

Editors' Note

We are pleased to share with you the Spring 2023 volume of JFDE (Journal of Family Diversity in Education). The JFDE is currently hosted at Miami University in Oxford, Ohio. Miami University maintains a strong reciprocal relationship with the Miami Tribe of Oklahoma. What follows is Miami University's Land Acknowledgement:

“Miami University is located within the traditional homelands of the Myaamia and Shawnee people, who along with other indigenous groups ceded these lands to the United States in the first Treaty of Greenville in 1795. The Miami people, whose name our university carries, were forcibly removed from these homelands in 1846.

In 1972, a relationship between Miami University and the Miami Tribe of Oklahoma began and evolved into a reciprocal partnership, including the creation of the Myaamia Center at Miami University in 2001. The work of the Myaamia Center serves the Miami Tribe community and is dedicated to the revitalization of Miami language and culture and to restoring that knowledge to the Myaamia people.

Miami University and the Miami Tribe are proud of this work and of the more than 140 Myaamia students who have attended Miami since 1991 through the Myaamia Heritage Award Program.”

Miami's land acknowledgement exists to reaffirm the Myaamia people's deep connection to their homelands and a shared commitment to each other. Over the past year, Miami University and the Miami Tribe of Oklahoma have been celebrating 50 years of partnership. This partnership is expressed through a shared commitment to *neepwaantiinki*, which means learning from each other. Learning from each other requires a willingness to challenge ourselves, engage in difficult discourse, and be open to change.

It is in the spirit of *neepwaantiinki* that we present to you our most recent issue. It includes Part II of a special issue edited by our colleagues Dr. Ann M. Ishimaru and Dr. Megan Bang.

In Part 1 (Vol. 4, no 1) readers were introduced to The Family Leadership Design Collaborative (FLDC), a dynamic group of researcher, family and community leaders, and educators who, “came together to codesign a transformative research-practice agenda that would center families and communities in envisioning and leading racially just education (Ishimaru & Bang, 2022, p. 133). The two featured articles explored “two distinct immigrant codesigns that opened new conceptual and relational possibilities for change as participants grappled with tensions of identity, relationality, and complex personhood amid profound historical and sociopolitical challenges to raising and educating their children” (p. 138). These powerful articles featured co-design efforts that took place in context of a contentious 2016 presidential election and Muslim ban, the onset of the Covid-19 pandemic and the emergence of culture war legislation. The work continues to resonate with readers who face their own ongoing and evolving challenges.

This issue starts with Chin, Ishimaru, and Bang’s article featuring the work of CADRE in South Los Angeles. CADRE already had a long history of successfully organizing Black and Brown families, but inequitable power dynamics continued to persist. This article speaks to the need to address both specific issues of community concern while also challenging systemic oppression.

Next, Ishimaru, Bang, Montaña Nolan, Rajendran, and Chen utilize an analysis of 10 different co-design projects from across the country to share implications of this work for theories of change. Of particular interest is how the FLDC approach appeared to create opportunities for new and innovative thinking that disrupted and transformed status quo thinking across geographically, linguistically, and racially diverse communities.

Finally, the special issue concludes with Khalifa and Abdi’s commentary where they discuss the implications of “Solidarity Dreaming” for educators and schools. They note how important it is to look back and critically examine colonial logic embedded in schooling practices, even those that claim to be socially just. They argue that this is necessary work if we dare to dream forward. The authors write, “Solidarity Dreaming requires community-led educational leadership; it requires centering Ancestral knowledge; it requires a removal of school histories as a starting place of dreaming; it requires a constant renewal and creativity around decolonization; and it requires a collaboration of people with varied backgrounds, roles, education and wealth backgrounds, but who are all committed restoring/preserving the humanity of communities and places in which they are located” (Khalifa & Abdi, 2023, p.126). Through this framing we see deep connections between Solidarity Dreaming and *neepwaantiinki*.

To conclude this issue (but not affiliated with the special issue), we are also pleased to share our most recent community conversation with the National Association for Family, School and Community Engagement (NAFSCE). This feature is a part of our continued commitment to bring readers of JFDE timely content. NAFSCE recently completed a three-year effort to develop Family Engagement Core Competencies for family-facing professionals. In contrast to previous work that has centered the voices and experiences of educators, these competencies frame family engagement as a matter of equity and challenge traditional notions based on what Khalifa & Abdi call “colonial logic”. We hope you find this conversation meaningful and consider engaging with their work.

In Solidarity,

Michael P. Evans & Érica Fernández
Co-Editors JFDE