

## Transcript for S2 Episode 3: Teaching During Trump's Presidency with Dr. GPat Patterson and Dr. James Chase Sanchez

*Run Time: 01:12:00*

BL: B. López (host, co-executive producer)

BK: Ben Kuebrich (co-executive producer)

GPP: Dr. GPat Patterson (guest)

JCS: Dr. James Chase Sanchez (guest)

All Speakers: One, two, three.

*Cue music: "RSPN" by Blank and Kytt*

BL: Welcome to *This Rhetorical Life*, a podcast about radical pedagogy, counterstories of rhetoric and composition, and the rhetoricity of our personal and political lives. We're your hosts B. López...

BK: ...and Ben Kuebrich.

BL: B. is a queer PhD student of color, an archival enthusiast, and a cat dad above all else.

BK: Ben is an organizer and a teacher of journalism and writing. Join us here every month as we talk with educators, scholars, and activists about their research, their classroom interventions, and their struggles for a more just world.

BL: Hey ya'll. B López here. Ben and I have been reflecting on teaching during the trump era and we've read texts by folks in rhet/comp who highlight the exigence of having these conversations as well as stress the role that we as educators have in our classrooms. We are happy to announce that we have two special guests who are joining us in a roundtable discussion where we will address how this current political climate impacts our lives, our pedagogy, and our work. And we will also explore ways that we have modified our teaching approaches and how our work speaks to the issues that the administration has caused.

I'm excited to that to introduce Dr. James Chase Sanchez. He is assistant professor of writing and rhetoric at Middlebury College. His research interests are in cultural and racial rhetorics and public memory, and his research has appeared in *College Composition and Communication*, *Journal of Contemporary Rhetoric*, *Present Tense*, and *Writing Program Administration*. He is currently working on two projects: a film project on a decades-long cover-up of sexual abuse and assault at a New England boarding school and a book manuscript tentatively titled *The Salt of the Earth: The Rhetoric of White Supremacy*. The book manuscript is based partly upon a documentary Sanchez produced, titled *Man on Fire*, which won an International Documentary Association Award in 2017 and aired on PBS via *Independent Lens* in 2018.

BK: And I'm excited to introduce GPat Patterson. GPat is an Assistant Professor of English at Kent State University Tuscarawas. They research and write about community organizing, transgender rhetorics, queer pedagogy, and difficult dialogues in- and outside of the classroom. GPat has a

number of projects in the hopper, but they're most excited about a special issue on trans\* rhetorics they're coediting with K.J. Rawson. That collection will be published with *Peitho* in Summer 2020. You can find GPat's work in three edited book collections as well as *Constellations: A Cultural Rhetorics Publishing Space*, *The Journal of LGBT Youth*, *Journal of Multimodal Rhetoric*, and *Queer Media Studies in Popular Culture*.

Here's B with the first question in our roundtable discussion.

BL: So this is to either one of you. What does it mean to teach thoughtfully in response to this political moment?

GPP: James...

JCS: Sure. Yeah. Um, you know, I think it's something to where when I started teaching in graduate school, um, it was, well I taught in my master's, but when I started my PhD it was 2012 and I think I could see a major shift between 2012 and by the time I graduated from my doctoral school in 2017, um, the interactions in the classroom space, um, around the issues of, of race and white supremacy, um, had changed drastically. And I think it made me more aware, um, before I graduated and moved on to, to Vermont. Um, it made me aware that I had to be more thoughtful in my classroom discussions. I actually had to come in with explicit plans for how to talk about issues of, of race and white supremacy, for instance, because, um, there were so much baggage with these terms that students, um, often would, would very much fight against. Um, and I have some examples I'll probably bring up later, but I think, um, being very clear with our intentions and being, um, consistent with what we're trying to say with students and have conversations with students is something that's really important in this, uh, in the, in this age.

BL: Mmmhmm.

GPP: True. I was thinking about that and, well, I should maybe say first that like from the primaries, right, the presidential primaries, right to this moment, I have had the sort of weird opportunity of teaching in three different States. So, and they were all swing States. So North Carolina, Boone, North Carolina app state. When Trump was elected, uh I was in Muncie, Indiana. And now I am back in my home state, uh, in Northeastern Ohio, but I teach in like this really, uh, like conservative rural area. Right. So I have a, uh, a sort of weird vantage point in that way. And I, and I suppose I, you know, when I was thinking about my response to this question, I was thinking about this sort of open secret that comp has, uh, in the sense that we teach our students about how arguments are built and things like ethos pay up, you know, all these things, right?

But the, the open secret I think is that like people are persuaded by logic were persuaded by emotion every time, right. Every time. And so one of the things that I've been thinking about at this at this moment is really thinking about one, equipping students with a kind of critical emotional intelligence so that they're not just when, when I'm asking them to think about the arguments that they're encountering and like asking them to think about how they're also responding on an emotional level and also like on an embodied level and how that influences not only what arguments they put forward, but also like the arguments that they're willing to hear and the ones that they're not willing to hear and like helping students find that kind of calibration. But I think the other bit of that for me, and this kind of goes loops back into what you were saying, James, about being thoughtful in the classroom. Um, it's really thinking about like the effect that I'm putting out there for my

students. And um, you know, I kind of, I really want to think about are like at least the, the space. I think we like live in a moment of like personal branding and like soundbites. And you know, I think sometimes our students think, Oh well I've just kind of put myself out there and I'd be like, you know, stick this claim. And now if I, if I back down or if I turned around from what I'm saying, then that's like a sign of weakness. Right? And so I really want to kind of persuade them to one, think about how they're feeling. Cause I think a lot of the stories that students tell they know are making them soul sick. But I don't think that they realize that there is an opportunity to tell a different story. And I think that, um, the classroom and even this active revision, not even in terms of a writing but, just in terms of our thinking can be like a really like radical moment. Right. So

JCS: And I just want to piggy back off of that for a second. Um, I know when I, and this is pretty odd that this happened actually at a job interview, but when I was at the interview stage coming to Middlebury college where I am now, um, I met with the, um, leader of LA RAZA on campus. Um, the student, the student group, and we were just talking about issues of race. I was coming from a very privileged, um, very white elite school and Texas that was very conservative and I was coming to a very similar school in Vermont. But instead of being conservative, they're, they're very liberal. And one of the things that she's said that I, I just, I remember this from three years ago and it just stuck with me is that her and her peers of color in, in these classrooms, you know, they, they watch and when something, a microaggression or something that is racist or openly bigoted takes place, they took a look around and if the teacher moves on they think, well there I just lost another ally. I can't trust this person in this. And when their peers say nothing, especially some of their friends, they think similarly. And she was talking about being a person of color in this very elite white space and how she was ostracized by all of these various moments where things are happening in the classroom and the teacher said nothing. And I think when I, when I, when I first heard that, and I've spoken with other students who feel similarly and when I came here, I mean it, that became very important to me was making sure that I demonstrate to students at various occasions when something takes place. But also in just various other conversations that I am an ally and I am on their side and these issues of racism and bigotry and sexism and stuff. Like I want to make sure that we can get to the root of the matter in these conversations, but that I just don't stay silent and let something that is a microaggression go without talking about it. Because I understand those, those moments that those students have those fears that, "Oh well there goes someone else who, who isn't an ally." And that's something that I want to make sure I, I demonstrate that I am to them.

BL: Hmm. Yeah. I think what, um, just to kind of echo what you were saying, you both had me thinking about, you know, 2016 election results and I remember having to teach the next day and I really feel like I, I wish I would have had more support before going to teach the next day because I was still grieving and just like so lost. And, um, I just remember not even bringing that up in my classroom and I felt like I was really guilty and I felt like horrible because I didn't do that. And like you're saying, you know, James, it's, it can have negative effects on folks if we don't say something right in these opportune times or like really important times. And I, I think about that moment often, but I also think about my own identities in that classroom and that I was still trying to heal at the same time or even just trying to grapple with everything that just happened.

But I, yeah, I really appreciate what you all have said so far because I, I think it's so, so important to be very mindful of those moments and how to, how to approach ours, our students when are bringing these things up when things like this occur. Um, I think, um, I have better tools now, but that was always like a few years ago, right? So I, I think I'm definitely more willing to bring these things up in their classroom now or make it evident that I am, that I'm an ally. But, that's what you

all have me thinking of

JCS: When I was a, I was at TCU and like I said, it was like 70% Greek life, not a joke, like 70% of the students, it might be a little bit under that, um, are in sororities and fraternities. And I remember the day after I was walking into classes, maybe, maybe a half mile walk and I was walking behind two white students who were talking about they, um, uh, they were up in their rooms listening to the election and once they heard that Trump was going to win, at some point they went down to the bar with all their buddies and like got their flags and were getting drunk and like Trump, you know, like cha doing all these chants. And then I go into class later with some students of color who are very distraught and have this certain pain on their faces. And I remember just in that moment thinking about like, you know, here's this one extreme that I have with these two male white students walking in who have no understanding what the students of color in my class are going through right now.

Seeing those two students and then seeing their students of color and just the, the, the two white students and students of color and seeing those differences. This made me so aware of the various experiences that, that these students had on this campus. But again, I think similar to what B. was saying, it was very important to me in that moment. Like, we have to talk about this. Like, I, I'm not going to let these students to sit here and, and have no one to uh vent to, because it was very important to do that in those moments in that moment.

BK: Yeah.

BL: Right.

BK: That kind of, that moment is similar to in some ways. Some things that happened at Westchester university. I teach at a public university in Pennsylvania and it being a swing state and a public school meant that Donald Trump came to this campus to hold a rally. And the argument, at least for the university administration here was that because it was a public space that they, that they had to let Donald Trump use it. So he came to this school's auditorium to hold a rally, which the resistance to him coming was extremely inspiring and brought a lot of people together and created some sparks for some movements that have lasted through the last couple of years on campus. Um, but also the, the violence of that moment too in that there were folks who, this is kind of like a sort of liberal suburban bubble, but just at the edge of a moral, rural Pennsylvania and area that is extremely conservative.

So there are folks coming to campus that weren't students are related in any way to the campus community to go to the rally. And then students that were protesting, Trump's seen their classmates like lining up to go into event and, and the kind of, and then having to be in class with them the next day.

BL: Woah.

GPP: Yeah.

BK: Um, so that same dynamic happening of students needing a lot of space to process all of that, like the violence of that moment. And then also those reflections from teachers about how were we dealing with this in the classroom. And some of the things that you all have said have made me think about like the like, GPat, when you mentioned, um, this, the importance for students in, in describing how to have that a critical emotional intelligence and being able to revise your thinking.

And, and I think when you're bringing up that, I'm assuming that you're talking a lot about students that have dominant social narratives in mind.

GPP: Right, right. So right now I teach at the whitest school I have ever taught. Um, and, and, and, and so like, and, and I should say too, and this is the weirdest bit for me. I don't know if you teach a lot of high school students in. So I've been teaching for 18 years and before, this is my second year here, starting my second year here at Kent state Tuscarawas and uh, I'd had maybe three high school students in all of the time that I've been teaching right now 85% of my students are high school students. I had like a, uh, middle school student last year, so definitely have a, a lot of you know, white, straight, cisgender, conservative students who are still living with their parents and still, you know, learning to survive by so repeating the same stuff that their, their parents say. Right.

And so, so part of what I'm doing, like even in like a college writing one class, I've been really trying to push back at this sort of cut cookie cutout like assignments. So I'm like starting with listening rhetoric and I'm pulling from say Alan Johnson's power, privilege and difference at the same time that I'm pulling from Wayne Booth and Tiffany Jonna and Adam Haney who are folks who do like social justice, civil rights work. And even like pulling in YouTube videos from folks like Fran Ramsey's "getting called out, how to apologize." And I'm asking them to do an assignment where someone in their sort of circle has called them out for really not thinking about their privilege in a moment. And then that scenario completely unraveling in front of them and then asking them to not only describe that using thick description, but also like use the tools that they've learned to analyze what went wrong and what and why.

Like I'm asking them like, what were you protecting emotionally that you couldn't hear that story? Like what? And not just about like, "Oh, I didn't listen to both sides cause I don't believe in this both sides" bullshit, both sides of bullshit. Right. I'm like, what in your positionality challenged you to the point that you were unwilling to hear that. What, what challenged you in that way? And so, you know, I've had students, like I had one high school, a high school student who was like, yeah, you know, I thought I was just teasing um, some girl that I liked by joking about Trump and like, she like laid into me and at the time I was like, "Oh, you're just mad, your candidate lost." And he legitimately used the space of the assignment to be like, you know, like, I'm thinking about now, that like, you know, as like as like a white man, like maybe, you know, she really doesn't feel very safe in a situation in which, you know, someone who, you know, spews like racist, like white supremacist, sexist, you know, violence in the white house, you know, but maybe that wasn't a, a joke and he even kind of talked about how he thought about, you know, that was just really about, you know, a little points on the leaderboard for him like it was a game. And he was like, yeah, maybe, maybe that's not. So I've had a lot of moments where students have been, um, willing to be honest about some of the things and giving them that opportunity to, to think through those things. And I've actually been really surprised by how candid, um, students have been. Um, and that...

BK: Yeah, that's really cool. That's a cool moment to hear. And I'm thinking, I think about it in my classrooms a lot because the students here are sort of this mix because of the amount of students that are from Philly and the more like liberal suburbs and then the amount of students that are more from like central PA. and so, um, I'm often trying to think of like at the same time, how to make half of the class think a little bit more critically about some of the things that they're being fed. And then to try and to think about how marginalized students in the classroom, making sure that they feel safe and that they have space in the classroom. And there's times when it seems like I can do both of those things at once really well. And then it's also seems like at times I feel like I'm only able to do

one or the other, like this dance in the classroom. I'm, I'm curious of how any of you all are experiencing that or approaching that.

JCS: It's weird, you know, um, the two schools that I've, I've taught at over the past, um, well almost a decade now are completely opposite of one another in their political ideologies. So when I was at TCU and Texas, um, it was overwhelmingly students who were very conservative and there were moments where, um, like one moment of push back then I remember it was in, it was during the primaries. Um, maybe it was, it was maybe in the primaries or may have been that fall before the election. Um, and it was around the San Bernardino terrorist attack. And I remember I had a Stu, uh, the class was overwhelmingly white and I had, um, some students who were all a part of, um, a single fraternity. I know because they all wore the same like shirts with the same letters on them. And I sat in the back of the class and there was probably about a third of the students who, who, who were a part of this, and we're talking about the San Bernardino attacks and trying to make sense of how the news media talks about this.

And a student sort of raised his hand and said, "well, professor Sanchez, probably professor Sanchez, Texas, and uh, uh, Muslims are the only religion that kills in the name of God anymore. Christians don't do that." And I remember in that moment, you know, it was like my head is like, what in the world? And that moment became, uh, very important to me because I remember looking around and seeing the people he was sitting with were all nodding their heads. And I remember thinking like, okay, what do I do in this moment? Right? Like I've had some pedagogical training, but I have no idea what to do when someone says like, "Oh, only Muslim scale. Christians don't kill anyone." Um, and so what we did is we, we put that assumption up on the board and we sort of went into what are the assumptions that go into this type of thinking.

Um, and a student in class quickly went to, went to Wikipedia and was like, I just found a Wikipedia page for Christian terrorists. And so we threw that up on the board and I started going through it and the student in that moment was very pissed. His face turned red. He was angry. He was angry that he was challenged in this thinking. But I remember thinking, I never want to alienate a student even when they're wrong. Even when they say something, they bigoted or bias, I don't want to alienate. But in that moment, like him feeling angry was way better than the students in my classes think like, "Oh, okay, professor Sanchez is okay with someone saying the only Muslim skill in the name of God and Christians don't." Um, and so the, that was an extreme example at TCU, but I've had smaller stuff like that. And then in at Middlebury, you know, it's so much different. The students are overwhelmingly liberal where I feel very comfortable talking about Trump and white supremacy and making connections in the classroom space without, without too much, uh, too much pushback at all. Which, you know, you never know which students are just sitting there and aren't saying anything but um, uh, because they, they feel like they are being alienated. But I think that that just being able to have those conversations, no matter what sort of space you're in is still really valuable.

GPP: Yeah. Yeah. And, and I mean too, I think, you know, kind of looping in what you've said, James and Ben, what you were talking about, about, you know, like what do you do when you have this sort of, your classroom is sort of split. I, I guess I think about, you know, if we're talking about like this sort of many pieces of a person's positionality, right? That there are going to be moments, even for students who might identify as progressive, who have, who are still telling stories about community or telling stories about inclusion that are built on the backs of other people that create violence you know? And that's something like, for instance, that like when I'm teaching a class on

transgender rhetorics, you know, and I think sometimes students will come into my classrooms and they're like, cool, we're down, you know, like, and so some of my trans students, particularly in my, like, you know, white binary, uh, trans students would be like, cool, I'm going to come in, I'm going to talk about me.

And then other people, like, I'm such an ally because I'm in this class. Right? And I'm like, sweet. So what does being trans have to do with prison abolition? What does being trans have to do with, um, environmental racism? Right? And like, we're going through these things and you know, at first, you know, they're, they're a little, um, I don't want to say that a little pissed at me, but they do this like "Dr. G, that's like so depressing." And that's not why we came here, this sort of moment. Right? But I really want them to understand that like, even some of the things that they, they, they think that they might be forwarding that are inclusive are actually sort of it's sort of like that Judith Butler quote about "what are the stories that we're telling about community and through like what violences and exclusions are we building that notion of community." And I think about that a lot. So like when I'm teaching about rhetoric, I'm like, so rhetoric, I don't want to talk about it as persuasion. I'm going to talk about it is like the story or the study of storytelling, and the consequences on the ethical implications of that and whether that's the consequences of the stories that we're sharing and repeating and the ones that we're refusing. And kind of looking at that that way so that whether it's the student who is being telling this kind of neoliberal story of inclusion or whether it's the person who has just joked in my classroom about gay people dying, right. And that being the best thing that happened to them in the book, which also happened to me last semester.

So, I can at least stop and be like, okay, so what, what story are we telling right now? Is this the world that you want to build? Do you think about what's the conduct that you're inspiring here? I find that that allows me to pivot with both of those kinds of students and then for all the folks in the middle that are just like, "hadn't thought about that before," you know, or whatever.

BK: I love those two questions of just things to say to break up a moment in the classroom. What story are we telling? What world do we want to build? The, because like the giving the agency back to the students and saying what is the argument that you're building right now? And it's up to you to do that. That's really important. I liked that a lot.

BL: And that's also a way of getting students to think about emotional labor um and how that's like distributed, right. And it's not just those who, you know, those violent things are occurring but redirecting that. I think you both started to get at this a little bit with your different examples of approaches and then some experiences in the classroom. I'm really curious about what, what gives you motivation and urgency to teach with an attention to social justice and critical thinking especially during a time when both are under attack.

GPP: When y'all asked that question, I got to thinking about some of the stuff that I'm doing for like a book project that is really looking at sort of this sort of intersection between, you know, the Christian, right, and like queer and trans issues, how those intersect in the classroom. And I feel like public education in general has been under attack like since the GOP and the Christian right made this alliance when we were talking about school desegregation, right. And then during the Nixon era removing the tax exempt status for these schools that became private schools to racially segregate, right. This is the moment that they came into this alliance and ever since then they've been like trying to like start public education because they don't want anything that's transformative or redistributive.

So I was like thinking about that, right. This moment has been like decades in the making. One of the things, and I know like, I'm like sound like frickin Eeyore right now, but I think the thing that, I mean, one, I think having that context and knowing that, that that's there, but I'm also thinking about this moment where there's this sort of potential, maybe I hope potential for blow back in the sense that like, we, um, we've really kind of like elected this sort of caricature of white supremacy. Right? And I think the unanticipated effect is that like Trump is kind of turning that sort of not so fun fun house mirror back at the public and people are like looking at like, "wow, what the, what the fuck?" You know? And I think people are asking questions that, that I don't think that they've been asking for like a really long time. And I'm saying that in terms of having taught at two different places in the Midwest, Indiana and Ohio, and I'm thinking about, okay, so I'm 40. I did the math. It was really sad for my tenure file. I've been teaching for 18 years. I was like, damn it, that's really insulting. But anyway, I've taught in the Bush era, I remember like the palpable anger and tension and then this sort of moment through eight years of Obama where folks, even my students who sort of identified as progressive or like "I'm bored, like what does this have to do with me?" Right? But I'm having students come into the classroom who are really looking to me and really looking at themselves and they want the tools to sort of make sense of this moment. And I think that that might be sort of the unanticipated effect of blow back is that Trump might have accidentally made thinking cool again for a subset of students that maybe before we're like, "nah, this is so boring. We can just go on autopilot because we have someone in the oval office who isn't about to blow shit up." Right. "Or destroy our environment." And I think specifically because I'm teaching like so many high school students right now I'm seeing something that, wow, the anger and the fear and the despair that they are articulating is something that is like really palpable and I think is something that I wouldn't have had the opportunity to do to see if I were actually teaching traditional college age students.

JCS: I think we should meet some "make thinking cool again" shirts or something. Uh, um, you know, it's so interesting hearing that. I think my motivation is twofold and comes from when I started in my PhD program there was a lot of sense of doing this and being in a place of privilege. And especially when I started giving into racial and cultural rhetorics and issues of hatred and white supremacy. And I'm like I would love to be teaching this to a bunch of students of color. And here I am teaching 80% white students. Like, ugh! And I think in my sense, especially during my graduate school education, my motivation often came from "if they don't hear it from me, who are they going to hear it from?"

You know, they're going to go their entire lives and their little pocket of privilege, never thinking about how Christians kill in the name of God and then that's going to be their life. And I'm not saying my classroom is going to be a transformative moment where they, "Oh my gosh, things have changed," but at least they've received some pushback to their ideas. And that kinda goes on either side. I mean, now that I've been at this other school, I've had students who, it was kinda funny, you know, I teach a class called race, rhetoric, and protest and often had students really push back on some of the protest stuff when, when in Texas and now here in Vermont, you know, I have students and be like, "well, anarchy is the only way."

And I'm like, "whoa!" You know, like there's other things we can do besides the anarchy. I mean, we don't have to go to anarchy every time, which I think is kinda funny. But now that I'm here, I really think what's interesting about Middlebury's campus is there's a long history of, um, protest and being very active. Um, when it comes to, especially the environment. They're one of the oldest

environmental studies programs in the country. And the students in these classes here, a lot of them come from, from a fair amount of privilege, but they want to know what they can do to make change. And the first time I talked race, rhetoric and protest, I did it in a more theoretical, more, you know, here's all the readings, we'll work through some of this stuff. And it was very clear to me that students want the practical stuff. "Hey, I'm, I'm actually going to a protest next week. What are, you know, what's going to make this effective?" And I was sort of stunned by that and that entirely changed my approach. And especially now, my motivation here is that I know I have active students who, who come from a lot and who can do great things in the world and I want to try to help them find the tools necessary to create that change. And that's been a great thing, you know, over the last two years here at this school.

BL: Mm.

GPP: That's an awesome context to be in. It kind of reminds me of my, the y'all's questioned about if you could teach a course that speaks to this topic, right? And this is going off of what James was just saying, but like I've definitely taught, Trans rhetoric classes taught rhetorics of social justice class, all this sort of stuff. But sort of the constraints around like rhetoric and writing programs, you know, they're like the learning outcomes that one must have in these classes and they really kind of silo the kinds of things you're able to like accomplish in the classroom. And like I really wanted to do, and this is me like drawing from my like organizing experience and wanting to do like a rhetorics and organizing and talk about things like okay, how do you write a phone banking script? I'm like, I like blending technical writing and social justice. How do you write a phone banking strip for um to, to contact your like local officials. How do you disseminate talking points in advance of a protest so that when someone from the media is there, it doesn't matter who they talk to, everyone is going to be on point or like how do we actually craft social media campaigns to get people to do the thing that we want to do?

Or like, you know, if we're doing like door to door messaging, like, like what are the types of things that are going to get that person to actually listen to you? Whereas to like not slam your face in the door, which is like something that super duper happens all the time. It's fun. No it's not. Um, so things like, I'm thinking about that practical aspect, you know, like definitely, there's a book called, uh, Building the movement and the New New Jim Crow, which is really amazing. I think it's David Hunter. But anyway, or even just pulling from like organizing materials from like southerners on new ground and like so much of it is like, "Oh, look at what they're doing."

And I think that's great to kind of talk about those moments. But I think giving students the tools would be so amazing because people do, they have those practical questions, right? Um and so much of what I'm interested in is, is making sure that we're talking about that like on a local level because so much of our understanding of activism is like top down even at this moment is like "defeat Trump!" Right. But that's not, that's not sustainable. That doesn't build. Yeah.

JCS: Hmm.

BK: When you mentioned that, and I agree, these tools are really important to teach in the class and I think, um, you know, like a lot of what I'm doing in the teaching is the classes, you know, like writing and research. And so I make it writing and research about the things that I think are really important at that moment. And so we're doing like archival histories at Westchester university of antiracism or something like we'll do a class in that. But some of the students when they hear that

that's the course, they're really on board for it. And some of the students say like, "you tricked me. I just want to learn how to cite my sources correctly." You know, and they are upset the idea of having a course called rhetorics of organizing would be pretty amazing because you'd have students that they show up and then they're like, "okay, I'm here for exactly what you want to teach me."

Like I'm signing up for that. That's kind of the amazing thing about a course title like you don't have to exist in a classroom space where half of the students are extremely resistant and they're trying everything they can do to like unravel what you're trying to build so that's really cool. And for, I guess for those, those of us like that are at the point where we can start designing curriculum and that's an important thing for us to think about is where to create that kind of space. Cause I think you're absolutely right that students are looking for those tools.

GPP: Yeah, they for sure are. It's like I think so much of our challenge right now when you're talking about how do we, how is our teaching resistance? I think what we need to do is like not punch up but like kind of aim our direction up because I think so much of the resistance that we're, that I'm experiencing not right now. Like my, my, my current context is super, but like, you know, I, I feel like there is still the, okay, well how does this meet these particular learning outcomes or, you know, yeah. And I mean, and, and when I was at my previous institution, my first tenure track job, like it was like, it was real, in the sense that I was writing even just like a paper, my own research on like Mike Pence and some other kind of fuckery and the I literally had the chair say, well, you want to speak to compliance about that before you publish that paper because that seems like, I shit you not, that seems like, you know, that would be getting into some political, you know, talking political candidates as a public worker. Uh, I'm obviously not there right now. So you know, but I do think that that sometimes our resistance needs to be up and like really challenging like our departments and our administrators and really kind of pushing back at like the complicity. Like we have kind of trafficked in a Neo liberal discourse in higher ed that has created the conditions in which someone like Trump will become possible.

BK & BL: Mmmhmm

BK: That's kind of cool to open up into like the institutional contexts and I wonder if anyone has more to say about that.

BL: Can I also add to that question? And also with that question, with the, you know, possible institutional pushback and or support, what have you had to do to protect yourself or your students?

BK: Mmmhmm

JCS: So I would say from the institutional standpoint, again, this, it's a certain type of privilege here. There are, I'm not going to name names, but there's multiple professors who have been arrested doing protests here. And that's, that's a, it's a sense of pride I would say. Um, I dunno, like the school is not going to put it on there, the front of their website or something, but it is something where, like I said, I think the tradition of a protest has been very strong at the school. And so, I think, you know, doing this work that might seem overtly political as, as G GPat was talking about, is very accepted and, and there's a big push, you know, I found Vermont to be a very weird state in that they're, they're very, the civics, um, and understanding local and state government. And putting pressure on different state and putting pressure on different state agencies, is, is sort of different

here than like in Texas. Um, so much different there. There's a protest happening, it seems like every week somewhere in town. And and so that way, you know, I think the institution is good in that it affords us the space to go out and do our own work where I'm not necessarily concerned about publishing a paper on Trump and the KKK and, and being like, "Oh, well is my institution going to have in my back?" That's a good thing. And I understand that that's not in most schools that exist, around, around the country. But is, you know, I'm not saying this school is perfect, there's a lot of issues happening there, but that is something that I'm very proud to be a part of at this school.

BL: Mmhmm

GPP: You know, I will say like, I should have mentioned this, but like I think one of the things that made my, my my moment at ball state kind of unique in a bad way. So Indiana has this really unfortunate practice of like, firing a president and then holding space for, uh, a exiting governor, Republican governor to take, uh, that, that space. So at ball state, right before I was hired, they fired the faculty friendly president and they were leaving it open. Uh, the open secret was they were leaving it open for Mike Pence so that should he have lost the election, he was going to become the president of ball state, so I was really fucked either way, I'm still fucked, we're all fucked. But I was like, damn, you know, so it was one of those sorts of things. So I feel like definitely my previous institution definitely had like a climate of fear.

And, and in terms of like the protecting yourself sort of thing, like I feel like, and this is just sort of me like embodying myself more to like people who might be listening later, but like, so yes, I'm queer, I'm non binary. I'm D fab. Yes. I'm like neuro divergent and first gen all that. But I also have white skin privilege and for the first time, like I had had a tenure track job after, you know, having worked as an NTT for five years and then an adjunct for two years before that. Right. And so I kind of felt like I wanted to try to stick my neck out there in ways and kinda as my mother-in-law would say, "show my ass!" right. When like I, she's a southerner, anyway. So, but like, so you know, when white supremacist flyers were like put up all over campus and ball state, send out something like, "Oh, we value diversity of ideas here."

I, was like, went to the, you know, the Dean of diversity. I'm like, this is unacceptable. Like you are complicit in white supremacy. And when you know, our English department managed to have search after search in which they only managed conveniently to only have white candidates. I was like, "Hey, let's talk about your hiring practices here. Do you see what's happening?" And yeah, like it, it didn't make folks super happy cause I was disrupting that sort of like backstage of like racism and they were like not sort of expecting me. And was it successful? Fuck no! Like it was not like I just felt like I got people who are like, "Oh my bad, you know, we're gonna do something." I feel like this moment has made me feel like I need to leverage whatever, whatever privilege I have to like really get in people's faces.

Like whether it's like going to my like department chair and this was my past institution and be like, "yo, like you have a faculty member who is like a cisgender queer woman who is like refusing to use trans students names and pronouns. Like, she shouldn't be teaching these classes. Like they're coming to me" and they were like, "we think you're being hostile," but like, you know, like, fine, this is me being hostile to you. Fix it now. You know? So like I just, I feel like, I mean, yeah, I've always been slightly feisty, but like I feel like, I know you're smiling, but you know, uh, it's like understatement, anyway. But I just, I don't know, like Jesus, if there is a time to like test whether fucking tenure works, let's try it. You know? I don't know cause I'm pissed off.

JCS: I think similarly. Um, you know, I agree with everything GPat just said. And something else that has become aware to me is, you know, I think we have, with our understanding, especially a lot of us who do rhetorical studies with our, with our understanding of rhetoric, we have value in the public sphere in a way that I'm not saying a lot of disciplines do, but I think we have value to talk about these issues in the public sphere in very unique ways. And that work often doesn't count for us. And I think that's something that we could maybe for when talking about institutional, especially when it comes to labor, like rethinking about, how we think about our tenure practices and what counts for us. How can maybe op-eds count for us. How can better engagement with the public and, and various things count for us. You know, like

GPP: Yes!

JCS: I, I've been fortunate to have like, um, I, I've done with the film, I've been fortunate to hold a bunch of workshops that are on the rhetoric of white supremacy where we use, um, videos that-- B. did you go to the, the one that we did in Syracuse? Were you there?

BL: Yeah, yeah I did.

JCS: So we, we've had those like at 15 different schools around the country. And those have been the most rewarding experiences for me because there's students who are watching these things and asking questions and are so engaged, and I can tell like, this is the most effective I'm being as a teacher. But you know, that's, I mean, it's, it's fun and, you know, it's great to travel, but, I think that that's something that we should really put some extra value on because I think it's something that we're, we're really great at as a discipline and it should be, we should be rewarded for it, for doing that type of work. So, I think that's another way that we can, we can start rethinking our own institutions and departments.

GPP: Yeah. And to just to sort of like, yes, yes to all that. So, all right, this is me working class hat on, but we've like seen like this sort of speed up in terms of precarity and higher education and there are folks who might be interviewing you B. for your job when you're on the market and the folks that are evaluating our tenure packets, right? Uh, they are going to be looking at you to do more than they ever did to like either get the job or to get tenure and that's real. And one departments need to look at that like really ask honest questions about how that is it all fucking fair.

And then two, the way in which that kind of creates a situation where it's like, "Oh, I can't do this because I have to wait until I'm off the market or I have to wait until I have tenure." And because of the sort of speed up of all the litany of like publication requirements that we're asked to do, it's created a political climate in which nobody fucking trusts academics. Right. Because we're all like writing in our own little echo chambers but you know, like fucking, I mean I'm sure that Kenneth Burke was like, he is not my fave, but like "all your faves are problematic." Right. But I'm sure he was messy, but my point here is that he was doing some public intellectualism, right? And people actually give a shit about what academics had to say.

And now we're so busy talking to each other and chasing that Vida line and so yeah, I'm with James, like, why don't we like, get some push out some statements from like CS or all of our, like major conferences that are like, these things count as like intellectual labor. These things count as sort of scholarship, right? Because I do think that that the speed up not only makes us more afraid, right?

But I also think it creates a climate in which people don't trust us because we're not talking to them and that we are not showing them how the things that we do have value. And then in the things that we are doing, we have moments like that. Like I'd have people, uh, be like, "Hey, will you do a keynote on like organizing right at this moment and like, talk to us about organizing and like, how do you do this?" Right? And so, those things don't count. And I feel like that to me is not only the most intellectually difficult work that I do and the most like politically risky kind of work that I do, but I think that we would have a vastly different climate if we did something like what James is talking about.

BK: Hmm.

BL: They're not seen as valid.

GPP: Yeah.

BL: I think that even starts getting into professionalism too.

GPP: Right.

BL: With what you all have said so far, I'm thinking about, texts that y'all have brought in that really opened up critical questions about Trump's rhetoric and policies between you and your students. And I'm wondering what are some texts y'all have brought up and to extend that question, how does your work speak to teaching in the Trump era?

GPP: Back to you James.

JCS: Yeah, you know, so I've used quite a lot of different stuff. I think one of my favorite texts that was recent and very explicitly on Trump was, Ryan's Skinnell's edited *Faking the News*. I can't remember what's the post colon, but *Faking the News* is the title. And it's a great resource because it's, I love using it in the classroom and I've used various chapters because it's so easy to read. It wasn't academic published book. It was published in the trade press. Very easy to read. And there's a lot of like good humor in there as well that students really pick up on. And I've used a lot of Trish Robert Miller's blogs and stuff to talk about these issues quite a bit as well. And I find that, you know, being very explicit and talking about Trump's rhetoric is something that often comes up in a lot of classes that I teach, be it race, rhetoric, and protest where we've talked about Trump especially a couple years ago when the Kaepernick thing was bigger. I'm talking about that, that protest, be it in cultural rhetorics and talking about rhetorics of hate and, understanding how Trump's rhetoric can sort of insights white supremacy, to even, a course I'm teaching this semester on the language of conspiracy theories that Trump has fueled so many conspiracy theories. It's sort of inevitable that it's going to come up in these classes because he's, unfortunately been a part of a lot of these bad things. When it comes to my own research, you know, I've been, with my dissertation, you know, I really jumped into, rhetorics of extremism and especially hate. And it's pretty much impossible to discuss those things without looking at Trump's rhetoric.

I was very fortunate to publish a piece, early 2018, I think, in journal of contemporary rhetoric on Donald Trump and the KKK. And I was specifically looking at, in my home area in East Texas, there was a lot of, the, KKK organizations were really on the rise and were using a lot of propaganda and we're handing out flyers a lot and there is easy parallels between looking at their

flyers and the language that they were using to paralleling what Trump was saying at various speeches he was giving across the country, especially during the, um, pre-election when he was you know doing a lot of traveling. And I don't usually bring my own article into my class, but you know, we talk about this sort of research and I think it's so valuable to talk with students about it because it's so easy for both sides on any issue to just be like, "well, the other side says that and they're just wrong because I believe what I believe" and you know, when you put these issues and forced students to really deal with them, you can have people change their minds in those moments or if anything, you know, they start questioning different things.

So that's something that I often do bring up into, in these classroom spaces as well. But yeah, it's been impossible to sort of talk about hate rhetoric and white supremacy without bringing in Trump. And I think it shifted my focus for more of the explicit extremism, like focusing on the KKK to really want to look at, there's so many people who would be like, "Trump has never said anything racist because he hasn't ever said the 'N word.'"

GPP: Oh, jeez

JCS: You know that's their, that's their terrible bar of what racism is saying the "N word." And it made me move my analysis more to these, what still might be explicit to us but to what other people might call it implicit racism and how can we look at these more covert forms and actually analyze them and think about ways that we can make that sort of analysis more open to the public where other people can understand that. And that's where my research has shifted in the past couple of years.

BK: Hmm.

GPP: That's awesome.

JCS: Yeah. Thanks

BK: GPat I was thinking about your, we read your "The Unbearable Weight of Pedagogical Neutrality" and I was thinking about like the ways and James' piece together in the last week, I was seeing a lot of overlap as far as the, it made me think about my own teaching and these moments where a student will say, "well like that's just what I believe." Whether that's like "I just support Trump. That's just my opinion. That's what I believe." Or if it's "well this is just what Christians think and so like you can't challenge me because that's just what I believe." And there's these moments in the text where you and your participants are saying like that belief system is an idea. Those ideas have consequences. Let's tease it out cause you're accountable for your beliefs too especially when they inform the way that you talk and think and act in the world and the way that people like you talking act and think in the world.

GPP: Yeah. Yeah, for sure. So, after I, I did that work, which was wo! heavy cause some of the, the stories that folks share with me, educators shared with me about staff members, openly threatening gun violence on LGBT students and they still work there today. Right and so much of the institutional violence that they were facing influenced what they could do in the classroom. And I feel like one thing that is super actionable for us is to ask these really tough questions about how our field, and I do believe that our field is 105 million percent complicit and this sort of moment. Right? In terms of belief, I think after interviewing those folks, I started to sort of change how I was

defining rhetoric to my students.

And I'm like, look, so rhetoric is a study of how people are telling stories to influence other people's beliefs and to inspire them to engage in particular kinds of conduct. And that rhetoric is a study of that and the sociopolitical and ethical consequences of that. Like that is what we are studying here. I don't like this idea that we forward at rhetoric where it's about this sort of "zero sum game" or it's about "acquiring this sort of academic stance and engaging with sources." And I'm just like, no. Like, I'm so sorry we're not. You know, we do this, we forward this even in our textbooks when we create these bullshit pro con pieces, right? I would really love it that people in our field, would stop chasing that sweet, sweet textbook cash and like actually think about the ways that they are building a world that is really kind of fucking violent, you know, for a lot of people.

So, interviewing them totally changed the way that I started talking about rhetoric and I talked about persuasion because I think we have been teaching rhetoric and composition in an ethical vacuum. And, and by "we," I mean our collective field. And by "we," I mean, some of the things that like, you know, win awards because they're like, "Oh, look how nice they've engaged both sides of this issue and isn't this courageous?" Well, no, the fuck it's not right? What's your experience James? Cause it sounds like we were kind of like harmonizing here

JCS: Yeah. It just reminds me of, you know, cause I've seen similar things in classes before and my sort of go to in that is like your belief goes against my lived experience. You know, like, you know, you're saying that like, "Oh I believe in this" and you know, while I've had people who support Trump call me wetbacks and then their belief would be that racism isn't a thing anymore. And I'm like, well, you know, that really goes against my lived experience. So that's usually how I talk about those things. And especially in a classroom space. And similarly, sort of wrapping back into what GPat was just saying a moment ago, you know, thinking of in terms of narrative and in terms of storytelling, stories are so powerful. The way that we tell them can affect so many people. And I've seen times where, you know, someone will say something and then someone will give a passionate, effective story that goes against someone's belief. And I'm not saying that that changes that person in that moment, but for others listening to those stories like it can absolutely have a big effect. So in some ways, that's, that's how I like to use stories in that classroom space as well. I find that to be really important, but I'll start acknowledging that like your belief doesn't quote on quote it doesn't Trump my lived experience, um, is something that's really valuable to bring up to students as well.

GPP: Can, can I sort of piggy back off of that too? Cause I did like want to talk, you know, I talk about listening rhetoric and I want to make sure that I'm really, careful about this. But like, when I teach listening rhetoric, one of the things that I tell people is the moment someone wields an argument in which it compromises someone else's ability to be seen as a human being and to be able to have access to life chances and access to a level of life that that is the moment in which we are no longer obliged to listen to that argument.

And that becomes so super, super important for me to emphasize. And I mean, even just like looping back around to I think some of the theorizing that we've even done in our field around listening rhetoric, it's like, "Oh, let's listen to both sides." Right? And I'm like, no, let's not, can we not? You know, so, so I've really tried to like, emphasize that too, right? In that kind of goes back to what you know James is saying about like lived experience, right? So like, no, like if you are forwarding an argument that dehumanizes another person, we're no longer, obligated to listen to that. And I think, you know, really talking about that. And I had like students one time to be like,

okay, what are all the things that you need like to be seen as a human being?

Like what are the things you need and what are the things that you need to have a life that's livable? And we just, we spent the entire damn day writing that shit on the board. And, I think that really like spelled out for them, the ways in which some of the arguments that we forward really do compromise people's ability to be seen as human beings. And what kind of violence that enables. I mean, we see this with exactly what Trump is doing right now, right? If we forward these dehumanizing arguments, then, you know, we can create, and by we, I mean the Trump administration, I'm not part of the fucking Trump administration, but like what I'm saying is like, he is sort of speaking at that with the sort of, at the bully pulpit, if you will. And he's saying, "Hey, we can dispose of people." And he's starting with his rhetoric.

JCS: That's been a big thing on my campus. So right when I was hired, Middlebury had Charles Murray, author of *The Bell Curve*, which argued that race was tied into IQ on campus and there was a big protest. And that's been a big issue over the two years that I've been here over this idea free speech and who should be invited to campus and stuff like that. And you know, it's really interesting because of course, like when it comes down to the matter, I believe in free speech, but I really disagree with who I would call free speakers. Um, and this idea that we should just bring anyone to campus who's going to say any bullshit that they want to say. Because that in no way helps anyone that's not making a better public sphere.

If anything that's dumbing down the public sphere. Um, and I feel like on this campus, there's a lot of people who believe in that. But I think that's led into some valuable conversations that GPat was talking about with students where I tell them, we don't have to have those conversations. We don't have to listen to those people and we can actively protest these people. Like we don't have to act like that we have to treat them with some certain respect when we absolutely know that they don't respect us. There was a similar case that happened earlier this year where there was, I, I can't remember where he's from, somewhere in Eastern Europe who was a homophobe like very clearly had written about being a homophobe and we invited him to, to campus under the guise of thought diversity or something, some, some bullshit like that.

GPat: Oh, lord Jesus

JCS: And for some of these people, they just don't understand "why is this a bad idea?" And I can't fathom why we're okay just bringing bigots to campus under the guise of free speech. So, but anyway, all that to say that because those have been big topics on my campus, it has allowed me to have conversations with students to discuss what are the best ways to actually go about interacting, protesting or not interacting with certain people who make these arguments.

GPP: Yeah. James, when you were talking a second ago, you reminded me of this moment in my rhetoric of social justice class and I have this student who was like, so Dr. G like, "how do I respond to this person who is not just conservative but who is spewing vitriol and me and like really trying to like troll me in front of like a whole bunch of other people. Like how do I respond to that?" And I said, I want you to think about the place that we're in a sort of like this rhetorical ecosystem and your job isn't to persuade that person. You're probably not going to persuade him, but you are persuading the bystanders and the way that you respond to him or them or her whomever right all the genders.

But my point is getting them to see that so that they don't feel like they have to entertain that particular student. Or that particular person that they're talking to, but like understanding that they can craft a response that's not actually to them, but to those bystanders, um you know, because that's what like, and I mean James, you know this better than all of us, right? That that's kind of like what like white nationalists do, right? They want that platform and they want you to engage them. So if you don't actually respond to them that you respond to their bystanders, then you can kind of at least try to take the rug out from under them.

JCS: Yeah. I mean, that was one of the best ones that had happened in our campus was the guy who, um, I can't remember his name.

GPP: Is it Milo?

JCS: No, it wasn't Milo.

BL: Oh, man.

JCS: It was someone who, who did all those video projects, all those fake videos about planned Parenthood

GPP: Oh, the Acorn guy!

JCS: Yeah. I can't remember his name.

GPP: Oh, that asshole.

JCS: Anyways, he came and he didn't get a permit to speak on campus and it was gonna become like everyone was afraid it was going to become a big deal. And he was speaking at a hotel like conference room right off campus and I think like six people went to it and you know, and we talked about in my protest class like that is way more embarrassing for him and everything he believes. Than if there were six people on, there's a massive protests outside. Like you know how deflating that has to be to his little simple white male ego. So, similarly we talked about those, those types of strategies and what is most effective and or ineffective when it comes to these things.

GPat: For sure.

BK: This all seems like something like for thinking about push back to some of the mainstream of the field around like listening rhetoric or civil rhetoric. And these just seemed like such important conversations for folks in our field to be bringing up to students. And I think what the two of you are talking about, hopefully give some like language or, ways to crack open listening rhetoric and civil rhetoric, as if these are values that we're supposed to teach without students questioning them. Because they don't really fit this moment just listening to the president or listening to various sides that are neofascist that have been given a megaphone at this point. So like listening rhetoric and civil rhetoric just don't apply in certain circumstances. I think that one of the things that has been difficult for me as a teacher is like really being able to name those. And I like that, that idea of giving a definition of at which point listening rhetoric should stop. That's really useful.

GPP: Right!

BL: Mmhmm. Yeah and I,I've heard your example, GPat of listing up some of those examples on the board and when students can see those examples and then like you were saying, we realize that those things are dehumanizing, that's when we're like, "yeah, we're not going to listen to that other side." And I think that just sounds like a very effective example because I think these kinds of examples have been brought up in community guidelines. And I think that it is powerful to share those things in class and create those in class together. But I think seeing more examples like that will create more conversations and building a consistent space for students to visually see those things and also listen.

GPat: There was this moment where y'all asked about, I feel like I've kinda sorta talked about how my role in the classroom has changed, but the other bit of that was, how do you think it will change within the next year or two? And I feel like, I'm not trying to be like the non-binary Lorax here, so like I was like saying this now I feel like unless there's like a massive wave of folks who get out there and do some tangible stuff and I'm not talking about like take a selfie with a cop at a protest wearing a pussy hat.

Like I'm talking to like actually like getting out there and doing things that, we're potentially looking at like a second term of Trump and I feel like that could be like, that's not only devastating for all the lives that are going to be lost, but it's going to be end game for our planet shit. Right? And so I guess it's really, really, I wanted to sort of emphasize, cause you talk about how our teaching might be a form of resistance and, and I guess one of the things that I also just sort of wanted to emphasize is just that our teaching and our research can't be the only way that we're resisting, right. In the sense that, there are like, even in any given community, there are several different community orgs that sort of badly need they're at capacity and they badly need some assistance.

And I'm not saying like bust into someone's community org, like the Koolaid man and mess shit it up, but I'm saying like, cause there's always that, you know, the academic, you know, like "I'm gonna go on and do the things," but like, but we have access to institutional resources that some community spaces do not have. Right. Um, and so like, I just wanted to like really emphasize that. And just to say too, because, you know, I just feel like sometimes we think that we have to be, you know, maybe an extrovert or maybe we have to be charismatic or maybe we have to be like super courageous to like get out there and do stuff like in the streets, knock on doors or do these, whatever the case is. And that's actually not true.

I really just kind of hope that in this really critical moment that people understand that sometimes like the only thing you need to do to change the world is just to show up and to keep on showing up. And I just really wanted to emphasize that because you know, so much of rhetoric is about action, right? It's not just about the words itself. So just really emphasizing that, cause I'm sure that y'all see this too where folks are like, "Oh well my resistance or my activism is my research or my activism, my teaching." And I'm really worried that that is not enough right now. Like I think we have the numbers, don't get me wrong, like I'm not completely hopeless, but I really hope that people get out there and start doing stuff. Yeah.

JCS: Yeah. And I think GPat's exactly right on that. It's made me even think with all this over the past couple of years, like how I teach, you know, and I feel like students here are all about application, especially when it comes to protest. And I am in zero ways qualified to like talk about climate change science or anything like that. That's yeah, science is not my forte at all, but because I

know so many students, as GPat was saying this is dire, this is important. And not only that, I know my students really care about it. I have in my course, I'm teaching this semester, a quarter to almost a third of it is about thinking about, protests and assessing the rhetorical climate and climate change and writing op-eds to send out for publication and thinking about various protests that we can take part of as a community to do that. And so, I would say GPat is right. Getting out there and showing up is important. And also, you know, I think we can, we can share that with our students as well and making sure they understand getting out there and showing up is important and teaching them the skills to do that work is so valuable and as something that in these dire times, we need to be leaning on that because it is a strength.

GPP: Yes, yes, yes, yes.

I'm sure ya'll see that right? You must see that. This: my research is my activism sort of moment.

BK: Right. I mean, all of the most important moments of my own learning over the last decade have been in movements, have been in community organizing. I learn about how rhetoric works or I learn about teaching through those moments—being in those rooms. Also, the arguments that like maybe we're too busy to be doing that stuff because there's all of these subtle ways that I think that like, that makes me a better teacher and it makes me a more thoughtful researcher too. So I guess if you're teaching and you're research is, I think it can be part of the movement work and can be like accountable to the movement work and they can all work together. I do see that happening, it seems like a lot of folks that are doing all three of those things and kind of that they, they speak to one another.

GPat: For sure.

BL: I hope you get to teach that class, GPat.

GPP: Oh man, I hope so too. That would be super cool. I was going to do a class on like writing for nonprofits where I was totally gonna stealthily, like be here actually the things that we, you know, like teach that sort of same skillset under the guise of professional writing.

And I'm hoping cause like that, that institution, I was mostly teaching professional writing and, and then queer trans stuff. So I hope I get to teach it too. That would be like great but even if I could like even if someone had the capacity to do that in another institution, I'll be like, “yo, let's talk.” Let me like, you know, like I would just make my, my life just even know that there are just even to collaborate on that would be great.

BK: Yeah. Yeah. It'd be great to find ways too, to share that, that sort of material, you know, around the country. I can't think of any like good way that that is happening right now that people are sharing texts, resources, curriculum around the country that are from this sort of perspective about giving the tools of teaching the tools of resistance in this moment. And I would like to see that sort of thing happen.

GPP: Same. Same.

BK: Maybe we can build it y'all.

GPP: Yes! You are, you're listening. No, for real. I'm so serious like that it is. It's just so super duper. And you know, like that's, I know I was like all down in textbooks about that sweet, sweet textbook cash. But like I and I am, but like I'm saying that like, I would love to do like a sort of open access, like free, like here are the things, right? Like I, so I'm not saying that like, you know, educational texts aren't great. I'm just saying like, which ones

JCS: I haven't used a textbook in two years.

GPP: Oh, god yeah it's a beautiful thing when you just walk away.

BK: But I was thinking of those like James and you were mentioning the texts that you've been using. You know, I wrote those down and I was like, I'm going to check those out because I want always looking for things. And I've been using this text Scene On Radio, it's a podcast and there's a season called "Seeing Whiteness" and it's the second specifically, the second episode has Ibram X. Kendi on it. It's really about like when really marking through archival research and history when and how racism started. And it, like that's been really good in my classes because it takes us completely away from like racism as just being this interpersonal thing or that it something only counts as racism when, like James had mentioned, someone says the N word here, it gives you this whole history of how it's been created and that, and it's so well researched and things and so students have never have just never been taught the history of racism.

And so once we have that foundation, it has opened up a lot of things for me in the classroom. So like that's a text that I have been excited to share with other teachers cause it's worked well in my classes. Yeah. I'm excited to check out these ones y'all have mentioned.

BL: Yeah, me too. I was thinking about that question. The other question I had asked earlier about what texts have y'all use and how does your work incorporate these conversations in the classroom? And I was thinking maybe after this call we can, if you all would like to, you know, email us the texts you mentioned and I'll share any other texts that we can share on our website. I think that would be a really great resource for folks listening to the podcast and specifically,

JCS: Cool, yeah. That sounds good.

GPP: Yeah

BL: Definitely echo what you all have said about how the importance of sharing those resources.

BL: Thank you so much.

BK: This has been really fun talking with you all and I appreciate it.

GPP: Yeah, we appreciate you. It's an awesome podcast.

BL: Yeah, this is a great conversation.

*Cue music: "Drum and Bass" by OLC.*

BK: Stay tuned for part two of our episodes on teaching during Donald Trump's presidency. We've

asked listeners to send in stories of their teaching and we've been blessed with several excellent contributions. And you don't have to wait long for it. We're posting it in two weeks and we'll return next month with a regularly scheduled, brand new episode.

This Rhetorical Life is produced and edited by B. López and Ben Kuebrich. Follow us on Facebook and Twitter for new episodes each month.