BOOK REVIEW

Education as Resistance, Pedagogy as Healing: Gloria E. Anzaldúa and Decolonial Approaches to Learning Inside and Outside the Classroom

Philis M. Barragán Goetz

Teaching Gloria E. Anzaldúa: Pedagogy and Practice for Our Classrooms and Communities. Edited by Margaret Cantú-Sánchez, Candace de León-Zepeda, and Norma E. Cantú. Tucson: University of Arizona Press, 2020. 341 pages. $30.00 (paper).

Almost fifteen years ago, Dolores Delgado Bernal, C. Alejandra Elenes, Francisca C. Godinez, and Sofia Villenas published their collection *Chicana/Latina Education in Everyday Life*, which posed a critical argument about how Chicana/Latina feminist theory could lay a foundation for mujer-centered pedagogy, reconciling the disconnect between women's oppression over generations and institutions of higher learning that excluded them. Margaret Cantú-Sánchez, Candace de León-Zepeda, and Norma E. Cantú's remarkable new collection—relevant to anyone working in education such as high school teachers, college and university professors, administrators, social justice advocates, or even students themselves—in many ways expands on this innovative approach. *Teaching Gloria E. Anzaldúa: Pedagogy and Practice for Our Classrooms and Communities,* provides a rigorous framework for using Anzaldúa's writings and theories inside and outside the classroom to create inclusive, decolonized, and dynamic educational spaces that nurture student self-reflection, self-confidence, courage, critical thinking skills, and agency. Differentiating itself from previous scholarship on Anzaldúa more specifically, this three-part volume is focused on developing curriculum, pedagogy, and

praxis, offering modules, assignments, and ideas for small groups and class discussion for a variety of disciplines such as history; literature; philosophy; ethnic studies; border studies; women, gender, and sexuality studies; popular culture; and speech and debate.

Part I, "Curriculum Design," provides guidance in decolonizing the traditional American classroom, where for over a century, Latina/o/x populations were punished for speaking Spanish, ridiculed for speaking English with an accent, and labeled as "idiot" or "moron" because of their surname and skin color. Using Anzaldúa's paradigm of "linguistic terrorism" to supplement Paulo Freire's concept of education as a banking system, the series of chapters call for a curriculum redesign that destabilizes the notion that teachers are the "sole expert[s] in the classroom, while students remain in passive roles" (11). Instead, teachers and students, as "planetary citizens"—a phrase Anzaldúa coined to describe a citizenship that "partakes of all cultures"—"work together to achieve a higher level of consciousness regarding identity and one's place in the world" (12). The languages, lived experiences, and familial and cultural knowledge that comprise students' identities are just as significant to the curriculum as the teachers' prepared lesson plans.

Part II, "Pedagogy and Praxis," details how teachers in high schools and universities have created transformative pedagogies that use "Anzaldúan thought" as a vehicle for healing, empowerment, and community building. Concepts central to Anzaldúan philosophy—shadow beast, nepantla, la facultad, Coatlicue, or conocimiento—offer educators a toolkit for disassembling Eurocentric and Anglocentric pedagogical theory. This series of chapters acknowledges the emotional and intellectual toll Latina/o/x populations experience, particularly in light of the exponential rise in racism, xenophobia, and nativism that our current presidential administration

encourages, and offer insight and concrete examples of how to use that trauma to construct "classrooms and curriculum that inspire a shift in education toward decolonial thinking" (115).

Part III, "Decolonizing Pedagogies," focuses on "the decolonizing practice, whether it is in composition or women and gender studies classes or in community spaces" (244). "[E]ducators teach as they were taught," Norma E. Cantú writes, and this reality has two implications for the education of our nation's children. First, historically and presently, it helps account for the linguistic and cultural terrorism Latina/o/x students experienced and continue to experience, and second, it highlights the notion that dismantling the "colonizing enterprise" of education—in which teacher is colonizer and student is colonized—means starting with an understanding of the teacher as an instantiation for the larger U.S. society. As such, the chapters in this part of the text are written by educators from a multitude of disciplines who, in "shar[ing] their decolonizing strategies for teaching Anzaldúa in colonized spaces," are taking steps to break the perpetual cycle of education as a "colonizing enterprise" (246).

One such example is the University of Texas at Río Grande Valley's commitment to bilingual, bicultural, and biliterate education—an incredible development in light of the fact that it was once an institution that forced Anzaldúa, as well as countless other Chicanas/os/xs, to take speech class so that they would learn to speak English without an accent. In "Untaming the Wild Tongue: Reconocimento and a History of Linguistic Terrorism on the U.S.-Mexico Border," Dagoberto Eli Ramírez and José L. Saldívar detail their Anzaldúan approach to structuring their UNIV 1301 Learning Framework course: if they expect their students to share their testimonios, then they

know they need to do the same. Both teachers and students allow themselves to become vulnerable, and the classroom transforms into a space in which each person makes an integral contribution to collective decolonial thinking. Students draw from their personal histories as a starting point for acquiring and developing critical thinking skills, for participating in knowledge creation, and for envisioning a future in which they emerge from the educational pipeline confident and whole. This brilliant collection is the pedagogical manifesto of our tumultuous era. It is both timely and necessary.