Bettina Love. *We Want to Do More Than Survive: Abolitionist Teaching and The Pursuit of Educational Freedom*. Boston: Beacon Press, 2019. Pp. 162. Paper. $16.00.

Professor of Education at the University of Georgia, Bettina Love investigates how modern American schools center around white rage, anti-blackness, and sexism. These hostilities influence school policies to *spirit murder* students of color. Love calls it *spirit murder* because the policies destroy students' identity and dignity, create psychological and spiritual wounds, and leave students to struggle in repressive environments. For example, school dress codes demonstrate how many schools dehumanize students of color by condemning their natural hair as unprofessional. Racist and oppressive educators and policies mirror how society suffocates black and brown bodies. To combat this abuse, the author introduces *abolitionist teaching*, a type of education reform that emphasizes critical race theory. In this movement, activists advocate for the nation to rebuild the education system around intersectional justice, antiracism, love, and healing. Anyone can be an abolitionist teacher: educators, parents, and communities. Similar to the abolitionist movement in nineteenth-century United States, *We Want to Do More Than Survive* calls for readers to fight for education freedom. This critical social reform book pushes educators to demand change in their schools.

The monograph reflects on the United States' racial history and modern-day issues to demonstrate how American education thrives on black and brown suffering. Indian boarding schools, segregation, *Brown v. Board of Education of Topeka*, and *No Child Left Behind* prioritized white students' success at the expense of students of color. The works of Langston Hughes and James Baldwin reiterate how American schools contributed to institutional racism. Their poems and essays lament how schools abandon students of color to fail. Today, schools continue to exacerbate economic and racial disparities. Studies of Los Angeles and Chicago reveal how schools remain segregated due to residential gentrification and charter schools' growth. Under-resourced and over-disciplining schools often abandon students

who face segregation from race, poverty, and language. Love emphasizes the endless struggle for racial equality by comparing Charles Tindley's "We Shall Overcome" to Kendrick Lamar's "Alright." These two songs are protest anthems from different periods: Civil Rights Movement and Black Lives Matter. Although the anthems are from different times, they both seek racial equality and justice. The weaving of historical events, literature, and music stress the need for the abolitionist teaching movement.

Although passionately written, the book lacks clear organization, which may be due to Love's overreliance on personal experiences. She frequently jumps from abolitionist teaching to anecdotes, historical events, and back to anecdotes. The lack of structure often leaves readers confused. Since the book discusses critical issues, readers should be able to follow the author's arguments. A chronological approach might better organize the arguments and supporting evidence. Love is an experienced elementary school teacher, but her work sparingly focuses on research studies. However, the inclusion of more studies would emphasize the necessity of school reforms more forcefully. Possible research studies on schools' discipline methods or budget plans would help corroborate the author's experiences. Aside from the author's anecdotes, accounts from other educators, parents, and students might further support Love's argument, by highlighting how racial hostilities affect different people in the education system. Although the book discusses relevant issues, it may not convince every reader to fight for educational freedom. It needs structure, more research studies, and different experiences to enrich readers' understandings of abolitionist teaching.

Educators, administrators, parents, and community members should read *We Want to Do More Than Survive*. The fight for educational freedom demands an abolition movement to rebuild schools. White educators, in particular, should consider reading this book to understand how they can enact social change within their environments since abolitionist teaching is not the responsibility for only black, brown, and/or indigenous people. Love urges teachers to be daring, bold, and persistent, as abolitionist educators are the key to educational freedom. An antiracist education can affirm student's identities and humanities while educating them on relevant issues such as racism, sexism,

homophobia, and transphobia. People must not forget how schools play critical roles in oppression, racial violence, and injustice. Love's work sparks a necessary discussion about uprooting anti-blackness and white rage in the American education system.

Mikayla Aron