

Uncovering Possible

Pedagogies for Apocalyptic Times

Edited by

Cara Berg Powers

Clark University

Nastasia Lawton-Sticklor

Climate Disobedience Center

Series in Education



VERNON PRESS

Copyright © 2025 by the Authors.

All rights reserved. No part of this publication may be reproduced, stored in a retrieval system, or transmitted in any form or by any means, electronic, mechanical, photocopying, recording, or otherwise, without the prior permission of Vernon Art and Science Inc.

www.vernonpress.com

In the Americas:

Vernon Press
1000 N West Street, Suite 1200,
Wilmington, Delaware 19801
United States

In the rest of the world:

Vernon Press
C/Sancti Espiritu 17,
Malaga, 29006
Spain

Series in Education

Library of Congress Control Number: 2025939628

ISBN: 979-8-8819-0309-1

Product and company names mentioned in this work are the trademarks of their respective owners. While every care has been taken in preparing this work, neither the authors nor Vernon Art and Science Inc. may be held responsible for any loss or damage caused or alleged to be caused directly or indirectly by the information contained in it.

Every effort has been made to trace all copyright holders, but if any have been inadvertently overlooked the publisher will be pleased to include any necessary credits in any subsequent reprint or edition.

Cover design by Vernon Press. Background image by EyeEm on Freepik.

To all the activists who circle up in parking lots and playgrounds, who hold space in courthouse lobbies, who make sure everyone has a ride, who remind each other to hydrate, to be in the moment, and to breathe.

Table of Contents

Acknowledgements	xiii
Foreword: Whose World is Ending?	xv
Soraya Chemaly	
Introduction: Course Schedule	xxi
Nora Maybury	
What if We Never Looked Back Toward ‘Normal’? Framing Apocalyptic Pedagogies	xxiii
Nastasia Lawton-Sticklor	
<i>Climate Disobedience Center</i>	
Cara Berg Powers	
<i>Clark University</i>	
Section 1: Navigating a World in Permacrisis	1
Introduction: The Weight of Rising to the Occasion	3
Nastasia Lawton-Sticklor	
<i>Climate Disobedience Center</i>	
Chapter 1	
Search: American Education	9
Amy Alvarez	
<i>Boston College</i>	
Chapter 2	
We Were Not Phoenixes: Relearning Lessons for Rebuilding	11
Susan X. Jane	
<i>Culture Navigators</i>	
Chapter 3	
[Black] Joy Comes in the Morning...and Other Dissonant Considerations in Pursuit of Affirming Methodologies	19
Jacquie Forbes	
<i>Dickinson College, The BLESS Collective</i>	

Chapter 4	
Learning Loss Before and After the Pandemic: The Plight of Minoritized Students in Culturally Unresponsive Systems of Higher Education	27
Rashid Faisal	
<i>University of Michigan, Dearborn</i>	
Chapter 5	
Separation from Community as Apocalypse	43
Jayeesha Dutta	
<i>Windcall Institute</i>	
Chapter 6	
Rebirthing From the Void and Finding Center: The Will to Create Community	55
Ivy Alphonse-Crean	
<i>Dedham Country Day School</i>	
Interactive Activity: How to Not Get Lost at Sea When We Want to “Boil the Ocean.”	65
Section 2: Cultivating and Maintaining Communities of Care and Criticality	69
Introduction: Un-yielding Our Commitment to Each Other	71
Nastasia Lawton-Sticklor	
<i>Climate Disobedience Center</i>	
Chapter 7	
A Shabbat Prayer in the Time of the Pandemic	75
Cara Berg Powers	
Chapter 8	
A Tale of Two Skateparks or How I Learned to Stop Worrying and Fight the City	77
John Powers	
<i>CopFuju</i>	

Chapter 9	
Teaching Toward Action: Navigating Risk, Crisis, and Community In and Out of the Classroom	89
Nastasia Lawton-Sticklor	
<i>Climate Disobedience Center</i>	
Siobhan Senior	
<i>University of New Hampshire</i>	
Leif Taranta	
<i>Climate Disobedience Center</i>	
Chapter 10	
School as Community Care Constant	107
Ivy Alphonse-Crean	
<i>Dedham Country Day School</i>	
AnaMaria Correa	
<i>Brooklyn Friends School</i>	
Cabrina Kang	
<i>The Pingry School</i>	
Regina Hardatt	
<i>The Pingry School</i>	
Chapter 11	
Building Community Trust and Breaking Free of Punitive Punishment Cycles	127
Ezra Schwerner	
<i>Clark University</i>	
Chapter 12	
Making Space for Joy: Reflections on the Importance of Play, Creativity, Agency, and Community Building	153
Holly Dolan	
<i>Clark University</i>	
Annie Cohn	
<i>Worcester Public Schools</i>	
Lora Barish	
<i>Worcester Public Schools</i>	
Kathryn Egnazcak	
<i>Jacob Hiatt Magnet School</i>	
Meg Tighe	
<i>Worcester Public Schools</i>	

Kaila Skeet Browning
Worcester Public Schools

Interactive Activity: Cultivating Community 177

**Section 3: Confronting What is Unveiled in Apocalypse
and Building More Resilient Realities** 181

Introduction: Holding Steadfast to What Needs to be Seen 183

Cara Berg Powers
Clark University

Chapter 13

2020 Was the Longest Game of Telephone 191

Carly Lazarus

Chapter 14

**Tangled Threads and Sideways Ruptures: What We
Learned, What We Already Knew About Disability,
Pandemic and Schooling** 193

Katie Newhouse
New York University

Maddie Neufeld
Teachers College

Chapter 15

**Learning From Our Youth: What Youth of Promise
Taught Educators Through the Pandemic** 213

Anthony Peña
Claremont Graduate University

Chapter 16

**Pushing Back on the Pushback: Future Proofing
Communities Through Defending and Practicing
Diversity, Equity, Inclusion and Belonging** 225

Malia Lazu
The Lazu Group

Chapter 17	
Zoomer, Zoom, and Zealous Youth Teachers: Gen Z Students Emerging as Mid-Pandemic Educators and Facilitators	233

Mendrick Banzuela
Worcester Public Schools and Bruce Wells Scholars Upward Bound
 Brittany Giroux
Worcester Public Schools and Bruce Wells Scholars Upward Bound
 Brett Iarrobino
Worcester Public Schools and Bruce Wells Scholars Upward Bound
 Elya
Worcester Public Schools and Bruce Wells Scholars Upward Bound
 Edgar Lopez
Worcester Public Schools and Bruce Wells Scholars Upward Bound
 Bảo Nguyen
Worcester Public Schools and Bruce Wells Scholars Upward Bound
 Francesca Toy
Worcester Public Schools and Bruce Wells Scholars Upward Bound

Chapter 18	
COVID and Learning: A Long-Term View	245

Ogechi Ironi
University of Pittsburgh
 Anneliese Martinez
University of Pittsburgh
 Jasmine Mao
University of Pittsburgh
 Leigh Patel
University of Pittsburgh

Interactive Activity: Working With What Gets Uncovered	261
---	-----

Section 4: Growing Solidarity Through Reflexive and Relational Action	265
--	-----

Introduction: Rooting Ourselves in Reciprocity	267
Cara Berg Powers <i>Clark University</i>	

Chapter 19	
Praise Song That Refuses to Play Favorites	273
Becky Thompson	
<i>Simmons College</i>	
Chapter 20	
Remote Support for Water Protectors: Lessons on Movement Building Through Apocalypse	275
Marla Marcum	
<i>Climate Disobedience Center</i>	
Kira Kelley	
<i>Climate Defense Project</i>	
Sophia Dantzie	
with Nastasia Lawton-Sticklor	
Chapter 21	
Building Foundations: EducateUS and the Role of Liberatory Sex Ed	303
Jaclyn Friedman	
<i>EducateUs</i>	
Chapter 22	
Facilitating Community Care: A Conversation with the Moderators of Mutual Aid Worcester	313
Deborah Powers	
<i>Mutual Aid Worcester</i>	
Jennifer Gaskin	
<i>Mutual Aid Worcester</i>	
with Cara Berg Powers	
Chapter 23	
Navigating Negative Solidarity and Building Power: An Interview with Lupinewood Collective	327
Terran Ranier	
and Lupinewood Collective	
Interactive Activity: Building Reflexivity to Sustain Ourselves in the Work	335

Chapter 24	
Moving Forward: (Re)Locating Ourselves in the Work Ahead	339
Cara Berg Powers	
<i>Clark University</i>	
Nastasia Lawton-Sticklor	
<i>Climate Disobedience Center</i>	
Epilogue: The Last Word: Make Way for Gen Alpha	351
Cara Berg Powers	
<i>Clark University</i>	
Nastasia Lawton-Sticklor	
<i>Climate Disobedience Center</i>	
with Ella Berg Powers (she/her), Elliot Carelton (he/him), Ethan Carelton, Nora Duram-Minasian (she/her), Harriet Gage, Ella Mills (she/her), Zola Greenberg Norsigian (he/they), Mae Parham, Gabriel Sticklor (he/they)	
Index	359

Acknowledgements

As in all things, this book was made possible by resilient, rooted community. Many thanks to our colleagues across many spaces who supported this work from the first seeds to launching it into the world: Raphael Rogers, Johanna Vollhardt, Laurie Ross, Marla Marcum, Leif Taranta, Kira Kelley, Nathan Phillips, and Isaac Petersen. We are endlessly grateful to the scholars, poets, activists, and organizers who shared their work in this book. Your work has inspired us, challenged us to grow, and reminded us that a better world is possible.

To our families, especially our children: the world we dream of is shaped by your joy and your unwillingness to accept injustice. Thank you for being our teachers.

Foreword: Whose World is Ending?

Soraya Chemaly

Abstract

In this introductory reflection on the volume, author Soraya Chemaly frames the themes of the book and draws readers' attention to the lessons we have learned in the past five years and potential opportunities to recommit to some of those learnings. In poetic and catalyzing language, Chemaly calls for a rejection of neutrality and an embrace of radical community care, rebuilding of inclusive and equitable spaces of learning and action, and a commitment to a belief in a shared fate that can transcend the harmful powers that would rather see us divided.

Keywords: apocalypse, opening, opportunity, COVID, rebuilding, power

“Apocalypse” is a word no one wants to consider relevant to their own lives. Typically, we refer to it as an overwhelming catastrophe, widespread destruction, and the end of a civilization. In contemporary life, because of humanity's technological capabilities, apocalypse is taken to mean the potential end of humanity itself.

However, etymologically, in its original Greek — *apokálypsis* — the word means something entirely different: “uncovering” or “revelation.” So, in the spirit of this book, apocalypse begs the question, “Whose world is ending?”

Today's “end of the world” is not about “the world” but rather a very specific world born out of a Western, capitalist, and colonial worldview. For most Indigenous people, Americans of African descent, and many peoples of the Global South, apocalypses aren't a future possibility but are, rather, history; they are ongoing extractive economies, imperial wars, genocides, past and modern slavery, pervasive carceral, continuous forced displacement, and relentless ecological devastation.

The Western worldview most of us inherited is a totalitarian one that assumes the systems that have sustained power — heteropatriarchal hierarchies of sex and gender, white supremacy, nation-states, capitalist economics, and Westernized global governance — are “civilization” itself. As these teeter on the brink of

catastrophe through mutually reinforcing crises and risks, we, born into this culture and, notably, shaped by Christian teleology, think, “The apocalypse is coming!” in the modern sense produced by this system.

This book, however, *doesn't* fall into this trap. In this book, apocalypse comes to mean revelation and transformation. It centers, in teaching and pedagogy, the adaptability, resilience, care, relationality, survival, and ongoing resistance of non-Western and Indigenous peoples.

We *are* living through *an* apocalypse, but as educators, we need to think of this in the truest sense of the word: How do we talk about and reveal the systems that are collapsing? How do we approach the power structures being laid bare and the institutions repeatedly proving themselves inadequate to the task of justice? How do we provide visionary frameworks that speak of a broader imagination and more just and free alternative futures?

Education has never been neutral, but in times of crisis, its critical role and responsibilities are crystalized: Either you teach to maintain a dying status quo or you teach in ways that effectively and with the least harm, break that status quo down and, with the greatest love, build something new and brave out of its ashes.

This book is about the latter: pedagogy as an act of courage, radical resilience, care, resistance, and world-building, all of which are affected in real time through words, meaning-making, and actions.

Teaching and pedagogy, in these pages, are about what can happen when we understand the need to stop conforming, to refuse power, and to be brave enough to say no; we need a different approach and, with it, a new society. They are about what it looks like, as educators, instructors, guides, and mentors, to cultivate kinship instead of hierarchy, mutual care, and collectivity instead of the isolation of individual strength.

In the face of backlash and repression, teaching has to be a form of disobedience, which, in turn, is the beginning of every meaningful transformation. It is possible, as you will see here, to teach compassion instead of control. Harm *reduction* instead of a default harm *production*.

Pedagogy has to go beyond the transfer of knowledge and explicitly create awareness of our interdependencies and the conditions for mutual care and liberation.

We know that when systems break down, their artificiality is laid bare. Schools, prisons, policing, gender roles, anti-blackness, capitalism — all were constructed, maintained by violence and force, not a purported natural order. The moment these systems encounter challenges or begin to falter, we see exactly how mercenary, *unnatural*, and harmful they have always been.

Nowhere are conflicts over the past and the future being fought so starkly and contentious as in our schools: Classrooms are battlegrounds where students and teachers alike are anxious, being surveilled, punished, and controlled under the guise of discipline and neutrality. It is in schools that every wrenching “political” issue of the day is being arbitrated, implemented, and felt: the regulating of gender and sexual identity; the banning of books, language, and critical thinking; the enforcement of cruel immigration policies; and the wholesale dismantling of decades worth of essential diversity, inclusion, equity, and accessibility programs and protections.

Yet, within these same spaces, there is also the possibility of something else: subversion, kindness, and the promise of a better, different way of learning, relating, and living.

Teaching, when done with intention, is, ultimately, a profoundly queer act. Not in the narrowest sense of identity, but in its complete refusal to adhere to fixed rules, timelines, and categories — its joyful insistence on openness, fluidity, emergence, and the ever-present possibility of transformation and potential.

Today, schools are mainly designed to teach obedience — to follow the rules, respect authority, and stay within prescribed boundaries. But what if education encouraged the opposite? What if learning meant disobedience and disruption? Disobedience, after all, is a necessary condition for justice. It is, today, survival for many of us.

Queerness is so frightening to so many for good reason. As pedagogy, it also resists binaries — success/failure, teacher/student, right/wrong, order/chaos — and instead embraces subtly and complexity. It makes it possible for teachers and students to pause and make space for emergence and the unexpected, for students to co-create knowledge rather than simply absorb what they are told. It demands that we ask: How can violence be slow as well as immediate? Who is hurt when curiosity is punished? Is what people call “free speech” really free? Who benefits from conformity? The answer, always, is those whose very existence is a challenge to the structures that maintain dominance. To teach queerly is to refuse to be a cog in that machine.

In the same vein, abolition is often misunderstood as destruction, but at its core, it is, again, about building something new. In education, abolitionist pedagogy means not just revealing and resisting carceral logic — the policing, surveillance, and punishment that pervade schools — but actively constructing and co-constructing liberatory alternatives and solutions. It is about recognizing that, when students are treated as potential criminals, as disruptions, as problems to be managed, learning cannot take place.

The school-to-prison pipeline is not metaphorical. It is real, and it disproportionately affects Black, brown, queer, poor, and disabled students.

Every suspension, every disciplinary action rooted in punishment and control rather than care and understanding, feeds into this system. Teaching as an abolitionist means refusing to participate in carceral structures and structures of thought in all we do as educators. It means mutualism, not punishment; transformation, not the punishment of “transgression.” It means centering the voices of those most impacted and hurt by and asking what education could look like if we started from a place of mutual care instead of calculated containment of difference.

Pedagogy is relational. The corporatized school district, the neoliberal university, and the standardized testing model all operate on and sustain myths of individual achievement, of competition, of, essentially, the survival of the fittest. But we learn best and our knowledge is enriched by being communal.

Kinship in education, for instance, means rethinking not only how students relate to each other but also how students and teachers relate, not through authority but mutual respect. It means seeing that students are not empty-headed, but full, complex beings who bring their own experiences, thoughts, knowledge, and histories into the room. This mutualism helps everyone reject limiting roles and hierarchies that, inevitably, privilege some voices over others. Learning together means resisting together, surviving together, and thriving together.

And survival and thriving are the key.

Backlash against progressive education and educators is not just remote or theoretical; it is very, very present and material. It's a federal portal for reporting teachers who teach Diversity, Equity, and Inclusion (DEI). It's censorship of words; bans on books; and the harassment, denigration, and punishment of teachers who acknowledge history, affirm queer and trans life, or dare to create spaces where all students feel safe and seen. Supporting students in these conditions means more than just academic guidance; it means being shields, allies, and co-conspirators. It means protecting them while you prepare them for life.

To teach in this moment is to care deeply and radically. This means care that is not soft or passive but fierce and strategic. Care that functions, often, outside of sanctioned spaces and institutions, existing, if necessary, in the shadows. This is pirate care — teaching in ways that create and contribute to underground systems of support that are critical when official structures fail or deliberately fail to support only parts of our communities. This looks like networks of teachers and librarians sharing banned books, mutual aid drives to ensure that students get resources their schools deny them. It means quiet acts that help sustain entire communities.

To be sure, caring for others is necessary and revolutionary, but it is also *exhausting*.

Backlash in education and against progressive educators is never just about curriculum — it is about making the work teachers do expensive in every way: physically, emotionally, professionally, economically, and socially, making it so untenable, so draining, and so risk-laden that people committed to justice are depleted and forced out.

So, this book is also about caring for the carers and reducing and resisting burnout as a political necessity and a pedagogical tool. This means refusing isolation, supporting each other, and prioritizing harm reduction even when we are working in broken institutions and systems.

Intentional harm and burnout reduction acknowledges that while we work to dismantle oppressive systems, we must also work and live within those same systems. So, how we teach is also about recognizing and minimizing our own oppressions while we fight for wider transformations. Not every educator has the ability and privilege of working outside of pervasive institutional constraints, but every educator has the ability to push against them in ways that are diffuse and effective.

Our learning, like our teaching, is never linear, never finite. Pedagogy involves this cycle: Reflecting on the past, recognizing what is harmful to our students and selves, dismantling what is unnecessary and painful, and building what is necessary and just. Then do this again. And again. Mistakes, self-doubt, and failure are always part of this process. The key is to keep moving, questioning, and creating, with accountability and mutual support.

Education has never, once, ever, been neutral, and in the chapters ahead, neither are we. Reading this book will bring you, I believe, as much hope and insight and joy as it did me.

The apocalypse we are living through is not just an ending; it is an opening, particularly for those of us who are teaching and learning every day. It is an opening where, especially with the help of the lessons here, we are able to think about and decide what comes next. This is why the pedagogy taught in these pages matters, as a living act of life-affirming community.

In the face of repression, we build. In the face of backlash, we care. In the face of despair, we teach. In the face of violence, we love each other.

Introduction: Course Schedule

Nora Maybury

Spring 2020 - French 340: Oral Skills

An advanced study in moving mouths around unfamiliar vowels

We watch the professor's tongue hit his teeth, not like that *mais comme ça*

Sent home to distinguish pronunciations through delayed Zoom connections

Updating our vocabulary; *contagieux, unprecedented, pandémie*

Even *en français*, these words can't be romanticized.

There is no skill in communicating the worry of unknowns
Only empathy and patience as time strides by and stays put
Why do we entertain the fanfare of academia in times like these,
Our government is withholding the only test I can bear to take
What do grade point averages mean to ghosts?

Summer 2020 - Arts 310: Living with Dying; Analyzing HBO's Six Feet Under

Syllabus finalized in early spring, seats filled before the hospital beds

Somber introductions and acknowledgment of newly found relevance

Binge-watching episodes between planning memorials

I've been waiting 15 years to stop whispering about death

But now as we yell, they don't listen.

My final project is a business plan; implementing grief education in schools
There is beauty in creating the structures we wish we'd had
And anger in knowing our pain doesn't necessitate change
I am no stranger to death
I know there are much worse things to face.

Fall 2020 - French 400: Linguistics

Apocalypse, from the Greek *apokalyptein*, "to uncover"

Etymology turning despair to opportunity

The clarity of interconnectedness cannot be unseen

How can our words keep up with circumstances,

Do we dare attempt to articulate our fragmented realities?

I study language collecting descriptors,
Work in health because care transcends translation.
Indefinitely distanced, I seek connection through expression
Covid dismantled my lexicon and my sense of community
I rebuild them both.

What if We Never Looked Back Toward ‘Normal’? Framing Apocalyptic Pedagogies

Nastasia Lawton-Sticklor
Climate Disobedience Center

Cara Berg Powers
Clark University

Nastasia: I'd like to start by naming the complexity of apocalypse, and how much the process of gathering this work has changed my concept of apocalypse from this flat, two-dimensional focus on the pandemic to a more three-dimensional view. We're survivors of past apocalypses, moving through current apocalypses and anticipating the ones ahead of us all at the same time. I think the pandemic started out feeling fairly linear; so many of us remember the last Friday in March before schools closed: the Beginning. We had, to some extent, this shared experience of crisis across the globe. And now, four years later, we are apparently in a "post-pandemic" world, whatever that means. As the educators, activists, and community members poured their work and experiences into the container of this volume, the linear model that I had been using to characterize apocalypse really fragmented.

We can't really define what point we're at in apocalypse, beginning-middle-end, because we're in *all* of it. We're living in this complicated space of past, present, and future layered on top of each other, feeling the reverberations of past apocalypses, living in crisis now – of climate change, of ongoing violence, of oppression – and then we're also anticipating what's to come. And so we're trying to recover, survive, and anticipate all at once, and in the midst of all of that, trying to build structures that will allow us to heal, thrive, and meet what's to come.

I know this isn't a new concept to folks doing justice work. And we talk about teaching amidst crisis all the time; Lisa Delpit's¹ work around this has been especially inspiring for this volume. But I do think in teaching, there's still a sense of "once things calm down, I'll be able to do all of the things I want to in my classroom." I know I have felt that. There's this sense of waiting until the perfect moment to pull out my best strategies, to take risks, to reach the "top of my game." But that perfect time never seems to come.

PAGES MISSING
FROM THIS FREE SAMPLE

Index

A

“Apocalypse”, 15
Academic Belonging, 37
Adegbindin, Omotade, 57
ADHD, 196, 197, 357
anti-Asian hate, 123
apocalypse, 15, 16, 19, 23, 24, 26,
27, 30, 31, 32, 34, 35, 36, 38, 39, 4,
5, 6, 7, 11, 12, 13, 15, 16, 17, 19,
44, 72, 73, 93, 95, 99, 128, 238,
297, 298, 335
apocalyptic pedagogies, 34, 35, 36,
38
Arbery, Ahmaud, 196
authoritarian, 305, 306, 307

B

backlash, 16, 19, 4, 103, 229, 309
Baird, Jessie “Little Doe”, 269
Baker, Ella, 251
Baldwin, James, 65, 187, 188
Belafonte, Harry, 226
belonging, 28, 29, 30, 32, 34, 36,
37, 38, 45, 107, 111, 112, 116,
117, 118, 130, 220, 225, 228, 230,
231, 313, 336
Black Lives Matter, 20, 22, 187,
231, 321
Boggs, Grace Lee, 72, 135, 184, 250
Bourdieu, Pierre, 56
Brach, Tara, 344
brown, adrienne maree, 24, 259

C

Camp Jened, 271
Campbell, Joseph, 56

carceral, 15, 17, 18, 184, 195, 199,
200, 203, 204, 205, 208, 256, 257
caregiving. *See* caretaker
CDC, 246, 247
Childs, Theodore, 272
chronic illness, 251
civic, 21, 304, 323, 325, 344
civil rights, 104, 204, 259
climate justice, 24, 35, 90, 301
Community building, 143
community care, 15, 31, 6, 50, 54,
108, 113, 118, 119, 142, 147, 178,
253, 267
Community Supported
Agriculture, 61
Coronavirus, 193, 245
COVID, 15, 27, 33, 34, 37, 14, 15,
19, 20, 22, 24, 25, 26, 28, 36, 47,
50, 54, 55, 56, 97, 98, 115, 121,
122, 144, 154, 185, 188, 189, 193,
195, 196, 199, 213, 214, 216, 225,
234, 236, 239, 241, 245, 246, 247,
248, 249, 250, 251, 253, 258, 275,
310, 313, 326, 353
post-COVID, 27
Crip Camp, 271, 273
critical consciousness, 40, 267
Critical Race Theory, 305
Culturally responsive, 38, 125, 175
Culturally responsive teaching, 28,
30, 37, 38, 40, 114, 343
Culturally responsive teachers,
38

D

Defendant Support Team, 276,
277, 280, 282, 283, 284, 292, 294,
295

deference politics, 335
 DEI, 18, 15, 112, 227, 228, 229, 230, 231
 democracy, 184, 305, 329
 Detroit, 24, 26, 184, 272
 Disability Studies, 198, 209
 DisCrit, 195, 201, 208, 209, 212
 Diversity, 18, 61, 107, 108, 124, 225, 227, 228, 229, 231, 235
 DIY, 77, 78, 81, 82, 83, 84, 86
 DuBois, WEB, 35

E

election, 51, 311, 340, 352
 Equity, 18, 41, 43, 44, 61, 62, 107, 108, 124, 175, 212, 225, 228, 230, 231, 235, 273

F

Facebook, 24, 46, 48, 50, 56, 116, 313, 319, 324, 325
 504 sit-in, 271, 272
 Floyd, George, 11, 14, 16, 19, 57, 58, 121, 183, 196, 227, 245, 248, 284
 Future-proofing, 229

G

Gen Z, 9, 233, 242
 Ginwright, Shawn, 269
 Gumbs, Alexis Pauline, 251

H

Hamilton, Virginia, 59
 Hannah-Jones, Nikole, 249
 Harm reduction, 16, 269
 healing, 30, 12, 41, 46, 48, 54, 60, 61, 72, 131, 132, 134, 136, 137, 144, 148, 267, 293, 296, 346, 347

Heumann, Judy, 271
 higher education, 26, 28, 30, 32, 34, 35, 36, 37, 38, 40, 41, 42, 43, 44, 45, 73, 89, 90, 103, 189, 239, 249, 254
 Homeschooling, 249, 250
 hope, 19, 33, 34, 36, 4, 13, 15, 46, 47, 59, 86, 143, 148, 188, 214, 235, 238, 239, 242, 243, 262, 267, 329, 339, 349, 352
 How to Survive The End of the World podcast from, 24
 Hurricane Helene, 6
 Hurricane Milton, 6

I

Inclusion, 18, 61, 108, 225, 228, 229, 230, 231, 235
 inclusive pedagogy, 30, 38, 40
 Inclusive Teaching, 38
 isolation, 16, 19, 26, 38, 5, 29, 46, 44, 54, 200, 203, 247, 251, 259, 310, 311

J

Jackson, Sarah, 33
 Jaffe, Sarah, 267, 269
 Jim Crow, 226
 Jordan, June, 251, 260

K

Kaba, Mariame, 296
 Katrina, 24, 39, 316
 Kulwicki, Cara, 308

L

Learning Loss, 28, 34

legal support, 277, 279, 280, 281,
282, 284, 286, 291, 293, 297, 298,
299
lockdown, 34, 3, 13, 246, 247, 254,
354
long COVID, 27
Lorde, Audre, 251

M

March for Our Lives, 352
Martin, Trayvon, 248
MassVote, 225
Mead, Margaret, 30
Microaggressions, 34, 231
mindful, 59, 108, 343
Motley, Judge Constance Baker,
272
movement for Black lives. *See*
Black Lives Matter
Mutual Aid, 10, 269, 313, 314, 315,
316, 321, 324, 326, 343, 344

N

New Brunswick guidelines for
restorative justice, 28
New Orleans, 24, 46, 44, 47, 48, 49,
51, 52, 53

O

oral history, 231, 245, 251, 254,
255, 257

P

pandemic teaching, 193, 207
Parents' Rights, 304
Pedagogy of Alienation, 28, 32, 34,
35
"perfect victim", 28
permacrisis, 35, 36, 4, 6, 7, 66, 128

personal apocalypse, 32, 37
praxis, 12, 92, 251, 322
professional development, 37, 57,
111, 112
progressive education, 18
ProPublica, 194, 198, 209
Puerto Rico, 44, 46, 49
punishment, 17, 18, 71, 73, 129,
130, 134, 136, 138, 144, 147, 149,
204, 250, 269

R

racism, 35, 14, 17, 22, 34, 36, 43,
57, 58, 59, 62, 109, 122, 125, 148,
186, 195, 201, 205, 207, 229, 231,
246, 247, 248, 249, 258, 260, 272,
304, 306, 347, 355
reciprocity, 36, 116, 117, 124, 291,
292, 293, 333
reflexivity, 269, 336, 343, 347, 349
reopen, 16, 188
Restorative Justice, 28, 127, 128,
130, 136, *See* transformative
justice
Roy, Arundhati, 246, 254

S

scarcity, 28, 30, 44, 107, 109, 158,
296
School-to-Prison Pipeline, 129,
130
Science fiction, 12
Sesame Street, 187
sex education, 304, 305, 306, 307,
308, 309, 311, 312, *See* sex ed
Silk Ring Theory, 272, 337, 341,
344, 345, 347, 348, 350
Smith, Clint, 24
solidarity, 10, 28, 38, 39, 40, 46, 92,
101, 106, 109, 155, 250, 262, 265,
267, 271, 277, 280, 282, 287, 289,

290, 291, 298, 307, 327, 328, 332,
333, 336, 337, 350
speculative fiction, 12, 13
standardized test, 16, 185, 204
standardized testing, 18, 163, 186
Student Nonviolent Coordinating
Committee, 251, *See* SNCC
Syndemic, 245, 258
Systems Change, 226

T

Taylor, Breonna, 14, 196, 248, 249
transformative justice. *See*
restorative justice
Truth for Teachers podcast, 352
2020, 2021, 3, 5, 7, 11, 15, 19, 20,
21, 22, 26, 41, 43, 44, 46, 47, 54,
56, 57, 58, 59, 60, 81, 92, 93, 94,
102, 105, 121, 122, 149, 150, 175,
183, 184, 185, 188, 191, 193, 194,
195, 196, 202, 203, 204, 205, 209,
211, 213, 214, 216, 220, 225, 229,
243, 244, 246, 247, 248, 249, 253,
254, 259, 260, 269, 273, 274, 275,
304, 313, 326, 333, 350

U

US Social Forum, 26, 184, 272

V

voting, 185, 269

W

Wadler, Naomi, 352
Water Protectors, 275, 276, 277,
279, 280, 282, 283, 284, 293
whiteness, 102, 203, 212, 250, 254,
257

Wôpanâak Language Reclamation
Project, 269, 273
Worcide, 73, 77, 79, 80, 81
World Health Organization, 247

Y

Young people, 206, 239, *See* youth,
children
youth, 24, 11, 21, 26, 129, 130, 140,
163, 184, 195, 196, 198, 200, 201,
208, 214, 215, 216, 217, 218, 220,
223, 225, 226, 234, 235, 238, 239,
240, 247, 254, 275, 301, 305, 343,
351, *See* young people, children

Z

zombies, 11, 12, 13, 17
Zoom, 9, 21, 3, 94, 121, 144, 196,
203, 221, 222, 233, 234, 239, 247,
253, 255, 256, 281, 354