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Introduction

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Introduction

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For this issue, we invited submissions that explored the interdisciplinary techniques, strategies, modalities, theories, concepts, tactics, and antics for teaching in the wake of Trump. According to Christina Sharpe, being “in the wake” is a method for encountering a past that is not a past, one that insists on a “sitting with, a gathering, and a tracking of phenomena” for living blackness in the still unfolding aftermaths of slavery, a lived awareness of being in the wake of an unfinished project of emancipation (2010:13). We employed Sharpe’s multi-pronged definition of the wake to explore the afterlives of slavery and racism as they appear in the wake of Trump, and the historical and modern conditions which produce this era as a symptom of a decaying U.S. Empire (2010:11). By integrating multidisciplinary approaches, we sought to unpack the economic, political, cultural, environmental, educational, and social implications of this catastrophic time which will leave negative consequences for years to come. The articles in this edition identify where the wake resides, and discuss ways communities continue to resist and make change. Accomando and Anderson examine the resurgence of far-right ideology and its current racist discourse against CRT (Critical Race Theory) by highlighting the George Floyd and Breonna Taylor protests of 2020. They argue that this political, social uprising was a continuation of generations of racial justice organizing demanding accountability and structural changes that were met with a “long predictable history of American backlash” that resulted in “draining the pools of knowledge.” In his piece “Border Fetishism,” Abarca similarly tracks the increased racist discourse generated by Trump, focusing on the xenophobia that foments a “border fetishism”—a simultaneous attraction and repulsion of the US-Mexico Border, its inhabitants, and its culture. He argues that we need to better understand this discourse and its global, social media dimensions in order to decolonize and support the many communities fighting to

preserve their indigenous ancestral lands and abolish the immigration system.

Several photo essays in this issue provide a visual insight into these discourses and sites of rebellion Mónico’s photo essay displays the hyper militarization of the police force through snapshots taken at a 2020 George Floyd protest in East Bay, California. The photographs showcase the militarized “warrior cop” figure demanding obedience and dealing punishment, while the people demanded justice. Similarly, Dolek’s photo essay reflects on the importance of global, geographical sites of resistance. His piece tells us the story of Devrim Stadium in Ankara, Turkey where revolutionary activism by university students at Middle East Technical University (METU) painted “Devrim” (“Revolution” in Turkish), inspiring generations of young revolutionaries to continue the tradition of resistance against an authoritarian regime.

The next set of articles speak of the ways young people are reclaiming their identity and aligning themselves to social justice ideologies as a way of survivance. Gellman, in her article, writes about the pivotal importance of heritage Yurok and Spanish languages as sites of resistance against culturecide and white supremacy overall. Ruiz and Chavez write about youth’s participatory action research as a journey of healing when connecting to their internal power of wisdom. Shayne emphasizes the importance of archiving and documenting the activism of local feminist groups. Shayne and her partners developed an assignment that asked students to research local feminist and gender justice organizations in order to document their activism through interviews and photos, highlighting their important work in an open access archive. Finally, Bell, Perez, and Ruiz end with the triumph and challenges that come with the attempts to institutionalize the resistance of Ethnic Studies. Through poetry we are reminded of our voices as truth telling and our collective power to create memories, ruptures, solidarity, and change.