CSIEME Framework

The CSIEME Framework is dedicated to supporting the on-going, collaborative creation and actualization of a liberatory culture that informs and through which we engage all of our work with one another, with students, in schools, in communities, and through scholarship.

The CSIEME Framework seeks to reciprocally and reflexively link radical/emancipatory theory with radical/emancipatory praxis.

As such, the CSIEME Framework is integral to all that we do in the CSIEME program, from relationship and community building, to program orientations, to courses, to extracurricular activities, to benchmarks, to culminating assignments (CIG 697, thesis, dissertation), and to the work we do beyond the program.

The CSIEME Framework draws from and, therefore, is defined by the following elements:

1) A challenge to the work of social justice as work that, despite its best efforts to the contrary, can "prioritize the needs of some over the conditions of others." We must engage this challenge with an equity consciousness in seeking to build durable coalitions that work for justice.

See Center for Culturally Responsive Evaluation and Assessment (CREA) Fifth International Conference Purpose
https://crea.education.illinois.edu/home/fifth-international-conference

See Barber II, W. J. (2018). America's moral malady. *The Atlantic*. Retrieved from
https://www.theatlantic.com/magazine/archive/2018/02/a-new-poor-peoples-campaign/552503/

2) A main complexity of the work of social justice is welcoming different, complex interpretations/understandings of/in the work, but also correcting clear misinterpretations/misunderstandings of/in the work, including our own. We must welcome and we must self/correct.

See Tewell, E. (2016). Putting critical information literacy into context: How and why librarians adopt critical practices in their teaching. *In the Library with a Lead Pipe.* Retrieved from http://www.inthelibrarywiththeleadpipe.org/2016/putting-critical-information-literacy-into-context-how-and-why-librarians-adopt-critical-practices-in-their-teaching/

See Tewell, E. (2018). The practice and promise of critical information literacy: Academic librarians' involvement in critical library instruction. *College & Research Libraries, 79*(1), 10-34. Retrieved from
https://crl.acrl.org/index.php/crl/article/view/16616/18062

3) We must understand how "diversity and inclusion" have been co-opted and recuperated to appease, and re/engage "equity and justice" to transform.

See Lazarus-Stewart, D. (2017). Language of appeasement. *Inside Higher Ed*. Retrieved from
https://www.insidehighered.com/views/2017/03/30/colleges-need-language-shift-not-one-you-think-essay

4) We must speak truth to ourselves, with one another, and to power; social justice work requires us to 'tell it like it is'!

See Dyson, M. E. (2018). Tell it like it is. *A call to rise: Changing the status quo lecture series.* Dallas, TX: St. Luke Community United Methodist Church. Retrieved from https://www.youtube.com/watch?v=4kpteYeh-fE&app=desktop

5) We must recognize and work to reconcile, through social justice action, the complex, dialectical relationship between private interests and the public good, especially the threatening impact of private corporate interests in public education.

See Lawrence, III, C. R. (2005). Forbidden conversations: On race, privacy, and community (A continuing conversation with John Ely on racism and democracy), *The Yale Law Journal, 114*(6), 1353-403. Retrieved from
http://digitalcommons.law.yale.edu/cgi/viewcontent.cgi?article=4953&context=ylj

See Giroux, H. (2012). Can democratic education survive in a neoliberal society? *Truthout*. Retrieved from
https://truthout.org/articles/can-democratic-education-survive-in-a-neoliberal-society/

See Green, E., & Saul, S. (2018, May 5). What Charles Koch and other donors to George Mason University got for their money. *The New York Times*. Retrieved from https://www.nytimes.com/2018/05/05/us/koch-donors-george-mason.html

See Giroux, H. (2018). Striking teachers beat back neoliberalism's war on public education. *Truthout*. Retrieved from https://truthout.org/articles/striking-teachers-beat-back-neoliberalism-s-war-on-public-schools/

6) We must continuously re/commit ourselves to dialogue—to listening to understand, not to gain advantage, centering race dialogue as concomitantly (im)possible, and recognizing that freedom from injustice requires 're-cognition' of race and racism simultaneous with understanding of the intersecting nature of racism, classism, sexism, and all other forms of oppression.

See McPhail, M. L. (2003). Race and the (im)possibility of dialogue. In R. Anderson, L. Baxter, and K. Cisna, *Dialogue: Theorizing difference in communication studies* (pp. 209-24). Thousand Oaks, CA: Sage Publications. Retrieved from http://www.academia.edu/332191/Race_and_the_Im_Possibility_of_Dialogue

7) We must put the work of social justice into meaningful and effective action by: a) getting proximate; b) changing the narrative; c) staying hopeful; and, d) being willing to do things that are inconvenient and uncomfortable.

See Stevenson, B. (2018). Your degree authorizes you to change the world. *Commencement address*. Baltimore, MD: Johns Hopkins University. Retrieved from https://www.youtube.com/watch?v=HRJlEjU7vO8

8) We must to always tether a social justice, sociopolitically-located, critical, movement-oriented, community-embedded consciousness to the work of cultural studies, international education, and multicultural education.

See Lawyer, G. (2018). The dangers of separating social justice from multicultural education: Applications in higher education. *International Journal of Multicultural Education, 20(1), 86-101. Retrieved from http://ijme-journal.org/index.php/ijme/article/view/1538/1212*

The CSIEME Framework is a living document that will adapt and shift over time through our co-engagement with and co-enactment of it.