

DECOLONIAL
UNCONFERENCE:
An afternoon of
conversations
and workshops

GUESTS

Dr. Dori Tunstall, Andrew Herscher and Rekia Jibrin,
Shalini Agrawal

MFA Writing Studio, 195 De Haro St / SF

10am - 5pm

Open to the public from 1 - 5pm

SCHEDULE

10:00-12:00 UNCONFERENCE WELCOME

Land Acknowledgments - *Sogorea Te Land Trust*

Understanding our History and Context -
Juan Carlos Rodriguez Rivera

Language Setting - *Juan Carlos Rodriguez Rivera*

Community Agreements - *Shalini Agrawal*

12:00-12:45 LUNCH

1:00-1:30 DECOLONIAL PRACTICES IN THE ACADEMY:FACILITATOR PRESENTATIONS AND BREAK OUT SESSIONS

Invited facilitators will discuss the following topics:
*Decolonizing "Architecture" (This Place, These Histories,
This Land/Life)* with Andrew Herscher

"Architecture," as a fundamental technology of settler colonialism, also opens to anti-colonial and decolonizing practices. Making these openings, however, involves re-thinking, if not betraying, the organizing principles, ambitions, self-identities, and institutions of architecture and allied design disciplines. How might we align ourselves--whether as students, teachers, or practitioners of "architecture" and other design disciplines--towards anti-colonial and decolonizing practices? How might those of us occupying settler positions understand decolonization as gain rather than loss? And how might settlers move from structurally unequal "collaboration" with Indigenous "partners" or "stakeholders" towards co-liberation from the colonialism that is destroying us all?

Decolonizing Educational Expertise: What Can Decolonial Educational Practice Look Like? with Rekia Jibrin

This session focuses on developing decolonial pedagogical and curricular implements for classroom practice. It will prioritize the co-creative labor of session participants in developing and sharing pedagogical and curricular strategies. Framing classroom pedagogy as circumscribed by the centrality of expertise that is a defining feature of Eurocentricism and knowledge production, this session asks participants to decenter this expectation and to come ready to develop tools together. Participants are invited to bring syllabi, pedagogical classroom tools/activities, and an overall openness to generating an anti-capitalist practice of decolonial pedagogy and curricular development. Participants will collectively think about what a decolonial theory of pedagogy involves and how to frame it for shared usage widely.

Whiteness without White Supremacy with Dori Tunstall

After the American Presidential elections in which 52% of white women and 63% of white men, across all income spectrums, voted for Trump, there was an epiphany for many Black, Indigenous, and People of Color folks that many white people could not imagine a form of Whiteness (i.e. white identity) without the accompanying white supremacy built into many North American social and legal systems. It raised the question: What could the experience of white identity be like without the reliance on the denigration of others to feel valued and loved? In a more positive and generative sense, are there new histories to be shared, individuals to be admired, and creative ways of adding back the nuances of identities erased by whiteness?

In this workshop led by Dori Tunstall, the Dean of Design at OCAD University, participants will co-create art and

designs in different forms (i.e. posters, paintings, installations, interactions, objects, etc.) that demonstrate what identities of “whiteness without white supremacy” could be like today.

The Power of the Pause: Reflection as a Practice of Decolonization with Shalini Agrawal

Decolonizing our practices requires us to disrupt our biases and blindspots, and takes time for us to do so. In order to begin to dismantle our mindsets, we will hold a space of processing and decompression to build our personal self-reflective practices. How might we reflect on the legacies of colonization as it relates to its unreconciled impacts today? How might we identify and confront our truths? We offer this intentional and welcoming space for participants to build personal strategies for reflection, and to promote healing and liberation.

1:30-3:00 SMALL GROUP DISCUSSIONS: PART 1

Facilitators hold discussion Small groups to work with facilitator to address decolonizing practices in the academy.

3:00-4:30 SMALL GROUP DISCUSSIONS: PART 2

Facilitators hold discussion Small groups to work with facilitator to address decolonizing practices in the academy.

4:30-5:00 CLOSING CIRCLE & REFLECTIONS

LAND
ACKNOWLEDGE-
MENT

**SOGOREA TE
LAND TRUST**

COMMUNITY AGREEMENTS

STAY ENGAGED

Remove distractions and access needs in order to be present.

EVERY VOICE IS IMPORTANT

Step up, step back. Regardless of experience, age, title, etc., we all have something to contribute.

LISTEN ACTIVELY & COMPASSIONATELY

Try to understand before being understood.

MAKE ROOM FOR MULTIPLE PERSPECTIVES AT ONCE

Think beyond binaries.

BE WILLING TO BE MESSY AND STAY FLEXIBLE

Learning and growing can feel uncomfortable.

THROW GLITTER, NOT SHADE

Invest in yourself, invest in each other.

MOVE AT THE SPEED OF TRUST

We are coming from different lived experiences.

SPEAK FROM THE “I”

Speak from your lived experiences.

STORIES STAY, LESSONS GO

Honor confidentiality.

BIOS

ANDREW HERSCHER

is co-founding member of a series of militant research collaboratives including the We the People of Detroit Community Research Collective, Detroit Resists, and the Settler Colonial City Project. In his own writing, he endeavors to bring research on architecture and cities to bear on struggles for rights, justice, and democracy across a range of global sites. Among his books are *Violence Taking Place: The Architecture of the Kosovo Conflict* (Stanford University Press, 2010), *The Unreal Estate Guide to Detroit* (University of Michigan Press, 2012), and *Displacements: Architecture and Refugee* (Sternberg Press, 2017). He currently teaches at the University of Michigan.

REKIA JIBRIN

is a transnational transplant to the Bay Area from northern Nigeria. She's a mother of a fantastic three year old daughter, Sefiya. Rekia is an education scholar whose work focuses on race, colonialism, and transnational feminism. Her most recent work on restorative justice and urban schools explored the paradoxical ways punishment and care practices reproduce racial oppression in urban schools.

DORI TUNSTALL

Dr. Dori Tunstall is Dean of the Faculty of Design at the Ontario College of Art and Design University (OCAD University) in Toronto, Canada. An academic leader in decolonization and Indigenization of design curriculum and practice, Dr. Tunstall is also the first black dean of a design faculty anywhere. She holds a Ph.D. and MA in Anthropology from Stanford University and a BA in Anthropology from Bryn Mawr College. Dr. Tunstall aims to prepare the next generation of designers with an understanding of the cultural implications of design, and the role of designer as cultural influencers.

SHALINI AGRAWAL

Shalini Agrawal is trained as an architect and brings over two decades of experience facilitating multidisciplinary programs between participants of all ages, ethnicities and socio-economic statuses. She has dedicated her career to bringing diversity and equity to design, art and architecture and creating inclusionary practices for women of color in design and architecture. She is founder and principal of Public Design for Equity, a practice that centers equity-driven outcomes, and co-director of Pathways to Equity, an equity leadership experience. Shalini teaches at the intersection of community engagement and creative practice as Associate Professor in Diversity Studies, Interdisciplinary Studies, and First Year.

DECOLONIAL SCHOOL

Decolonial School is a CCA-funded, collaborative initiative from Design, Fine Arts, and Humanities + Sciences. It addresses CCA's need for curricula that facilitate our diverse educational community as we become increasingly international and unified on one campus. Current critical and pedagogical work in decolonial praxis offers a framework capable of encompassing the breadth of local and global pressures—and possibilities—facing CCA.

sites.google.com/cca.edu/decolonial

GUIDING CONCEPTS

COLONIALITY/MODERNITY are inseparable and refer to the organization and systemic distribution of power through the control for access to knowledge, moral and artistic resources by the dominant group

CAPITALISM is the economic system where private entities own the factors of production. However, in a capitalized system everything can be commodified.

WHITENESS is a set of characteristics and experiences that are attached to white race and white skin, often marking one as normal, belonging and native, while those who occupy other racial categories are perceived and often treated as foreign, exotic and unusual or “other,” resulting in those who occupy whiteness benefiting from a wide variety of societal privileges.

DECOLONIALITY is the political and epistemological movement aimed at the liberation of colonized peoples from global coloniality in thinking, knowing and doing. Decoloniality **CENTERS INDIGENEITY** and global struggles or Indigenous sovereignty in thinking, knowing and doing.

RACE is a constructed category to organize certain groups of people through class stratification and hierarchical segmentation.

RACISM describes a particular set of experiences of members of certain “race(s)” as it pertains to structural power.

POWER is the capacity to control circumstances such as material, human, intellectual and financial resources; the ability to achieve a purpose.

STRUCTURAL POWER is defined as control over the access to and development of institutions of social mobility, including but not limited to wealth, income, criminal justice, employment, housing, health care, political power, and education, among others. OPPRESSION is the activation of structural power.

SYSTEMIC (or structural) OPPRESSION is the ways in which history, culture, ideology, public policy, institutional practices and personal behaviors and beliefs interact to maintain a hierarchy – based on race, class, gender, sexuality and/or other group identities – that allows the privileges associated with the dominant group and disadvantages associated with the oppressed, targeted, or marginalized group to endure and adapt over time.

SUPPORTED BY

The organizers of the Decolonial Unconference would like to express their thanks for support from:

Decolonial School, Design Division, President's Diversity Steering Group, Furniture, Graphic Design, Fine Arts Division, Critical Studies, CCA Curriculum Committee.

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ORGANIZERS

Shalini Agrawal, Katherine Lam, Shylah Pacheco Hamilton,
Christine McGee and Juan Carlos Rodriguez Rivera