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Mapping Black Histories: Blackdom, Maroon Pedagogy, and the Re-rooting of Ethnic Studies in the Borderlands

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Abstract

This article argues that Africana ways of knowing, Black Geographies, and fugitive pedagogies are vital for revitalizing Critical Ethnic Studies amid backlash, commodification, and historical erasure. Using oral histories, counter-archives, and place-based inquiry, we focus on Blackdom, a maroon settlement in New Mexico, as central to resistance and curricular transformation. We outline six pedagogical commitments—centering Africana epistemologies, integrating Black Geographies, designing curriculum as epistemic resistance, resisting institutional co-optation, linking individual transformation to collective liberation, and engaging communities as co-creators of knowledge—that guide the Mapping Black Histories model. This curricular framework positions students as active participants in historical recovery and community-based research, while framing the classroom itself as a maroon space rooted in memory, accountability, and liberation.

Keywords: Africana ways of knowing, Black geographies, Maroon pedagogy, Critical ethnic studies, Epistemic resistance, Blackdom, Borderlands

Introduction

In the dry expanse of the New Mexico Borderlands, the story of Blackdom, a maroon settlement established by Black homesteaders in the early twentieth century, endures through oral histories, scattered archives, and local memory. Though no physical structures remain, the town endures as a symbol of imagination, spatial resilience, and collective resistance. Created as a refuge from Jim Crow violence, Blackdom embodied a vision of Black life beyond the South and outside settler-colonial borders. Yet its legacy remains absent mainly from curricula and public history, reflecting what Masta (2019) identifies as the persistence of settler colonial ideology in education, where dominant knowledge systems erase or displace Indigenous and Black epistemologies. The weathered remains of the Blackdom schoolhouse displayed in Figure 1, evoke this tension between absence and endurance, reminding us that maroon spaces persist not only in memory but in the material traces of Black life.

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Figure 1. Blackdom Church and Schoolhouse, ca. 1910.This one-room structure reflects Blackdom's community, faith, and educational vision, rooted in maroon life and Black Geographies. (Image courtesy of the New Mexico Historic Preservation Division).

This article emphasizes Africana ways of knowing, Black Geographies, and Maroon Pedagogies as essential frameworks for critical education. In an era of political repression and the co-optation of ethnic studies (Blume, 2025; Capitol Weekly, 2025; Sleeter, 2011), we advocate a return to insurgent traditions grounded in community accountability, spatial justice, and epistemic resistance. As Turner (1984) reminds us, Africana Studies itself emerged to contest epistemic exclusions, establishing a distinct disciplinary framework dedicated to interpreting the global Black experience in its totality.

We position the New Mexico Borderlands as fertile ground for reimagining curriculum through maroon geography, an approach rooted in recovery and refusal. Using oral history, counter-archival research, and community engagement, we examine how Black communities in the region resisted erasure and developed enduring practices of survival and self-determination.

Blackdom serves as our central case study, offering both a historical example of maroon practice and a curricular model for education as remembrance and refusal. At the same time, we recognize that the Borderlands are marked by Indigenous presence and histories of conquest, which must be acknowledged to avoid reproducing erasure (King, 2016; Tuck & Yang, 2012). Our analysis situates Blackdom within these layered geographies while maintaining it as the focal site of inquiry.

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To guide this work, we present six pedagogical commitments for liberatory ethnic studies practice, visualized in Figure 2, which illustrates how *Maroon Pedagogy* integrates these commitments as interdependent dimensions of a transformative educational framework.

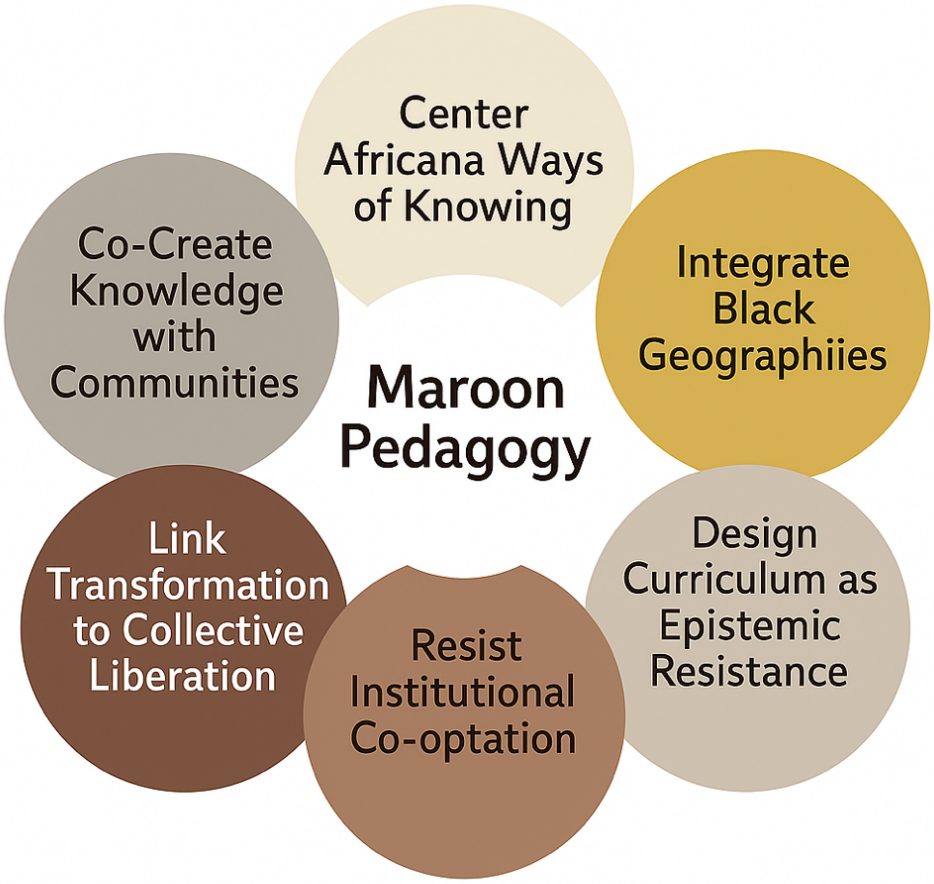

Figure 2. Conceptual Framework of Maroon Pedagogy.The six pedagogical commitments form interdependent dimensions of maroon praxis, embodying epistemic resistance, community accountability, and curricular transformation—the core of Maroon Pedagogy.

Each of these commitments extends the insurgent intellectual and pedagogical traditions that anchor Africana educational practice. Grounded in maroonage, freedom schooling, and diasporic knowledge-making, they challenge educational boundaries by centering lived experience, community accountability, and ancestral wisdom as foundations of theory. Through *Maroon Pedagogy*, these commitments enact a praxis of remembrance and resistance that refuses institutional containment and reclaims education as a collective project of liberation.

We begin by outlining the decolonial and dialogic methodologies that ground this project, drawing on Africana Studies, Black Geographies, and fugitive pedagogies. We then situate Blackdom within the broader history of Black presence and resistance in the New Mexico Borderlands. From this foundation, we articulate the six pedagogical commitments that structure the Mapping Black Histories framework. We conclude by reflecting on the implications of maroon pedagogy for Critical Ethnic Studies in the face of curricular repression and institutional co-optation.

Method and Theoretical Orientation

This study employs a decolonial, dialogic, and place-based approach, viewing Black communities as knowledge creators and spatial theorists. The New Mexico Borderlands are not neutral terrain but a living record of Black resilience and maroon epistemologies. Building on Hartman's (2019) concept of *critical fabulation* and Chilisa's (2012) relational Indigenous inquiry, we treat archival silences as opportunities for ethical storytelling and grounded speculation. These silences are not incidental but structurally produced through settler colonial ideology, which elevates Western epistemologies while dismissing others as mere myth or folklore (Masta, 2019).

Africana Studies

Africana Studies provides the foundation for this project by challenging Eurocentric assumptions and grounding knowledge in the lived experiences, historical struggles, and cultural memory of African-descended communities. Asante (1987) argues that Eurocentrism distorts knowledge by universalizing the European experience, while Turner (1984) identifies Africana Studies as a distinct epistemology tasked with interpreting the "total phenomenon called the Black experience." Wynter (2003) deepens this critique by showing how the modern world overrepresents "Man" as the universal human. This framing forecloses alternative ways of knowing and being. Quijano (2000) extends the argument through his concept of the coloniality of power. He demonstrates how race, labor, and knowledge are structured globally through Eurocentric logics.

Black Geographies

Black Geographies build on this foundation by showing how space itself is contested, racialized, and reimagined. McKittrick (2006) and McKittrick and Woods (2007) highlight how Black communities resist spatial erasure and create place through memory, movement, and cultural practice. Geography becomes not simply a backdrop to history but a site of struggle and meaning-making. In the Borderlands, Blackdom's irrigation systems, landholding practices, and ceremonial gatherings inscribed Black presence into the land, embodying this spatial resistance.

Fugitive Pedagogy

This framework is complemented by fugitive pedagogy, which Givens (2021) describes as the practices of Black educators who taught and learned under conditions of surveillance and restriction. Often informal, hidden, or unsanctioned, these pedagogies exemplify education as a form of resistance, refusal, and survival. Fugitive pedagogy insists that Black communities have long cultivated intellectual independence, even within hostile environments.

Maroon Geographies

Maroon geographies extend this insight by highlighting autonomous Black communities created through flight, refusal, and self-determination. Settlements like Blackdom serve not only as historical examples but also as curricular models for reimagining education as a maroon practice.

As Givens (2021) notes, these traditions of learning are maintained through kinship, oral history, and collective refusal—practices that sustain Black intellectual autonomy across generations.

Relational Learning

Our methodological stance also draws on relational and dialogic approaches to education. Freire (1970) emphasizes critical dialogue as a path to liberation, while hooks (1994) highlights engaged pedagogy as a practice of mutual vulnerability and transformation. These insights resonate with Indigenous and African research traditions (Chilisa, 2012; Kovach, 2009), which prioritize consent, reciprocity, and contextual accountability.

Together, these orientations shape *Mapping Black Histories*, a curricular model for high school and undergraduate college classrooms. Through counter-mapping, storytelling, and intergenerational engagement, this model invites students to participate in the work of historical recovery and spatial analysis. Methodology and theory converge here to position the classroom as a maroon space: a site of remembrance, refusal, and liberatory possibility.

Black Histories and Resistance in the New Mexico Borderlands

Dominant narratives of Black history in the United States often center on the plantation South or the urban North, leaving the complex experiences of African-descended communities in the Southwest largely erased. Yet New Mexico has a rich history of Black presence and resistance that disrupts these geographic assumptions. At the heart of this history is Blackdom, an early twentieth-century settlement founded by formerly enslaved and free African Americans who migrated westward in search of land, safety, and independence. While Blackdom anchors this study geographically, educators and students are encouraged to connect its lessons to Black communities in their own regions, treating the Mapping Black Histories framework as a model for local recovery and remembrance.

Established in 1901 near Roswell in Chaves County, Blackdom arose as a response to racial violence in Georgia and the failures of Reconstruction. It developed as a planned community rooted in collective labor and cooperative economics, mutual aid, and cultural self-determination. Although no physical structures remain today, its memory persists in family narratives, archives, and community storytelling, making it historically significant and pedagogically vital as an example of maroon geography and Black place-making.

Blackdom, however, did not exist in isolation. It interacted with surrounding Indigenous, Mexican, and Genízaro communities, each shaped by displacement, resistance, and negotiation. The Genízaro experience (descendants of detribalized Indigenous peoples enslaved and resettled by Spanish colonial authorities) reveals parallel struggles. As Gonzales (2014) and Trujillo (2009) note, Genízaro identity involved both disruption and adaptation, exposing the layered racial and territorial politics of the region. While our analysis keeps Blackdom at the center, acknowledging these entanglements resists reproducing erasure and situates the settlement within the broader grammar of conquest (King, 2016; Tuck & Yang, 2012).

The fragmented presence of Blackdom and Genízaro communities in official records exemplifies what Trouillot (1995) refers to as *archival silences*. Such omissions are not accidental but reflect

settler colonial logics that erase to replace (Masta, 2019). Quijano's (2000) analysis of coloniality further shows how these silences sustain Eurocentrism as a global order. Yet they can also be reimagined as openings. Hartman's (2019) concept of "critical fabulation" and McKittrick's (2006) theorization of "demonic grounds" both invite us to read against absence, recognizing that life and meaning persist in ways that diverge from dominant narratives.

Geography itself becomes a living archive in this process. The Pecos and Rio Grande rivers served as routes of migration, labor, and cultural exchange. Blackdom's irrigation systems, cooperative landholding, and ceremonial gatherings inscribed Black presence into the land, making geography a site of survival and cultural affirmation. For students, engaging these practices means learning to read landscapes as repositories of history, memory, and resistance.

Blackdom, then, is not merely a historical curiosity but a lens for understanding maroon educational practices, Afro-frontier migrations (Nelson, 2024), and the ongoing struggle for Black survival at the margins of official memory. These histories expand the archive, unsettle dominant narratives, and provide fertile ground for the six pedagogical commitments that follow, each designed to re-root Critical Ethnic Studies in practices of spatial justice, historical recovery, and community accountability.

Commitment 1: Centering Africana Ways of Knowing

The first commitment of *Mapping Black Histories* is to center Africana ways of knowing; epistemologies rooted in ancestral memory, embodied experience, and community practice. These knowledge traditions challenge Eurocentric models that privilege abstraction, linear time, and disembodied reason. Instead, they emphasize relational, situated, and historically grounded understandings that link knowledge to survival, ethical reflection, and collective flourishing.

Africana epistemologies are transmitted through storytelling, music, ritual, movement, and oral tradition, connecting generations across time and space. As Carr (2024) observes, Africana thought is structured around memory, meaning, and movement, practices that both preserve cultural continuity and orient communities toward the future. In this tradition, knowledge is neither neutral nor detached. Knowledge is lived, contextual, and ethically accountable.

In the New Mexico Borderlands, these ways of knowing took form in adaptation, land stewardship, and communal autonomy. The founders of Blackdom drew upon agrarian traditions of self-sufficiency, cooperative economics, and mutual care to establish sovereignty in a new and often hostile region. These practices represent both continuity with Southern Black life and transformation through diasporic mobility, underscoring Africana epistemology as dynamic and responsive to change.

Mapping Black Histories enacts this commitment by valuing oral history, memory mapping, and creative inquiry alongside written archives. Students are encouraged not only to analyze official documents but also to interpret speculative narratives, conduct intergenerational interviews, and engage with local knowledge keepers. Such practices align with Hartman's (2019) critical fabulation and Chilisa's (2012) decolonial methodologies, both of which expand the scope of what counts as evidence and who is recognized as a knower.

As Asante (1987) insists, liberatory education must position Black communities as the subjects of their own knowledge traditions rather than as objects of study. Turner (1984) similarly frames Africana Studies as a distinct epistemology charged with interpreting the totality of the Black experience. This aligns with culturally relevant pedagogy, which Ladson-Billings (1995) describes as affirming students' cultural traditions and lived realities as legitimate sources of knowledge.

Classroom Applications

For example, a high school history class might begin with a "Memory Map" project in which students trace the migration of Blackdom's founders from Georgia to New Mexico, or adapt the project to trace the journey of a Black community in their own region, connecting local narratives to broader diasporic movements. Rather than relying solely on census data, students would layer oral histories, family narratives, and speculative reconstructions of daily life to gain a more comprehensive understanding. In doing so, they learn to treat oral and embodied memory as authoritative, challenging the assumption that only written archives constitute valid evidence. This project illustrates how centering Africana ways of knowing reshapes not only what is taught but also how knowledge is valued.

Ultimately, centering Africana epistemologies requires education to reflect the priorities and intellectual traditions of African-descended communities. It asks: Who is recognized as an authority? What forms of knowledge are validated? How are histories remembered, honored, or erased? By posing these questions, the classroom becomes a site of recovery and possibility where students engage with knowledge as both intellectual inquiry and a practice of cultural survival.

Commitment 2: Integrating Black Geographies into Place-Based Pedagogy

The second commitment emphasizes the integration of Black Geographies into place-based teaching. While place-based education often highlights environmental ties or local history, it frequently overlooks how race, particularly the presence of Black people, shapes spatial meaning. Black Geographies fill this gap by revealing how Black communities actively navigate, contest, and reimagine space.

McKittrick (2006) and Woods (2007) argue that geography is never neutral; it is socially and politically produced through histories of displacement, refusal, and survival. Black Geographies uncover how Black communities reclaim and re-signify space through memory, mobility, and creative resistance. They prompt educators and students alike to ask: How is Black presence remembered or erased from landscapes? How do Black communities make meaning in spaces designed to exclude them?

In the New Mexico Borderlands, Blackdom embodied these questions. Through irrigation systems, collective landholding, and ceremonial gatherings, Black homesteaders transformed the land into a space of independence and cultural affirmation. These practices were more than strategies of survival; they unsettled what King (2016) calls the "grammar of conquest," disrupting the logics of colonial erasure and asserting Black presence in the Borderlands.

Mapping Black Histories incorporates these insights by inviting students to treat geography itself as an archive of Black history. Rather than relying solely on census data or textbooks, students

analyze waterways, map sites of cultural memory, interpret oral traditions, and explore how survival practices become inscribed in landscapes. In this way, space is reframed not as a passive backdrop but as a site of historical recovery and meaning-making.

Classroom Applications

For instance, in a university Ethnic Studies course, students might conduct a "Geography as Archive" field project. Working in groups, they would visit locations associated with Blackdom, or parallel sites of Black history documenting physical and cultural landmarks. Each group would then create a counter-map layering archival fragments with oral histories and speculative reconstructions of daily practices. This activity illustrates McKittrick's (2006) insight that Black life reshapes geography, enabling students to see landscapes as living records of resistance and belonging.

By integrating Black Geographies into pedagogy, educators resist romanticized notions of the "local" that obscure racial exclusion and land dispossession. Place-based education thus becomes a critical practice of spatial justice, encouraging students to see themselves as geographers of memory and participants in ongoing struggles over land, belonging, and survival.

Commitment 3: Designing Curriculum as Epistemic Resistance

Curriculum is never neutral. It reflects choices about whose knowledge is valued, whose histories are told, and whose voices are silenced. This commitment frames curriculum design itself as a form of epistemic resistance; an intentional refusal of Eurocentric frameworks that marginalize or erase Africana and Indigenous ways of knowing.

Wynter (2003) reminds us that the modern world positions Eurocentric epistemologies as universal while foreclosing alternatives. Ladson-Billings (1995) likewise emphasizes that culturally relevant pedagogy must affirm students' cultural knowledge while challenging systemic inequities. For both, the work of teaching is inseparable from the struggle against epistemic erasure.

Santos (2014) refers to this violence as *epistemicide*: the systematic silencing of knowledge systems. Asante (1987) similarly insists that liberatory education must resist assimilationist models, positioning Black communities as agents of knowledge rather than as passive subjects of study. Curriculum, therefore, must not simply add marginalized content to dominant frameworks but restructure the very terms of what counts as knowledge.

Mapping Black Histories takes up this challenge by organizing curriculum around themes such as memory, movement, refusal, and survival rather than adhering to rigid chronological or canonical models. Assignments are designed to expose and critique the power relations that shape official narratives. In this way, students engage not only with historical content but also with the politics of knowledge production itself. The outcome mirrors earlier commitments: just as Africana ways of knowing and Black Geographies reshape what counts as evidence and space, designing curriculum as resistance reshapes how knowledge circulates.

In all three cases, pedagogy becomes a deliberate act of refusal, structured to cultivate survival, imagination, and liberation.

Classroom Applications

In a high school Ethnic Studies course, students might complete a "Critical Counter-Archive" assignment. Each would select a textbook narrative about Black life in the early twentieth century and identify what is missing, such as the history of Blackdom or a Black community from their own locality that has been similarly erased. They would then construct a counter-narrative by drawing on oral histories, speculative reconstructions, or family memory, presenting their work through podcasts, zines, or digital storytelling. This project teaches students to treat archival silences as spaces of inquiry (Hartman, 2019) and models curriculum as a living practice of epistemic resistance.

By designing curriculum in this way, educators resist the reproduction of dominant epistemologies and affirm the authority of marginalized traditions. The curriculum becomes not a vehicle for assimilation, but a maroon practice of survival and liberation; an educational model where resistance is built into the very structure of teaching and learning.

Commitment 4: Resisting Institutional Co-optation

As Ethnic Studies gains visibility in schools and universities, it faces the persistent risk of co-optation. Institutions often adopt its language while stripping away its critical edge, reducing a liberatory framework to symbolic inclusion. This commitment emphasizes preserving the political integrity of Ethnic Studies by resisting such absorption and maintaining accountability to the communities from which it originates.

Co-optation frequently appears in subtle forms, such as diversity statements without accompanying structural change. These curricular add-ons highlight representation without addressing power, or policy mandates that recognize Ethnic Studies while withholding resources and community input. Tuck and Yang (2012) describe these dynamics as "settler moves to innocence," wherein institutions claim the language of decolonization while evading its unsettling demands. Left unchecked, these moves render Ethnic Studies a depoliticized addition rather than a transformative practice.

Mapping Black Histories resists these tendencies by centering oral history, counter-archives, and community memory as epistemological foundations rather than supplemental materials. Rejecting textbook-driven approaches that flatten the Black experience, it foregrounds inquiry rooted in maroon traditions and spatial justice. Students are taught not only to recognize inequities but also to analyze their structural causes and imagine alternatives.

Classroom Applications

For example, in a university teacher-education course, students might conduct a "Critical Curriculum Audit" of their local school district. Working with community members, they would examine ethnic studies standards or district diversity statements, identifying where the language of equity masks erasure, for instance, whether local Black histories, such as Blackdom, are excluded. Students would then propose interventions rooted in community priorities, such as oral

history projects with Black elders, thereby resisting symbolic inclusion and pushing for substantive change.

Educator collectives, mutual aid networks, and student-led inquiry spaces also serve as counter-practices that disrupt institutional absorption. These practices foreground collaboration over competition and care over compliance, sustaining the insurgent roots of Ethnic Studies.

Resisting co-optation, then, is not about gatekeeping but about integrity. It asks: How are institutional logics shaping the goals and language we use? Which narratives are promoted, and which are silenced? How can we safeguard Ethnic Studies as a practice of transformation rather than adaptation? This commitment insists that Ethnic Studies remain a liberatory project, accountable to communities rather than institutions.

Commitment 5: Linking Individual Transformation to Collective Liberation

While Ethnic Studies often inspires personal insight, transformation is incomplete unless it connects to collective struggle. This commitment asserts that individual growth gains meaning only when situated within broader histories of resistance and liberation.

Students often enter Ethnic Studies classrooms with limited awareness of how their identities intersect with structural power. Through inquiry and dialogue, they begin to connect their lived experiences to legacies of resistance. Yet transformation deepens when personal reflection evolves into collective responsibility. Ladson-Billings (1995) emphasizes that culturally relevant pedagogy must affirm cultural identity while cultivating critical consciousness, linking student achievement to broader projects of justice.

Mapping Black Histories builds this shift into its design by moving students from self-reflection to community accountability. Early assignments may focus on identity mapping or personal narrative, but later projects require collective engagement, such as oral histories, solidarity letters, or collaborative research. The process is nonlinear: students encounter discomfort, contradiction, and complicity, which become opportunities for ethical imagination and deeper solidarity.

Educators share in this process by acknowledging positionality, practicing critical vulnerability, and engaging in knowledge-making as a collective endeavor. This disrupts hierarchical roles, fostering classrooms where students and teachers co-create knowledge together.

Classroom Applications

In an undergraduate Ethnic Studies seminar, students might complete a “Personal-to-Collective Liberation Project.” Each begins with a reflection on a personal insight. For example, recognizing Blackdom’s absence from mainstream history or tracing a silenced story from their own community. They then translate that reflection into public action, such as curating a community exhibit, writing a solidarity letter, or producing a podcast episode that links their story to collective histories of struggle, particularly those grounded in local Black communities or neighborhood histories. In this way, self-knowledge is not privatized but mobilized in the service of community memory and liberation.

By linking individual transformation to collective liberation, education is reframed as relational work. Knowledge circulates rather than accumulates, building communal capacity rather than isolated achievement. In this framework, the classroom mirrors the world we strive to create, where personal growth is inseparable from collective flourishing.

Commitment 6: Engaging Communities as Co-Creators of Knowledge

Communities are not objects of study but theorists, storytellers, and custodians of knowledge. *Mapping Black Histories* treats them as intellectual partners whose insights, experiences, and practices are central to pedagogy.

Too often, curriculum development occurs far from the communities it claims to represent, reinforcing academic hierarchies and positioning institutions as the sole producers of knowledge. In contrast, decolonizing methodologies demand reciprocity, relationship, and accountability. Quijano (2000) shows how Eurocentrism has long positioned Europe as the locus of rationality, dismissing other epistemologies. Treating communities as co-creators resists this coloniality of knowledge, affirming their authority in defining how histories are remembered and shared.

Practically, this means students engage in oral histories, site-based inquiry, and public-facing projects designed with, not for, communities. Such work does not simply supplement the curriculum but challenges dominant definitions of expertise, positioning community voices at the center of intellectual life. Tuck and Yang (2012) caution that decolonization cannot be reduced to metaphor; genuine collaboration requires material accountability and a refusal of extractive practices.

This approach also reshapes the role of the educator. Teachers facilitate relationship-building, link classrooms to communities, and ensure curricular outcomes align with community priorities. At the same time, ethical discernment is crucial: not all stories are ours to tell, and not all knowledge should circulate in institutional contexts. Smith (2012) underscores that decolonizing research must be guided by reciprocity, respect, and responsibility. Students are therefore asked: Who benefits from this story being told? What risks are involved? How will this knowledge return to the community?

Classroom Applications

In a high school setting, students might collaborate with a local Black cultural center to create a "Community Memory Exhibit" perhaps focused on Blackdom or on a Black community in their own region. Together with elders, they gather oral histories, photographs, and family narratives. Notably, the project culminates not only in a graded classroom presentation but also in a public exhibit curated with and for the community. In this way, students experience knowledge-making as reciprocal and accountable, while communities retain agency over how their histories are represented.

By engaging communities as co-creators, education becomes a shared practice rather than a transactional one. Knowledge extends beyond classroom walls, rooted in place, sustained through relationships, and guided by collective purpose.

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Figure 3. Memory and Landscape—Blackdom as Living Archive.Community commemoration at the Blackdom Townsite marker in Chaves County. The site endures as a space of remembrance, testimony, and education (Photograph courtesy of the New Mexico Historic Preservation Division).

Conclusion: Toward a Liberatory Pedagogy of Refusal and Remembrance

The current climate of curricular repression and institutional co-optation calls for more than defensive strategies. It demands a re-rooting of Critical Ethnic Studies in Africana epistemologies, Black Geographies, and maroon pedagogies that refuse erasure and center community accountability. Blackdom illustrates what such a re-rooting makes possible: a space where Black communities cultivated survival, memory, and autonomy at the margins of conquest. Drawing on this history, the six commitments outlined here provide a framework for curriculum as resistance grounded in recovery, oriented toward justice, and accountable to community knowledge.

Looking forward, *Mapping Black Histories* invites educators, researchers, and policymakers to treat classrooms as maroon spaces: sites where refusal and imagination converge to disrupt dominant narratives and cultivate liberatory futures. Future research might extend this framework to other diasporic sites of maroon life, while collaborations with schools and cultural centers can ensure accountability to the communities whose knowledge sustains it.

Blackdom reminds us that education must not be reduced to symbolic inclusion but must be pursued as structural transformation. In an era of curricular repression, cultural erasure, and political hostility to Ethnic Studies, this reminder is urgent. Teaching and learning, then, become

more than academic exercises; they are acts of remembrance, resistance, and world-making. To take up this charge is to affirm that the classroom itself can be a maroon space—one that unsettles domination, reclaims silenced histories, and nurtures liberatory futures.

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