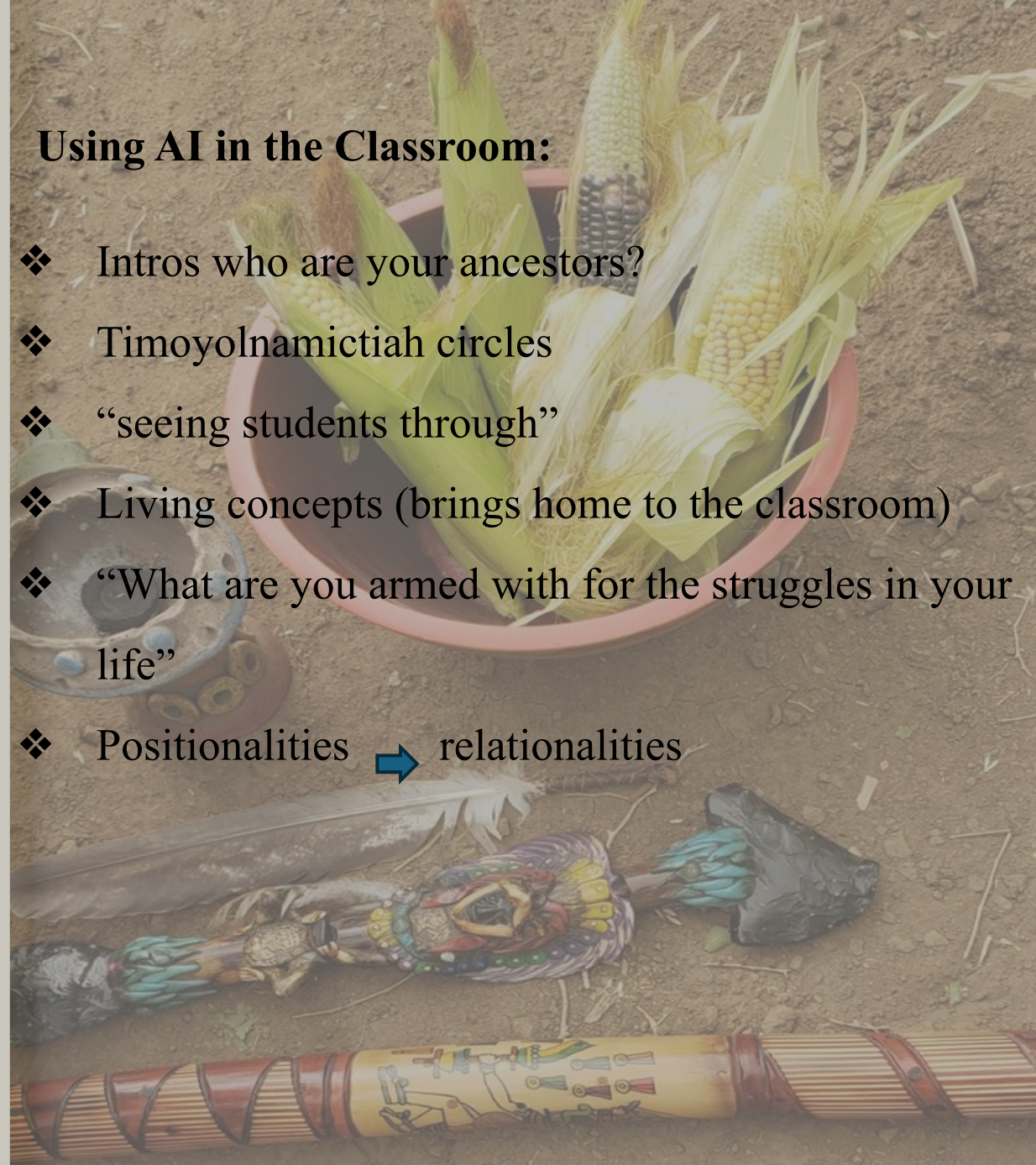
Xicanx Indígena

AI (Ancestral Intelligence), an evidence-based, decolonial approach as it relates to a living ES and as liberation praxis.

- Communal consciousness
- Epistemological processes of co-creation transform knowledge production
- Humanizes practices that reclaim ancestral knowledge in decolonial ways
- Centers lived-experience from various backgrounds
- Engages re-story-ACTION
- Centers TEK (Traditional Ecological Knowledge) as valid narratives
- Intergenerational trauma → Intergenerational healing

Using AI in the Classroom:

- ❖ Intros who are your ancestors?
- ❖ Timoyolnamictiah circles
- ❖ “seeing students through”
- ❖ Living concepts (brings home to the classroom)
- ❖ “What are you armed with for the struggles in your life”
- ❖ Positionalities → relationalities



Cultural Storytelling, Restorative Practices and Art for Social Justice

Dr. P. Antonio Cuevas aka “Doc”



Tú eres mi otro yo.
Si te hago daño a ti,
Me hago daño a mi
mismo.

Si te amo y respeto,
Me amo y respeto
yo.

Luis Valdez

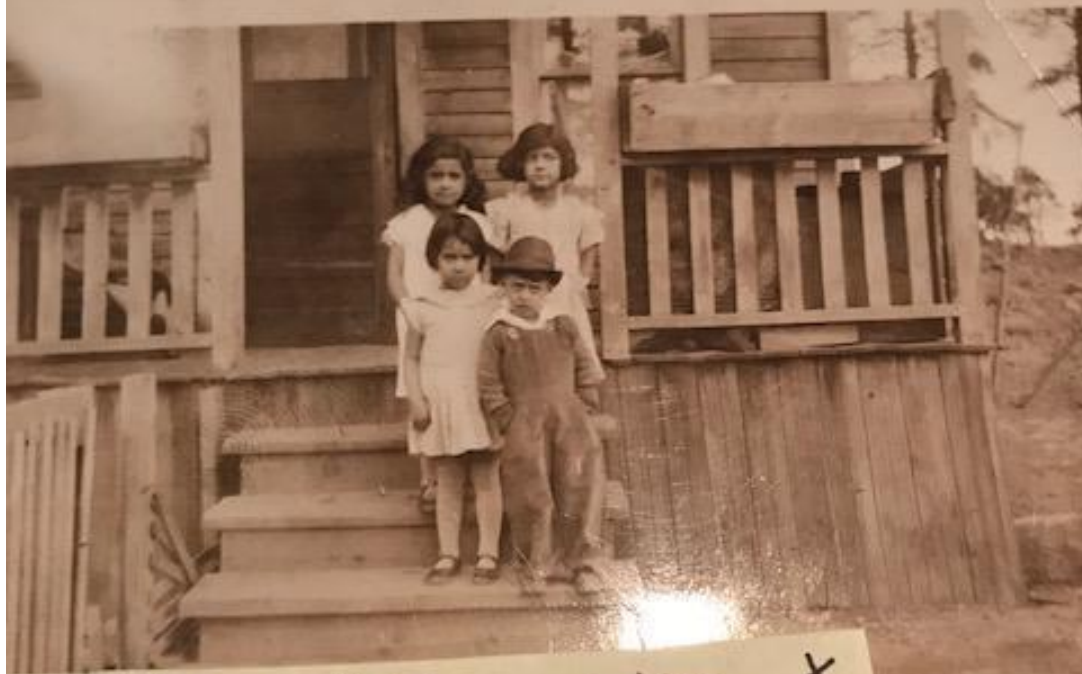
Based on a Mayan Precept









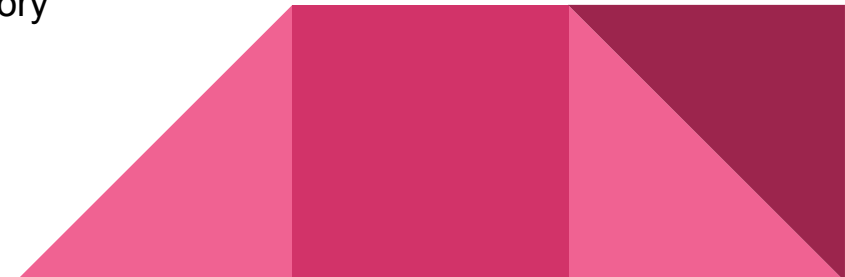
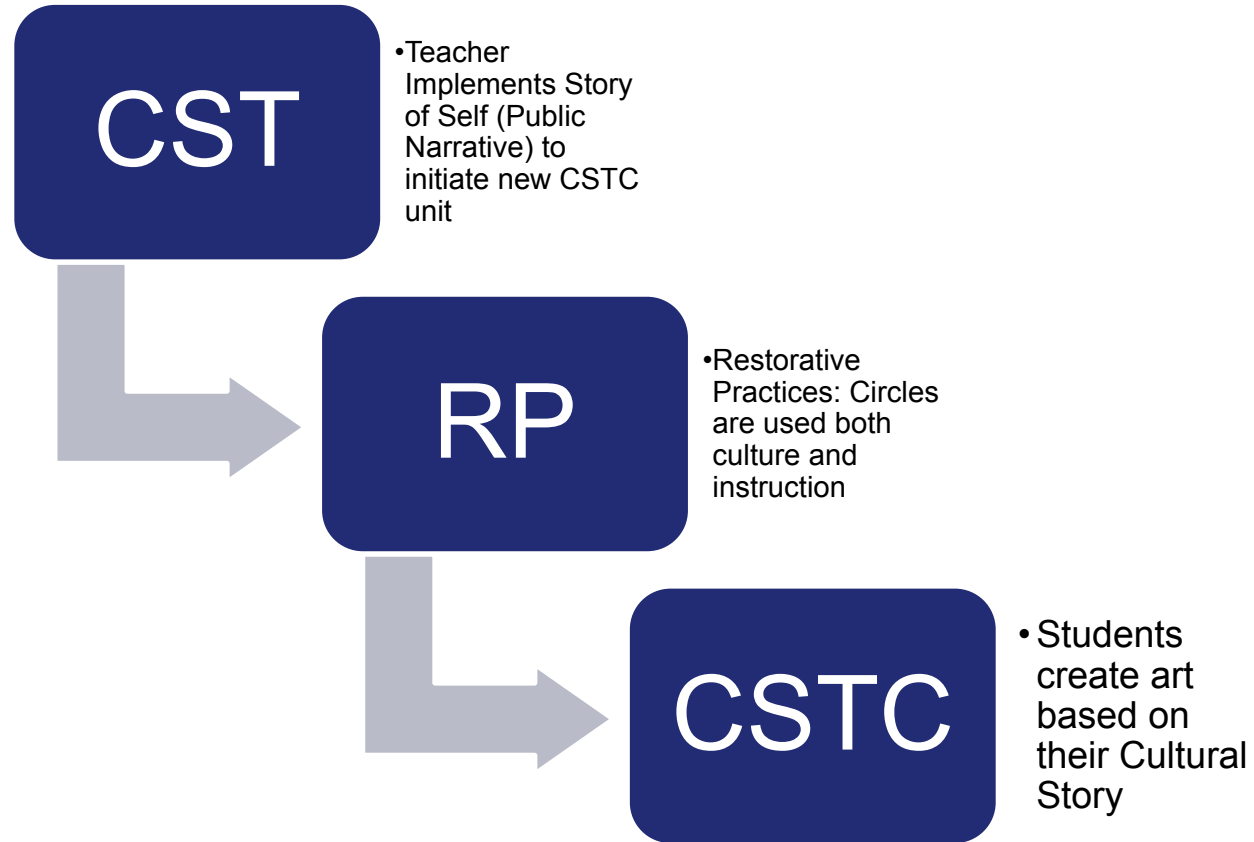


~~1935~~
Helen Susan probably
unk Joe on Dupont
1935 ~ 1937





Cultural Storytelling, Restorative Practices and Art for Social Justice





Familia and Transnational Contexts

Latina mother from Paraguay and white father from California

Moved between the U.S. East Coast, South, Southwest) and Latin America (Paraguay, Venezuela, Colombia, y Ecuador)

Bien educado and well-educated – different conceptions of educacion

Spatial Imaginaries

Spatial imaginaries are socially held stories, ways of representing and talking about places and spaces (Said, 2003).

Although spatial imaginaries are primarily cognitive, they provide meaning to, enable, and legitimize certain material practices by (re)producing and changing perceptions about places (Jenkins, 2016, p. 116)

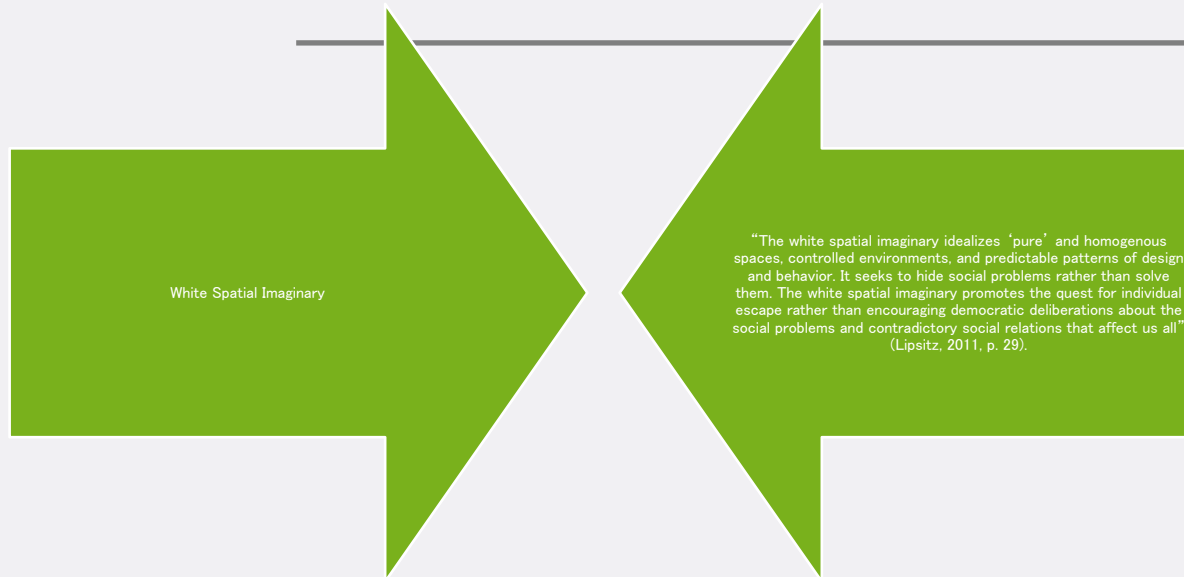
Kinłání. or Flagstaff?



Hispanic-Serving Institution
SUB-BRAND IDENTITY



White vs. Black Spatial Imaginaries



“[S]truggles for racial justice require more than mere inclusion into previously excluded spaces. They also necessitate creation of a counter social warrant with fundamentally different assumptions about place than the white spatial imaginary allows” (Lipsitz, 2011, p. 54)

Black Spatial Imaginary

The Black spatial imaginary continuously generates new democratic imaginations and aspirations (p. 57)

“The Black spatial imaginary views places as valuable and finite, as a public responsibility for which all must take stewardship. Privileging the public good over private interests, this spatial imaginary understands the costs of environmental protection, efficient transportation, affordable housing, public education, and universal medical care as common responsibilities to be shared, rather than an onerous burden to be palmed off onto the least able and most vulnerable among us” (Lipsitz, 2011, p. 69)

Lipsitz, G. (2011). *How racism takes place*. Temple University Press.

Needed: New Spatial Imaginaries

Account	Account for experiences of racialization in the United States and the ongoing dynamics of la Conquista and internal colonialism in creating more hybrid identities
Identify	Identify the geographic dislocation and relocation of Brown folks in transnational contexts
Recognize	Recognize the ongoing need for language and cultural reclamation through processes of Cultural Storytelling and Ancestral Intelligence
Understand	Understand how Latine students in a predominantly white institution live out these processes

Brown* Spatial Imaginaries

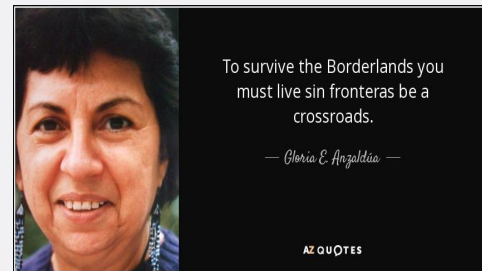


Brown* Spatialized Imaginaries



Geography

Borderlands
Ni de aqui,
ni de alla
Migration & return



Identity*

Razas/ raices fronterizas
(Afro- Latinidad, Latinidad,
Mestizo, Criollo)

Ideology*

Border thinking
(G. Anzaldúa,
W. Mignolo)

Bilingualism/
Trilingualism/
Translanguaging

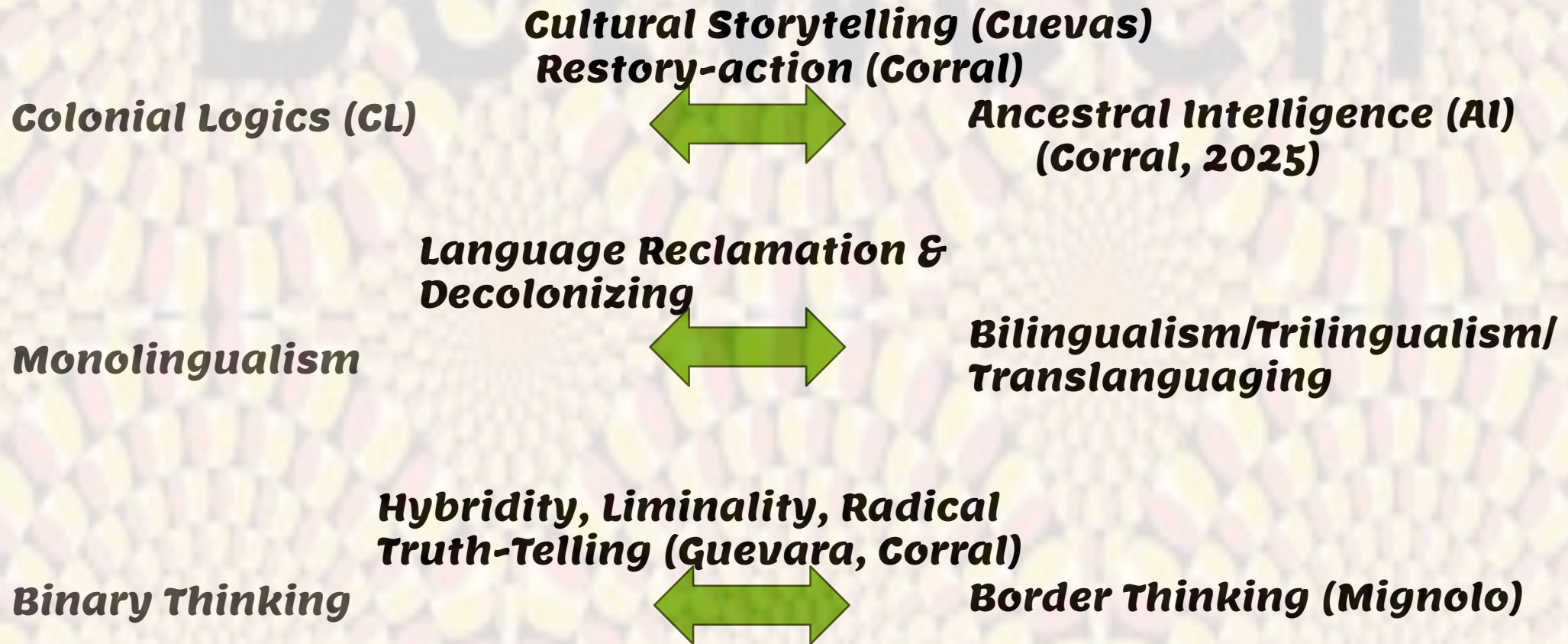
Capital*

Community Cultural
Wealth (Yosso)

Funds of Knowledge

*Ron Darvin – "The Investment Model"
(suggested by Dr. Robert Randez)

Brown* Spatial Imaginary Continuum



Migrations y Movimientos

Border crossing: how do we work across borders whether geopolitical, personal and political, families and communities, create solidarities (Giroux)

Border thinking : “A double critique becomes at this intersection, a border thinking, since to be critical of both, of Western and Islamic fundamentalism, implies to think from both traditions and, at the same time, from neither of them” (Mignolo, 2000, p. 67); restory–ation to draw on multiple ways of thinking and feeling

Border dreaming: building on Robin D.G. Kelley’ s notion of freedom dreams, border dreaming speaks to liberation and thriving of our families and communities across space and time.