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Plantifa: Antifascist Guerrilla Gardening Curriculum

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Abstract

This paper suggests that an anti-fascist guerilla gardening (Plantifa) curriculum offers unique educational opportunities in the form of wholesome, and much needed, praxis. Utilizing anti-fascist (Bray, 2017), decolonizing (Tuck et al., 2014), and eco-justice frameworks (Shiva, 2015), Plantifa presents community activism that connects people with place, history, permaculture, and subversion of hegemony. In the context of education, a Plantifa curriculum offers learners to be immersed with their communities and local ecosystems, beyond mere classroom walls. It is a process of mapping local terrain and history, identifying non-invasive plants and suitable locations, considering food-bearing plants for community needs, as well as the afterward tasks of watering and nurturing. Questions of, "Why is 'democracy' as we understand and practice limited to humans, and who, what, or where ought to be included in a democracy?"; "Is planting local flora legally or ethically wrong?" and "Why is anti-fascism important to our community and our eco-system?" are just some of the questions learners can consider during this process of eco-revanchism. Ultimately, we are connecting wholeheartedly with the anti-fascist movement all over the world by appropriating their acronym (Antifa) with deference as a way to plant seeds of love against hierarchies. We are Plantifa!

Keywords

Eco-Justice, Guerrilla Gardening, Anti-Fascist Curriculum

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Cover Page Footnote

Many thanks to both of the reviewers who provided excellent feedback in further bolstering this paper.

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Censorship, erasure, and reactionary/authoritarian practices onto (and through) education have intensified in the United States (Giroux, 2013), i.e., banning of Critical Race Theory (CRT), “Don’t Say Gay” bills, transphobic legislation, and continuation of neoliberal deficit pedagogical practices, to name a few. These practices culminate into an amalgam of systemic and epistemological violence, which dominate performances and worldviews which uphold a colonial, cis hetero male white profit discourse that is sending the world into an environmental and social death spiral (Beard et al., 2021). In this article, we first propose teaching in an epistemological new key which lies at the intersections of anti-fascism, eco-justice, decolonization, and arts-based curriculum theories, i.e., a critical pedagogy *literally and figuratively rooted* in (re)growth and (re)generation. We then discuss potential lines of inquiry and questions for educators to consider integrating into their curriculum in and outside of classrooms, and, finally, we conclude with future ideas for eco-justice curriculum and action.

A Curriculum of Seeds for Change

A recent scientific report examining climate data and supported by Alliance of World Scientists and with 11,258 scientist signatories from 153 countries, argued that “Despite 40 years of global climate negotiations, with few exceptions, we have generally conducted business as usual and have largely failed to address this predicament [...] The climate crisis has arrived and is accelerating faster than most scientists expected” (Ripple et al., pp. 8-9, 2019). The continuation of these human-originating exploitative practices will most certainly lead to a devastating collapse of ecological and socio-political relations in many forms, including the following examples: mass species extinction, unlivable geographical regions via rising temperatures and sea levels, and intensified food scarcity. Furthermore, one of the major social consequences of climate change will be mass migration as, “Those least responsible for global emissions also have the least capacity to protect themselves” (Zizek, 2019, para. 23). Given the already nationalistic and xenophobic climates, this will certainly lead to further violence and fascism.

However, another recent report presented a case for mass global tree planting to minimize the severity of climate change’s near-future consequences. That study, excluding already existing urban and agricultural areas, argued that there is, “room for an extra 0.9 billion hectares of canopy cover, which could store 205 gigatons of carbon in areas that would naturally support woodlands and forests” (Bastin et al., 2019, p. 76). This mass planting has immense potential in mitigating the intensifying effects of climate change globally, but status quo entities have little incentive to do so. Waiting for governments to act has consistently resulted in business as usual, and waiting is a deadly game. Businesses have little incentive to change or give up their ways when the financial bottom line is always priority number one. We feel that education rooted in a Plantifa curriculum can be one potential way for both teachers and communities to use a diversity of tactics to fight climate change and subvert power structures working against environmental justice.

In addition to the looming existential threat of climate change, the other main inspirations of this work for both authors were learning about food security of the occupied Palouse lands which we write from currently. According to Washington State University’s Center for Civic Engagement website (n.d.):

Recent census data states that 32.6% of Whitman County residents live below the federal poverty level. In contrast, the Washington State poverty level is currently at 13.4%, while the national average is at about 15%. Whitman County is the most food insecure county in the state of Washington. Simply put, this means that 19.6% of residents, or about 9,000 people, don't know where their next meal is coming from.

For us, our local community's precarious access to healthy food, and the concept of "derelict land" and guerilla gardening (Reynolds, 2014, p. 70), inspired us to begin down this path of guerrilla gardening as a means of healing and nurturing our local communities and diverse ecosystems.

We bring our own Borderlands, "viewing experience holistically and the mind and body as interconnected" (Leavy, 2017, p. 196). Brandon [author 1] (he/they), comes from a working-class background, and a cis-white/Filipino family (though white identified, having only a white experience in their upbringing). His research interests are at the intersections of oppressive value hierarchies in social/ecological relations, radical democracy, and arts-inquiry research via podcast methodologies as these function within the realms of curriculum theory and teacher preparation. Marco [author 2] (he, *él, ele*), channels his marginalized identities of a queer African descendant from Brazil to connect with Anzaldúa's Chicana/Latina Queer Feminism in which he looks to break with his "mental and emotional prison and deepening the range of perception" enabling him to "link inner reflection and vision—the mental, emotional, instinctive, imaginal, spiritual, and subtle bodily awareness—with social, political action and lived experiences to generate subversive knowledges" (Anzaldúa, 2015, p.120).

In this paper, we focus on the revolutionary potential of a Plantifa curriculum as rooted in eco-justice (Shiva, 2015) anti-fascism (Bray, 2017; Eco, 1995; Giroux, 2004) guerrilla gardening (Reynolds, 2014) that is inspired by, and utilizing, decolonizing performance practices (Anzaldúa, 1987; Bessarab & Ng'andu, 2010; Tuck, McKenzie, & McKenzie, 2014). Similarly, we draw connections from the creative and fluid writing styles of both Anzaldúa (1987, 2015) and Cole and O'Riley (2010).

Anti-Fascism

The importance of explicitly stating and adopting anti-fascist guerrilla gardening is to oppose oppressive hierarchies, especially those of both capitalism and the proliferating eco-fascism. The former accelerates the current climate crisis with its never-ending consumerism and exploitative practices while the latter, popular among far-right groups since the 2019 Christchurch shooting in New Zealand, argues for a cleaner world but only for the privileged "aryan white race."

In the context of curriculum theory, adopting an anti-fascist positionality explicitly counters educational standards and assessments which largely reflect an epistemology of dominant discourses, i.e., aligned with capitalism, neoliberalism, and whiteness. An anti-fascist guerilla gardening *praxis* in formal education supports cracks of resistance to the status quo. Thus, adopting an anti-fascist positionality is a commitment to a curriculum of resistance, where epistemologies rooted in democracy, revolutionary love and care, and social and environmental justice are both means and ends.

Antifa means against fascism, and that anti-fascism, "should not be understood as a single-issue movement. Instead, it is simply one of several manifestations of revolutionary

socialist politics (broadly construed)” (Bray, 2017, p. xvi). For the sake of our discussion, it is important to note that while fascism does not have a single universal definition, we will be working with an understanding of fascism through Angelo Tasca’s historical account of Mussolini in Italy, and Umberto Eco’s *Ur-Fascism* (1995). According to Tasca (1938, p. 218), fascism is:

A form of political behavior marked by obsessive preoccupation with community decline, humiliation, or victimhood and by compensatory cults of unity, energy, and purity, in which a mass-based party of committed nationalist militants, working in uneasy but effective collaboration with traditional elites, abandons democratic liberties and pursues with redemptive violence and without ethical or legal restraints goals of internal cleansing and external expansion.

An anti-fascist movement does not deliberately ignore certain communities for the privilege of a few.

According to philosopher Umberto Eco (1995), there are some common features or traits that, when increasingly combined in the unique contexts which we are analyzing, can provide us with a better understanding of what fascism looks like. Eco calls these typical traits as *Ur-Fascism*, or *Eternal fascism*:

[They] cannot be organized into a system; many of them contradict each other and are also typical of other kinds of despotism or fanaticism. But it is enough that one of them be present to allow fascism to coagulate around it. (Eco, 1995, p. 5)

Eco takes a very localized and relational approach to analyzing instances for their unique fascist characteristics. For example, Nazi fascism emphasized a mythological component of the aryan, while Italian fascism under Mussolini lacked an equally strong race component, instead emphasizing the glorification and expansion of the Italian state and its authoritarianism—a practice similarly found with local variations under neoliberalism (Sawyer & Benozzo, 2019). Similarly, “Take away imperialism from fascism and you still have Franco and Salazar. ... Add a cult of Celtic mythology and the Grail mysticism (completely alien to official fascism) and you have one of the most respected fascist gurus, Julius Evola” (Eco, 1995, p. 5).

While fully presenting the fourteen features of *Ur-Fascism* would prolong this paper unnecessarily, we would like to highlight how hierarchies are an important feature in *othering* select groups among these traits, justifying selective populism and elitism. Critique and diversity are one in the same, challenging already “solid truths,” which are vehemently protected with violence, anti-democracy, and nationalism. Eco concludes with a quote from Franklin Roosevelt’s 1938, which we feel is both timely and relevant world-wide, “I venture the challenging statement that if American democracy ceases to move forward as a living force, seeking day and night by peaceful means to better the lot of our citizens, fascism will grow in strength in our land” (Eco, 1995, p. 9). Thus, an anti-fascist movement does not collaborate with the exploitative elites, nor abandon democratic practices. Anti-fascism resists and aims to replace oppressive hierarchies (white supremacy, cis-normative hetero-normative patriarchy, ableism, imperialism and settler-colonialism, classism, etc.) and hegemony with direct democracy and social justice.

Eco-justice praxis is central to Plantifa resistance. This resistance entails a democratic approach which would necessarily include more-than-human species, which coincides with Henry Giroux's claim of democratization which, "Stresses the dynamic aspect of a still-unfinished process while rejecting notions of democracy that are given a definitive formula" (Giroux, 2004, p. 33). Gardening, especially as an eco-pedagogy, is thus not only about nourishing life but also nurturing the local and global ecosystems and social network relations in a more direct democratic process. It is to consider the needs of all diverse ecosystems, both human and more-than-human species in particular (Lupinacci, 2017). This is in support of what Vandana Shiva (2015) calls Earth Democracy, which is "based on the recognition of and respect for life of all species and all people" (p. 7). At this local gardening area, it is to take the initiative of gardening to any space suitable for life to flourish while at the same time pushing back against oppressive social constructs and hierarchies, i.e., private ownership or property, colonization of land, etc. It is an act of green revanchism: *We are plantifa*.

Guerilla Gardening

Guerilla gardening is a subversive and communal eco-justice approach to environmental degradation and inequity. While traditional gardening in communities may manifest in designated flower beds or defined community gardens, guerrilla gardening is intentional gardening without borders. It is direct action in the specific form of "illicit cultivation of someone else's land," because it ought to be utilized for growing trees and food for the community (Reynolds, 2014, p. 25). Thus, vacant lots, medians, and "derelict land" are still spaces of eco-potentiality. Most people assume that neglected spaces are someone else's responsibility:

While we are encouraged to take responsibility for our private space, public space is usually the responsibility of a faceless overseer, a distant body that benevolently grants us access to pass through. Yet the space is public, and to me this means it is our responsibility both to care for it and to make good use of it. (Reynolds, 2014, p. 86)

The real tragedy of the commons, here, would be not to use these spaces to the benefit of the community. In particular this point speaks to one of the main inspirations for writing this paper and future projects: democratic, direct action solutions for food insecurity at the local community level and making guerrilla gardening part of the curriculum in schools.

At its core, "Guerrilla gardening is a battle for resources, a battle against scarcity of land, environmental abuse and wasted opportunities. It is also a fight for freedom of expression and for community cohesion" (Reynolds, 2014, 14). An example of guerrilla gardening as a means of survival and community is the Indigenous Zapatistas movement when they took back colonized land from the Mexican government to grow food for their communities. While this is a larger historical example, guerrilla gardening also occurs at the micro scale in our smaller rural and urban spaces: appropriating neglected land to nourish life and provide food to the community while fighting climate change. Guerrilla gardening has the potential to be aligned with decolonizing practices, i.e., a green revanchism.

We envisioned the teaching of guerrilla gardening beginning with an initial reconnaissance of potential locations with students. Given the local, situational, and contextual

aspects, these spots may vary, e.g., vacant lots, medians, use of vertical growing techniques. What then follows is deciding which plant species ought to be used, being mindful of how the chosen flora is in correlation with the local ecosystem (temperament, native vs. invasive species, etc.). The actual planting process may be discreet, using methods such as “seed bombs” where seeds are placed in nutrient-rich soil encased by clay or dextrin (McLean, 2022). “Seed bombs” (dropped by drones, for example) are adept at accessing remote or barricaded spaces. They have also been used recently with great success by Indigenous youth in the Pacific Northwest to heal wildfire-stricken land (Truscott, 2022). At other times, it may be easier to just place whole plants into an area chosen in communality with the students. The local context will determine the diversity of tactics required and discussed and shared by groups of students. Afterwards, keeping a routine of watering and managing the plants will be necessary, especially in spaces where there is little human/natural upkeep.

During the act of Plantifa, and to further embody a curriculum of resistance, students and teachers engage with their local communities and ecosystems on a deeper level of understanding and relationship building. Students also become responsible for the narrative about where they planted seeds: there is a past, a present, and a future with their actions, nurturing the ecosystems they are a part of. Outside of classroom and in our local communities, a Plantifa “lesson plan” or “curriculum” is the direct action of community building through reflexive anti-fascist guerrilla gardening. In traditional classroom settings where standards and assessments are mandatory, we urge educators to consider implementing Plantifa into existing lesson plans and curriculum as a practice of both subversion and resistance, e.g., a water science unit plan alone might only explore water cycles, but incorporating Plantifa would enhance it by including localized action in connection to social and environmental justice. Whether it be as a “final assignment” in a classroom or out in the field with members of the community, guerrilla gardening includes reflecting on their experience of *being* guerrilla gardeners: Seeing themselves in connection to one’s local community/ecosystem in the present, and what it means to be an activist in the future.

The following are a few questions and lines of reflexive inquiry for educators to consider during guerilla gardening and/or incorporating into their curriculum and throughout their lesson plans:

- Why is “democracy” as we understand and practice limited to humans, and who, what, or where ought to be included in a democracy?
- Why are spaces “owned,” “private,” or possess value (or none)?
- What is your local flora, and is it legally and/or ethically wrong to plant without boundaries; why is this the case?
- What are eco-dilemmas between private property, the tragedy of the commons, “ethical consumerism,” and climate change?
- Why is anti-fascism important to our community, our eco-system?
- What did you learn from engaging in the performance of guerilla gardening?
- What is a total liberation practice of eco-justice, and what knowledge/skills might be required to work towards that?
- Why is access to clean healthy food a human right?

Anti-fascist guerrilla gardening is a subversive practice as curriculum which can better connect us to our local community, eco system, and has potential to encourage more-than-human perspectives. To highlight how relationships are nurtured and how anti-fascist guerrilla

gardening aligns with decolonizing practices, we will now connect it with Indigenous methods and epistemology, followed by planting as performance.

Planting as Performance: Yarning, Indigenous Critical Place

“Yarning,” according to Bessarab and Ng’andu (2010), is an Indigenous conversational method of building knowledge through storytelling. The concept of “yarning” originates from Indigenous peoples communicating and connecting with their community via stories that have been passed down and are local, while they are yarning. It is the process of creating and sharing meaningful stories over a shared necessary ritual:

Collaborative conversations have the potential to transform the way in which people approach a project and/or their work. ... Both researchers found that collaborative yarns enabled them to unpack and discuss their research methods. The sharing of ideas led to new understandings that informed their research practice. (Bessarab, D. and Ng’andu, B., 2010, pp. 41-42)

Our goal is not to appropriate “yarning” as non-Natives, but to be inspired and show reverence to an organic way, to establish connections that are not Westernized. When we started planning to write this article, we developed a “Collaborative Yarning” (Bessarab, D. and Ng’andu, B., 2010, pp. 40-41) in which we exposed our struggles to fit in academia and to be transgressive at the same time. The tensions of being a PhD student from Brazil in the case of the author 2 were exacerbated because of the fires in the Amazon Forest and the open hate of the Brazilian president against Indigenous peoples in the country back in 2019 and continuing to this day.

Writing this article was an immediate reaction to engage with anti-fascist guerrilla gardening understood as a potential space for “yarning.” That’s when author 1 introduced the Zapatistas Movement to author 2. The Zapatista Army for National Liberation (*Ejército Zapatista de Liberación Nacional* or EZLN) took control of the cities of Ocosingo, Oxchuc and San Cristóbal de las Casas in the Mexican state of Chiapas on January 1st, 1994. The Declaration of the Lacandón Jungle (*Declaración de la Selva Lacandón*) was released simultaneously with the occupation led mainly by a group of Indigenous Mayan people (mostly Tzetales, Tzotziles, Tojolobales, Choles, Zoques and Manes), fighting to end inequalities initially on Chiapas. They have extended their solidarity to the rest of Mexico and worldwide with similar struggles over Indigenous land rights (Williams, 2012).

In a communiqué published in 2005, subcomandante Galleano (Gahman, 2006), formerly Marcos and the Zapatistas’ alleged author of the communiqués, wrote about sending maize to Cuba to support their struggle and he also sent words of support to activists from North America to South America in a “yarning” of love and corn. The role of food security is integral to healthy relations with communities and nature. Subcomandante Marcos/Galleano saw this connection and several other land-based movements in the Americas. The food support system envisioned by the Zapatistas movement is an inspiration for the guerrilla gardening curriculum in which derelict lands are spaces to be occupied by social movements and students to plant crops.

“Yarning” reflects a connection with land-based relationships. Thus, it only makes sense to envision our guerrilla gardening curriculum connected with the Zapatistas way of creating social relations within communities and ecosystems. That gave hope to author 2 in finding a coalition of Americans (from the North to the South) to counteract against fascism in Brazil.

Sowing various species of seeds in one’s local area is a process of relational knowledge building with other human activists, as well as the Earth. It entails a process of learning *in kin* with our ecosystem, a process of “reinhabitation,” where anti-fascist guerrilla gardening is not only a process of nurturing and protecting life but creating and protecting *meaning*. According to David Abram (1996), this is a process of beginning:

To apprentice [ourselves] to their particular places, to the ecological regions they inhabit. Many, for instance, have become careful students of the plants and trees that grow in their terrain, learning each plant’s nutritive and/or medicinal properties, and its associations with specific insects and animals. (p. 271)

Anti-fascist guerrilla gardening is a practice of localizing knowledge and aligned with decolonizing action in support of our diverse (eco)communities. “Yarning” in our context takes the form of planting, where meaning and action collide with the life that is being nurtured in the soil and among those who live above (and underneath) it. In a literal and figurative sense, it is “Planting words, like seeds, under rocks and fallen logs-letting language takes root, once again, in the earthen silence of shadow and bone and leaf” (Abram, 1996, p. 274).

“Yarning” emphasizes localizing the community, which promotes meaning and the protection of it. Part of that process is the civic duty of contributing to the well-being of the entire ecosystem, a democracy that is not exclusive to more-than-human species. In action, Abram (1996) says that part of this process of healing our communities by “human recklessness” with how:

In the heart of the city they plant collective gardens with endemic species, and hold equinox feasts with the homeless. At every juncture they strive to discern those modes of human community that are most appropriate to the region, most responsive and responsible to the earthly surroundings. They rejuvenate their senses by entering into reciprocity with the sensuous surroundings. (p. 271)

This intentional nurturing of social and ecological relations is integral to the process of healing for social and eco-justice. However, what is also necessary is decolonizing both means and ends. To do so, we also draw from the decolonizing methods of space as developed by Indigenous methods of critical place inquiry (Tuck, McKenzie, & McKenzie, 2014). These specifically pertain to place and how we can decolonize through reappropriating and representing.

Mapping Place-Worlds and Place-Making

Awikhihawogan which is writing that reclaims lands and reconstruct communities; “A mapping of the instrumental activity of writing, its role in the rememberment of a fragmented world.” This occurs through Place-making (retrospective building of place-

worlds) and is the revisionary and re-memory act of pasts and towards changing the future (Tuck, McKenzie, & McKenzie, 2014, p. 132).

(Re)mapping

A Native feminist discursive method that is necessarily attached to material land, “with the goal to unsettle imperial and colonial geographies by refuting how those geographies organize land, bodies, and social and political landscapes.” (Re)mapping aims to decolonize space by conceptualizing it as, space as the product of interrelations, space as spheres of possibility, and space as always under construction or a simultaneity of stories so far. (Re)mapping is thus a conceptual method which aims to enact material change in Indigenous space and the space claimed by the settler colonial nation-state (Tuck, McKenzie, & McKenzie, 2014, p. 134).

Part of the process of a curriculum of anti-fascist guerilla gardening is to build meaningful relations and knowledge in the social and ecological systems. Place making and (re)mapping offer important practices which push back against the oppressive structures which entangle the land, and at the same time resist instances of perpetuating Indigenous erasure. To do so, *place* becomes both a battleground and a place of healing. It is a battleground of subverting capitalist hegemony of private property and settler-colonialism, while at the same time healing through planting and growing new life in spaces priorly designated by bourgeois interests as essentially dead zones. Vacant lots, to the capitalist system, may be inherently more valuable for parking cars or simply not having to pay upkeep costs or worry about financial liabilities, than say a communal garden. Where profit isn’t accumulating, simultaneously nature is not permitted to grow. Anti-fascist guerrilla gardening is thus assisting nature in breaking trespassing laws, where it is really the unsatiable consumption inherent under capitalism which has trespassed Earth.

The very act of planting seeds is based in a claiming for a performative cultural studies, as stated by Norman K. Denzin (2003), in his book *Performance Ethnography – Critical Pedagogy and the Politics of Culture*, citing Butler (1993):

Performance is an act of intervention, a method of resistance, a form of criticism, a way of revealing agency. ... Performance becomes public pedagogy when it uses the aesthetic, the performative, to foreground the intersection of politics, institutional sites, and embodied experience. ... In this way performance is a form of agency, a way of bringing culture and the person into play. ... Performance and performativity intersect in a speaking subject, a subject with a gendered and racialized body. ... In transgressive performances, performing bodies contest gendered identities, creating spaces for a queer politics of resistance. (Butler, 1993, p.12, cited in Denzin, 2003, p.10)

Guerrilla gardening is an act of liberation in which we bring our own positionality to embody the experience of planting seeds literally and metaphorically to grow/flourish *conscientização* (Freire, 2013/1970). This raising of political consciousness, *conscientização*, grows alongside, and with, diverse ecosystems which are nurtured through the act of planting; a joint performance of social and eco-justice carrying on Freire’s (2013/1970) pedagogy of the oppressed.

Conclusion

The world is facing a looming existential threat caused by exploitative habits and intentional human negligence. In addition to anthropogenic environmental destruction, fascism has been increasingly seen by reactionaries as the answer to all of this. Fascistic curriculum, one that upholds dominant discourses through power, patriotism, and xenophobia, teaches of/for violence. While large climate change is inevitable, the revolutionary choices we make are important in mitigating the severity of what is to come. This requires diverse direct action, including curricula rooted in eco-praxis: theory and action for eco-justice, a (re)imagining of what a pedagogy of/for life might entail. A large part of this will require a genuine adoption of the different, more-than-human worldview, coupled with practicing a decolonizing and localizing democracy, which also represents diverse ecosystems. Furthermore, it will also require nurturing meaningful relations at community levels and schools for social justice and holistic healing in the most literal and widest sense.

This paper represents a start of what Plantifa, a curriculum of anti-fascist guerilla gardening, might look like. However, more work is necessary in expanding Plantifa in one's local area and generating examples of its implementation. Some examples of these next steps and further questions include:

- How to work with/for local Indigenous communities to deeply commit to decolonizing work.
- How to identify local invasive flora and what seeds to use for your local bioregion.
- How to identify local activist and non-profit groups (food banks, etc.) and recognize the roles that they may or may not play in doing Plantifa.
- How to expand Plantifa, e.g., placing “guerilla” bee hotels; pressuring to change city ordinances on public planting; integrating mycelia into “guerilla gardening,” etc.

We feel that Plantifa is one of many curriculum possibilities towards social and environmental justice in our local communities and globally. It is a pedagogy of community knowledge building and performing to expand awareness of our deep connections with nature. And it is a cultivation of life literally and figuratively, not for a capitalist bottom line, but for the inherent value of all living species and ecosystems.

By planting word-seeds of yarning dialogues we are extending our own survival in the ongoing destruction of the planet. We are nature. We are the yarning tracing ways of common guerrilla gardeners. We are the planet. We are plants. As we plant seeds, we become the seeds. We *all* are Plantifa!

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