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ASHE2019 Webinar Episode 1 – Reimagining the Study of Higher Education  
With Dr. Jameson Lopez (Quechan), Dr. Amalia Dache, and Dr. Robin Phelps-Ward.  
Hosted by Dr. Amanda Tachine (Diné).

Transcript

**REIMAGINING  
THE STUDY OF HIGHER EDUCATION**

EPISODE ONE

*This webinar will help orient the ASHE community and the broader community as to what is possible when we are willing to reimagine research, research design, how and what we do with research.*

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Please click the link below to join the webinar: <https://msu.zoom.us/j/521057755>  
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DR. KRISTEN A. RENN, 2019 ASHE PRESIDENT | DR. LESLIE D. GONZALES, 2019 PROGRAM CHAIR

## Dr. Tachine

Well let's get started. It's 12 o'clock, and we've got things to do, we got things to do later. And I'm really excited. To start this webinar with everybody. (Navajo) ..... My name is Amanda Tachine and I introduce you in a way that I always try to do. it's a way in which I decolonize the space to assert my Dine Indigenous womanhood and it's a way in which I connect myself to my relations, my kinship relations, so it acknowledges all of the histories of the people that have helped to shape who I am today.

and I actually acknowledge where I'm from, so I'm wearing a shirt that says GANADO high school, it's a baller shirt as many of you may know or may have affinity for your community, for me it's really important and it's a way to demonstrate this Rez rural girl from Gonado small population comes from a long line of really amazing brilliant community people, loving people.

and I'm just so honored to be here today. So I wanted to also, before I get started and we get to talk to these amazing scholars, I wanted to say some thank you's to people who deserve it so many times over. Thank you to all of you for taking part in joining this conversation ASHE 2019 webinar series.

I currently want to actually take some time to read a little bit about the theme for ASHE which is The Will To Reimagine Higher Education, it's such a powerful theme. that really centers our discussions for the series and so in quotes- this is directly from the theme" higher education itself is consolidating and fracturing resulting in new challenges while exasperating a host of unresolved systemic questions of equity, responsibility and sustainability.

The landscape of higher education has changed since 1976 as have the methods, data and insights that are available to us as of scholars. Our imaginations must follow suits no doubt, I added that and individually and collectively it is time to reimagine, reimagine leads to breakthroughs in theory and methods, reimagining the study of higher education entails a strong will a will to overcome inertia, to entertain unfamiliar perspectives, to see the possibilities of the novel while also holding up the enduring scholarly commitment to using evidence in its many form [INAUDIBLE].

to ask and answer hard questions. And so those words were created by our current president, ASHE President Dr. Kristen Renn, and program chair Dr. Leslie Gonzales who really has forged forward an amazing thinking about this year's ASHE theme and so I wanted to also acknowledge that their work is actually a continuation of legacy of a lot of the people who have shaped ASHE membership.

But also to recognize that some are maybe not members but are the communities that we come from who have all shaped our understanding of the field of higher education and I would be remiss to not recognize Dr. Lori Patton Davis and Dr. D.L. Stewart for forging forward with ASHE2018 Woke Research Methodology methodology series as part of the Woke Academy theme.

Dr. Natasha Croom and many others worked beautifully together in discussion of how we can embark on envisioning the Woke Academy. We all know that this series would not be possible without all of these individuals if we just want to say. Ahéhee in Navajo means thank you to all of you for forging forward with all of this.

I want to also recognize our amazing doctoral students who. I have stewarded the work here today, as you all know, as we all know as being a former doc student and some of you are doc students are tuning in and some are thinking about doctoral students, there is a lot that goes on in being in that role, the

plates are overflowing sometimes, all the time it feels like and so to have amazing students like Dana Kanhai and Candace Hall.

For supporting much of this leg work to make this possible ahéhee. We thank you, I think you for the time, your consistency, your diligence and your overall optimistic spirit to really move this forward and we just and I just want to say thank you for all of your work.

And so today, so just kind of housekeeping if you are on and just FYI if you are a participant you should be muted on your microphone and if you aren't just in case, if you could please mute yourself that would be really great because there's audio feedback noises that can come into play the larger conversation and so to do this, just click on your mute microphone button at the bottom of the Zoom window or click on the mute function on your phone and also turn off..

or stop your video also so that way we can, it will help us in terms of seeing the panelist on the screen. But when you turn off, don't worry you're not going to be logged off, you'll be still able to hear our discussion and see also the. The panelists today.

If you have a question during this conversation, we encourage dialogue. And the way in which that you could do that. is through the chat button that you see at the bottom of the window, of the Zoom window, clicking on it will open a new window in which you can type your question and to ask a question to the panelist you can select All Panelists in the drop down box.

And if you like to direct your questions to one panelist in particular. Remember to type that panelist name before typing your question. Know that we will do our very best to screen Q&As but I know myself I'm not so good that, Dana's here to help me um so I apologize if I miss a question or we run out of time or if we're able to meet all your questions but we'll do our very best to do that.

And so without further ado, I'm going to ask our amazing panelists to introduce themselves and where they come from. But before we begin I also forgot to recognize that I am living in Phoenix Arizona on the land of the Akimel O'otham and Pee Posh peoples and so it feels so wonderful to remember the people of this place and it's something that I hold dearly, it's something that I think many of us are taking up in our own scholarship, what does that really mean to be connected to the land in which the Indigenous peoples.

Still live and thrive upon today. So without further ado, if I can ask the panelists to introduce themselves please.

## **Dr. Dache**

Well I can start. So I'm Amalia Dache and I am at the University of Missouri. I'm an Assistant Professor and I want to acknowledge that Missouri is on Osage land.

## **Dr. Lopez**

I guess I could go next, my name is J.D. Lopez, I'm from the Quechan nation in Fort Yuma, California currently an Assistant Professor here at the University of Arizona also recognizing that I'm on the tribe... Lands here in Arizona.

### **Dr. Phelps-Ward**

Hey everyone I'm Dr. Robin Phelps Ward, I'm an Assistant Professor at... at Clemson University in higher education and student affairs, Clemson University itself is on Cherokee lands ..... in a village once known as [INAUDIBLE].

### **Dr. Tachine**

Awesome, so let's begin, I have a question for all of you.

And again hopefully we see this. This is a conversation. So don't feel any need to answer all of them right, just see this as a flow. And so as we're thinking about the theme as I've just read. What does reimagining access to college and college going look like?.

### **Dr. Dache**

Well I can start, so from my perspective because my research speaks specifically when you look at the sub areas of Higher Education, College Access is one of my major areas and so when you think about reimagining or reconstructing college access broadly, I come from a post colonial studies background and so thinking about it from a post colonial studies perspective I always look at issues having to do with domination and resistance.

So looking at how domination through the built environment and geography have created physical barriers to access for particular populations typically African-American, Latino, immigrant populations and working class populations in urban areas and also looking at the binary which is resistance, resistance to that domination and so looking at how communities resists in various forms through media, through activism, and through community building and coalition building, and so those are 2 ways that I would broadly frame most of my research and again it's geographic centric which lends itself to post-colonial studies.

### **Dr. Tachine**

Amalia that sounds so interesting and I want to ask you if you could give us an example when you're talking from a post colonial frame, framing and using GIS as your theoretical methodology what does that mean, what does that look like, can you give us example of some of your work?

## **Dr. Dache**

Sure sure, so I can talk to you mostly about my the project I just finished this two year project that I finished in Ferguson Missouri, with a collaborator who was a university faculty member here who was in media studies and so we both came together and did 2 year.

Mixed method study. It was a sequential exploratory design and so that meant that we collected the qualitative data first, so we collected the activists interviews, Ferguson activists interviews and then we also collected media data from Washington WASHU, Washington University's. Digital media archives on Ferguson community activism and we also collected G.I.S. data that were specific to US census tracks, so we started with the resistance data from the interviews and the community media data and then from that we built on the geographic and census data and we also mapped the qualitative data, so for example a piece that we just published called The Struggle For Our Streets, that is a really good example of how we use G.I.S. data in a way that was qualitative and also focused on resistance, right so looking at how this community resisted the remnants and de facto forms colonization which is what we argued through, capital accumulation, through capital, through labor exploitation in the city of St Louis, so we mapped areas of resistance.

In that piece we argue that Ferguson in the popular, in the popular media was typically viewed as just being focused in Ferguson Florissant area but when you look at activist interviews and talked to activists, it had spread across the county and so if we wouldn't have talked to activists, we wouldn't have been able to show that activists were actually targeting capital across the entire county, and actually we I looked at and I framed it in the G.I.S. So I pointed out it at GEO coded sites.

Sites on the St Louis census track map, to indicate the qualitative data so by aligning the qualitative data with also the residential data on population, racial demographics, employment data, education data, so I usually framed those data in like looking at what's happened because of domination and then looking at resistance data, what's happened to counter that domination within within urban areas like St Louis and like Ferguson activism.

So I hope that that was a good example to kind of show you what can be done with GIS post colonial lens.

## **Dr. Tachine**

It's fascinating, it really puts a visual spatial representation of what we're talking about in multiple layers. And I feel like that's a way in which we're reimagining methodology, putting our research together, you know in all of those ways and so I'm really excited to see. This forthcoming manuscript you're talking about it really helps me think about.

Where I'm from Rio reservation and the lack of college access provided for US based upon the locale and region connected to settler colonialism right, so I really thank you for forging forward on that um. J.D. or Robin do any of you want to speak to how how does reimagining access to college, college going look like for you and if I'm not and if you want me to call you as Dr, sorry I should have done that right from the beginning.

Let me know, I should totally [UNKNOWN] know that too.

### **Dr. Lopez**

I think for myself when I think about reimagining kind of the idea of college going, I go back to the communities, my tribal community for that matter that's where most of my research is based. I go back and even this just Native communities for that matter and thinking about you know what's kind of the purpose and how do you reiterate to the community why is college important and then how do you create those spaces at the universities, creating those like kind of bridging the gaps between the community and the universities for that matter, and you know I think about in particular I use my community as an example and just kind of think that we need, whether it be like oh we need more lawyers, so how do we get, bridge the gap to create more lawyers from our community into the university and how do we support the needs of the community in that way or even like right now for example, in our Tribe we have you know thousands of acres of farmland water rights.

And just we've been growing crops forever but at the same time we don't have any farmers within our community and so how do we help bridge those gaps between like allowing you know, people to come into the university and helping to create those spaces for them here in supporting the cultural needs and then helping them go back [UNKNOWN], so I when I think about college going I think about first how is it benefiting communities in which they're coming from and then for me in particular that kind of you know [INAUDIBLE].

### **Dr. Tachine**

And J.D. I think I know that you're part of, you work with the Tribal Education Department correct? Yes. in your Tribe, can you speak a little bit about the significant of Tribal sovereignty and why there are, many people might not know there's Tribal Education Departments and maybe shed a little bit light, you know that that means for higher ed folks.

### **Dr. Lopez**

Yeah so for me, I mean there's a lot to unpack with that question, I mean Tribal Education Departments, what we're trying to do is establish our own kind of values that are coming from the Tribes which has been difficulty, so I mean like if you think like things like, you know most happening with that with that question I mean travel education apartments essentially what we're trying to do is establish our own

kind of values that are coming from the tribe which has been difficult so I mean like if you think of things like You know most are.

I guess going back to just this idea that how do allow our community to kind of take hold and control of our own education for students and I think that's where kind of the Education Department's come in, come in hand and the idea of sovereignty just being that you know there's 573 federally recognized tribes or even more state recognized tribes each with their own individual governments, culture, languages and so forth and a lot of times were grouped kind of like, as a whole and I think that's one of the things that my research tends to focus on, is like you know just from Indigenous perspective, you know federal data you know, it it sucks for have matter just part of the reason is because it doesn't recognize tribal sovereignty, kind of aggregates or data and puts us in American Indian category when reality, we're each individual nations with their own governments, own language with inherent sovereignty and so you know when you begin to aggregate data like that, it kind of diminishes that sovereignty that we are our own Tribal governments and so when you have a Tribal Education Department, it helps promote that you know we have our own policies, we have our own community values, and that's what I some of the things that I really like exploring too.

### **Dr. Tachine**

thank you so much.

### **Dr. Phelps-Ward**

I'll just add a quick piece here. I think if we are to reimagine access to college and college going specifically as we think about graduate. education which is one of the areas I look at. We need to start thinking about the ways in which we're socializing folks. To think about careers and options and futures beyond the the baccalaureate and building more and better partnerships with undergraduate faculty even high school teachers as well. Because they do have a large. They have a great and significant control over what classes folks take, what they can dream about in terms of their future. And so I think that, we have to think about the ways in which we're teaching people to be mentors and support folks and to explore the possibilities post graduation into graduate education.

### **Dr. Tachine**

Robin if you could share a little more into how you honor you ways of knowing. in your work, in research like you just talked about your graduate work and because I'm know you study a lot of Black feminist work right in a lot of your thinking. And is there other ways of knowing that use certain, how do you do that in your course, in your research you know, how are you making that happen?

## **Dr. Phelps-Ward**

sure yea, I think one way that I've tried this, has been counter to some of the ways that I was taught to teach, is being transparent and vulnerable with students. Acknowledging that my way of teaching. is and is likely to be different the ways that they were socialized to learn in the past, so I tell them up front that be engaged in Afrocentric feminist epistemologies it's rooted in concrete experience and it's rooted in storytelling, it's rooted in conveying care for people in their holistic wellbeing, it's rooted in dialogue, it's rooted in really drawing on people's experiences in leveraging those insights [INAUDIBLE], I tell them upfront that that things are going to be a little bit unconventional in the way that I incorporate activities and share videos.

I ask them to tweet for class. It pushes people's boundaries but I think it's a way for us to also learn in ways that we hadn't thought about. And help us consider topics and issues and ideas that we hadn't been exposed to in the past. so it's being transparent by being vulnerable, in bringing my whole self to class just talking about my frustrations living and walking through campus and about my family, what's going on, my art, the way I practice self care just in general engaging in a critical and. Inclusive practice throughout [INAUDIBLE] in and out of the classroom.

## **Dr. Tachine**

So beautiful, I just was mesmerized by you piece on the Rhetorical Analysis of Beyoncé's Freedom and just the idea of connecting music to our work in higher ed, I feel like that's just another way in which that you're asserting your way of knowing. And it was also inspiring for me to think about ways that we can connect art and music to our work.

So thank you for that good work that you and your colleagues Allen and Howard did on that piece it's very so empowering. I was listening to that song like all the time, like [INAUDIBLE] keep me going. I think all of you utilize as much as you can your ways of knowing in your work, so I'm curious to hear from you all.

About what has that allowed for the freedom to reimagine but also what does that mean when you have to push yourself when you're exploring, you're inquiring, are there vulnerabilities that occur, what does that open up?

## **Dr. Dache**

So can I before I ask answer that question, can I chime in on something that J.D. talked about earlier is that is that is. That part of the process.

## **Dr. Tachine**

jump in whenever you want to [LAUGH].

## **Dr. Dache**

okay so thank you for talking about the Tribal Education Departments because it made me think about what's happening and what has happened historically in South Africa under colonization and in kind of thinking about coalition building, in thinking about how insidious colonization is and how we have to think about transnational global perspective, so I think in the U.S. there's assumptions that Blackness and Indigeneity are mutually exclusive but they're not right and so I think when you think about what's happening in Tribal Education systems in the US It reminds me of Bantu education systems in South Africa under the apartheid system, that actually broke up ethnic tribal groups and put them all under a Bantu system similar to what's happening in the U.S. And so I think it's really important to have these transnational global conversations about Indigeneity and Blackness because in the words of Angela Davis right, we have to universalize the struggle and we have to also coalition build amongst each other.

So that is something that I think we should think about and yeah it's an interesting interesting topic that we should explore more as scholars of higher education within these systems, so I don't know if I should answer the other question or I can just throw it out to you all to answer the other one if I don't take up the mic, I'm passing the mic.

## **Dr. Lopez**

No I think for myself just ways of like, kind of. Pushing myself in my own practice is one of the struggles that we see with data. cause I do mostly quantitative analysis, is a lot of times you know the sample sizes with Indigenous folks are quite small so they don't have enough power to be able to find the relationships that exists among constructs for that matter and so I think one of the things that we've always struggled with me and you Amanda, is this idea of invisibility of Indigenous folks within the context of the United States and how do you bring visibility to Tribal people you know especially within quantitative research.

For me kind of thinking about that and trying to unpack those ideas, pushing myself to think deeply about you know how to overcome some of the statistical limitations while still honoring the Indigenous communities that I work in. You know it's been a struggle. I think for me specifically I started going back to even our own creation stories and that's one thing that I think I've pushed myself into doing, is to expand the sampling frame by our creation stories you know, we believe that the Creator had taken us from the river created man, take us up .....

to the sacred mountain and you know created us, Tribal traditions, our language, our culture, our ceremonies and then kind of sent us into these different areas Kwat'sans, Cocopah, Mahves, Yavapais, Hulapais, Havasupai, and so forth. ...tribes .....and so forth, about 13 total tribes and so what I think about like expanding the sampling frame so we do have enough participants to find those statistical relationships, you know like well that's should be our samplings frame right you know and so expanding it and thinking of other ways that we can explore the data but it also gives us opportunities to try to

measure difficult constructs, like culture you know, like when you look at federal data you know, it's really hard to measure those types of things quantitatively.

but if you able to find these Tribes with similar ceremonies, then all of a sudden you can ask questions without getting into too much of the sacred parts of the ceremonies. But. be able that so you get more out, like how involved are you with your identity, your cultural identity, you know, for me that's been something that I've enjoyed exploring and also a way that I've kind of pushed myself in my own research or just one of the ways for that matter but it's been interesting and an interesting experience to try to navigate between this really this post positivist mentality but also incorporating Indigenous quantitative methodologies into my research.

I think I find that it's enjoyable for me so.

## **Dr. Tachine**

And I want to speak to both of you and all of us, in terms of thinking of, I think these conversations allows us to see those interlinkages that you're speaking to Amalia and I feel like to in really uprooting the history because I think many people don't know the geology of our field.

But also work, in measures and samples even to that accord that you talk to J.D. So I think these types of conversations of webinar and thinking as a way in which you can build that. to start thinking collaboratively, all that's happening with us it's, happening there, how can we coalesce us together right to build solidarity but I feel too knowing that that's happening with which leads to this next question, I think is counter to pervasiveness of.

How we are socialized right, as researchers and scholars to work independently. I think to really seek knowledge, to be the knowledge holder, just in our little head which for many of us are contrary to notions of collectivism and notions of doing this work for the people and with the people right.

Could you speak to some of what's the ways of which that the the pervasiveness of normalized behavior and how to be in academe conflicts with or counters opportunities for solidarity and knowledge production with, with, amongst ourselves.

## **Dr. Phelps-Ward**

I'm going to share a little bit here. I think one of the things that was said earlier, we're socialized to believe into practice was is that. I am the sole knowledge holder as a faculty member that once I cross that really the amorphous line of being a scholar right, that I was to know everything and to be seen as credible and competent in all contexts, that is the goal right but I don't need to be.

That my right credibility and my confidence aren't at stake, if I admit that I don't know something or if I work collectively with a group of people to come to a solution. That doesn't mean that I'm not knowledgeable and credible and so. I think the ways that I was socialized and socialized with that, faculty member at first and not just first in terms of authorship, but first in terms of being in front

physically, spatially and in terms of dominance and power, I think that just isn't the case for me. I think about doing community based work and action oriented work that really are working together in. faculty are tenured and tenure tract roles don't hold all the answers and all the knowledge and so really being expansive about the boundaries of research and the production of knowledges is a lesson that I've learned that is counter to the ways, I feel like most of us are socialized in graduate programs and even in [INAUDIBLE] faculty.

### **Dr. Tachine**

Absolutely. I feel like all of you in your work you really also move beyond, you're looking, reading and talking in different discourse in different in different fields too right. I feel like that's a way in which you're going beyond, what often we read in higher ed courses, could you speak to the value of that and why that is maybe needed, necessary, I don't know the correct word but maybe can you talk to to why you're doing that.

### **Dr. Dache**

Sure I can I can speak to that, so why I entered higher education as a study from, from cultural studies from literature, from comparative literature. I had come into a doctoral education program, higher ed program with an education background, so I thought that that has been an asset for me because I grounded my pre-doctoral work was very thematic, very you know grounded in cultural studies, very theory centric and because of that I was able to bring in those lenses into higher education research and that also helped me not only expand theoretically concepts that are focused on issues of access and issues of even understanding higher education and it's helped me think methodologically, how I can align it with the theories that I was familiar with, so geography, sociology, anthropology, those are areas that I tend to you know to really found a lot of my work in, and of course ethnic studies are also areas and then concepts having to do with the economy and the political economy, neoliberalism those are studies or concepts that I saw mentioned often in my work because it's geographic and in specific to urban areas and so those areas, those topics tend to be things that I talk often about in my, in my literature reviews, in my theories and so it allows me to ask us questions that typically aren't asked in higher education because we're not, we're not basing it on things that are outside of our discipline or outside of our field, and so I think it lends for me a more robust research questions, a more robust analyses you know and so I think that's that's what's been really helpful for me and provide you know again visual data that can be useful in various ways for communities, for higher education institutions, for governments, for different stakeholders.

### **Dr. Lopez**

You know for me, I think kind of that idea of why I came into higher education, it's like this is a personal thing for me, I think even as I don't know how it is for other folks but I think as being an Indigenous

person you know the work of connected to this personal life and just sort of ways of being and for that matter.

And I think for me you know my mom she grew up in a little one bedroom house and you know in the fifty's and sixty's and in the middle Sonoran Desert on our reservation due to the boarding school area and all the traumatic events that my grandparents went through, my grandparents were both.

pretty bad alcoholics and my mom was raised in that abusive home throughout her childhood you know, her and my uncle would talk about going days without food, not having shoes you know in the middle of the desert, 100 plus degree weather, you know, and then you know it all kind of culminated you know and she was abused in every way you could think of but it all kind of culminated when she was 12 years old, and she found her father he had passed away of alcohol poisoning just outside that house underneath the mesquite tree, she was trying to resuscitate a back to life and I hold her story with me because in that same year when she was 12 years old they were there was a group of Native American college students that came our reservation and they met her and they talked to her and they said you know you can go to college, you could make something, you could do it and my mom, it was just that idea she saw that visibility, like a Native person look like her, talk like her, ate like her, was going to college and you know at the age of 12, she made that decision to go and you know because she made that decision at twelve years old, you know she completely changed the entire legacy of our family and I think about that every time, like, that's why I'm here at the University of Arizona as Assistant Professor because my mom a decision at 12 years old, she got my dad in line, he was the knuckle head at the time and they grew up together as kids, you know, like elementary ed sweethearts, whatever, but you know, I think and I hold her story like very dear.

to my heart because it reminds me every time I step into my office, when I'm writing, or when I'm on the community, when I'm tired you know that the work that I do, it matters and if it's just one person's life, it'll be worth, cause you know my mom especially she worked in.

in a small college for Native students and trained hundreds of teachers who then went into their own communities and started you know making an impact in their communities and I just think that that ripple effect and so being here like, I hold on to those that story, and that personal family history and everything that I do in trying to push back and knowing what our students need to be supported through the university system and so for me that's that's always kind of me going and why I'm here for that matter.

## **Dr. Tachine**

That's so powerful. Thank you for sharing that J.D. and I really think that our stories and our history and where our lives have shaped us and you know extends beyond our work. in the academy but also the people that we're with and working with and for, it's a good reminder of the work we're doing and also recognizing for many of us, this is a privileged place that we're working in right and I feel, yesterday I had a really good conversation with Dr. Susana Munoz, and she was reminding me of the fact that of that, we're doing, a lot of us are doing this work because it's been, it's difficult to get into college and we're speaking a voice, voices for those and that we are in a privileged space, and so remembering that is really really really key and so connected to this I think is this idea of like.

How have you all pushed yourself right, knowing you know, the struggles that we're facing in multiple fronts but how have you pushed yourself when exploring new inquiry, practices and ideologies.

## **Dr. Dache**

So I think for me when I first started doing work in Ferguson, although I was doing post-colonial studies and for my dissertation work in New York, I had used post colonial work and geography, and when I got to Ferguson is where really started identifying and understanding the working class struggle.

of Black St. Louisan, and so I feel like for me, my working, my former working class identity cause I'm not working class anymore, as I'm a professor but I think that our identities and speaking to what J.D. also mentioned in his powerful story that he referred to as far as why why he's in the University of Arizona, I think that my class background is something that is starting to come up more in my research and this idea of the intersections of class, race and transnationalism has been really important and really addressing issues having to do with the economy and the political system in urban areas and in the histories of urban planning and so having to push in those areas of class, looking at the literature on capital, looking at Marxist work, looking at the work of former scholars who discussed working class struggles and you know, really although I'm focused on issues having to do a race, and ethnicity and transnationalism, I feel like class is sometimes not talked within those frameworks as much, [CROSSTALK] and so you know, I'm thinking more about like scholars of bell hooks who wrote that text Class Matters, Adolf Reed who wrote the book on Class Notes.

Antonia Darder and Torres who wrote a piece called What's So Critical About Critical Race Theory when they're arguing things having to do with the political economy and the struggles in the global south. And so I think it's really important to have these intersected conversations or interlocking conversations and also focusing on how you know, our political economy is changing to the point where as faculty to you know we we have to actually look forward to the future to see that most like we're not going to have faculty lines anymore, you know we are familiar with Gary Rhoades and Sheila Slaughter's work on Academic Capitalism, you know, our hope is now that we have supposedly more diverse faculty that will have represented within the academy but that's that's because of neo liberalism, that's dying out, you know we have many more lines that are non-tenure track, we have many more lines that are contingent faculty and we don't have enough research lines and faculty lines to support the kind of work that we're all talking about doing and so that's critically important when we're trying to diversify the academy.

## **Dr. Tachine**

Yeah yeah so true. Robin, do you want to speak to that because I know you do some really powerful work with intersectionality as well so could you speak to some of that work.

## **Dr. Phelps-Ward**

Sure yeah I think I engage intersectionality and socialization theoretical perspectives to really help me. Think about not only intersecting systems of oppression but how we can because [UNKNOWN] the basics of intersectionality when we're thinking about praxis and the action in transforming systems as well and so one of the ways that I think I've pushed myself in exploring inquiry and practice and ideologies is really rethinking everything I know in my preconceived notions about what data is.

And I think that we often dismiss. The data that is our stories and our experiences. Right my sister and I, Erin. She a doctoral student, wrote a paper and did an empirical study and the data were Instagram. Direct messages, they were tweets, they were text messages between us, they were e-mail screen shots and I think that we have to ask ourselves how do we invite in our, our ways of knowing, our ways of communicating and interacting with each other within counterspaces and really see that as a site of knowledge, a site of. Not to exploit but to potentially a site of inquiry given our research questions. I think the academy is engrained in us. a preconceived notion and conception of what research is research and what data is, what it means to collect which is just thinking about the words essentially taking from people well [CROSSTALK].

So I've tried to structure time to reflect and think about what data is, structured that through my conversations with my colleagues at Clemson, Drs Natasha Croom and Rachel Wagner, through collaborative autoethnographic work with folks like Amanda Latz and Carrie Kortegast, and Bridget Turner Kelly, so that we can really think about power and the hegemonic forces that are at work in our research processes and be very intentional and strategic about asking ourselves about where that's emerging and how we're responding to it.

that's one way I push myself and continuing to push myself and it's made me think about things that I have not questioned or thought about before, even after the interaction has taken place.

## **Dr. Tachine**

I love that, that's so powerful, it makes me think of a lot of the Indigenous scholars, we often call each other, is how we're trying as much as we can to assert Indigenous methodology by reaffirming Indigenous storytelling as a form of knowledge and inquiry that because of colonization was devalued and not viewed as a sense of inquiry, of methodology practices, and I like to say that I'm living proof of that that method and those inquiry were, were exemplary, you know and so I feel like your viewpoint on this is really hitting home into a lot of others and thinking about. how we're rethinking" data", what does that look like and what are forms of knowledge, to affirm as we're reimagining. And in some respects maybe it's not reimagining but continuing the imaginations that have been a part of our legacy for centuries back right.

Since immemorial, in some regard. So continuing that legacy of that and so we've all touched on ways in which you give research back to community, J.D. you talked about it with regard to your community in the Tribe. I'm interested to see hear from you all, other tangible practice, practical ways in which we can do that or I think about how we do that.

## Dr. Lopez

I think for me like continuing to try to think about how does my research translate into practice, that's a constant thing that goes through my mind because my community is always in my ear and saying like who cares. And I think it's like maybe some of our communities like but especially within my own Indigenous community, I can tell them what we know this is a great factor analysis, we did this regression, logistical regression, we can see this blah blah blah, and they'll be like who cares and I think for me always going back to the idea of like what does this mean in practice.

And how do I how help kind of mobilize the knowledge that's gained from there. There's a couple practical things that I've seen just come from my research is when I could see that. culture identity predicts persistent among Kwat'san and Cocopah students, what does that mean and for me like being on the higher ed board for our Tribe I see how their financial finances are disbursed and for example we give almost \$70000.00 in just housing fees to ASU for seven of our students, \$70000.00 and I think about that number and I'm like why are we giving our money to an institution that doesn't necessarily you know not to put them on blast but why are we giving money to an institution that doesn't completely support our students, why aren't we investing in other types of economic development, you know why don't we buy a quad plex that's right across the street from ASU and then that we're contributing to nation building or build the economy of our tribe while also we have our students in one place and we're able to send their elders back, we can send vans, there's cultural support there, there all the ceremonies, we don't have to go through university guidelines and rules, we make up the rules as we want to and then we can go from there and then that way the money stays within our own tribe, I think too much as Indigenous communities are realizing that our dollars isn't staying within Indigenous communities, it's going out into other people's pockets and so for me, I'm always trying to think up like well how does that research translate into practice and that's one way and that's one area that currently my Tribe's exploring and you know we're going through that but then also in other ways the knowledge mobilization, you kind of hit on that, it's like how do we operationalize some of our knowledge systems, from a project that I'm actually doing, is we have this idea of the warrior tradition within the Quechan Tribe and many of our tribes, but what does that really mean and how do you measure that and kind of the initial phases to be able to operationalize something, for like scale wide which is you know go and you conducted interviews, you know state getting validity evidence and I was like well how about we like film these interviews and then we create a short film, or you know like almost like a documentary about what the warrior tradition is and you know and so then it's like, all right let me let me see this, you know I have an Indigenous filmmaker right now, let me call him up and I call him up and he's like alright I'll come to do the interviews, you know and then all of a sudden we're creating the film that's accessible to our community but at the same time I'm able to create these really awesome scale items that I send out to survey research, create validity evidence and then all of a sudden that's in like main stream journals, like what's you know the warrior spirit, what's the warrior spirit tradition and how does that predict all these educational outcomes but at the same time, there's something accessible that's for my community as well, and so I think thinking about those projects, and like how do you make these things mobilize themselves so that it's accessible, I think for me that one way that's constantly going on in my mind.

## **Dr. Dache**

So for me I think that it's important for me to because my work is focused on urban areas and when I did my first study in New York, it was in Rochester which was where I grew up, and so I was really familiar with the community programs in the area, and I remember when I was working at like the urban league which is you know a community center that's focused on building the working class community in local areas, in local neighborhoods, economic development, employment, education, college access, how difficult it was to get funding for organizations like the urban league in the city of Rochester, and so a lot of my findings in my work really spoke to having, you know having funding conversations for these programs at the city and the county level, making sure that they're funded appropriately so that they can serve the working class communities that they're supposed to be serving within the city and within the county, so I think for me as far as praxis, a lot of my work I'm hoping, moving forward and now speak to implications for city government and municipal governments to really look at how they're funding these community programs, speaking to what J.D.s talking about, you know if we can reimagine what it would look like if we had governments like counties and municipalities actually held accountable for the tax dollars that were putting into their you know into the budget, and actually putting in back into the most needy communities, as far as looking at residential educational attainment.

That's what we're not looking at that's what G.I.S. data show, residential data that show that these areas are in the highest need of an associate's degree, a bachelor's degree, a master's, a doctoral degree, these areas are in high need, and the city and county aren't looking at those data for looking at where we should locate colleges, and universities.

right so really addressing those needs would come from producing research that speaks to these types of urban policy, urban planning, county and city government, that's that's what I see as far as issues of praxis, that's where I would see that happening, probably more at the policy level.

## **Dr. Tachine**

Yeah I remember reading your book, I mean your piece on mapping the post-colonial cross urban and suburban college access geographies where you really did a good job of. affirming the need for transportation in certain areas where there were places in New York and near Rochester where there was a lack of transportation for those communities, where predominantly people of color, low income who didn't even have the ability to go to college right and so I felt like that was such a really wonderful place to think about because often.

even in my own research, I think of higher ed research policy right, I think of in that still tunnel vision of thinking of policy implications and you help me to see in like in different ways [INAUDIBLE] like you said in government and cities and so I felt like. Thank you for doing that.

I think that's another way in which we can imagine how our work transcends in other ways.

## **Dr. Dache**

And this is the thing that's so interesting, kind of overlapping what Robin and J.D., had mentioned right, if you think about how our identities speak to these gaps in the work, in the research, and in the scholarship, you know I grew up in Rochester catching the city bus and going to community college right, so I'm you know I'm a result of one major transportation policy that was created like in the late 1990's.

that allowed people who work in downtown to catch the bus for free, so I caught a bus or free to the community college while I was working because that was a policy that they created, to increase kind of transportation across the downtown area but here I am like OK I'm a catch the bus and go to campus and take a couple classes, so imagine if we had free transportation for 4 or 5 hours during the time we had you know high schools students downtown you know or you know or working class people that were working at particular service jobs and having, giving them free access to college and universities across the county for a certain amount of hours every day, I wouldn't have been able to put those implications into into my research if I hadn't lived that right but it doesn't mean that only.

I can think about those things, no I think that others who haven't lived it can now read about it and say what we need to think about this for our own cities, for our own counties, for our own areas and rural communities are implicated in this research as well because there is even less access when it comes to transportation in rural areas because they're typically is no transportation system because there's no population density.

## **Dr. Tachine**

Absolutely so true and it's another you also speak to the ways of knowing, to honoring your ways of knowing and your experiences and helping to think of those implications a little bit nuanced. And there's value again... diverse epistemologies in the work that we do, so it's another way of thinking about that, anybody else want to speak to the, of how research can give back to communities in tangible practical ways, and while you're thinking about answering that, just want to really quickly say we your questions, thank you for the questions coming, we'll get to them soon, please use the chat function it's an easier way to. Answer but thank you for sharing in the dialogue, anybody else want to speak to tangible practical ways to to give the research to communities.

## **Dr. Phelps-Ward**

[INAUDIBLE] I think some of my past research. I've gone in kind of like we're typically taught to do. Identified a research question, a population, we go to them if we're a qualitative researcher for interviews, maybe multiple rounds of those, maybe you're using some photo elicitation but you're really doing research to or at folks and so one way that I've tried to bring research back to the communities is by doing research with communities, so I've been exploring the needs, the obstacles, the supports, the thriving of graduate students of color at Clemson, with graduate students of color, they're co-researchers on the actual research collective team.

by virtue of their membership are engaging in, learning to support their own ability to do research but to also improve the community in which they belong to, that we all belong to, for future graduate students so you know this is counter to ways that I've engaged in research in the past and again just reinforcing that I'm not the only one with the knowledge and experience to lend to the research design and the process.

I think through using a methodologies like photovoice where you, they're culminating experience is a photovoice exhibition, you're inviting folks, in the community together to learn the stories, and to see the visual images of how people have illustrated and narrated their own experiences, Those are the ways that I'm trying to bring research back to the community by letting them be a major stakeholder in the research itself.

## **Dr. Tachine**

That's awesome Robin, I want to be in your class, I want to learn from you, keep learning how you do this research, so awesome. I wanted to shout out to the value of op-eds, that's one of the things I do in terms of giving research to communities because I have, I hold a responsibility that the knowledge we gain in the schools and being in a privilege place.

That we have the power to disseminate knowledge. through the public right, and I take this to heart because as an Indigenous, there's a lack of understanding, awareness, invisibility, as been coined by a Native journalist in Teen Vogue is invisibility is the modern form of racism, right, so I take that to heart in thinking about how are ways in which can I engage in the conversations of public discourse about topics related to higher ed and I sometimes do this in Tribal papers, so I've written for my own Tribal paper Navajo Times, Indian Country Today which is a larger Indigenous journal media in the United States, so I feel like that's another powerful way in which we can share our knowledges through op-ed and so I encourage that, I feel like we all have that responsibility.

Of some degree to give what we're learning, I also do that when I heated. [LAUGH] there's something happening, I'm like ah this is not right. And so I'm writing something about. Issue [INAUDIBLE]. I want to be cognizant of time, we have some questions and so I'm going to ask some of the questions, thank you again for those of you who are tuning in, sticking with us, I haven't gone to all the tweets but I see like a lot of great commentary on tweets coming up so thank you for that.

we all appreciate that. and so we had a question about I'm going to read the quote, it says" thank you so much for your labor and for your thoughts today, you all inspire me, I have a question about this in practice, how do we also engage new ways for practitioners in higher education while faculty and research are important considerations for higher education due to their place in the academy, how should we be thinking about how this is done through administration, student affairs, other parts of higher ed that are not faculty but are in support of the academic mission?".

## **Dr. Lopez**

I have one for that, so I actually recently gave a talk at Arizona Western College that's the closest community college to my Tribal community and they're maybe about 15 miles apart and it was just by happenstance, I was actually going to speak to our Tribal Council to get IRB approval but they said hey they had asked the representative from the Tribe to speak for their professional development day for the, for the faculty and staff and some of the administrators, so I went there and spoke, and after I spoke, they were like well that was one of the questions, what are some practical ways we can implement things and I was like well you know, how about like if we start dual enrollment courses and so now all of a sudden I said one of the things we have is some of our students don't have the opportunity to come to the community college and they don't have transportation whatever may be and so I was like, what if you do the courses on our reservation and in our Tribal community and so as a result of that, that was one simple tangible thing is they started it, they said okay, so next semester in the fall, they're going to be housing something like the English 101 courses on our Tribal community itself and sending the faculty member as part of their their load, their academic load, to be able to teach in our community and not only that, one of the other suggestions that came from the research was having an Indigenous education support center at the college itself and cause I was like that will help gather all the native students that are in institution, they'll be able to support each other, have the peer mentoring and that kind of thing, and I was like you know and just even having access to technology for that matter, will get a little bit more of a place, a space and place for the students to just interact with each other and I think for me you know again turning that research into some type practice you know.

That's some of the considerations that I've seen of what you know practitioners can do within the community and they're the ones that kind of hold that power to you know translate all this into actually tangible things that could help support and you know the students that I currently work with.

## **Dr. Tachine**

That's cool any others want to answer to that question. It's also connected to another question which is how to disrupt traditional spaces for publication when we work, in our work, in the academy, and I think we touched a little bit on that, but if anybody wants to add discussion on that.

## **Dr. Dache**

So I can talk a little bit more about about publications and disrupting publications, so I have for me in particular because my research comes more from this cultural studies humanities background, when I when I first published my first couple papers from my dissertation, you know I submitted it to the typical kind of higher education journals, top tier journals here and there, and I you know I would argue that it, it took a bit to get into particular journal journals but it eventually got in.

And I had to learn how to write in a way that was responding to reviewers but also having you know, making sure that I write it and communicate it clearly because writing from post colonial lens in a

journal that doesn't publish post colonial scholarship typically, you have to really explain everything to, to you know, you have to have really a lot of detail and be really concise with your writing and so I had to, to learn how to write more clearly for journals to understand what I was saying.

So I have I have done really well since then because I now have a formula when I'm targeting particular journals, education journals, higher ed journals that don't typically publish scholarship that's on post colonial studies or you know or critical geography, I have to make it very explicit and I've been successful ever since I figured out the formula.

So I think traditional journals and I can speak to again higher ed and ed journals, if we're talking [INAUDIBLE] traditionally, they, for me. Brevity, clarity and really having a strong methodology and research design typically, you know gets me to an accepted the publication, you know it may take 2 years and maybe 3 revisions but but it'll get in, you know, so don't give up after the first, you know I think that's what sometimes happens to us as junior scholars, is like OK you know it's the first you know, first couple pieces are coming out from the dissertation and a reject or on R&R that's really really seriously, I got to reconsider all these things. You know reconsider some of the framing because you know you're new, you're new to it, publishing for dissertation and publishing for articles in these journals are really different kinds of writing, so I mean that's been my experience.

## **Dr. Tachine**

Yeah I want to speak to reviewers because I know we have a lot of comments especially on Twitter about reviewer #2, [LAUGH]. And I remember the first time I got. an R&R and it was for a qualitative piece that we were writing together and I got the reviewer 2 comments, and I was so so much, and I was a doc student, and I remember feeling like defensive right away, like right away and I'm really so grateful for Dr. Nolan Cabrera who was my co-writer in that piece.

Because he really taught me to have grace, meaning that. Listen to what the reviews are saying and like learn from them to really speak to areas that you still need to work through areas that you're not as clear and I'm so glad I had that teaching from him because going back with that mindset this the piece really beautifully was, what it really shaped into a new way that is wasn't before and. I take a lot of gratitude for the person who did that for me and I feel like it was that piece now has been reshared more than any of my other pieces, and I feel it's a value I received from reviewers but I know there's sometimes you get some reviewers where they may not even understand Indigenous ways of knowing for example, and that's still a challenge that I face and many of us face but I feel like your idea of knowing that formula, brevity persistence, being clear and you know, I think those are important pieces of of this work. Anybody else want to speak to that?

## **Dr. Phelps-Ward**

I want to say really quick, quick thing, I think too you talked about op-eds Amanda and I think that if we really value disseminating the knowledge, and the information, stories that we've held. We have to pursue publication in an outlet that's really going to touch and transform communities regardless if it has a high impact factor or not and so I think that we give a lot of currency to top tier journals in our field, and so I think that we can also see the value in terms of assigning readings and recommending publications and even publication in the less typical, maybe less popular outlets as well. So that we can share what we're learning, so that we can share what we're learning.

## **Dr. Dache**

And I think we can do both, and I think Amanda when you had mentioned op-eds, I was thinking back to when I was in Rochester and I was writing for the Latino newspaper and I had literally written like an op-ed every 2 months, for like 2 years, and I had probably like 20 publications talking about like different ways I frame Latino communities, different ways I've looked at you know being Afro Latina and you know, all the literature I would read at UofR on college access, I would publish it in this community newspaper and then when I got to become faculty or start really working on my dissertation, I wasn't going to be able to do that anymore, right, so I like, it can be both, I think you can both write op-eds and I think you can both write for publications in top tier journals, in mid tier journals and lower tier journals depending on the outlet that you're trying to target, it's just going to be seasons right, it doesn't happen at the same time and I think so my doc students will say that, like when, well it's seasons you know, you have your seasons that you're going to be grinding for the public and maybe it's going to be during your doctoral or.

first year of faculty and then there's going to be you know a couple years where for me all I did was focus on journal articles and a book. And you know now getting closer to tenure, I'll probably go back to maybe just publishing books and not as many journals, so I think there are seasons and I think there's there's enough space to do, to do, to do it all, it's just at different times.

## **Dr. Tachine**

Yea.

## **Dr. Phelps-Ward**

And I think one more a piece, [CROSSTALK] please yea. that that the culture is shifting, I think about the Journal of College Student Development, [INAUDIBLE] others, where the editorial board membership and associate editors are all they have different ideologies and perspectives and they are more focused on critical. Critical research and so I think that we are starting to see a shift in those folks are disrupting

the traditional outlets for our publication and definitely echoing what. Amalia said that we have to do both and it does feel like double work but if we really care about transforming and really trying to advocate for equity in post secondary education, we have to do both. Maybe not at the same time, [LAUGH].

### **Dr. Tachine**

Absolutely so let's start closing down even though I don't, it's such a great conversation. oh it's already over, it's so fast, [CROSSTALK] we have about 10 more minutes, I told you all it's going to go by so fast.

### **Dr. Dache**

it did, it did.

### **Dr. Tachine**

So we want to close with some of these questions about you know. ASHE I was reading, so I'll be honest, I was just reading the history of ASHE just prior to these [INAUDIBLE] I wonder when did ASHE start, in 1976 right, it been almost 30 years and so one of the questions we had.

in preparation for this is asking everybody to think about what would you envision higher ed in the next 40 years, like right that's a way in which we're really embodied envisioning in this moment, like where do we see higher ed in 2000, what would that be, I'm doing my math, 2058, gosh.

### **Dr. Dache**

I mean I think for me, when I think about reinventing higher ed in the next 40-50 years, I could imagine. really challenging these binaries of U.S. domestic higher education research and international research or transnational research right, I think in thinking about geography and thinking about challenging nation state ideology, we have to really think about global higher education and see the US as part of a global higher education system and so once we start really coalition building with other countries, other nations states in understanding how colonization, imperialism, issues of race making, issues of gender making, issues of sexuality, all of these identity issues that are formed within each nation state, coming together and talking about it within the global umbrella, I think I could see that being fruitful as far as, really deep analysis on moving to a progressive form of really you know having a higher education system and and in you know rolling it out in a way that's more equitable for more people globally.

**Dr. Tachine**

You make me think of a Maori scholar named Leonie Pihama who so beautifully she says how the water, the ocean waters are often across the globe often viewed as a boundary, a border, but from an Indigenous perspective and from Maori who Leonie as Maori, she says the water it's a bridge.

as a way, as a connector in ways in which we should be thinking along side each other in a global way, which affirms what you're just sharing, so it made me think about her lovely work, so just shout out to Leonie, thank you, we're thinking of your good work, and she's an amazing scholar in Indigenous higher ed [CROSSTALK] What's her last name again Amanda?

Pihama, so PIHAMA.

**Dr. Dache**

Pihama ok, got it, thank you.

**Dr. Tachine**

It's beautiful yes anybody want's to speak to how in 40 years from now.

**Dr. Phelps-Ward**

In in one sentence cause I typed out the answers here, I think higher education in 50-40 years will be accessible linguistically, cognitively, socially economically and physically to everyone.

**Dr. Tachine**

so powerful, love it. J.D. will your hair be long, it will probably be grey then in 40-50 years.

**Dr. Lopez**

But I'll still be handsome so [LAUGH]. Everybody's blushing now, I [LAUGH].

## **Dr. Tachine**

where do you envision 40-50 years?

## **Dr. Lopez**

for me I think it just becomes, I see the university becoming more reflective of the community, the communities they serve, you know for me it's about how are we you know partnering with the communities and meeting the needs of the community, sometimes I think those things are kind of separate from each other and for me it's always like how do we, you know serve the community better, the Indigenous community for me specifically and how does an institution do that, where we're creating programs based on...

you know we talked about, kind of about our research earlier, and I was like you in some ways you know we kind of dictate our own research agendas, that's really, our own research agenda as scholars but like at some point I think I'm realizing like actually it should be my community dictating my research agenda, me going to the community and saying what you do need and then them saying, this is what we need and then me going from there.

And I think that's one thing that I have, I've been kind of parsing out in my own mind because you know my community is small and so it doesn't matter that I'm in higher education, they think of me like oh he has his PhD, how can you help developing curriculum for our language revitalization program, you know our language, and I'm like well I don't do that type of work but in their mind, I do, you know, but in some ways it's them telling me the need and then, you know, like well let me see what I could do, you know and then me fitting my agenda into what the Tribe actually needs, and so for me, like seeing that from a larger institutional perspective is like us meeting the needs of the Tribes and the Tribes kind of dictating where our programs go for me.

## **Dr. Tachine**

I love that I think for me right now and I really give a lot of credit to the readings, I've been reading all of your beautiful work in preparation for this session, I feel a lot of you use the term freedom right, and this idea of freedom and I feel like if in 40 to 50 years, if we can be, if our students that we represent have the freedom to be who they are.

Their ways of being, the way they see each other, where they can talk in their languages, where they can learn their epistemologies, where they can have courage to be themselves and to embody that, you know I feel that. Today that's where I think I want to imagine. And I share because I drew a lot of inspiration from reading all of your work and helping me think about freedom, because I feel like now we're.. we feel unfreedom as Amalia as written about right and so um. So yes. It's really beautiful to have you all share your thoughts about that. So what are you reading. And what are you getting your

inspiration from right now and what's helping you to match some possibilities, to keep grinding, to keep doing this work because it's a lot of work what are you reading, thinking, what are you listening to?

### **Dr. Dache**

Well I'm reading a novel [LAUGH]. What novel are you reading? I come from a literature background, so I'm reading Zadie Smith, she's one of my favorite authors, *Swing Time*, I would consider her a post-colonial like a post colonial writer and, you know, she's you know she's I think she's based in the U.K..

she's got Jamaican Irish background and so she has a very multiethnic background, that's really interesting, she talks about colonization and what happened to her Jamaican mother in Jamaica and so I love reading novels and fiction and I think fiction and novels really help me to reimagine how I'm going to write social science research.

Yea for sure, I feel you on that. And you Amanda, because you be dropping that poetry, remember when we did that session that one year, you did the poem, you did a poem, I mean that's what it's about [CROSSTALK] like bring areas of like music, literature, art, to reimagine ideas of data and social science research is is key, right so that's part of reimagining for me, is really steeping my ideas in fiction and art.

### **Dr. Tachine**

Say that book again, I'm going to write it down.

### **Dr. Dache**

Zadie Smith, *Swing Time*. *Swing Time*, okay. She's got a bunch of other great books *On Beauty*, *White Teeth*, really well known British, British writer.

### **Dr. Tachine**

Awesome.

### **Dr. Phelps-Ward**

I have a lot of stuff on my nightstand and on my desk. Is *Becoming* on everyone's night stand? that's a book I'm trying to finish,. I also have *Queer (In)Justice: The Criminalization of LGBT People in the United States* on my night stand, I'm just trying to work through that and think about communities again

colonialism touches everyone, right and the book starts there with it's conversation about queer injustice and so those two I'm reading. Open on my desk regularly flipping through, and reading is Black Feminist Thought by Patricia Hill Collins, as well as Amanda Latz's photovoice research book. Those give me instruction and inspiration and are really heuristic guides for me but I get a lot of inspiration mostly from my colleagues here at Clemson, I mention Natasha, Rachel.

We are together [INAUDIBLE] it's just kind of an incubator for ideas, in dreaming, in inspiration. I think everyone needs someone in close proximity to them who will dream and laugh and love them. [INAUDIBLE] so I really appreciate them for it. Amalia [INAUDIBLE] you get inspiration from art, um same as well and creating art has kind of been a respite for me from the work and the trauma of the academy. I also look to Black Twitter and Instagram. And watching lots of sitcoms, just for ideas not only for my research but [NOISE], in terms of including pop culture examples that really connect [INAUDIBLE] people with the complex concepts.

## **Dr. Lopez**

I guess for me I'm reading I don't think reading as interesting reports, as you are or things as you all but right now I'm reading Broken Promises this is a report done by US Civil Rights, this is a US Civil Rights report. And I think that's more related to just what I'm kind of looking at right now, you know in 1928 the Meriam Report came out, and it kind of documented the atrocities happening within the Indigenous education system during the 20s, some of the calls in there were you know about you know having better teachers, culturally relevant education, in that time in the 20s, in not so many words but it says essentially what they're advocating for was culturally relevant education.

The schools there in the 1920s. were severely underfunded and then just reading that Broken Promises Report that came out in 2018, it's like the same thing over, you know 90 years later, they're talking about, hey we don't, you know the teachers, we need better you know highly qualified teachers, they're not there.

you know looking through you know culturally relevant education, culturally sustaining pedagogies, something that's needed within the communities. But kind of seeing like kind of the symmetry between those two reports has been eye opening for me and then also, kind of reading through the, this law suit that was brought up with Havasupai Tribe against the Bureau of Indian Education just showing, kind of the deficiencies in that Bureau of Indian Education, the system down in the Grand Canyon and for me, reading that report and seeing them stay the same things over and over, like we're underfunded, it's not fully staffed, we don't have teachers, they don't understand the community, they're not involved with the decision making of the local school there and I'm thinking like wow, you know it's all these different issues and you know, I'm just continually seeing this deficit approach of Indigenous folks you know behind in reading and math, and 4th and 8th grade, and so forth and I'm like, you know like, how are we you know, it just makes me think about so many things but most importantly probably like, what are that educational outcomes that we're thinking of and are.

these outcomes the base in our community and for me that's one of the important things that I'm constantly thinking about is like, you know am I continually continually perpetuating the assimilation process of my community or is the outcomes that I'm looking at based in my community, is it reflective of our community, you know, for me specifically I think the Indigenous community we care about nation building, we care about giving back to the community, and I just don't see then the research and so when I read through these reports, it's kind of what's driving me right now so rethink you know, and you know besides just persistence, besides engagement [INAUDIBLE] beside college enrollment and access all this what are those educational higher education outcomes that matters to the Indigenous community, and to me that one thing is giving back.

And you know to me if we measure giving back and we operationalize that and we could put in our higher education system, my God in publications and we can disrupt that system, then all the sudden it gives our community that value that's essentially you know into a broader public, so.

Those are kind of a few things that I'm reading right now.

## **Dr. Tachine**

J.D. you just dropped the mic, and I'm glad that you commented on your work because. I wanted to give a shout out, I recognize both Robin and Amalia pieces that I've read, but I also just finished reading your piece, titled Factors Influencing American Indian and Alaska Native Postsecondary Persistence: The Millennium Falcon Persistence Model.

And I encourage anybody who's listening to read these pieces that we've talked about, amazing, excellent, brilliant, I mean so many, you all are wonderful and I'm so grateful that you are helping us to reimagine higher education presently and what we hope to achieve in the future. Locking on to each of you is such a privilege of and such an honor, I thank you for sharing your story with me, sharing your knowledge and experiences with us today and so I thank you Ahéhee, I appreciate all of your time. Before everybody goes I want to announce the next webinar which is actually set for next week, next month I'm sorry.

Tuesday April 23rd, at 3:00PM Eastern. Where we will discuss reimagining, re-embodiment and re-politicizing organizational research for justice. with Dr. Tykeia Robinson who's the Assistant Director of Research and Policy from Association of American Colleges and Universities, Dr. Cheryl Ching, Assistant Professor at University of Massachusetts Boston, the lovely Dr. Leslie Gonzales, Associate Professor at Michigan State University and program co-chair, our program chair for ASHE this year and Dr. Gary Rhoades, Professor at University of Arizona, lock that in, we'll be sharing the flyer and we hope that you can attend.

Thank you all for attending this wonderful session as we reimagine the study of higher education, thank you.

## **Dr. Phelps-Ward**

Thank you Amanda.

**Dr. Dache**

Thank you Amanda, Leslie, ASHE, everybody, bye.

**Dr. Lopez**

Bye.