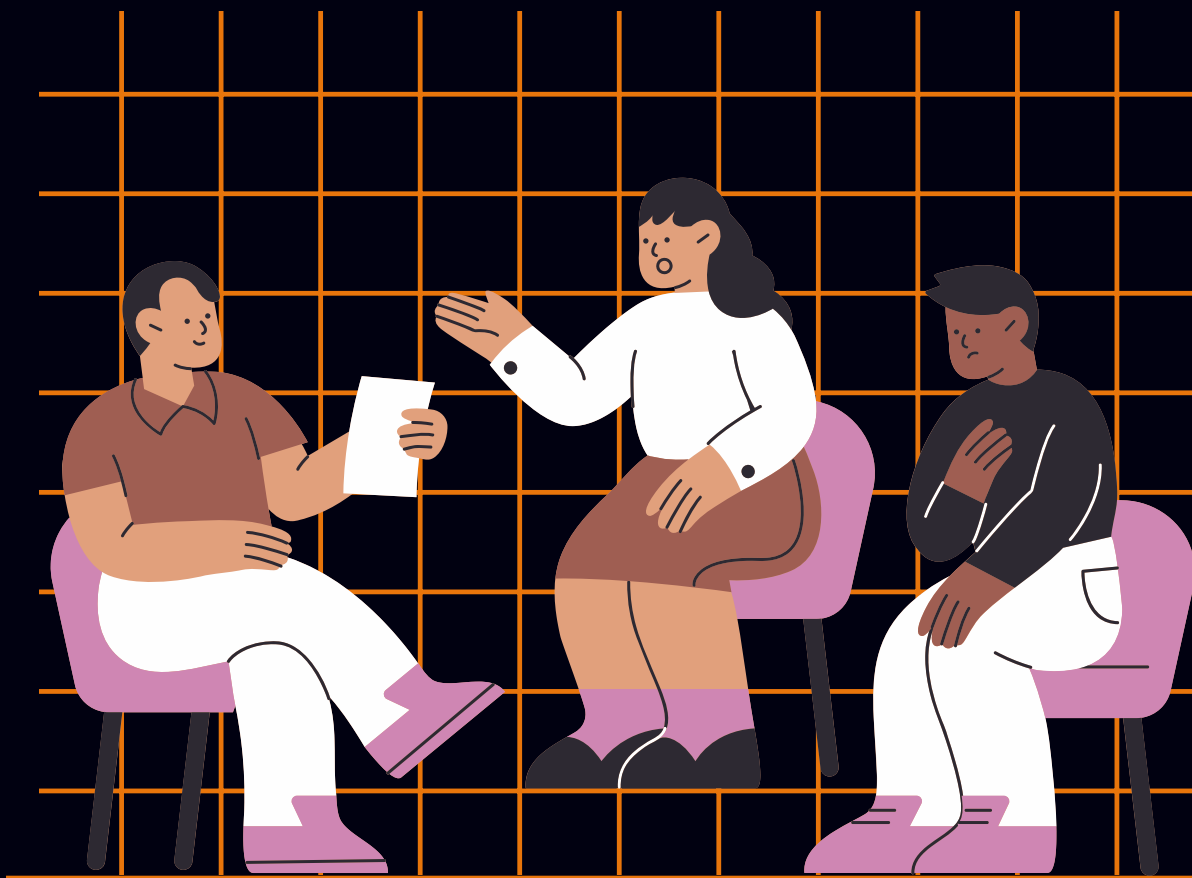


INTRODUCING OUR PEDAGOGY

1st Edition



A popular education material created by Pueblo Crítico while accompanying IDEBAJO, authored by Kamil M. Gerónimo-López (2024).

INDEX



Introduction	4
Acknowledgments	5
Pueblo Crítico	8
IDEBAJO	9
The Research Design	10
Discussion of Findings	12
The Conscientization Wheel	18
Why a Wheel?	19
The Workbooks	25
Using The Workbooks	26
Raising Awareness	29
Raising Awareness: Context	30
Raising Awareness: Methodology	35
Raising Awareness: Strategy	43

Empathizing and Solidarizing 53

Empathizing and Solidarizing: Diversity 54

Empathizing and Solidarizing: Participation 62

Empathizing and Solidarizing: Collaboration 68

Thinking Critically 73

Thinking Critically: Power 74

Thinking Critically: Positioning 80

Thinking Critically: Reflection 85

Loving the World 91

Loving the World: Impact 92

Loving the World: Organization 105

Loving the World: Pedagogy 112

Conclusion 126

References 127

Contacts 131

INTRODUCTION

Introduction to Our Pedagogy was created by Pueblo Crítico during our accompaniment process with IDEBAJO and authored by Kamil M. Gerónimo-López (2024). It supports people who participate in Popular Education (PE) and grassroots learning spaces. This workbook is the first of five that together invite a collective process of self-inquiry, reflection, and action.

This first edition offers a welcoming and organized way to recognize the political and educational dimensions active in our learning experiences. It encourages us to deepen awareness and to explore how teaching and organizing contribute to liberation in everyday contexts.

By working with this workbook, we attend closely to our own learning and reflect together on the practices we share. It prepares us to imagine approaches that move us from limited or traditional models toward freer, community-centered, transformative possibilities that respond to our context and our collective goals.

We hope this tool accompanies you as you learn, question, and co-create educational practices that strengthen movements and help transform our communities.

What is innovative about this model

This workbook introduces a practical way to read any interview, text, artifact, or experience and extract its core proposal for movement learning. Using a simple matrix, it maps recommendations along a continuum from restrictive to emancipatory practice and helps translate ideas into next-step strategies. As you move through the Wheel of Conscientization and later workbooks, you will see the method that underpins the model.



ACKNOWLEDGEMENTS

This project came to life through the leadership and collaboration of many people and organizations. IDEBAJO imagined the project, funded it, and partnered with Pueblo Crítico to create a fresh approach to feeling, thinking, and doing pedagogy with and for the People. We especially thank Roberto Thomas and Luis Calderón Reyes “Reyito,” whose research, insights, and principled debate shaped every stage of the work. From Pueblo Crítico, gratitude to Odalys Rivera Vázquez, Aliana Coello Exclusa, Amarylis Roldán, Grace Blanco, and Sugeily Torres Caraballo for planning, coordination, interview design, interpretation, and for keeping the conversation grounded.

We also thank the interviewees whose experiences gave these materials texture and life: Iris Morales, Nelson Santos, Juan Rosario, Ileana Carrión Maldonado, Sugeily Torres Caraballo, Roberto C. Tomás Ramírez, Luis Calderón Reyes “Reyito,” José Luis Baerga Aguirre, José Clausé Rivera, Hery Vázquez, and Ruth “Tata” Santiago; and the contributors from allied spaces, including Katia Avilés (IALLA), Renata Peralta, and Rodrigo (MiJente), as well as Josué “Wisín” Díaz from Finca El Vapor during group conversations.

The literature we studied provided critical scaffolding. We highlight authors whose work deepened this project’s ethical, political, and pedagogical horizons across Latin America, the Caribbean, the United States, Africa, Asia, and the Middle East. Full citations appear in the References.



ACKNOWLEDGEMENTS

How can we not honor everyone whose articles, books, teachings, and community work shaped our thinking? Dr. Rebecca Tarlau, faculty in the Lifelong Learning and Adult Education program at Penn State, helped pave the way for this literature review when developing the course *Social Movements and Education: Global Perspectives* in Spring 2023. I had the privilege of teaching the course in Spring 2024, when I expanded the readings and continued building a collection that we hope will keep growing in richness, diversity, and political depth.

The research and insights of all these activist scholars, fueled our ideas and shaped our work, supporting our exploration of key themes and strengthening our efforts to develop a popular education approach grounded in the realities of Puerto Rico. These authors have made lasting contributions to academic debates and, through their activism and writing, have advanced a popular pedagogy that inspires, empowers, and sustains transformative struggle across Puerto Rico.



A heartfelt thank-you to Oscar Jara, Roseli Salette Caldart, Rebecca Tarlau, Nils McCune, Marlen Sánchez, David Meek, Katharine Bradley, Bruce Ferguson, Lesli Hoey, Helda Morales, and Peter Rosset. Their work has significantly advanced popular education and social movements in Latin America, offering a powerful foundation for understanding these practices and adapting them to the Puerto Rican context.

Within the broader landscape of U.S. activism and civil rights, we honor the remarkable contributions of Andrew Boyd, Dave Oswald Mitchell, Jon N. Hale, Ella Baker, Martin Luther King Jr., Charles M. Payne, Joy Ann Williamson-Lott, Robin D. G. Kelley, Willie Baptist, and Liz Theoharis. Their commitment to social justice, grassroots organizing, and critical education has offered invaluable lessons and resources that continue to strengthen resistance and empowerment efforts in Puerto Rico.

ACKNOWLEDGEMENTS

When we look toward struggles for freedom across Asia and the Middle East, we recognize the profound influence of figures like Mahatma Gandhi, Alf Gunvald Nilsen, and Asef Bayat. Their reflections on nonviolent resistance, grassroots organizing, and everyday practices of dissent offer essential insights. Their work strengthens our understanding of how Puerto Rican movements continue to pursue sovereignty, dignity, and justice through community action and collective courage.

Across Africa's liberation histories, we honor the contributions of Amílcar Cabral, the African Party for the Independence of Guinea-Bissau and Cape Verde, and Sonia Vas Borges. Their revolutionary praxis illuminates powerful experiences of anti-colonial struggle, self-determination, and sovereignty. Their ideas resonate deeply with Puerto Rico's ongoing pursuit of freedom and collective empowerment.

We also express deep gratitude to scholars and organizers who explore the relationship between education and social movements across Latin America and Africa, including Bruno Baronnet, Gloria Muñoz Ramírez, Federico Cintron Fiallo, Fernando Tormos-Aponte, Judith Marshall, and Paulo Freire. Their work continues to inspire critical, creative, and liberatory approaches to learning, approaches that nourish a pedagogy of resistance and collective liberation in Puerto Rico and beyond.



We also want to offer a big shout-out to those who study student movements and resist neoliberal reforms in Chile, including Jorge Campos-Martínez, Dayana Olavarría, Nelly P. Stromquist, Anita Sanyal, Sara C. Motta, and Ana Margarida Esteves. Their powerful analyses of youth activism, public education struggles, and collective resistance provide valuable insights for confronting parallel challenges in Puerto Rico.

To all of you, thank you for your commitment, creativity, and passion. These Workbooks exist because of your insight, your organizing, and your willingness to imagine and build new possibilities. This project is a collective effort, shaped by the perspectives, struggles, and dreams shared across movements. We honor the spirit and contributions of each person who has walked this path with us. Your work breathes life into popular education and keeps its transformative power alive.

PUEBLO CRÍTICO

Pueblo Crítico is a non-profit organization based in Puerto Rico that advances popular education and critical participatory democracy. Through accompaniment, workshops, and consultation rooted in Popular Education (PE), we collaborate with communities to strengthen critical thinking, deepen collective analysis, and encourage creative social action. We build tools, produce visual materials, facilitate participatory processes, and cultivate professional and organizational relationships, all in service of working alongside our people to create a more just, compassionate, dignified, and self-determined Puerto Rico.

In October 2017, we began a journey of accompaniment with IDEBAJO, which brought us closer to its organizational life and community projects. Together, we identified opportunities for action grounded in real needs, goals, and challenges. We shaped this collaboration as a Popular Education process and nurtured the relationship over the course of a full year. Throughout this time, we engaged in shared learning through dialogue, planning, research, analysis, collective interpretation of results, and participatory design.





The Jobs Bay Eco-Development Initiative (IDEBAJO) is a coalition of people and organizations in and around Salinas committed to building power with communities in need. IDEBAJO centers social and environmental justice and the collective capacity to stand on our own by sharing knowledge and joining forces. The aim is for everyone to use their strengths, move beyond dependence, and build local solutions aligned with reciprocity, regeneration, and mutual care.

SOCIAL CHANGE

The aim is to change the situations that keep people out and reliant, going beyond just welfare to encourage independence and shared strength. This means building systems that support community involvement and fairness in sharing resources, stepping away from outside, harmful, and degrading ways of developing.

COMMUNITY INDEPENDENCE AND PEOPLE'S STRENGTH

IDEBAJO envisions a nation where communities have the autonomy to shape their own futures, independent of state reliance. Building and articulation power among individuals is crucial for addressing local needs and fostering a model of human development that upholds the rights and dignity of every person.

SOCIAL AND ENVIRONMENTAL FAIRNESS

The goal is to build a country where social and environmental justice are at the heart of everything, encouraging food sovereignty, honoring natural cycles, and cutting down on exploitation and pollution. A strong bond with nature, rooted in reciprocity, regeneration, and respect for natural boundaries, is essential to this vision for the future.

CULTURE OF TOGETHERNESS AND SHARED WELL-BEING

IDEBAJO dreams of a country where the values of kindness, togetherness, and helping one another shine bright, moving away from selfish and harmful relationships. Building communities and weaving a strong social fabric are key to reaching "good living" and ensuring everyone can enjoy a fulfilling life.

INCLUSION AND DIVERSITY

IDEBAJO's vision imagines a world that honors and celebrates the rich tapestry of cultural and identity diversity. To make this happen, we need reliable institutions, welcoming policies, and a space where every form of life is cherished and respected.

THE RESEARCH DESIGN

BACKGROUND

This research emerged through a collaboration between Pueblo Crítico and IDEBAJO. IDEBAJO, represented by Roberto Thomas and Luis Reyes Calderón (known as “Reyito”), invited us to explore the rich histories of political education and organizing carried out by activists and educators around the world, with a special focus on experiences from Puerto Rico. Together we sought to uncover the lessons learned by activists, organizations, and social movements about how political education is developed and strengthened in practice. Our shared goal was to support IDEBAJO and other community-based efforts in cultivating a Puerto Rico rooted in dignity, sustainability, and the well-being of its people.

PURPOSE

This project aimed to explore and connect educational practices and principles rooted in popular movements in Puerto Rico and the Caribbean, as well as in organizing efforts across the world. Our purpose was to draw from this collective knowledge to support the creation of learning experiences that are freeing, empowering, and grounded in the realities of community struggle and hope.

DATA COLLECTION

The project involved a detailed review of forty-two (42) bibliographical sources, which you can find in the bibliography, along with three individual interviews and three group interviews with IDEBAJO members and activists who participated in different moments of the organization’s history.

ANALYSIS

Once all sources were gathered, we turned our attention to making sense of them in a way that honored both rigor and collective wisdom. The materials were diverse: books, poems, interviews, songs, movement statements, and political education documents. Our approach needed to hold texture, contradiction, and historical depth.

We moved slowly and deliberately. Each source was read or listened to, transcribed when applicable, and summarized to surface the key ideas it offered. From there, we extracted arguments, pedagogical insights, and critiques grounded in lived struggle and organizing experience. To ensure that theory remained connected to learning in community, we also generated guiding questions that educators could use to socialize those insights through dialogue.

To remain attentive to praxis, we drafted short curriculum notes for each source.

➤Continue



These were not yet activities, but reflections on how the ideas might be embodied in educational practice, and how an approach might drift away from emancipatory goals if applied without care. This step kept us anchored to purpose, reminding us that knowledge is made meaningful through action and relationship.

With the themes distilled, we organized the findings in a matrix. Each source was placed in a chart that included what it named as desirable practices, meaning those that nurture dignity, autonomy, and collective capacity. Alongside these, we recorded practices that limit or undermine liberatory learning, including paternalism, passivity, extractive leadership, or depoliticization. Seeing both sides allowed us to recognize not only what movements aspire to build, but also what they actively resist and seek to transform.

As the matrix grew, we translated each desirable practice into a short descriptive phrase that captured its spirit, for example collaborative, strategic, grounded, dialogical, or imaginative. We then wrote a concise explanation for each phrase and linked it to its original source. When themes repeated across multiple texts or interviews, we treated that repetition as evidence of shared wisdom and consolidated overlapping insights.

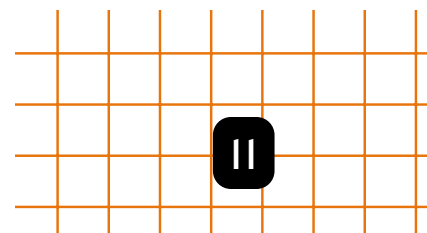
During this process, it became clear that change rarely appears in absolutes. Movements do not leap from limitation to liberation in a single step.

To honor this reality, we recognized and named an intermediate zone between restrictive and emancipatory practices. This middle ground represented transition, experimentation, contradiction, and learning in motion. Acknowledging it helped us avoid idealized binaries and reinforced that political education unfolds unevenly, through both clarity and struggle.

Once the themes were clarified, we distributed them among the four dimensions of conscientization guiding this work: Raising Awareness, Thinking Critically, Empathizing and Solidarity, and Intervening in the World. Each dimension was refined into smaller vertientes to ensure that the themes could be placed with nuance. When a theme could belong in more than one place, we chose the location that best reflected its intention and documented the reasoning behind that choice. This step offered clarity and consistency without forcing rigid classification.

Throughout the process, we resisted the urge to rush toward predetermined outcomes. Instead, we sat inside the learning, holding contradiction, returning to the material, revisiting questions, and allowing relationships, movement history, and political purpose to guide the structure. This slow and iterative method not only clarified the themes. It also honored the values of Popular Education: collective meaning-making, patience, humility, and commitment to the wisdom within struggle.

By the end of this stage, we had more than analysis. We had cultivated a shared inquiry practice: one that treated movements as teachers and positioned learning as a political act. This foundation prepared the ground for the creation of a pedagogical model capable of holding complexity, history, imagination, and collective transformation.



DISCUSSION OF FINDINGS

#1 RETURNING TO CONSCIENTIZATION

One of the key insights that emerged during our interviews came from a Puerto Rican Freirean activist who reminded us of the importance of returning to the original interpretation of the term conscientization. This reflection encouraged us to revisit the concept not only as it appears in literature, but as it has lived and evolved through struggle, practice, and everyday political life in Puerto Rico.

Conscientization refers to the growth, deepening, and transformation of our understanding of ourselves and the world through action. In English, it is often translated as “critical awareness,” and in Spanish it is called conscientización. Although the terms differ across languages, they both highlight the central role of awareness. In popular education, this awareness is never passive or finite. It is not a stage to reach but a continuous practice of acting, reflecting, and transforming as we engage with the world and with one another. In this sense, conscientization is a learning process and a theory of change that calls us to actively challenge oppression and cultivate a more humane and just society.

The concept emerged in the 1960s and was further developed by Brazilian educator Paulo Freire in the 1970s, particularly in his well-known book *Pedagogy of the Oppressed*, written during his exile in Chile. While the term is most commonly associated with Spanish and English translations, Freire wrote in Portuguese, a detail that adds nuance to the way we interpret the term and its original meaning.

The etymology of this term matters. We understand “conscientization” not as a noun that names a fixed state, but as a verb-like concept: a compound that integrates consciousness and action (*ação* in Portuguese). In translation, *ação* operates more as a suffix than as a standalone noun, which is why *conscientização* functions as a combined term rather than two separate ideas. In Portuguese, words ending in *-ção* usually take a feminine noun form, and their translations into Spanish and English often shift to *-ción* or *-tion*. For instance: *exceção* – *excepción* – *exception*; *ficção* – *ficción* – *fiction*; *ação* – *acción* – *action*.

This finding highlighted conscientization as a concept that lives in tension. It cannot be fully understood outside of that tension, because it reflects Freire’s ontological view of the human being constantly moving between a prescribed existence shaped by dominant systems and the ongoing possibility of becoming more fully human beyond those imposed limits. Conscientization takes shape in that struggle, in the oscillation between what has been designed for us and what we can collectively build. This insight guided our development of the dialectical toy, a visual and interactive tool that helps learners engage with this movement.

We highlight this linguistic history because returning to the term’s roots helps clarify how popular educators around the world have interpreted it. In its original sense, conscientization signals a process in motion, where reflection and action continuously inform each other, and where the human being develops, oscillates, and grows toward becoming more deeply and fully human.



DISCUSSION OF FINDINGS

#2 REIMAGINING CONSCIENTIZATION

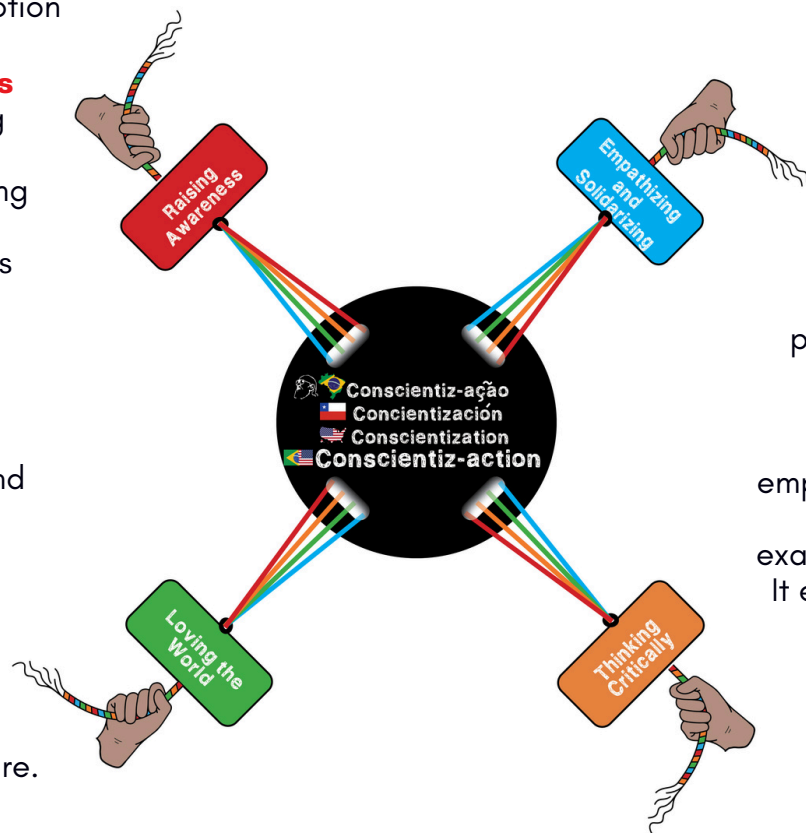
Our findings suggest that conscientization, while rooted in Freirean thought, is not static. As movements and conditions evolve, so must our understanding and practice of this concept. Today, conscientization calls us not only to reflect on reality and recognize oppression, but also to engage in collective processes that generate new ways of being, relating, and transforming the world. In this moment, conscientization is best understood as a living practice that grows through struggle, creativity, and shared action.

Guided by this understanding, we propose four interconnected dimensions that shape this ongoing process: Raising Awareness, empathizing and solidarizing, thinking critically, and loving the world. These dimensions offer a way to practice conscientization that responds to the urgencies, hopes, and possibilities of our time.

We also began thinking about how contradiction could be felt and worked with, not only debated. This sparked early sketches for a simple, interactive object that invites people to physically engage tension instead of avoiding it. The idea would later become a prototype that blends play, reflection, and dialectics in motion

Raising Awareness involves recognizing social issues and deeply understanding their realities and impacts, enabling us to take informed action.

A commitment to **Loving the World** embodies a profound dedication to nurturing life and caring for one another. It inspires efforts to address injustices and cultivate a brighter, more equitable future.



Empathizing and solidarizing call us to truly understand the experiences of others. This shared understanding nurtures collaboration and turns collective feeling into purposeful action toward common goals.

Critical thinking emphasizes the importance of inquiry and careful examination of information. It entails identifying biases and engaging multiple perspectives so we can make decisions oriented to collective well-being, dignity, and *buen vivir*.

As part of this process, we designed a small tactile tool – a wooden pull-string “dialectic toy” meant to embody tension, movement, and contradiction in a playful way. It serves as a physical metaphor for conscientization: stretching between forces, feeling pressure, and finding new space through movement. While it remains a prototype, it represents our commitment to learning that is not only intellectual, but emotional, relational, and embodied.

THE TURN TO PRAXIS

This stage marks the moment when reflection becomes action, as conscientization takes form through design, collective reflection, and shared experimentation.

With the previous findings in hand, we began putting them into motion. As we reflected, sketched, and debated possibilities, our thinking began shaping tools that could hold this pedagogy in motion. At the beginning, our ideas were wide and open. We imagined everything from a weekend training space to a months-long popular education school. Because the format was uncertain, we focused instead on building a curriculum flexible enough to serve different rhythms and forms of collective learning. Very quickly, we realized that structure could not come first. Before designing a program, we needed to name the goals, principles, and practices that would guide it. The foundation had to be clear, and the form would follow.

Given the social and political conditions around us, it also became clear that this work could support not only IDEBAJO but also other organizations, collectives, and activists across Puerto Rico and beyond. As our reflections deepened, we returned to the data to see what it could teach us about practice. Over the year, our vision shifted. We came to understand that before deciding where we hoped to go, we needed to look honestly at where we stood in our current educational and political realities. Honest assessment needed to come before aspiration.

Through this analysis, a matrix emerged. It revealed the need for a rubric to organize what we were learning, with one side reflecting practices that reproduce the conditions we resist, and the other side naming approaches aligned with collective empowerment and liberation. Because learning is never fixed or binary, we added a middle space that holds transition, tension, and growth, where teaching and learning can move from restrictive, to participatory, and ultimately to emancipatory forms.

This work is rooted in the collective efforts of people who are committed to building a pedagogy that reflects our values and challenges systems such as colonialism, patriarchy, heteronormativity, racism, and ableism in Puerto Rico. Our aim is dignity, justice, and liberation. From this grounding, a broader horizon appeared. We began imagining how these findings could seed a wider political and pedagogical effort, which we tentatively called a Movement Without a Country. This idea gestures toward a community of practice where people dedicated to emancipation can accompany one another, strengthen each other's work, and continue building liberatory learning together.

This arc, moving from vision to reflection to grounded analysis, created the foundation for the tools that follow. They emerged not as prescriptions but as collective instruments to practice what we learned and to continue building toward liberation in community. As our practice unfolded, our ideas began to take shape. What started as questions and sketches slowly transformed into concrete tools that could hold this pedagogy in motion and invite others into the work.

THE TURN TO DESIGN

After sitting with the literature, the interviews, the movement lessons, and our own questions, we reached a turning point. Reflection had carried us far, but now the work demanded form. We had to translate what movements were teaching into something the community could hold, adapt, and use in practice. The goal was never to prescribe or standardize. It was to build a tool that honors collective wisdom, keeps it alive, and makes it easier to practice together.

By this stage, we had already mapped out what movements refuse and what they aspire to. We identified practices that reproduce control, dependency, and political stagnation, and practices that nurture agency, dignity, co-responsibility, imagination, and collective power. We had also named a reality we saw repeatedly: movements do not move in one straight line from oppression to liberation. Growth comes through contradiction, experimentation, tension, and returning again and again to practice. To design honestly, we needed to hold that truth.

So we began organizing the learning more intentionally. We revisited each source not only to understand its lesson, but to identify the specific educational instinct inside it. For example, the Brazilian Landless Workers' Movement (MST) shows that occupying land and occupying schools are intertwined political acts. From that, we extracted a pedagogical commitment: educational practice aligns with collective purpose. Puerto Rican, Haitian, and Zapatista sources echoed that relationship between learning and struggle. Slowly, these shared messages became criteria.

As themes accumulated, we placed each one inside the dimensions of conscientization. Some could live in more than one space. Instead of forcing perfect categorization, we made intentional choices and trusted that in practice, these ideas would stretch and reappear across contexts. We noticed three recurring anchors inside each dimension: emotional and relational grounding, critical and conceptual clarity, and collective or organizational practice. These became the vertientes, helping us locate each idea across inner life, group life, and shared action.

Once the themes, dimensions, and sub-dimensions were clear, another need emerged. We required a way to support growth without reducing liberation to performance, perfection, or linear mastery. That is when the developmental logic took shape. We mapped a continuum from limited to emerging to participatory to transformative to emancipatory practice. These were not moral rankings. They described depth, clarity, relational strength, and political intention as they evolve in community.

Up to this point, our design logic came from movement data. Then, an unexpected source helped us understand the type of form this framework required.

►Continue

THE TURN TO EPISTEMOLOGY

The challenge now was structural. How do you represent growth that does not move in one direction? At that point something clicked for me. A spark arrived from a different part of my life. I have always understood learning and human experience as layered, relational, and fluid, long before I had language to explain who I was: an autistic woman.

Later in adulthood, during the diagnostic process, that intuition finally met structure. Clinicians used instruments built from close-ended questions on communication, sensory experience, daily functioning, interests, and social patterns. These tools did not rank ability. They generated a visual profile that showed variation across different areas of expression.

Seeing those charts felt familiar. It mirrored the way I already experienced the world. Human development does not move in a single direction. It shifts, adapts, and responds to context. If I were to take those assessments on a different day, the pattern would shift slightly, still recognizably neurodivergent, but never identical. The meaning lived in the shape, not the score. For those unfamiliar: tools like the Aspie Quiz and Dr. Luke Beardon's Autism Spectrum Wheel (2020) map autistic expression across multiple domains. Rather than measuring "more" or "less" autism, they create a spider-style visual map. Each axis represents a cluster of behaviors and tendencies. What emerges is a pattern that respects complexity rather than a single metric of difference.

This structure mattered. Not because autism shaped the content of the model, but because autism shaped my way of seeing. It affirmed that development can be mapped in multiple directions at once. It invited an epistemology where variation is data, context matters, and growth includes pausing, returning, extending, and reconsidering.

When I held our conscientization matrix next to that model, the connection was immediate. The movements we studied did not evolve in step-by-step sequences. Their growth expressed through shifts in clarity, solidarity, imagination, and collective practice. They did not advance on a ladder. They expanded in a field of struggle, insight, and shared experimentation.

This approach seemed consistent with Freire's argument that conscientization unfolds through lived practice, social contradictions, and collective reflection. It grows through engagement with real conditions, not through predetermined developmental stages. This epistemology did not replace the political grounding of our work. It sharpened it. It offered a visual language for the nonlinear learning movements already practice.

THE TURN TO COLLECTIVE SELF-INQUIRY

That realization gave us a design requirement. If conscientization expresses itself across multiple tensions at once (Loving the World, Thinking Critically, Raising Awareness, and Empathizing and Solidarizing) then any structure meant to hold it must show interplay. The form needed to help us stretch across all four at the same time, not sequence one after another. When each tension is activated together, practice expands beyond what is familiar and pushes toward what has not yet been proven possible. The movement data had already shown that communities think, feel, organize, and imagine simultaneously. So we asked: what happens if we treat that simultaneity as the baseline for design?

This meant the form had to show distribution and pull: where collective energy gathers, where it stretches, and where it rests, not as deficiency, but as a product of context, urgency, strategy, and struggle. A group might advance critical analysis while relational repair waits, or deepen emotional commitment faster than political clarity. These differences are not stages. They are coordinates in a living field. Naming them helps us see our current stance, not to judge it, but to understand what it makes possible and where intentional movement could emerge next.

That recognition shifted our task. We realized we were not meant to design something for people; not a curriculum, school, or training sequence. The analysis showed that the most meaningful changes come when people learn from their own conditions, actions, and contradictions. So the question became: how do we help a community see itself? How do we create a structure that lets people observe how they teach, organize, and relate, and then decide how they want to deepen their own practice? That pointed us toward self-assessment as collective self-inquiry.

Self-assessment aligned with what we already knew from popular education. It allows people to locate their practice from within struggle rather than from an external ideal. It lets groups compare perceptions without forcing agreement, making differences visible instead of buried under assumed unity. In that process, implicit knowledge surfaces: the expectations, instincts, and political commitments that shape practice before they are spoken. Once visible, those patterns create shared language for what matters and why. The tool becomes a structure for political conversation: Where are we strong? What conditions make that possible? Where are we stretched thin? What do we want to build next? These questions do not diagnose lack. They identify life and possibility.

The aim was not to quantify progress, but to make collective thinking visible so groups could study their own movement. The structure needed to begin from what already exists, treat disagreement as information, variation as pattern, and subjectivity as a legitimate method in emancipatory practice. The design challenge was to create a form that reveals practice as it is lived, invites shared interpretation, and supports deliberate shifts across tensions without flattening context or complexity.

Design did not break from the analysis. It extended it. We needed a visual and conceptual language that honored how movements actually grow: through simultaneity, tension, return, and collective decision making rooted in what already exists.

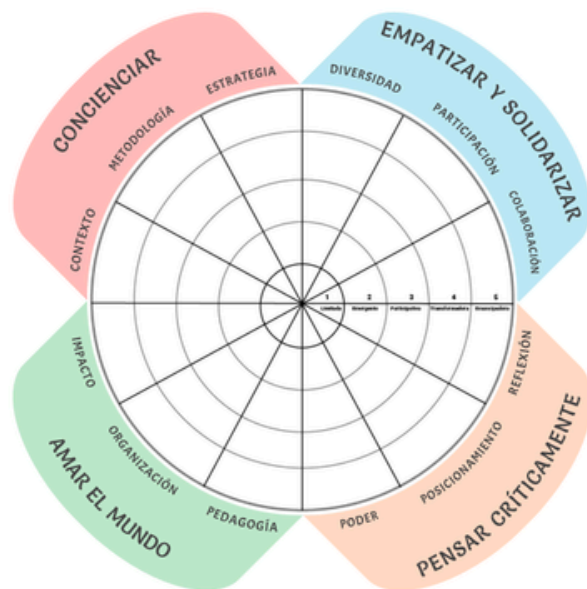
THE CONSCIENTIZATION WHEEL

The Wheel is a visual and reflective structure that allows groups to map how they are currently practicing across the four tensions that shape emancipatory pedagogy. Instead of positioning learning as a path from “less” to “more,” the Wheel invites people to locate where energy is strongest, where it is stretching, and where it has not yet been activated, not as failure, but as a reading of present conditions.

Each axis represents one of the four tensions. Along each axis sit five qualitative markers, from limited practice toward emancipatory practice. These are not rankings. They are language cues that help groups distinguish between different depths of intention and relational practice. Placing oneself along an axis is an act of naming what is true right now, grounded in experience rather than aspiration.

When visualized, the Wheel offers a snapshot: a shape of practice. No two profiles are identical, and the shape is expected to shift as conditions change, campaigns evolve, new members join, and people deepen their commitments. As with collective struggle, the picture moves.

This design choice reflects a core political commitment: people do not need to be told what they lack. They need a shared space to see what they already hold, where contradictions live, and where they want to move next.



The Wheel does not correct practice. It reveals it, so that groups can study themselves, debate, and choose direction with intention. Self-location becomes a generative act. Disagreement becomes a point of dialogue, not a problem to eliminate. Variation becomes information about different experiences within the same project. What emerges is not a score, but a conversation about practice, power, desire, and possibility, rooted in what exists rather than what someone else believes should exist.

In this way, the Wheel is less a measurement tool and more a mirror that communities hold up to themselves. It offers language and structure, but the meaning comes from the people using it. The aim is not certainty, but clarity. Not evaluation, but collective orientation. It supports movements in asking: Where are we now? How do we know? And where do we want to stretch together next?

The Wheel exists to make that thinking visible and shared, so that conscientization becomes not only a concept, but a practice communities can touch, see, and decide inside.

WHY A WHEEL?

The Wheel emerged once we understood that conscientization is not a theory to memorize, but a practice to inhabit. It needed to help people see how they are already thinking, relating, imagining, and organizing, not as a sequence, but as a pattern shaped in struggle and possibility.

This model does not tell people where to go. It helps them notice where they are, what is active, what is quiet, and what might be strengthened next. It holds the simple idea that communities already carry knowledge and history. The work is to recognize it, interpret it together, and decide how to move.

The Wheel organizes conscientization into four dimensions — Loving the World, Thinking Critically, Raising Awareness, and Empathizing and Solidarizing — each expressed through pathways that show how practice lives inside that dimension. When people reflect across all pathways at once, a picture appears. Not of achievement, but of practice in motion.

A circular structure made sense because movements do not climb. They circulate energy, return to questions, push forward, rest, build, and begin again. A circle honors that rhythm. It allows groups to see expansion without implying that depth comes from moving in one direction.

A wheel also holds difference without forcing resolution. Two people can score the same practice differently, and instead of choosing who is “right,” that difference becomes a place to talk. Variation is not a flaw. It is information about perspective, experience, and political position.

Most importantly, the Wheel makes collective learning visible. It gives groups something to point to when naming where they feel strong, where they feel stretched, and where they see room for intentional growth. When we can see practice, we can act on it together.

THE DIMENSIONS

Each dimension reflects a core tension movements navigate:

Loving the World

How we cultivate care, repair, purpose, and dignity. How we build the emotional ground that sustains struggle.

Thinking Critically

How we interpret conditions, recognize power, examine assumptions, and make sense of contradiction.

Raising Awareness

How we develop clarity about goals and context, connect analysis to action, and build shared understanding.

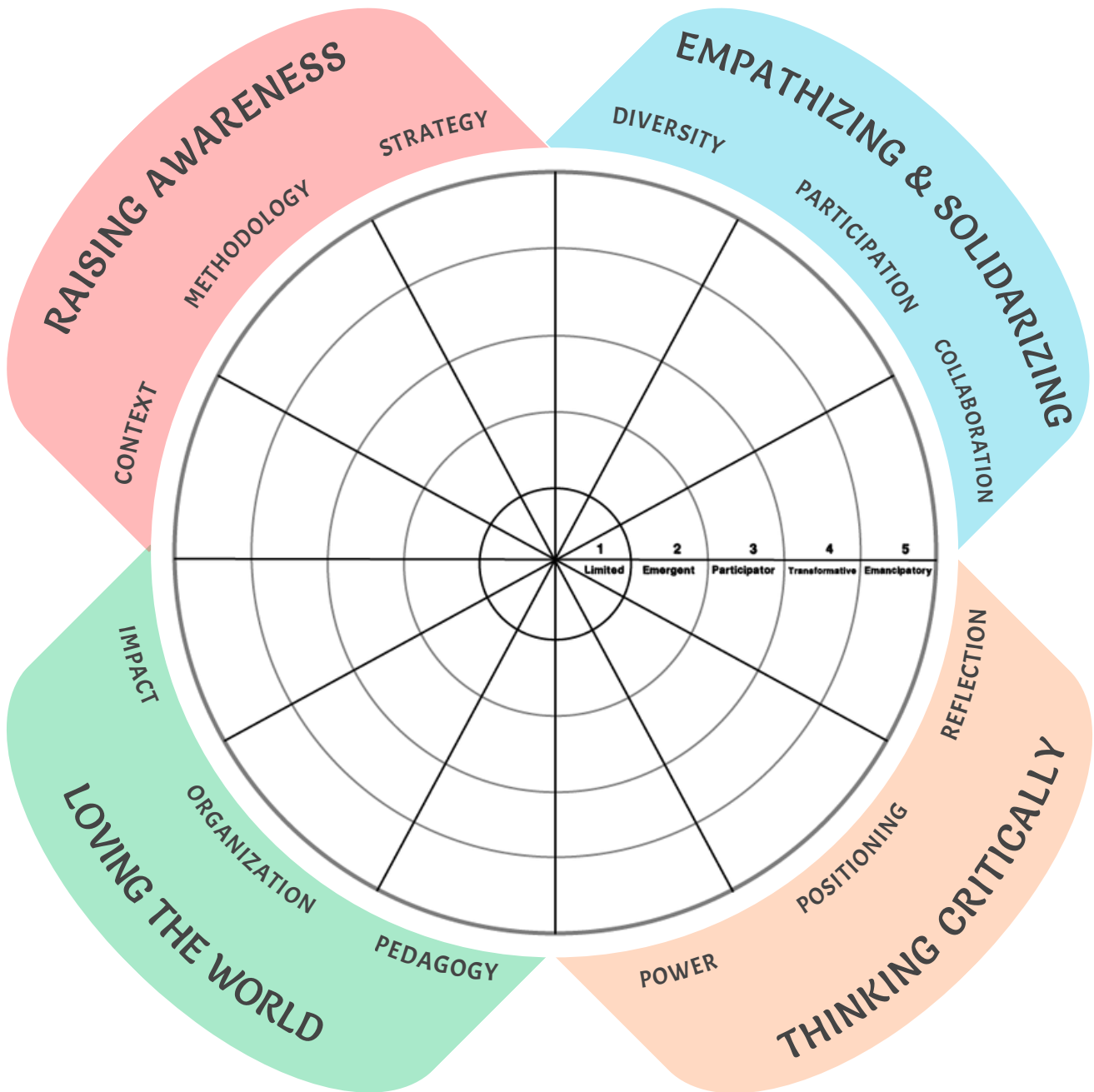
Empathizing and Solidarizing

How we practice collective responsibility, co-decision, and building power with others rather than over them.

None stands alone. Movements need all four. Not perfectly, not equally, but in honest relationship to their conditions.

#3 RECLAIMING CONSCIENTIZATION

WHEEL OF CONSCIENTIZATION



Head over to the next one to discover more about each of the dimensions and what they involve.

PATHWAYS INSIDE EACH DIMENSION

Inside each dimension, pathways help make practice concrete. They are not traits. They are places where liberatory learning shows up in action. For example, inside Thinking Critically, practice may show up in how we position ourselves inside struggle, how we reflect on decisions, and how we understand power. Inside Loving the World, it might show up in how we care for one another, how we sustain commitment, and how we nurture hope and dignity.

These pathways came from the literature, interviews, and movement lessons. They are grounded in real practice. They help groups go beyond saying “we value critical thinking” or “we care about solidarity,” and instead name how those commitments actually appear, or where they need support to grow.

SEEING PRACTICE

When people self-assess along each pathway, the Wheel forms a shape. No two shapes are the same. They shift over time as context shifts. A widespread, balanced shape may reflect grounded practice. A shape that stretches sharply in one direction might show strong clarity and a need for relational repair, or the opposite. A smaller shape might reflect early collective practice or a moment of exhaustion.

There is no ideal shape. The goal is not to fill the circle. The goal is to see ourselves, together, and decide next steps based on real conditions rather than assumptions or aspiration alone. The value is not the number. It is the conversation that numbers make possible.

OBJECTIVES

The Wheel treats reflection as part of struggle. It helps groups see their practice clearly, name what exists, and move with intention instead of habit. It supports us to:

- Recognize what is already alive in our work
- Surface differences without blame or avoidance
- Name tensions without treating them as failures
- Connect political purpose to relational and emotional practice
- Choose where to grow based on collective goals and context

The Wheel does not prescribe answers or measure deficits. It strengthens our ability to ask better questions together. It highlights presence, patterns, and possibility. In practice, the Wheel helps movements:

- Study how learning and organizing actually happen
- Notice how awareness and mobilization take shape
- Visualize the interplay across dimensions of conscientization
- Design learning rooted in real conditions and collective purpose
- Turn reflection into action that expands what is possible

In this way, the Wheel becomes a tool for collective self-inquiry and strategic imagination, a way to pause, see ourselves, and move forward deliberately.



Raising Awareness

Raising Awareness is all about becoming aware of a particular social issue. It's about understanding the realities, effects, and significance of certain social, political, or cultural events, so we can see why they matter and why we need to tackle them. This is super important for creating and supporting thoughtful actions. There are three parts to help us understand the Raising Awareness process.

Context

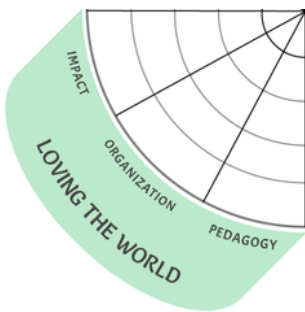
We focus on how our teaching methods align with the local, national, and global context, taking into account the unique experiences of those who shape the educational journey.

Methodology

The emphasis is on how various fields, viewpoints, and approaches come together and blend in the learning journey, enhancing our grasp of social reality and the challenges people face.

Strategy

We want to grasp how clear and effective the goals of the struggle are, along with its values, and how the teaching methods are planned around these goals and values.



Loving the World

Loving the World means being truly dedicated to life and the people around us, showing solidarity and respect to make a difference against injustices. It's a bold love that inspires us to stop being bystanders in history and start being active participants in creating change, working together for a fairer, more dignified, and hopeful future for everyone.

Impact

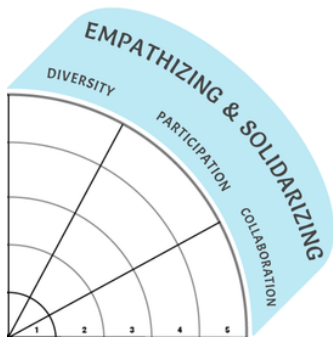
It focuses on how knowledge and skills from popular teaching can be used in real life, making a difference in communities and movements. It looks at how these ideas are put into action, helps develop skills for activism, and strengthens the link between education and community involvement.

Organization

How we plan and manage educational activities; this includes looking at the structure, how we adapt to changes, and how we use resources and technology. We want to focus on developing and evaluating programs to make sure they work well and can respond to new challenges and changing situations.

Pedagogy

It looks at how teaching methods are organized and how they can change, taking into account the need for flexible curriculums, mixing different techniques, and their importance in various cultures. The focus is on creating and putting into action practices that encourage learning that is both effective and engaging for everyone.



Empathizing and Solidarizing

Empathizing means really getting what others go through and the challenges they face. It helps us stand together, showing our support and unity for a cause by taking real steps to achieve shared goals. Solidarity takes empathy and turns it into teamwork, building a sense of community and helping each other as we work towards change.

Diversity

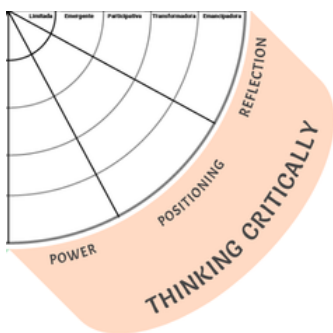
It highlights how the learning experience promotes fairness, honors different viewpoints, and appreciates the range of voices and experiences in the educational setting.

Participation

It looks at how different groups take part, how decisions are made, and how everyone gets involved and supported.

Collaboration

It shows how working together, supporting one another, being part of a team, sticking together, and building each other up (both as individuals and as a group) are encouraged in the educational journey.



Thinking Critically

Critical thinking is all about looking closely at information, ideas, or situations and thinking about them in a thoughtful way. It means not just taking things at face value but really digging in to question what we assume, spotting any biases, and weighing different arguments. This way of thinking helps us understand issues more deeply and clearly, leading to smart decisions and solid viewpoints.

Power

This part looks at how power dynamics and ideas are managed in popular teaching methods, along with how resistance strategies are developed and how resistance philosophies are adjusted to fit today's social movements.

Positioning

It emphasizes ongoing assessment, thoughtful reflection, and the adjustment of educational programs based on feedback, encouraging the practice of self-evaluation and the strategic modification of educational programs and techniques.

Reflection

It looks at how different theories and critical viewpoints shape education, emphasizing the thoughtful blending of subjects, detailed exploration, and the capacity to question both unfair systems and our own perspectives.

FROM WHEEL TO WORKBOOKS

Popular education teaches us that people arrive with knowledge, history, and power. Learning deepens not through instruction alone but through shared study and action. The workbooks honor that lineage. They do not tell groups what to think or how to organize. They create space to notice practice, reflect on it together, and design movement grounded in collective clarity and shared responsibility. Their purpose is not to standardize learning, but to strengthen imagination, agency, and emancipatory practice across contexts.

Seeing practice is only the beginning. Once the Wheel made visible how groups move across the four dimensions and their pathways, another question followed: how do we work with what we see?

A visual alone cannot hold the conversation a movement needs. Practice becomes stronger when people reflect, interpret, and act together. For that reason, we created three workbooks that support the full cycle of collective inquiry: noticing practice, naming meaning, and deciding how to grow.

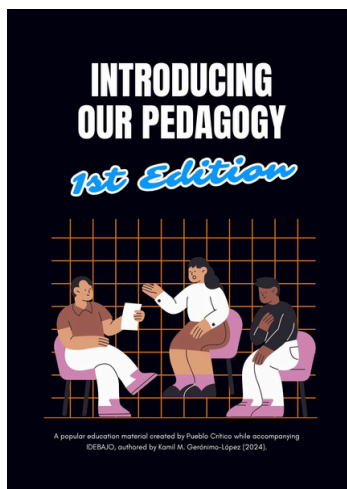
The workbooks do not instruct. They accompany. They organize dialogue, not compliance. They give groups methods to study themselves with honesty, to hear each other with rigor, and to move with shared purpose instead of assumption.

THE WORKBOOKS

The Wheel gives us a way to see practice. The workbooks give us a way to stay with that seeing. They do not arrive as manuals or answers, but as companions for shared study. Each one holds a different part of the work: understanding the pedagogy, locating our practice inside it, and talking together about what we see. The intention is simple: to help groups build language, notice patterns, and choose how to grow based on what already exists, not on imposed ideals. The workbooks move slowly on purpose. They make space for noticing, questioning, and naming experience in community, because that is how pedagogy becomes shared, lived, and strengthened.

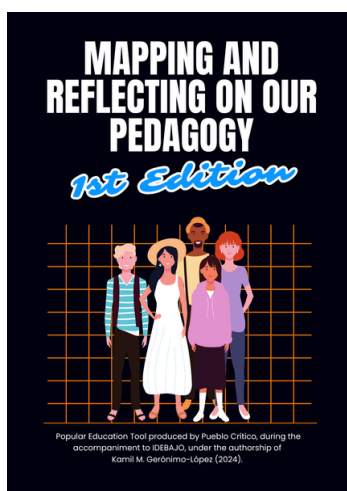
Each workbook supports a different moment in collective learning. Together, they form a pathway for examining practice, understanding it, and strengthening it intentionally.

THE WORKBOOKS



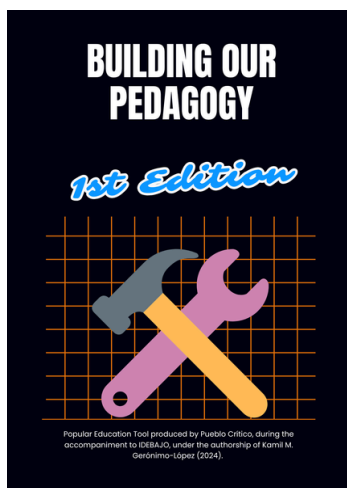
WORKBOOK 1: INTRODUCING OUR PEDAGOGY

This workbook opens the door into our shared pedagogy. It walks through the research, movement lessons, and collective reflection that shaped this approach, and it explains how to use the materials that follow. As you read, you will find space to pause, take notes, and connect the ideas to your own practice. This is not a manual to follow, but a companion for understanding where this work comes from and how you can engage it with intention, curiosity, and care.



WORKBOOK 2: MAPPING AND REFLECTING ON OUR PEDAGOGY

This workbook supports us in looking closely at how we teach and learn together. It brings two kinds of tools: simple questions that help us map our current practices, and open-ended prompts that invite deeper conversation about what those practices mean. Use it to pause, notice what is really happening in our educational spaces, and put language to what we often sense but do not always name. It is both a mirror and a dialogue partner: a way to see our patterns from the inside, compare experiences with others, and explore where we might want to grow next as a community.

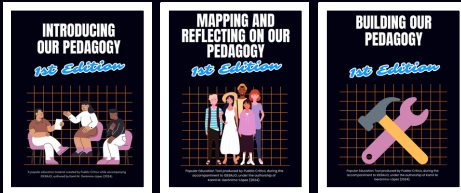


WORKBOOK 3: BUILDING OUR PEDAGOGY

This workbook supports us in moving from reflection to intentional practice. Using what we learned from mapping and discussing our pedagogy, it offers a space to design learning experiences rooted in community and shared power. Rather than prescribing methods, it invites groups to experiment, adapt, and build on what already exists. Here we sketch ideas, plan next steps, and test new approaches in real contexts. Think of it as a workshop for collective imagination and practice: a place to shape educational work that strengthens awareness, deepens relationships, and advances the world we are committed to building together.

USING THE WORKBOOKS

1. BROWSE ALL THREE WORKBOOKS!



Get familiar with their flow and goals. Watch for the four dimensions—Raising Awareness, Thinking Critically, Empathizing and Solidarizing, and Loving the World—as anchors for analysis. Keep the Workbooks for Notes handy to capture questions and insights as they arise.

Tabulation Sheet

Awareness Rating	Context	Methodology	Strategy
	Total Score = 14-50 Emancipatory 35-50 Transformative 22-30 Participatory 10-20 Emergent 0-20 Limited	Total Score = 40-70 Emancipatory 40-60 Transformative 31-45 Participatory 18-30 Emergent 0-15 Limited	Total Score = 37-60 Emancipatory 30-39 Transformative 20-27 Participatory 10-24 Emergent 0-9 Limited
	Total Score = 42-60 Emancipatory 46-60 Transformative 25-45 Participatory 10-24 Emergent 0-12 Limited	Total Score = 40-60 Emancipatory 37-48 Transformative 29-34 Participatory 18-24 Emergent 0-12 Limited	Total Score = 37-48 Emancipatory 28-36 Transformative 18-27 Participatory 10-24 Emergent 0-9 Limited
	Total Score = 18-40 Emancipatory 38-50 Transformative 20-38 Participatory 10-20 Emergent 0-12 Limited	Total Score = 40-60 Emancipatory 38-50 Transformative 21-30 Participatory 10-20 Emergent 0-10 Limited	Total Score = 40-60 Emancipatory 36-44 Transformative 23-33 Participatory 10-20 Emergent 0-12 Limited
	Total Score = 40-50 Emancipatory 30-34 Transformative 20-24 Emergent 0-14 Limited	Total Score = 40-70 Emancipatory 33-58 Transformative 25-42 Participatory 10-24 Emergent 0-14 Limited	Total Score = 40-50 Emancipatory 30-30 Transformative 15-25 Participatory 10-20 Emergent 0-15 Limited

2. MAP AND REFLECT

Complete Workbook 2: Mapping and Reflecting on Our Pedagogy. Answer the closed-ended prompts and record your score at the bottom of each section. Then respond to the open-ended reflection prompts to deepen meaning and interpretation. Add your totals on the Tabulation Sheet.

Context

Total Score = 16

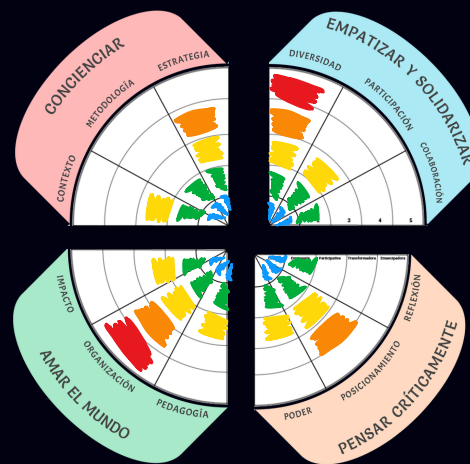
29-35	Emancipatory
22-28	Transformative
15-21	Participatory
0-14	Emergent
0-7	Limited

3. VISUALIZE

Use the tabulation sheet totals to select levels on the rubric (Limited, Emergent, Participatory, Transformative, Emancipatory). ^{Total =}

5. COLOR THE WHEEL

Color the circles that are inside each other based on the level you've reached in each area. This will help you see a complete picture of how well the educational practice you're involved in is going. You'll see that the colors you'll use change from blue to red, following the scale of the rubric.



1-LIMITED: Mostly focus on being individual or competitive, with hardly any attention given to teamwork or personal growth.



2-EMERGING: We're starting to see some teamwork and conversations pop up, but the old ways are still hanging around, making it tough for everyone involved to really join in.



3-PARTICIPATORY: The activities create a great space for everyone to work together, encouraging a fun learning atmosphere where sharing thoughts and ideas is really appreciated.



4-TRANSFORMATIVE: Learning experiences are really important and made to inspire changes in how participants see things, encouraging thoughtful learning and teamwork.



5-EMANCIPATORY: Participants are encouraged to take charge and feel empowered, becoming active players in their own learning and making changes in society. They start to question and reshape the power dynamics around them.

6. DESIGN NEXT STEPS WITH THE BUILDING WORKBOOK

Check out Workbook 3: Building Our Pedagogy to understand the mapping results, come up with activities, and create an action plan that helps us slowly shift towards a more freeing educational practice.

7. EVALUATE CONTINUOUSLY

Think of this Workbook as a handy tool for keeping track of your learning journey. As you move along in your education, come back to it to tweak your methods and aim for a more transformative and liberating way of teaching. Expand on each theme's qualitative answer in Workbook 2 to explore each person's input more thoroughly.

8. ADAPT TO CONTEXT

Finally, keep in mind that this workbook is super flexible and can fit the needs of any group or situation. If you need to, feel free to tweak the questions and activities so they match the reality and needs of your learning space even better.

NOW WE TURN TO THE WORK!

BEFORE WE MAP, WE GET GROUNDED

In the next pages, you will meet each dimension and the pathways inside it. Before anyone begins marking scores or coloring the Wheel, this section invites a pause to sit with meaning first.

These concepts come from movement practice, community knowledge, and study. Each dimension holds a purpose. Each pathway reflects how people learn, act, and build power together. Spending time here helps us see what we already practice, what we assume, and where we hope to move.

The process happens in two rounds. First individually, so each person can form their own language and reflections. Then collectively, so different interpretations can surface, be shared, and clarified together.

Groups move at the pace that makes sense for them. Some finish this reflection in an afternoon. Others take days or return to it across a retreat or political education process. There is no required timeline. What matters is making enough room for understanding to form rather than rushing through it.

You can skip ahead and go straight to the mapping workbook if you choose. People always find their own rhythm. But jumping into scores without shared grounding can feel wobbly. It becomes easier to self-assess from instinct or habit rather than intention. Groups may also talk past one another, using the same words but meaning different things. The good thing is you can always return to Workbook 1 to clarify, expand, or negotiate meaning before finalizing your map.

This section exists so we begin from shared clarity, not confusion. We read, talk, and adjust language as needed. The goal is not to force agreement, but to understand how each term lives in practice. Once the words feel grounded and useful, then we move into mapping.

With this foundation in place, we begin exploring the first dimension together, noticing how it speaks to our work and where it already shows up in our practice.

Dimension & Pathways



Raising Awareness

Raising Awareness is all about becoming aware of a particular social issue. It's about understanding the realities, effects, and significance of certain social, political, or cultural events, so we can see why they matter and why we need to tackle them. This is super important for creating and supporting thoughtful actions. There are three pathways to help us understand the Raising Awareness process.

Context

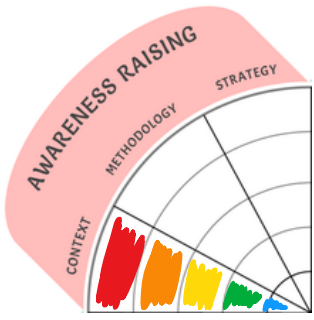
We focus on how our teaching methods align with the local, national, and global context, taking into account the unique experiences of those who shape the educational journey.

Methodology

The emphasis is on how various fields, viewpoints, and approaches come together and blend in the learning journey, enhancing our grasp of social reality and the challenges people face.

Strategy

We want to grasp how clear and effective the goals of the struggle are, along with its values, and how the teaching methods are planned around these goals and values.



Raising Awareness ●●●▶

Context

Here we share a definition or starting point for each topic. As you read it, ask yourself if it makes sense, if it helps you understand your experience, or if something is missing. This space is for questioning, not for repeating.

1. Global Relevance

Explore how the educational or research approach adapts to the realities that people experience in their communities and movements, both locally and globally.

2. Integration

Observe whether the program's content relates to what people experience in their daily lives, and whether it fits the social and political context from which they come.

Raising Awareness ●●●▶ Context

3. Depth

Reflect on whether the theoretical topics covered have practical meaning for the realities faced by the participants.

4. Sensitivity

Observe how cultural and experiential differences are handled within the group, and whether a respectful and open coexistence is fostered.

5. National Relevance

Consider whether the program connects with what is happening in Puerto Rico and whether it includes topics that are important to our communities.

6. Scale

Think about how this experience relates to what is happening outside the group and whether the strategies change depending on the level at which you are acting (local, national, international).

7. Geopolitics

Explore whether the curriculum includes different perspectives on the world, helping to better understand what is happening beyond the immediate environment.

8. Nature

Evaluate whether romanticizing nature is avoided, and whether instead its complexity and the challenges it presents are recognized.

Raising Awareness ●●●▶ Context

9. Environmental Exploitation

See if the effects of human actions on the environment are discussed, and if natural and ethical limits are recognized.

10. Sustainability

Reflect on whether the approach promotes caring for resources and acting with long-term sustainability in mind.



Raising Awareness ●●●▶

Methodology

Here we share a definition or starting point for each topic. As you read it, ask yourself if it makes sense, if it helps you understand your experience, or if something is missing. This space is for questioning, not for repeating.

1. Knowledge

Observe how different types of knowledge are mixed in this educational process, and whether they are given the same value.

2. Complexity

Consider whether the program allows you to see the complexity of social movements from different approaches or ways of thinking.

Raising Awareness ●●●▶ Methodology

3. Disciplines

Explore whether different disciplines (such as history, economics, psychology, etc.) are combined to better understand the topics being discussed.

4. Epistemology

Reflect on whether the emotional, spiritual, intellectual, and practical aspects are recognized in activism and in the way we learn.

5. Participative Approach

See how participatory spaces are used to think critically about the political and social.

6. Popular Education

Observe whether the program truly follows the principles of popular education, and whether it does so without being pressured by external interests.

7. Trauma

Evaluate whether the trauma that people carry is recognized, both on a personal level and due to unjust structures, and whether autonomy is promoted in how this issue is addressed.

8. Empathy

Think about how empathy and solidarity are fostered as part of community life and collective action.

9. Democracy

Reflect on how topics of rights, duties, and democratic processes are taught, and whether it is done in a clear and effective manner.

10. Inclusion

Explore whether the curriculum integrates the knowledge of oppressed people and how that can help transform society.

11. Cultural and Political Approach

Evaluate how the history and political culture of Puerto Rico are incorporated, and whether a decolonizing perspective is promoted.

12. Food Sovereignty

Consider whether the issue of food sovereignty is addressed in a practical and useful way for community life.

13. Gender Perspective

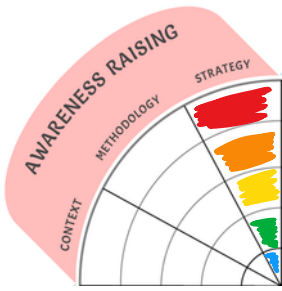
Observe how gender inequalities are discussed and whether the approach promotes real inclusion and equity.

14. Ability to Anticipate

Reflect on whether the program helps you think ahead, anticipate problems, and find strategic ways to act.

15. Ability to Perceive

Evaluate whether the approach allows you to notice early signs that something may be going wrong, before it becomes a big problem.



Raising Awareness ●●●▶

Strategy

Here we share a definition or starting point for each topic. As you read it, ask yourself if it makes sense, if it helps you understand your experience, or if something is missing. This space is for questioning, not for repeating.

1. Ethics

Observe how ethics and social commitment are addressed, and whether solid values and deep thinking about what is right to do are promoted.

2. Relevance

Consider whether the program connects with the real challenges of the movements and whether it helps to create support and collaboration networks.

Raising Awareness ●●●▶ Strategy

3. Economy

Evaluate how issues such as financial and educational independence are handled within the strengthening of social movements.

4. Racial Justice

See if structural racism is thoroughly discussed, and if racial justice is promoted as part of the process.

Raising Awareness ●●●▶ Strategy

5. Pacifism

Reflect on how Gandhi's thinking, such as non-violence and self-government, is understood and applied in this experience.

6. Diversity

Explore how different ways of thinking and feeling are integrated into learning, and whether that makes the process richer and more complete.

Raising Awareness ●●●▶ Strategy

7. Narrative

Observe how stories, symbols, and narratives are used to inspire action and deep reflection.

8. Analysis

Consider whether social movements are critically analyzed or merely mentioned in passing.

Raising Awareness ●●●▶ Strategy

9. Vision

Reflect on whether the program helps you imagine a just collective future, and whether it gives you tools to think about and plan for it.

10. Inclusion

See if the history and role of grassroots movements in social change is recognized.

Raising Awareness ●●●▶ Strategy

11. Clarity

Evaluate whether the program has clear goals and a historical commitment that gives direction to the process.

12. Temporality

Think about whether what happened before connects with what comes next, and whether it projects into the future with intention.

Raising Awareness ●●●▶ Strategy

13. Future

Observe whether the vision for the future is well defined and whether there is a clear direction towards the established objectives.

14. Mission

Reflect on whether the mission of the movement or program is clear, and whether it helps to keep everyone aligned in what is being done.

Raising Awareness ●●●▶ Strategy

15. Values

Evaluate whether shared values are openly discussed and whether they truly guide the decisions that are made.

16. Ecology

Consider whether ecological and sustainability principles are integrated into what is done, not just what is said.

Raising Awareness ●●●▶ Strategy

17. Communication

Consider whether you use words and concepts that everyone understands the same way, to avoid misunderstandings or confusion.

18. Training

See if the educational process has evolved and grown in depth over time.

19. Sustainability

Reflect on whether the approach encourages living in harmony with nature and acting with a real commitment to the future of the planet.

Dimension & Pathways



Empathizing and Solidarizing

Empathizing means really getting what others go through and the challenges they face. It helps us stand together, showing our support and unity for a cause by taking real steps to achieve shared goals. Solidarity takes empathy and turns it into teamwork, building a sense of community and helping each other as we work towards change.

Diversity

It highlights how the learning experience promotes fairness, honors different viewpoints, and appreciates the range of voices and experiences in the educational setting.

Participation

It looks at how different groups take part, how decisions are made, and how everyone gets involved and supported.

Collaboration

It shows how working together, supporting one another, being part of a team, sticking together, and building each other up—both as individuals and as a group—are encouraged in the educational journey.



Empathizing and Solidarizing ●●●▶

Diversity

Here we share a definition or starting point for each topic. As you read it, ask yourself if it makes sense, if it helps you understand your experience, or if something is missing. This space is for questioning, not for repeating.

1. Inclusivity

Explore whether the educational space allows people from different social groups to participate fairly, and whether no one is left out or silenced.

2. Ideology

Reflect on whether different ways of thinking can be shared in this space without fear, and whether a dialogue between diverse ideological ideas is encouraged.

3. Ethics

Observe whether there is a real commitment to ethical principles and human rights, and whether care is taken to ensure that everyone feels safe and respected in what they do and learn.

4. Perspectives

Think about how different ways of seeing and experiencing life are integrated within the educational movement or process. Are these differences valued?

5. Voices

See if those who participate have their own equal voice, without certain groups monopolizing decisions or repeating unfair hierarchies.

6. Focus

Evaluate whether the space encourages people to think for themselves and act to change their community, instead of following the status quo.

Empathizing and Solidarizing ●...▶ Diversity

7. Respect

Observe whether there is respect for all perspectives and paths, and whether a space is created where people feel heard and valued.

8. Diversity

Reflect on how differences are handled within the group. Is an environment fostered where diversity is addressed constructively?

9. Dialogue

Consider whether there is an open dialogue, where all voices can be expressed transparently, and disagreements are handled fairly.

10. Equity

See if the program promotes real inclusion and social justice, and if the learning environment is equitable and respectful.

11. Empowerment

Explore whether the experience is designed to include diverse groups and help them strengthen their leadership, skills, and active participation.

12. Experiences

Evaluate whether the materials and activities represent different experiences, and whether they avoid falling into a single type of vision or educational proposal.

13. Stories

Reflect on whether stories are used that inspire action and commitment to what is learned and experienced.

14. Responsibility

Observe whether this approach helps develop a relationship of respect and care towards the environment and communities.

15. Balance

Evaluate whether a balance is achieved between human needs and the limits of nature, and whether living in harmony with both is promoted.



Empathizing and Solidarizing ●●●▶

Participation

Here we share a definition or starting point for each topic. As you read it, ask yourself if it makes sense, if it helps you understand your experience, or if something is missing. This space is for questioning, not for repeating.

1. Structure

See how participation is organized in the educational space. Does everyone have the opportunity to contribute their ideas and experiences?

2. Knowledge

Evaluate whether the program allows people to actively participate, build knowledge together with others, and stay away from passive education.

3. Learning

Reflect on whether those participating have power over their learning process, or whether everything is imposed from above.

4. Agency

Think about how much freedom there is to get involved, question, and be part of the process, not just as listeners but as active participants.

5. Decisions

Explore how decisions are made. Is it done democratically? Or is power concentrated in the hands of a few?

6. Leadership

Observe if leadership is shared among everyone, allowing each person to propose, take on responsibilities, and build together with the group.

7. Hierarchy

Evaluate whether the hierarchy is managed in a way that does not limit participation. Is knowledge shared horizontally or imposed?

8. Autonomy

Analyze whether the program promotes real democratic practices, taking inspiration from movements like the Zapatistas or the MST.

9. Collaboration

See how collaboration is encouraged among participants. Is there room to exchange ideas, create together, and support each other?

10. Training

Consider whether the training promotes real dialogue among everyone, generating a live educational experience, not just one of listening.

11. Passion

Reflect on whether the space encourages you to engage with your community with enthusiasm and purpose.

12. Information

Evaluate whether data and evidence are used to strengthen what is taught, without taking away the humanity of the stories that are shared.



Empathizing and Solidarizing ●●●▶

Collaboration

Here we share a definition or starting point for each topic. As you read it, ask yourself if it makes sense, if it helps you understand your experience, or if something is missing. This space is for questioning, not for repeating.

1. Interaction

Evaluate how the relationships between facilitators and participants occur.

Is an environment created where learning together is an active and collaborative process?

2. Power

Observe whether the space helps people feel stronger individually and as a group, with opportunities to lead, decide, and act.

3. Collaboration

Think about how solidarity is promoted within the group.
Are ideas and resources shared freely and generously?

4. Cooperation

Analyze whether people here truly work as a team, or if everyone is doing their own thing without much interaction or mutual support.

5. Connection

See if what is being learned connects with the wider community, and if it fosters a sense of belonging and commitment to the environment.

6. Solidarity

Reflect on whether the activities promote solidarity, mutual respect, and an ethic that fosters community projects and collective support.

7. Unit

Evaluate whether the movement succeeds in creating unity without erasing differences, and whether it actively works to keep the group strong and connected.

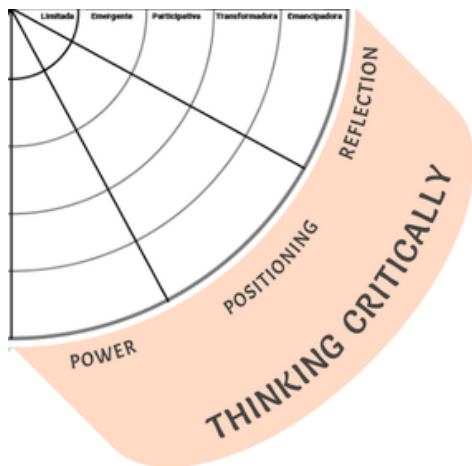
8. Opening

Observe if there is openness to debate, receive constructive criticism, and create spaces for dialogue where everyone can express themselves.

9. Dialogue

Consider whether the process fosters a sincere and horizontal dialogue between participants and facilitators, to build knowledge together.

Dimension & Pathways



Thinking Critically

Critical thinking is all about looking closely at information, ideas, or situations and thinking about them in a thoughtful way. It means not just taking things at face value but really digging in to question what we assume, spotting any biases, and weighing different arguments. This way of thinking helps us understand issues more deeply and clearly, leading to smart decisions and solid viewpoints.

Power

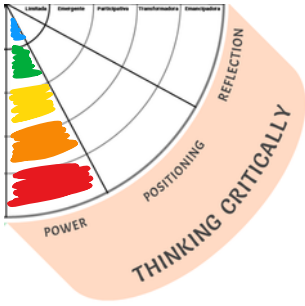
This part looks at how power dynamics and ideas are managed in popular teaching methods, along with how resistance strategies are developed and how resistance philosophies are adjusted to fit today's social movements.

Positioning

It emphasizes ongoing assessment, thoughtful reflection, and the adjustment of educational programs based on feedback, encouraging the practice of self-evaluation and the strategic modification of educational programs and techniques.

Reflection

It looks at how different theories and critical viewpoints shape education, emphasizing the thoughtful blending of subjects, detailed exploration, and the capacity to question both unfair systems and our own perspectives.



Thinking Critically ●●●▶ Power

Here we share a definition or starting point for each topic. As you read it, ask yourself if it makes sense, if it helps you understand your experience, or if something is missing. This space is for questioning, not for repeating.

1. Ideology

We examined how the program incorporates diverse viewpoints and whether it fosters genuine debate. We questioned whether there is openness or if someone imposes their political agenda without allowing for questioning.

2. Dynamics

We look at whether learning spaces promote fair and real participation, or whether they continue to repeat the same old power structures.

Thinking Critically ●●●▶ Power

3. Connection

We consider whether what we learn here connects to social action. Does it help us change anything in the community or in the structures where we live?

4. Philosophy

We wonder if the ideas of past leaders, like Gandhi, fit with what we experience today, and if they really apply to our current struggles.

Thinking Critically ●●●▶ Power

5. Capitalism

We observe whether there is a real critique of capitalism and whether different forms of resistance are proposed, also using cultural or ancestral practices.

6. Strategy

We check if the space invites us to thoroughly analyze what is happening and to think strategically using real examples.

Thinking Critically ●●●▶ Power

7. Reform and Revolution

We wonder if we are talking about gradual change (reform) or radical change (revolution), and how that conversation affects the way the movement is organized.

8. Resistance

We look at how the movement faces difficult changes and whether it promotes a resilience that adapts and moves forward.

Thinking Critically ●●●▶ Power

9. Understanding

We consider whether the people who participate understand how the social structures that affect us every day work.

10. Balance

We wonder if the program recognizes and addresses the inequalities that exist between communities and powerful entities.

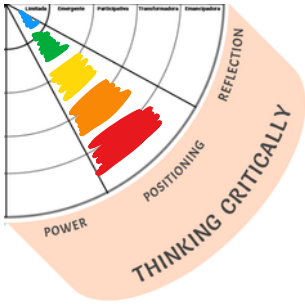
Thinking Critically ●●●▶ Power

11. Capacity

We are evaluating whether this education model prepares social movements to challenge the dominant economic and political powers.

12. Imagination

We look at whether imagination is valued here as a tool for solving problems and making creative decisions.



Thinking Critically ●●●▶

Positioning

Here we share a definition or starting point for each topic. As you read it, ask yourself if it makes sense, if it helps you understand your experience, or if something is missing. This space is for questioning, not for repeating.

1. Development

We wonder if the program includes processes where there is reflection and adjustment of what is not working, both in what the facilitators do and those who participate.

2. Feedback

We observe whether there is space to give and receive feedback and whether that leads to improving the educational process.

Thinking Critically ●●●▶ Positioning

3. Challenge

We consider whether the activities truly push us to question our reality and to think with intention and depth.

4. Experience

We see if what we experience in the program helps us to reflect critically and apply what we have learned to real situations in our lives.

Thinking Critically ●●●▶ Positioning

5. Analysis

We reviewed whether case studies or tools that connect education with the history and social reality of the movements were used.

6. Resistance

We look at how challenges are faced within social movements, and whether ways are being developed to continue resisting without losing the way.

Thinking Critically ●●●▶ Positioning

7. Creativity

We wonder if the program allows mixing new and old, digital and traditional strategies to organize and run effective campaigns.

8. Conflict

We observe whether the conflict is handled in a way that helps the group grow, rather than destroying the dynamics or trust.

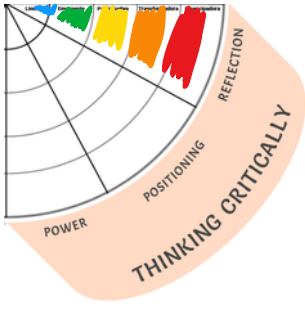
Thinking Critically ●●●▶ Positioning

9. Innovation

We wonder if the space promotes new ideas to solve social problems or if it just repeats the same old things.

10. Decisions

We wonder if decisions are made responsibly, considering the collective good and the long-term consequences.



Thinking Critically ●●●▶

Reflection

Here we share a definition or starting point for each topic. As you read it, ask yourself if it makes sense, if it helps you understand your experience, or if something is missing. This space is for questioning, not for repeating.

1. Theory

We look to see if different theories are brought forward that help us to look at the issues from various angles, without imposing a single way of seeing things.

2. Rigor

We wonder if the program truly leads us to seriously analyze issues of power and inequality, and if it motivates us to take action to change those realities.

Thinking Critically ●●●▶ Reflection

3. Interpretivism

We observe if there is room to explore different points of view when reading or analyzing ideas, without expecting everyone to think the same.

4. Pedagogy

We examine whether the teaching methods are based on a critical view of the context and whether there is room to think about their meaning and application.

Thinking Critically ●●●▶ Reflection

5. Empowerment

We wonder if the program really helps us strengthen our voice and capacity to act to transform what oppresses us.

6. Depth

We consider whether the analysis goes beyond the superficial, whether it addresses the difficult issues, and whether it motivates us to take action.

Thinking Critically ●●●▶ Reflection

7. Integration

We check if the ideas, texts, and experiences are well connected, and if this is done critically and meaningfully.

8. Recognition

We wonder if the contributions of organic thinkers, that is, people who think from their experience of struggle, are recognized and if they are valued in the educational process.

Thinking Critically ●●●▶ Reflection

9. Analysis

We evaluate whether the program offers real tools to critically understand what is happening at the political, social, and economic levels.

10. Knowledge

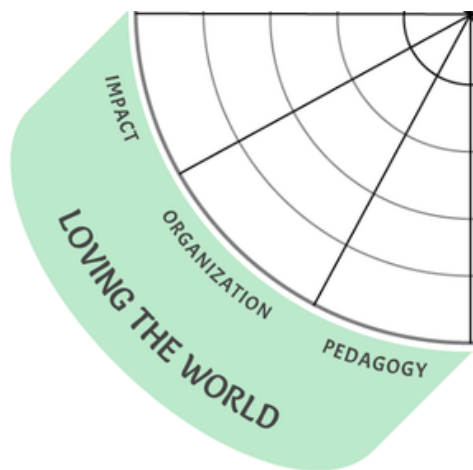
We consider whether scientific knowledge blends well with popular or traditional knowledge, and whether that helps to see the world more fully.

Thinking Critically ●●●▶ Reflection

11. Change

We wonder if the program challenges ways of thinking that no longer serve us, and if it promotes new ways of dealing with the problems we face.

Dimension & Pathways



Loving the World

Loving the World means being truly dedicated to life and the people around us, showing solidarity and respect to make a difference against injustices. It's a bold love that inspires us to stop being bystanders in history and start being active participants in creating change, working together for a fairer, more dignified, and hopeful future for everyone.

Impact

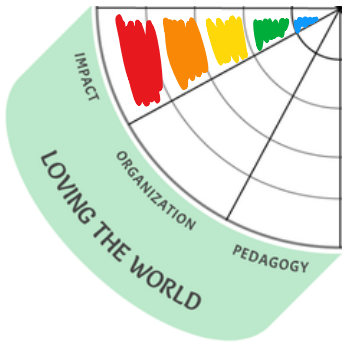
It focuses on how knowledge and skills from popular teaching can be used in real life, making a difference in communities and movements. It looks at how these ideas are put into action, helps develop skills for activism, and strengthens the link between education and community involvement.

Organization

How we plan and manage educational activities; this includes looking at the structure, how we adapt to changes, and how we use resources and technology. We want to focus on developing and evaluating programs to make sure they work well and can respond to new challenges and changing situations.

Pedagogy

It looks at how teaching methods are organized and how they can change, taking into account the need for flexible curriculums, mixing different techniques, and their importance in various cultures. The focus is on creating and putting into action practices that encourage learning that is both effective and engaging for everyone.



Loving The World

●●●▶ Impact

Here we share a definition or starting point for each topic. As you read it, ask yourself if it makes sense, if it helps you understand your experience, or if something is missing. This space is for questioning, not for repeating.

1. Application

Here we examine whether what we learn in the educational process is actually used in daily life. Does it help us make concrete changes in our communities or social struggles? Or does it remain just empty words?

2. Praxis

It's about how we blend what we learn with what we do. Does that knowledge become tools we can use in the street, in meetings, in assemblies? Or does it remain just theory?

3. Integration

We look at whether participants can connect what they've learned to their daily lives. Is there consistency between what's discussed in the workshop or program and what's happening in their communities?

4. Linkage

What matters here is whether what you learn is relevant to your life. Does what I learn help me act better in my neighborhood, in community work, in the organization?

5. Pragmatism

This raises the question of whether this entire educational process has any practical effect. Am I learning things that help me defend my rights, organize better, and take action? Or is it all just talk and no action?

6. Self-care

We wonder if the program helps us take care of ourselves as activists. Does it promote rest, support among colleagues, and practices that help us stay in the struggle without burning out?

7. Commitment

We wonder if this educational process helps us feel more connected to our community. Does what I learn encourage me to get involved, to participate, to stay in the fight with greater clarity and commitment?

8. Elasticity

Here we see if the process prepares us for life's ups and downs and struggles. Is there room to adapt when things change? Does it give us the tools to keep mobilizing even when the road gets tough?

9. Preparation

Does the program teach us skills we truly need to organize ourselves, manage conflicts, or withstand pressure? Does it prepare us for what happens on the streets and in spaces of struggle?

10. Gender Perspective

We look at whether the process takes into account gender inequalities and whether it promotes fair participation for all people, regardless of their identity.

11. Adaptation

The question here is whether the program keeps up with the times. Does it respond to what's happening in the world? Does it help us design collective actions that make sense in our reality?

12. Activism

We wonder if learning doesn't remain purely theoretical. Do we have opportunities to put our knowledge into practice, to investigate our own struggles, and to apply what we've learned in real-world situations?

13. Participation

We're looking at whether the program truly gives us the opportunity to get involved. Can we actively participate, make decisions, do concrete things together, and not just listen?

14. Resources

Here we see if there are materials and tools we can use effectively. Does the program have accessible resources, digital or otherwise, that help us learn and take action? Do we have the necessary technical support?

15. Tactics

The question is whether what we learn helps us to think and adjust our fighting methods. Can we analyze and adapt the tactics we use to fit our current experiences?

16. Planning

We wonder if the program helps us think strategically. Does it give us the tools to plan actions, create workshops, and strengthen collective action?

17. Laws

Here we analyze whether the legal system is discussed as part of activist work. Do we learn to use it strategically when necessary, or do we only react when there's trouble?

18. Containment

We look at whether the program discusses more combative resistance tactics. Does it clearly explain how to resist effectively, organizing workshops and strategies based on our concrete struggles?

19. Skills

We discussed whether the program includes workshops and activities that truly help develop skills useful for activism, such as knowing how to organize, communicate, and move in a group.

20. Security

The question is whether the curriculum takes into account that we live under pressure, and whether it teaches ways to take care of ourselves and protect ourselves when there is repression or surveillance.

21. Technology

Here we observe whether the program uses digital tools in a useful way, that are accessible to everyone and that help us to learn actively and adapt to changes.

22. Didactics

We assess whether the content is organized flexibly, so that we can use different approaches and educational tools depending on the time and the group we are working with.

23. Transformation

We wonder if what is taught connects with people's reality. Does it motivate us to act, to participate, and to transform our communities beyond simply discussing theory?

24. Autonomy

We examine whether what we learn helps us make well-considered and useful decisions to solve real problems in our communities. Does it prepare us to be more independent and put our knowledge into practice, as is done in places like the Hosco School?

25. Balance

Here we evaluate whether the educational process invites us to live in a way that respects the limits of nature, seeking a more conscious lifestyle.

26. Harmony

We consider whether what we learn helps us to live in harmony with the environment, recognizing the impact we have on the world and making more responsible decisions.



Loving the World ●●●▶

Organization

Here we share a definition or starting point for each topic. As you read it, ask yourself if it makes sense, if it helps you understand your experience, or if something is missing. This space is for questioning, not for repeating.

1. Teaching

We are evaluating whether the program teaches how to organize effectively within a movement. Does it provide strategies for teamwork, assigning responsibilities, and staying focused on goals?

2. Receptivity

Here we consider whether the educational experience adapts to current events and the needs of those participating. Does it feel flexible, inspiring, and useful for making real changes in our communities?

Loving the World ●●●▶ Organization

3. Institutionalization

We observe whether the movement has well-structured educational programs with proper follow-up. We also consider whether these programs help or hinder the movement.

4. Technology

We pay attention to how technology is used. Are we taught to use digital tools in a practical and accessible way, without complicating our lives?

Loving the World ●●●▶ Organization

5. Accessibility

The aim is to see if the program uses educational resources that are open and easy to adapt, so that anyone can understand and apply them from their own context.

6. Systematization

We're analyzing whether there's an organized way to review and improve what's done within the movement. Are lessons learned being recorded and adjustments being made?

Loving the World ●●●▶ Organization

7. Structure

Here we see if the group or movement has a clear structure, with defined roles, that allows it to sustain what is being done in the long term.

8. Evolution

We consider whether the educational process changes in response to what arises within the group. Does it respond to new ideas, concerns, or needs?

Loving the World ●●●▶ Organization

9. Media

We examined how alternative media are used within activism, especially in Puerto Rico. Are they effectively integrated to communicate, educate, or advance the movement?

10. Management

We observe how the movement handles changes in strategy. Does it resist or adapt when new forms of struggle or ways of organizing emerge?

Loving the World ●●●▶ Organization

11. Proactivity

We evaluate whether educational programs for activists are proactive, that is, whether they adapt and respond quickly to what is happening.

12. Documentation

Here we examine whether the movement documents its experiences and learning. Does it keep a record of its processes so as not to start from scratch each time?

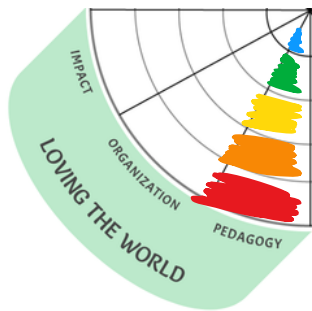
Loving the World ●●●▶ Organization

13. Integrity

We consider whether the educational model has the strength and clarity to resist attempts by the capitalist system to co-opt its ideas or ways of doing things.

14. Colonialism

We observe whether colonialism and imperialism are discussed openly. Does the educational model recognize when external solutions are being imposed without listening to local people?



Loving the World

●●●▶ Pedagogy

Here we share a definition or starting point for each topic. As you read it, ask yourself if it makes sense, if it helps you understand your experience, or if something is missing. This space is for questioning, not for repeating.

1. Structure

It is observed how different ways of teaching and learning, whether formal, non-formal or informal, are mixed and valued to enrich the educational experience.

2. Participation

Consideration is given to whether the activities are designed to truly engage people, building knowledge together and not just listening.

Loving the World ●●●▶ Pedagogy

3. Adaptability

It is explored whether the content and teaching methods are adapted to the experiences of each community, so that learning makes sense here and now.

4. Conceptualization

It examines how pedagogy is understood: who has the floor, how people relate to each other, and whether a balance is achieved between theory and practice.

5. Curriculum

It is analyzed whether the curriculum can be adjusted when the political or social context changes, without losing direction or purpose.

6. Didactics

Consideration is given to whether the teaching method integrates tools, technologies, and different ways of learning that allow each person to find their own style.

7. Personalization

It is considered whether the teaching is tailored to the unique histories, interests, and experiences of those who participate, including what they experience in childhood.

8. Contextualization

It is reviewed whether what is taught takes into account the local context, the struggles of the movement and the social changes that are taking place.

9. Adaptability

It is analyzed whether the approach allows bringing one's own experiences and ideas into the educational process, giving space to the diversity of perspectives.

10. Diversity

Consideration is given to combining traditional methods with new strategies to enrich how learning takes place.

11. Learning

The evaluation assesses how knowledge is treated in the program, and whether active participation is promoted, respecting the dignity of each individual.

12. Methods

It is explored whether different styles and methods are used to adapt learning to different ways of understanding and participating.

13. Culture

It is analyzed whether the content connects with the cultures, memories, and experiences of the communities where it is taught.

14. Training

It is observed whether the program prepares people with useful strategies to face complex long-term challenges.

15. Dissemination

It reviews how media and technologies are used to share educational ideas and resources in a clear and accessible way.

16. Organization

It is analyzed whether the educational content is well organized, with a sequence that helps to understand and progress without getting lost.

17. Flexibility

It is assessed whether the curriculum is flexible enough to adapt to new needs or changes in context.

18. Effectiveness

It examines whether what is taught remains useful and relevant even as times and social conditions change.

19. Change

It is considered whether the educational process responds well to the changes that are happening at a social, political or technological level.

20. Creativity

It is observed whether creativity is used in teaching to find new ways of learning and sharing knowledge.

21. Strategy

It is assessed whether the educational strategies and programs of social movements are suitable for difficult situations such as disasters or crises.

22. Needs

Consideration is given to whether what is taught is connected to the real experiences and needs of people and activists.

23. Simulations

It is analyzed whether activities such as simulations are used to promote cooperation and collective problem-solving.

24. Curriculum

It is assessed whether the curriculum allows for changes according to the needs of the students and what is happening in their environment.

25. Systematization

It examines whether the assessments focus on constant growth and on each person feeling empowered to continue learning.

CONCLUSION

This workbook is the first step in a shared process of reflection and collective self study. As you move through it, stay close to your own learning. Notice what feels clear, what raises questions, and what sparks curiosity or shifts your understanding.

When you are ready, continue with Workbook Two. That is where you will begin mapping your practice. You will respond to a set of prompts that help you see how your pedagogy operates in real life, both in intention and in experience. You can complete it on your own, and then bring your reflections to your group to compare, discuss, and learn from one another.

If you want more room to think aloud as you work, Workbook Three supports deeper conversation and interpretation. It offers open space to name tensions, language, and emerging ideas, and to write in ways that help you process your practice in your own voice and context.

Use these workbooks at a pace that respects your rhythm. Some groups complete them in one session. Others spend weeks or revisit them during retreats. There is no one correct path. The point is to slow down enough to see your practice clearly, to speak honestly with one another, and to build shared language that can carry your work forward.

May this process accompany you as you learn, question, and shape an educational practice rooted in dignity, curiosity, and collective purpose.



REFERENCES

- Jara, O. (2018). *La educación popular latinoamericana: Historia y claves éticas, políticas y pedagógicas*.
- Caldart, R. S. (2004). *Pedagogia do Movimento sem Terra* (4a ed.). Editora Expressão Popular.
- Boyd, A., & Mitchell, D. O. (Eds.). (2012). *Beautiful trouble: A toolbox for revolution*. OR Books.
- Almeida, Paul. (2019). *Movimientos Sociales: La Estructura de la Movilización Colectiva*. Universidad de California Press. [Capítulo 1, pp. 1-12].
- Choudry, A. (2015). *Learning activism: The intellectual life of contemporary social movements*. University of Toronto. [pp. 6-14, 83-87, 91-93].
- Foley, G. (1999). Introduction. *Learning in social action: A contribution to understanding informal education*. Zed. [Chapter 3 (pp. 27-46)].
- Schneider, S. A. (2014). *You can't padlock an idea: Rhetorical education at the Highlander Folk School, 1932-1961*. Columbia, SC: University of South Carolina Press. [Chapter 4 (pp. 123- 141); Chapter 5 (pp. 143-169)].
- Hale, Jon. (2016). *The Freedom Schools: Student Activists in the Mississippi Civil Rights Movement*. Columbia University Press. [Introduction: pp. 1-9, Chapter 4 (pp. 108-149)].
- Payne, Charles M. *I've Got the Light of Freedom*. University of California Press. [Chapter 3 (pp. 67-68, 77-102), Chapter 4 (pp. 103- 131)].
- Rojas, Fabio. (2010). *From Black Power to Black Studies: How a Radical Social Movement Became an Academic Discipline*. Johns Hopkins University Press. [Chapter 3, (pp. 46-86)].

REFERENCES

- Williamson, J. (2008). *Radicalizing the ebony tower: Black colleges and the Black freedom struggle in Mississippi*. Teachers College. [Chapter 5 (pp. 86-113)].
- Kelley, Robin D.G., "Black Studies, Black Struggle" o <https://www.bostonreview.net/forum/robin-kelley-black-struggle-campus-protest/> o
- Freire, Paulo. [1970]. *Pedagogy of the Oppressed*. (selection)
- Kane, L. *Popular Education and Social Change in Latin America*. [Chapter 1 (pp. 7-29)].
- Hammond, J. L. (1998). *Fighting to Learn: Popular Education and Guerrilla War in El Salvador*. Rutgers University Press. [Introduction (pp. 1-8, 15- 16), Chapter 3 (pp. 52- 73)].
- Barndt, Deborah (1990). *To Change This House: Popular Education Under the Sandinistas*. Toronto: Between the Lines. [Chapters 2,3,4 (pp. 21-74)].
- Abendroth, Mark (2009), *Rebel Literacy: Cuba's National Literacy Campaign and Critical Global Citizenship* (Sacramento, CA: Litwin Books). [(Chapter 4, pp. 71-92)].
- Alarcón, Ricardo. (2011). "Cuba: Education and Revolution." *Monthly Review*.
- Tarlau, R. (2019). *Occupying Schools, Occupying Land*. Oxford University Press. (Chapter 2 (pp. 82-126)].
- McCune, N., & Sánchez, M. (2019). Teaching the territory: Agroecological pedagogy and popular movements. *Agriculture and Human Values*, 36(3), 595-610. <https://doi.org/10.1007/s10460-018-9853-9>

REFERENCES

- Meek, D., Bradley, K., Ferguson, B., Hoey, L., Morales, H., Rosset, P., & Tarlau, R. (2019). Food sovereignty education across the Americas: Multiple origins, converging movements. *Agriculture and Human Values*, 36(3), 611-626. <https://doi.org/10.1007/s10460-017-9780-1>
- Ramírez, Gloria. (2008). *The Fire and the World: A History of the Zapatista Movement*. City Lights Publisher. [pp. 47-55, 73-940].
- Baronnet, Bruno. (2020). Pedagogical Strategies in the Struggle for Indigenous Autonomy in Mexico. *Lápiz: Pedagogies of Social Movements in Americas*, 4, 43-59.
- Gerónimo-López, K., & Tormos-Aponte, F. (2021). Critical thinking and embodied learning for a Puerto Rican student movement pedagogy. *New Directions for Adult and Continuing Education*, 2021(171-172), 55-67. <https://doi.org/10.1002/ace.20440>
- Cabral, Amilcar. (1970). *National Liberation and Culture*. Originally delivered on February 20, 1970; as part of the Eduardo Mondlane Memorial Lecture Series at Syracuse University, New York.
- Malott, Curry. (2021). "How Amilcar Cabral shaped Paulo Freire's Pedagogy." *New Frame*.
- Borges, S. V. (2019). Militant education, liberation struggle, consciousness. *The PAIGC education in Guinea Bissau, 1963-1978*. Peter Lang [Chapter 2 (pp. 53-62), Chapter 3 (pp. 103-116; 121-129)].
- *The PAIGC education in Guinea Bissau, 1963-1978*. Peter Lang
- Marshall, Judith. (1993). *Literacy, Power, and Democracy in Mozambique*. Westview Press. [Chapter 3 (pp. 47-51), Chapter 4 (pp. 94-103), Chapter 5 (pp. 105-125)].
- Gandhi, M. (1996). *Selected political writing*. D. Dalton (Ed.). Hackett Publishing Company, Inc. (selection)

REFERENCES

- Nilsen, Al Gunvald. (2010). *Dispossession and Resistance in India: The River and the Rage*. Routledge. [Introduction (pp. 1-13), Chapter 6 (118-142)].
- Bayat, A. (2017). Chapter 2. *Revolution without Revolutionaries: Making Sense of the Arab Spring*. Stanford University Press.
- Lim, M. (2012). Clicks, cabs, and coffee houses: Social media and oppositional movements in Egypt, 2004-2011. *Journal of communication*, 62(2), 231-248.
- Dorio, J. N. (2017). The revolution as a critical pedagogical workshop: Perceptions of university students reimagining participatory citizenship (s) in Egypt. In *Education during the Time of the Revolution in Egypt* (pp. 9-36). Brill.
- Mirshak, N. (2020). Education as resistance: Egyptian civil society and rethinking political education under authoritarian contexts. *Critical Sociology*, 46(6), 915-930.
- Motta, Sara C. and Esteves, Ana Margarida (2014). Reinventing emancipation in the 21st century: the pedagogical practices of social movements. *Interface*, Volume 6 (1): 1 - 24.
- Baptist, W., & Theoharis, L. (2011). Chapter 11 in *Pedagogy of the poor*. Teachers College Press.
- Campos-Martínez, J., Olavarría, D (2020). Learning from Chile's student movement: Youth organising and neoliberal reaction. In A. Choudry & S. Vally (Eds.), *The University and Social Justice: Struggles across the world* (pp. 98-115). Pluto Press.
- Nelly P. Stromquist & Anita Sanyal (2013). Student resistance to neoliberalism in Chile. *International Studies in Sociology of Education*, 23(2), 152-178.
- Payne, Charles M. *Master Narrative*
- *Ejercicio de Desarrollo de Vision (IDEBAJO, 2024)*

Contact Information



AUTHOR'S EMAIL: KAMIL.GERONIMO@GMAIL.COM

PUEBLO CRÍTICO: SERVICIOS@PUEBLOCRITICO.ORG

IDEBAJO: ROBTHOMASPR@YAHOO.COM



All rights are reserved. If you want to use, copy, change, or adapt any part of this booklet or any extra booklet, you need to reach out to the author and get written permission from the organizations that created it.

