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#### EDITORIAL & BUSINESS OFFICES

1227 West 27th Street University of Northern Iowa Cedar Falls, Iowa 50614-0516 USA

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The NAR is housed on the ancestral lands of the Báxoje or Bah Kho-Je (Iowa), oθaakiiwaki · hina · ki (Sauk) and Meškwahki · aša · hina (Fox), Očhéthi Šakówiŋ (Sioux), Umó<sup>n</sup>ho<sup>n</sup> (Omaha), and Hocąk (Ho-Chunk), as well as those tribal nations who are contemporary caretakers of land in Iowa, including the Meskwaki: Sac and Fox Tribe of the Mississippi in Iowa.



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Al Vi, ho potenca senkorpa Mistero, Fortego, la mondon reganta, Al Vi, granda fonto de l'amo kaj vero Kaj fonto de l'vivo konstanta, Al Vi, kiun ĉiu malsame prezentas, Sed ĉiu egale en koro Vin sentas,— Al Vi, kiu kreas, al Vi, kiu reĝas, Ni preĝas.

L. L. Zamenhof, "Preĝo sub la Verda Standardo," North American Review, January 1907

The origin of the current rise of authoritarian nationalism and the erosion of liberal democracy in the United States can be traced to the global financial crisis of 2008. Or maybe the election of our first Black president. Or maybe growing income inequality. Or maybe federal deregulation. Or maybe cable news. Or maybe social media. Or maybe-or maybe you get the point. It's complicated. And not unprecedented. The arc of the moral universe is long, but it bends toward, well, just us. Democratic backsliding is baked into the American Pie, from 1619 to slavery to Jim Crow to Shelby County v. Holder. (Stay tuned.) In fact, according to Zack Beauchamp, it's one of our major global exports to far-flung places like Brazil, Hungary, and India. In his book The Reactionary Spirit (2024) he describes a distinctly American flavor of authoritarianism seasoned with democratic spices. Today's populist demagogues always wear the mask of democracy. They don't say elections are bad. They say elections are rigged, until, of course, they win. And when they do-and they do-they claim a mandate to continue undermining the rights of the people. It's the American Way.

What to do? Tracing historical origins is a good start, necessary but not sufficient. Too often, we gaze upon phenomena of the past, hands on hips, self-satisfied, thinking our vision is 20/20 when actually it's blinkered. Instead, as Robin D. G. Kelley invites us to do in his landmark study Freedom Dreams: The Black Radical Imagination (2002), recently reissued by Beacon Press, we should envision the horizons of the past, try to see through the eyes of our activist forebears, to ask what futures they were imagining as they confronted oppression and exploitation. Then, from our present vantage we can dream toward new futures, not only to combat corruption and injustice, but also-deadliest of all-cynicism and despair. In this battle we must learn to wield a very specific, very powerful weapon, often belittled if not wholly dismissed: utopian thinking-not the kind of gritty, on-the-ground action that is also required to effect social change, but the radically open, impossibly beautiful, desperately visonary