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# Groundwork for Developing a Land Justice Popular Education Curriculum in Maine

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# Groundwork for Developing a Land Justice Popular Education Curriculum in Maine

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Land in Common

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# EXECUTIVE SUMMARY

Land injustice is the inequitable distribution of land and land related wealth. The history of land injustice in Maine is extensive and has taken the form of land privatization, land theft from Wabankaki tribes, the evictions of Malaga island's mixed race population, and exclusion of migrant workers from land ownership. Land justice is a proposed framework for addressing inequities in land ownership that are rooted in class and race. Land in Common is a community land trust that aims to transform the relationship between people and land, by seeking a world in which land is cared for in the common and out of the private market. Land in Common intends to develop a popular education curriculum, as one of many strategies, for addressing land injustice in Maine. Popular education is the form of education that encourages learners to critically examine their own lives and enables collective action to change social and political conditions. Land in Common plans to convene a diverse group of individuals from frontline communities fighting against land injustice in Maine to collaboratively create a popular education curriculum focusing on land justice. Our project supports Land in Common's work to create this program by exploring the many models of popular education that could be used to promote land justice organizing in Maine. We interviewed representatives from six US-based organizations leading popular education programs on topics related to land justice, in order to better understand the range of approaches and strategies for rolling out and running a popular education program. We identified and compiled free online popular education curricula that could be used or adapted by Land in Common, and created a Wordpress website to house these materials. We then synthesized the findings of our research and interviews to determine what the most important themes of popular education are. The themes we identified were that popular education programs need to be listening based, democratic, action oriented, meeting the needs or oppressed people, and creating transformative social and political change. We then summarized our findings on the logistics of organizing a popular education curriculum, including finding an audience, funding the education, leading and facilitating learning, and training facilitators. We discussed some major challenges organizations doing popular education face, and summarize the methods organizations use for evaluating the success of a curriculum. To conclude, we have developed a list of recommendations based on some of the logistical themes of creating and running a popular education program. We have included recommendations based on the following themes: starting a program, audience, funding, governing, training and measuring success.

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## INTRODUCTION

Land in the United States is the basis of power and wealth, but throughout US history land has been disproportionately under the control of class-privileged whites (Kerssen and Brent 2017). Land injustice, defined as the inequitable distribution of land and land related wealth, has taken many forms in the US, including the genocidal land theft from Indigenous Peoples, the theft of land from Black farmers, agricultural concentration, and laws that excluded nonwhite immigrants from land ownership (Holt-Giménez 2017). In Maine, land injustice has included land privatization, land theft from Wabankaki tribes, the evictions of Malaga islaand's mixed race population, and exclusion of migrant workers from land ownership (Girouard et al. 2019). This history has tangible present impacts: in Maine, 17% of land is owned by four families and companies collectively, 40% by multinational corporations and investment firms, and less than 1% and 0.1% are owned by Native tribes or non-Native people of color respectively (Land in Common Community Land Trust n.d.).

Land justice is a proposed framework for addressing the class- and race-based inequities in land ownership. Land justice is "the right of underserved communities and communities of color to access, control, and benefit from land, territory and resources," (Kerssen and Brent 2017, 286). A truly equitable system of land ownership is one in which marginalized groups have significant power in determining how land is used and owned (Lane 2006). Because land is a source of power, creating land justice is a step towards addressing broader economic and racial injustices (Kerssen and Brent 2017). In Maine, activists from Indigenous, Latinx, African American, New American, poor and working-class communities are organizing to spread awareness of the history of land injustice in Maine, and are working towards strategies for building land justice.

Land in Common is a Maine-based community land trust that seeks to transform the relationship between people and the land, by developing a world in which land is shared and cared for in common (Land in Common Community Land Trust n.d.). Land in Common aims to tackle the challenges of unequal land access, farmland loss, rural community decline, and the lack of intergenerational collaboration through the development of a community land trust (ibid). As a part of Land in Common's work, they are interested in working with a diverse group of leaders and organizers from frontline communities in Maine, to collaboratively create and roll out a popular education curriculum to increase the awareness of land injustice, and catalyze transformative social change towards land justice.

Along with the ongoing land justice work, popular education is a parallel strategy to others such as reparations, land taxes, and land gifting. In relation to other strategies being used to build land justice, popular education is an effective form of learning that organizations could implement, alongside other strategies, to propel land justice work. Popular education is a "form of adult education that encourages learners to examine their own lives critically and take action to change social conditions" (Kerka 1997, 1). Further, popular education curriculums are different from traditional education curriculums in that they are committed to enacting progressive, social and political change, while also helping excluded people exercise more leadership (Flowers 2004). Within popular education curriculums; leadership is shared, collective knowledge is created, and each member receives the opportunity to participate in both a teaching and learning role (Kerka 1997). In focusing on the issue of land injustice

specifically, the enactment of popular education curriculums within communities would enable groups to connect local issues to global issues, while also allowing individuals to position themselves within a global issue. Additionally, popular education goes beyond helping people feel more informed or empowered, but extends to encouraging people to take action and actively pursue alternative visions for the future through the fostering of continuous questioning, robust debate, and the linking of peoples' everyday lived experiences to greater political structures (Flowers 2004; Kerka 1997).

      Our project recognizes Land in Common's vision of seeking "a world in which land is shared and cared for in common, where humans and other species flourish in interdependence," and allows this vision to guide our research in existing land justice popular education curriculums. We prioritized the mission of Land in Common, to remove land from the private market and into non-capitalist forms of land ownership, when conducting our research and compiling our recommendations. We attempted to use both the vision and mission of Land in Common in tandem, as a lens to guide the research of our project. Through these initial approaches, we then were able to support Land in Common's work by laying the groundwork for this popular education curriculum.

**RESEARCH AIMS, OBJECTIVES, and DELIVERABLES**

*Aim:*
Lay the groundwork for developing a land justice popular education curriculum to be rolled out by Land in Common and future collaborators that would ultimately spark action to transform unjust structures of land ownership.

*Objectives:*
1. Inventory and catalog already existing popular education curricula related to land justice.
2. Categorize best practices, based on our evaluation of theories of transformative social change, for rolling out a popular land justice education curriculum (i.e. funding, training, staffing, leadership, content, and intended audience).

*Deliverables:*
1. A thematically organized, annotated compilation of popular education curricula related to land justice.
2. A synthesis of models and processes for rolling out a popular education curriculum that catalyzes transformative social change.

## METHODS

We employed the following methods to achieve our aims and objectives. We began with background research to identify organizations doing popular education and to find free online materials to assist with facilitating popular education workshops. We created a WordPress website where we organized and annotated all of the online popular education materials and resources we found. We reached out to organizations asking to interview them, and conducted 6 semi-structured interviews with leaders from popular education organizations. We compiled our findings and put them in conversation with the literature to write our results and recommendations. We presented our findings to Land in Common's staff and board via a Zoom conference on April 22nd, 2020.

**Background Research**

We began our research to identify organizations practicing popular education through a google search using the keywords "popular education" and: "land justice" "land injustice," "colonialism," "racism," "anti-racism," "social change," "white supremacy," "capitalism," "commodification of land," "liberatory forms of agriculture practice," "cooperative land tenure," or "alternative forms of land tenure." Through this search, we identified 30 organizations (Appendix A). Because few organizations had popular education curriculum's specific to land justice, we included organizations conducting popular education related to the above topics in this list as well.

Our background research also yielded many free curricula and resources, which became the basis for our annotated compilation of popular education and curricula.

**Website**

To create our first deliverable, the inventory of popular education curricula related to land justice, we built a WordPress website to house the materials we found during our background research. We organized these materials by theme. We describe the website and the materials we found in part 1 of our results.

**Outreach**

Once we identified organizations doing popular education, we first consulted with our partner at Land in Common. He approved us to contact 27 of the organizations but asked that we refrain from contacting organizations in Maine and the Northeast, as he plans to continue to personally develop strong relationships and connections to these organizations and felt that this work could best be accomplished by Land in Common staff.

We developed a pitch to send to each of the 27 approved organizations, in which we introduced ourselves, our project, our project's purpose, and Land in Common. We met with our partner at Land in Common to discuss the pitch and ensure we were accurately representing Land in Common and our project. The final draft of this pitch can be found in Appendix B.

Using this pitch, we contacted representatives from each of the 27 organizations through the email address provided on the organization's website. We made three attempts to contact each organization. We emailed the organization, waited 5 days, and then sent a follow-up email if we did not receive a response. We waited an additional three days, and if we still received no

response, we contacted the organization using the phone number provided on the organization's website.

Of the 27 organizations contacted, 9 responded to us (30% response rate). We believe our relatively low response rate was related to the underfunding and understaffing of nonprofits and to the disruption caused by the Covid-19 pandemic.

Of the 9 organizations that responded, 6 agreed to interview with us. The remaining three expressed interest in our project but told us that their staff were already overtaxed and unfortunately could not find time to speak with us.

**Interviews**

We began each interview with introductions, and by giving participants a more in-depth description of our project and Land in Common's work. The interviews were semi-structured and conversational in nature. We asked questions about how the organization envisions popular education, what their learning focuses on, and logistical questions including funding, leadership, learning strategies, and methods for rolling out a curriculum. For a complete list of the questions we asked, please see Appendix C. We left time at the end of each interview for participants to ask us questions and give us suggestions and feedback on our project.

We conducted these interviews via Zoom or a phone call, and participants consented to us taking notes by hand. While we give a brief description of the organizations we interviewed in part 2.1 of our results, we have kept participant's names anonymous, and we do not attach specific information, beyond what could be found by searching an organization's name online, to any of the comments in the remainder of our results.

**Program Review**

To create our second deliverable, a synthesis of models and processes for rolling out a popular education curriculum, we organized notes from our interviews into conversations about broader themes and models of popular education, and conversations about more specific logistics of running popular education programs. We narrowed in on themes of popular education by identifying five most common themes of popular education referenced by our participants, which we describe in detail in part 2.2 of our results. We then organized the logistics of popular education into 8 categories, which we determined based on the frequency with which participants referenced these categories. We describe the logistics of founding and running popular education part 2.3 of our results.

The program review, combined with findings from popular education literature, makes up the bulk of our results section (part 2 of our results). Our hope in presenting these findings is to provide a summary of different popular education models, and explore the many modes of curriculum development process and structure.

**Feasibility**

We summarized recommendations for best practices of popular education and organized these recommendations by the categories identified in part 2.3 of our results. These recommendations are the advice and best practices described by our interview participants, based on their years of learning from direct experience rolling out and running popular education curricula.

**Final Presentation**

On April 22<sup>nd</sup>, 2020, we presented our findings, website, and recommendations to Land in Common's board and staff via a Zoom conference.

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# RESULTS

In part one of our results, we describe our first deliverable, an annotated compilation of education materials related to land justice. We briefly summarize the types of materials and resources we found, and then list all of the resources in Appendix D. In part two of our results, we present our second deliverable, a synthesis of models and processes for rolling out a popular education curriculum.

## Part 1: Popular Education Curricula

We built a website to house all of the popular education curricula related to land justice that we found during our background research, as well as other useful materials to help Land in Common develop a popular education curriculum on land justice. We organized these materials into 6 categories: facilitated curricula, online learning, toolkits, online archives, and additional resources. We describe the categories in detail below, and list the materials in Appendix D.

### Facilitated Curricula
These materials are all instructions that walk facilitators through the process of leading popular education workshops. Most curricula are available for free download, while a few others require contacting the organization and requesting materials or an in-person workshop. One free curriculum of particular relevance to Land in Common is Climate Justice Through Land Justice: a Food Sovereignty Activist Guide, created by the South African Food Sovereignty Campaign and the Co-operative and Policy Alternative Centre. While this facilitated curriculum is aimed at a South African audience it is also intended to be adapted to different local contexts around the world, and could be used by Land in Common to lead a Land Justice workshop in Maine.

### Online Learning
Online learning materials are all for at-home use and do not require a facilitator actively leading the learning process.

### Toolkits
Toolkits contain a wide array of useful materials for facilitators and anyone looking to design their own popular education curriculum. The toolkits offer guidance and concrete strategies for using education as a tool for collective liberation.

### Online Archives
Online archives websites are databases for popular education materials. They serve a similar function to the website we created for Land in Common, but with even more resources. They contain enormous amounts of curricula, dialogue guides, primers, activities, and a wealth of best practices from long time popular educators.

### Additional Resources for Land in Common
These additional resources are organizations and materials that could offer support to Land in Common by assisting with fundraising, training, and curriculum building. A resource of particular

relevance to Land in Common is the Cooperative Food Empowerment Directive (CoFED). CoFED often partners with organizations doing food and land justice work, and has created many collaborative popular education curricula. The organization offered, if Land in Common would be interested, in jointly applying for a grant to help Land in Common create their own Land Justice popular education curriculum.


## Part 2: Rolling out a popular education curriculum

In part two of our results we synthesize the results of our interviews and research of the literature on popular education. In part 2.1, we begin by offering a brief overview of the organizations we consulted and their popular education programs. In part 2.2, we introduce important themes of popular education that resonated with each program. In part 2.3, we summarize the logistics of creating and running a popular education program; offering models for beginning a program, learning strategies, finding an audience, securing funding, and leading and facilitating a popular education program. We conclude this final section by discussing the most widespread challenges organization's experience with their popular education programs, and how programs measure their success.


### *Part 2.1: Overview of programs interviewed*

**Dismantling the Doctrine of Discovery: A movement of Anabaptist people of faith**
This program was created by the Mennonite Creation Care Network with the goals of building solidarity between settler-descended and Indigenous Mennonites, resisting colonialism, and redirecting church resources to repair the harm done to Indigenous Peoples in the name of the church. Participants engage in online learning about ongoing violence resulting from church teachings, and are encouraged to take actions to contribute to the process of decolonization.

**Cooperative Food Empowerment Directive (CoFED)**
CoFED is an organization led by queer and trans people of color (QTPOC) that partners with young people of color from poor and working class backgrounds, to meet community needs of food and land and to create collective liberation through the use of cooperatives. CoFED leads popular education "unlearning" and decolonization workshops for QTPOC working in the field of food and land justice cooperatives.

**Center for Earth Energy and Democracy (CEED):**
CEED is a POC-led organization that engages in policy analysis, community research, community programming, and popular education, with a strong emphasis on environmental justice. CEED's popular education programs simultaneously respond to direct community needs while also linking these issues to larger structures of power. The popular education workshops include: The Clean Power Plan, Local Greenzones, Energy Democracy, Carbon Emissions, Emergency Planning, Energy Systems and Resiliency, and Home energy Justice.

**United for a Fair Economy (UFE)**
UFE is a non-profit organization that supports and focuses on social movements working to ensure a resilient, sustainable and equitable economy. UFE uses popular education strategies to facilitate training for movement leaders. Through these trainings, they provide individuals with the tools to explain economic analysis in accessible ways and use popular education to raise consciousness of those who are most impacted by the unfair economic system.

**Movement Matters**
Movement Matters is an organization that focuses on building individual, community, and organizational capacity for change. They work to further the vision of local and national social change and justice organizations. Movement Matters was founded off decades worth of experience working with local communities of all demographics and backgrounds, and continuously works to develop programs and action, based on popular education techniques, through a collaborative, communal approach.

**The Center for popular Research, Education and Policy (C-Prep)**
C-Prep is a non-profit organization that uses popular education strategies to perform participatory research, capacity building, and policy for and with people who have experienced injustices and want to restore vitality within their communities. C-Prep specifically has deep experience in working with people of color and low-income communities. Through popular education techniques, C-Prep hosts meetings that tackle specific injustices occurring within their own and neighboring communities and further focus on their goal of rebuilding and restoring a local food system.

*Part 2.2: Common themes among organizations*

Across almost every organization, 5 themes stood as the most important qualities of a popular education curriculum. Curriculums were listening-based, democratic, met participants' immediate needs, translated into action, and had the end goal of transformative political and social change.
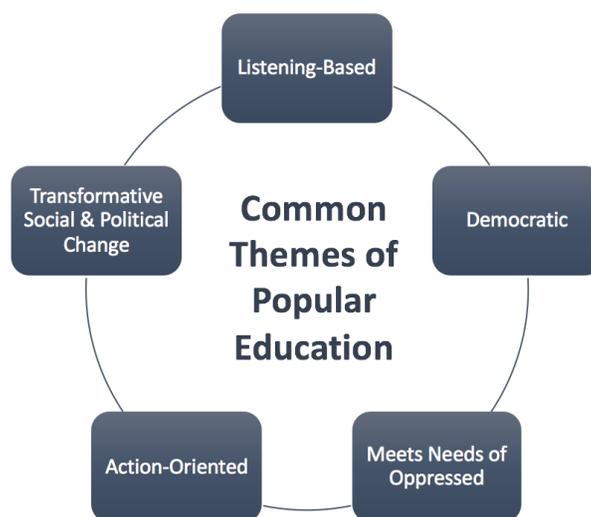
**Listening-based**
Leaders at popular education organizations stressed that listening is an essential part of every step of the process when creating and leading popular education. Listening to the needs of frontline communities is how many of the organizations or learning groups originated. Participants stressed that you don't know what your community needs until you listen to them, and that "listening is the most important quality you can bring to this work." Organizations begin by asking, "What do people know? How do we work backwards from there?" Curricula were designed through listening to the experiences of participants (Boyde 2011; Kerka 1997), and were often revisited and refined throughout the learning process in response to ideas voiced by participants.

**Democratic**
The organizations we interviewed described their programs as bottom-up and inclusive. Popular education builds from participants' experience and knowledge, and values participants as both learners and teachers. As one organization put it, popular education "uses tools of people on the ground to translate into their own terms and by using their own voice." Leaders emphasized that you "can't do things for people, have to do things with people," and discussed how their participants had significant say in guiding the curriculum. It was very important to everyone that popular education be non-hierarchical, and that it acknowledge and respect participants' capacities for challenging systems that oppress them (Flowers 2004). The organizations we interviewed saw democracy as both a means and an end to popular education (Boyde 2011), with the ultimate goal being to create a more democratic society.

**Meets the needs of oppressed peoples**
Most of the popular education programs we interviewed speak directly to the needs of oppressed peoples. For organizations whose audience belonged to an oppressed group, it was very important to leaders that the curriculum meet both immediate material needs and long term needs of justice, human rights, and dignity. Organizations often provide food or something tangible for participants to walk home with. For organizations with a privileged audience, it was also important that the popular education program undertake some tangible action to meet needs articulated by oppressed groups.

**Action Oriented**
Action is an important element and end goal of popular education curricula. During workshops, the learning style is active and based in dialogue (Flowers 2004). The curricula encourage participants to take actions based on the themes of their curriculum. In some cases the curriculum might give participants concrete tools such as the resources to insulate their homes and reduce energy costs, in other cases a program might increase participants capacity to organize against systems of oppression. Whether at the level of individuals households or at international structures of power (and often both) participants are encouraged to put their learning into action. In keeping with the idea of praxis, or action/reflection/action (Beder 1996), action is an integral part of the learning process.

**Transformative social and political change**

Transformative social and political change is an element of popular education that all of the organizations we interviewed stressed the importance of. Through attempting to forge a direct link between education and social action, alternative visions for a better future are created and pursued (Flowers 2004). One organization we spoke with noted how "you can't do things for people, you have to do things *with* people", in relation to transitioning popular education's collective learning process to a further collective action. Transformative action allows for participants to feel empowered, and further strive for more power as future social and political leaders (Flowers 2004). By incorporating this important element of popular education into programs, it generates a collective empowerment for oppressed peoples and communities and additionally generates an ability to dismantle these injustices (Boyde 2011).

*Part 2.3: Logistics of creating and running a popular education program*

Participants offered suggestions for ways to roll out a popular education program, find an audience, fund the education, govern an organization and facilitate learning, and train facilitators. They discussed some major challenges to doing popular education, and shared ideas for how to envision and evaluate the success of a curriculum.

**Starting a program**

While each popular education program in our case study was born out of a unique set of circumstances, they all were created to fill a specific need articulated by frontline communities facing injustices. In each of our interviews, members of the organization spoke of direct community needs that had inspired their curriculum.

Participants stressed the importance of listening to community members when beginning a program or determining what the curriculum should include. One organization created their program to educate white people about colonization in response to Indigenous elders who requested that the organization address decolonization. Other organizations responded even more directly to the needs and interests of participants, with leaders from a community creating a curriculum to answer questions posed by their community members. One organization was founded through meetings where community members assembled to brainstorm ideas for restoring and rebuilding their local food system and decolonizing their diets. Another organization started off as direct on-the-ground organizing, and evolved into offering workshops to meet the current needs of their community. One larger organization was less involved with local consultation, but designed their curriculum based on the recognition that we live within an unjust economic system, and intended that their curriculum hail a broad and geographically dispersed community of people impacted by white supremacy and patriarchal economics. Overall, organizations were founded to speak directly to the needs of oppressed people, and to transform systems of oppression.

Many organization leaders stressed that there is not one model for founding a curriculum but that it is most important figure out what works in a particular local context. The literature substantiates this idea; as Bedar argues, "programs learn how to do popular education by doing it. That is the beauty of praxis," (1996, 79). Embedded within the idea of praxis however is a

constant need to evaluate and shift the direction of the education based on what participants have learned through direct experiences with the education (Bedar 1996). This is accomplished through the process of action, reflection, action (ibid.), and through careful listening and attention to power dynamics.

While popular education programs learn by doing, participants offered some concrete suggestions for ways to ensure that process goes as smoothly as possible. They recommend that leaders have previous experience in education. They believe it is important to consider the learners: Who are they? What do they already know? How will they help create the curriculum? It is also important to take into account the scope and sequence of the curriculum: how broad or narrow should the topics be? How will one topic lead to another? What materials do you already have? Most importantly, they advise considering the Purpose, Outcome, and Process (POP) of the curriculum, which requires answering the questions, Why are you doing this? What do you want to happen, and what is the process for getting there? They suggest that anyone considering creating a popular education program create a list outcomes – that could include ideas that they would like participants to walk away understanding or concrete actions they hope the program will accomplish – and then create a process that will help them get there.

## Audience

| Organization | Audience |
|---|---|
| MCCN | Settler-descended members of faith groups |
| CoFED | QTPOC working in co-ops |
| CEED | Low income POC; NGOs |
| C-PREP | Community members at Wind River Reservation |
| UFE | Wide audience |
| MM | Organizers |

*Table 1: Audiences of popular education programs in our case study*

The organizations we interviewed had a wide range of audiences, though each audience was committed to transformative social change in some capacity. Half of the organizations had popular education programs created by and for oppressed people, two focused on building solidarity amongst diverse groups of people, one focuses on education NGOs as well as community members, one tailors its programs depending on who its audience will be, one was created specifically to educate white people, and one trains organizers who will go on to lead their own popular education workshops or undertake similar anti-oppression work. One

organization encourages its audience to become educators themselves, either leading workshops, or bringing education materials home to their families and communities.

Who should be the audience of a popular education program was subject to much debate in our interviews. The majority of literature on popular education defines popular education as a form of education for oppressed people working to overthrow or transform the systems that oppress them (Beder 1996; Boyde 2011). Organizations whose audiences faced less oppression were more likely to say that they use a looser definition of popular education, arguing that their education is popular education in the sense that it uses the experience of the participants, is interactive and nonhierarchical, and has the end goal of actions to dismantle systems of oppression, but that it is not popular education in the sense of "pedagogy of the oppressed."

One leader of a popular education organization argued that if popular education is not intended for an oppressed audience it is not popular education, but rather some other type of social justice education. While many other organizations described work with more privileged groups as popular education, this particular leader stressed that by definition popular education is "of the people" and should consist of oppressed people interrogating the conditions that led to their oppression and working to transform them. He also cautioned that white-led organizations should think very carefully before attempting to do popular education since it could easily become a top-down program that teaches, rather than encourages mutual learning. Such a program risks failing to understand the true nature of oppression. He explained that popular education should come from community members based on their needs and experiences, and that one of the most important things about popular education is to listen to community members at all stages of the process.

Interview participants offered suggestions for finding an interested audience. The first was listening to community needs, which leads to naturally already having an interested audience because the people leading popular education and the people doing popular education are the same. All organizations stress that finding an audience is all about building relationships beforehand. One organization found an audience in a faith based group. Other organizations find their audience through their own communities or family networks. Some organizations partner with other environmental justice organizations whose members join their workshops. Some organizations have interstate networks of such organizations that they use to reach a broad audience. Many organizations found that once a curriculum has run for a few years, interest spreads through word of mouth. Other organizations spend a lot of time doing outreach before each workshop.

Some concrete strategies for finding an audience include beginning outreach 7 months before the start date. Outreach is done through word of mouth, alumni, social media (instagram, facebook, listservs), flying distributed around a community, and phone call recruitment. Organizations suggest creating a social media/PR kit for advertising a curriculum.

## Learning Strategies of Popular Education

Through speaking to organizations about what strategies they use to implement their popular education programs, we found that all organizations either have popular education resources online or host in person workshops to support participants through the program. Although the strategies are different, they both bring forward information that reflects lived experiences, which then lead into the action component of popular education.

For organizations that rely primarily on uploading their curricula and programs, they recognized how this strategy allows for people to utilize the resources on their own time and at their own pace. This strategy typically takes the form of organizations providing participants with videos, readings, PDF documents, and took kits to support them through the learning and

education process. Organizations recognized how online resources allow for individuals to take action in their own lives by putting their learning into practice throughout their everyday experiences at home, within their communities, and even in wider settings.

Another learning strategy that many organizations, primarily larger organizations, implement is facilitation workshops. Workshops allow for an integrative and interactive process between participants, while also having the support of facilitators to guide the program and convene conversation across individuals. Workshops further allow for people to incorporate their lived experiences in a setting that assesses a deep connection to the challenges and injustices they participants face, with support in place to help individuals create plans of action for change. One organization recognized the importance of recognizing how popular education programs are not a linear process, but instead a process that continuously needs to return to existing knowledge while also developing new information to reflect participants' wants and needs. In-person workshops are particularly beneficial because they allow many individuals from different demographics to come together to reflect on their lived experiences in reference to one another. This component of workshops then directly leads into creating plans of action that are effective and concrete and are collaboratively created.

**Funding**

Organizations funded their popular education through a wide assortment of sources. The most common combination was a mix of grants and fees for service. Several organizations operated on grants from the USDA, faith based organizations, and other small organizations, including a theater company. Other organizations also received small donations from individuals through grassroots fundraising. Many organizations had received sizable donations from a few individuals, with one of the larger organizations running almost entirely on individual donations from large donors. One organization is supported by cooperatives. One organization partners with local markets, where shoppers can round up their purchase to support the organization. One organization receives funding from their county. Several organizations use partnerships with other organizations as a way to increase their funding, either by jointly fundraising or by contracting to organizations that want to provide popular education to their staff.

Half of the organizations, mainly those with a residential component, charged registration fees to attend their programs. These fees typically covered less than the actual cost of the program, since organizations would pair these fees with grant money. However, no organizations wanted cost to be a barrier for participants, so they either used a sliding pay scale or asked participants to contribute what they could. They typically find that they receive approximately 20% of the actual cost of the program. One organization that runs a travelling program offers travel scholarships that participants can apply for. One organization charges government agencies and NGOs that attend their program, but waives the fee for community members.

Several of the organizations offered additional programming to their popular education, and typically would fund their popular education programs from the same sources as the rest of their programs, although one organization did mention that highlighting a specific program is useful when fundraising.

Discussions of funding in the popular education literature yielded similar results, although authors additionally suggest using fundraising banquets, subscription fees, and outreach to former participants (Boyd 2011). Some organizations have successfully received money from progressive city governments. Other organizations created small businesses to fund themselves – one sells homemade pies (Boyd 2011). Overall, organizations find that grassroots fundraising allows them the most freedom to conduct their popular education to fit

community needs, as government funding and funding from large donors can come with stipulations (ibid.).

**Leadership of Programs**

| Organization | Leadership |
|---|---|
| MCCN | Coalition that meets annually, small subgroups |
| CoFED | Two "leaders" staff program |
| CEED | Varies amongst staff and community members |
| C-PREP | Collective approach (10-12 people) |
| UFE | Combination of staff and organizational partnership staff |
| MM | Led by 1-2 co-facilitators |

*Table 2: Leadership of popular education programs from our case study.*

Each organization we spoke to varied slightly in how they choose to facilitate their programs. While each of them are unique in how they lead their programs, they all recognized the importance of working through power relations to not create a hierarchical structure within their programs, as it would limit the success of popular education (Wiggins 2012).

Two of the programs we spoke to took a similar approach to leading their popular education programs. Both have two co-facilitators, typically from the organization or community members trained to be facilitators, that follow decentralized leadership models and serve as support staff and participants rather than "teachers" of the curriculum. Another program also took a similar approach in that they had 1-2 co-facilitators, but these facilitators were determined by the curriculum being discussed itself and who the organization partners with to create a specific issue-focused curriculum.

In contrast to this leadership strategy those programs take, two of the other organizations took a more collective-focused approach to facilitation. One of these programs is led by a coalition that meets once annually and additionally meets in smaller sub-groups focusing on specific issues that they feel passionate about and hope to continue pursuing action against. The second organization, which shared a similar approach, also met in a collective-approach manner in which they invited community members to scheduled meetings to discuss certain issues that their community was facing. This organization is particularly unique because

they do not necessarily have "facilitators" of a program, but rather a group of around 10-12 coordinators who meet to discuss specific issues that have impacted their community.

The last organization we spoke to was led all by women of color. This program does not have a set guideline as to who facilitates their programs, but instead varies in that sometimes it is a single facilitator or a led-collaboration between a facilitator and community member or even a community member that is trained beforehand on the developed curriculum. This specific organization focuses heavily on leading workshops in collaborations with other organizations, as it brings together more people who are passionate about the same work and strive to take action.

**Training of Facilitators**

While each organization has their own method in training the facilitators of their popular education programs, it became evident through speaking to these organizations how important it is for facilitators to first understand the roots of popular education and how it differs from traditional education. Since popular education is primarily participant based, a facilitators' main role in a popular education program is focused on listening to participants and community issues and then creating an agenda to combat these specific issues through action (Kerka 1997). Through both our outreach process and background research, we discovered that a facilitators primary responsibility is to engage participants in setting an agenda that is reflective of community issues, identifying topics that are aligned with the injustices occurring, and then deciding what methods would be best to combat these issues (Wiggins). Although all organizations recognized the importance of facilitators ingraining a shared leadership approach within popular education programs, there were primarily two approaches that organizations took to train the facilitators of their programs.

The first approach is what many organizations refer to as "train the trainer." This approach was primarily taken by larger organizations in which we spoke to that have the ability to fill such workshops with a combination of participants from their communities interested in doing popular education work and staff members from organizations who are seeking formal facilitation training. These training workshops often last between four to five days and have an admission fee for participants in order to cover the base costs of food, space, and supplies needed to complete the set activities. In referencing the organizations who implemented such training, many of them recognized how these specific workshops focused on first solidifying the difference between popular education and traditional education, specifically in that the learning and education aspects of popular education programs come from the community itself, not the facilitators. Further, these trainings allow for facilitators to experience workshops as if they were participants themselves, allowing them to first experience popular education from the viewpoint of those who they will be guiding in the future.

The second approach that some organizations took was a more casual method to training the facilitators of popular education programs. Some smaller organizations who do not have established "train the trainer" programs, have instead implement training depending on expressed interest from community members and other individuals. Organizations who implemented a more casual approach to training facilitators found that it allowed them to be more flexible in various aspects, such as receiving funding for small facilitation workshops or broadening such programming to include youth participants (ages 16-25). This approach has

allowed for interested individuals to receive the necessary information they would need to facilitate popular education in their own communities on a smaller scale.

In speaking to the organizations who have established "train the trainer" programs as well as organizations who have taken a more casual, small-scale approach, we were able to see how these different approaches have worked well for specific organizations depending on their means and ability to implement one method or the other. We also discovered how neither of these approaches is the "right" approach, but rather the approach that works best for both the organization and the participants who choose to be a part of such training.

**Challenges of Popular Education**

Although each organization is unique, all of them have faced their own challenges in developing and rolling out popular education programs. In speaking to six different organizations, in support of the literature we had previously found, we discovered that many of the organizations have or had previously faced similar challenges. Three challenges that consistently arose in both the literature and during interviews were lack of funding, determining and adjusting exercises based on participant needs, and providing adequate training for facilitators.

One of the most consistent challenges that arose during our conversations with organizations is their lack of funding and resources. Organizing popular education programs and resources requires adequate funding, whether this funding be through individual donors, grants, sponsorships or partnerships. Since many of the programs we spoke to were nonprofits, many of them addressed the consistent struggle they faced in trying to organize funds to cover the cost of the materials they generate or the workshops and programs they host. Although some organizations charge a registration fee for some of their programs, these fees are typically only enough to cover the base costs, such as providing food for participants, purchasing the necessary activities and materials needed, or renting spaces in which these programs can take place.

In addition to funding challenges, many organizations also revealed how determining and adjusting exercises based on participant needs can also be a challenge. Since the learning process and education itself within popular education is participant-based, the process of determining what should be included within such curriculums to allow space for participant dialogue needs to be addressed within each step of developing such a program. Many organizations expressed how this is viewed as a challenge because it involves multiple people from different backgrounds and communities, who are often facing various issues, in trying to boil down what will or will not be added into a curriculum or program. Further, organizations need to consider and leave space for changes to be made within these programs, pushing them to constantly be self-reflective and also flexible in shifting approaches to issues. Organizations lastly need to also consider and leave space for critical reflection to take place. Since critical and collective reflection within these programs then leads to action, organizations need to consider the space and time they have to allow participants to develop their own thoughts and approaches to issues to then transition into critical reflection, and thus action.

Lastly, a challenge that we found many organizations have faced is in providing adequate time to properly train facilitators of programs, or for some organizations, finding an individual that is skillful in facilitating popular education programs. Since popular education is a

form of education that is entirely different from that of traditional education, it requires the necessary knowledge and skills to facilitate such a process of learning. For some organizations that host their own training, they expressed how although they provide facilitators with the necessary tools they would need to be a successful popular education facilitator, the transition from learning to then implementing these skills during hands-on experience can be quite different. This challenge is especially difficult when considering the lack of time and resources many of these organizations experience, which further impacts organizations' abilities to provide facilitators with the necessary experience and understanding they need to be successful facilitators in such a specific form of education. As a result, it can sometimes become challenging to lead participants, who are often facing many challenges and issues of their own.

**Measuring Success**

In evaluating how successful a popular education program is, the organizations we spoke to revealed strategies they have used to measure the successes of their own rolled-out programs. Although there is no correct way to measure success, the literature we reviewed recognized what successful popular education programs should achieve. Some of the most common ways to recognize success in popular education programs is that it values participants' knowledge, there is an existence of active participation, there are positive intergroup dynamics, the community's needs and goals set the basis of the curricula, facilitators inspire action and empower participants, there is a clear vision of social change, and it creates change in the lives of individuals and communities (Boyd 2011; Kerka 1997).

In recognizing these "end goals" that many organizations share, the organizations in which we spoke to revealed some strategies in how they evaluate whether or not their program was successful. One of the most common strategies that organizations implement is through written or online evaluations. Although these evaluations take unique forms according to what the organizations are hoping to achieve, they each allow participants to reflect on their experience after completing curriculums and recognize the pros and cons of the program they participated in. These evaluations ask both qualitative and quantitative questions that allow for organizations to evaluate what went well and what did not from participants' views. The organizations who implemented final evaluations further recognized the importance of introducing the educations' intended purpose, outcome and process at the beginning of the program along with predefined learning goals in order to solidify what the program is focusing on. This therefore allows for participants to reflect on the intended goals of the program and more accurately reflect on whether they believed those goals were reached or not.

Another more casual way that organizations have measured their success is through participant engagement and dialogue during their programs. Although this method may not provide organizations with substantial, hard-copy feedback, it allows for participants to actively engage with one another and with facilitators to determine what went well or what did not. This method is especially helpful in that it opens space for dialogue to occur between every participant within the program and follows a more collective approach. This approach to measuring success is also often combined in reflection of how many participants attend the program, which could impact how effective a program-wide conversation may be.

# RECOMMENDATIONS FOR NEXT STEPS

After reviewing suggestions from participants about ways to roll out a popular education curriculum, and ideas for how to envision and evaluate the success of a program, we have compiled a set of recommendations for Land in Common in their efforts to develop a land justice curriculum in Maine. We have categorized our recommendations based on the logistical themes of creating and running a popular education curriculum which includes: starting a program, audience, funding, governing, training of facilitators, and measuring success. While each popular education program is developed and operates under unique circumstances, we believe these recommendations could be useful for Land in Common and their efforts to roll out a curriculum to increase the general awareness of land injustice and alleviate related issues.

**Starting a Program**

When starting a program, we suggest following the common themes of Popular Education, which includes developing a program that is listening based, democratic, action-oriented, encourages transformative social and political change, and meets the needs of oppressed peoples. We believe listening based is an important quality to bring to this work. It is crucial to listen to the needs of frontline communities so that the curriculum can be developed based on the needs of these communities and is reflective of their lived experiences. We also recommend clearly establishing what Popular Education means to your organization, and how this will look in practice, prior to rolling out your curriculum. We believe using the POP method is a useful tool for creating consensus amongst facilitators because it encourages consideration of the following questions: Why are we doing this? What do we want to happen? What is the process for getting there?

**Audience**

We strongly recommend considering your audience when developing your curriculum, and let that guide the structure of your program. When attempting to find your audience, we recommend building relationships beforehand with other organizations. Outreach could be done through word of mouth, social media, flyer distribution and phone call recruitment. When rolling out your curriculum, we recommend strong consideration of your positionality, power and voice in relation to your audience. Positionality is especially important to consider in all stages of the program, to prevent it from developing into a top-down program that teaches, rather than encourages mutual learning. We recommend that popular education come from community members based on their needs and experiences, and that those in frontline communities have a voice and are listened to in all stages of the process. It is important to consider that some organizations doing popular education define popular education as "off the people," in the sense that is done by and for oppressed people, who interrogate the conditions that have led to their oppression, and collectively work to transform them. Other organizations argue that popular education can also speak to more privileged audiences, and we recommend Land in Common devote time to considering who their audience will be, and based on this decision, whether the organization wishes to label their program popular education, or perhaps some other form of radical education.

**Funding**

We found that developing relationships with partner organizations can be especially useful for funding and the grant process. In speaking with CoFed, they were excited and supportive of the work of Land in Common. CoFed provides technical assistance for creating a system and building an education platform, and has offered to work with Land in Common in joint fundraising. CoFed expressed interest in working with Land in Common to help develop this education program during its development process.

**Leadership**

Establishing a leadership system within the organization will be essential in all stages of the program. It is important to limit the development of a hierarchical structure within the organization by working through power relations as they arise. After speaking with participants, we suggest either governing with co-facilitators or using a collective approach. Having co-facilitators would allow for the program to follow a decentralized leadership model with support staff and participants, rather than "teachers", while a collective approach would allow a group of people with diverse roles, to create and roll out the curriculum. Using either approach will help to prevent a hierarchical structure from emerging which could limit the success of the popular education program.

**Training of facilitators**

When training facilitators we recommend first exploring Popular Education and its roots. Understanding popular education and how its qualities differ from those of traditional education may be essential to the success of the program, and organizations recommend that traditional educators take time to unlearn traditional teaching strategies before conducting popular education. Training can be done through a "Train the Trainer", strategy which would include multiple days of workshops. "Training Based on Expressed Interest", is an alternative, more casual approach to provide the information necessary to facilitate popular education. "Training Based on Expressed Interest", is a more flexible option, that can allow for more focused information about communities on a smaller scale.

**Measuring Success**

We believe the implementation of end of program evaluations could be greatly beneficial to Land in Common and its Popular Education Curriculum. These evaluations will allow for reflection both from participants and facilitators in the program. These evaluations would allow you to quantify what was successful and unsuccessful based on the participant's views and experiences. This could take the form of either a written or online evaluation following the program. Organizations noted that the results of these evaluations provide concrete data that is very helpful when applying for grants.

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# APPENDIX A

## Programs Contacted

Highlander Research and Education Center
Rural Migrant Ministry
National Network for Immigrant and Refugee Rights
South African Food Sovereignty Campaign
Cooperative Food Empowerment Directive (CoFED)
Center for Earth Energy and Democracy
Project South
Movement for Black Lives
Unsettling Minnesota
United for a fair economy
Western States Center
Mennonite Creation Care Network: Dismantling the Doctrine of Discovery: A Movement of Anabaptist People of Faith
Organizing for Power, Organizing for Change
Showing Up for Racial Justice
People's Institute for Survival and Beyond
Catalyst Project
Movement Matters
Training for Change
Empower DC
Center for Participatory Change
The Center for Popular Research, Education and Policy
Freire Project: Critical Cultural, Community, Youth and Media Activism
Ruckus Society
The Strategy Center
Headwaters Foundation for Justice
Popular Education Consultants
Cooperation Jackson
Wabanki Reach
Soulfire Farm Uprooting Racism
Northeast Farmers of Color Land Trust

# APPENDIX B

## Pitch to Organizations

Hi, my name is _.

I'm a senior at Bates College, and I'm partnering with [Land in Common](), a Maine based Community Land Trust committed to transformative change toward land justice. Land in Common is planning to convene a diverse group of leaders and organizers from frontline communities in Maine to collaboratively create and implement a popular education curriculum on land justice, with the ultimate goal of challenging unjust structures of land ownership and building more equitable forms of land access.

I am part of a group of three Bates students who are working to compile information on popular education curriculums to assist Land in Common with their initial efforts to create this popular education curriculum on land justice. We are hoping to learn from the insights of other organizations who have implemented popular education programs, and we were wondering if you would be willing to schedule a phone call with us to discuss your creation process and program. We would value the opportunity to talk about your organization!

Thank you so much for your consideration!

Best,
(name)

## APPENDIX C

**Interview Questions**

- What content does your curriculum focus on?
- Who is the intended audience for this program? How did you choose to focus on this
- audience rather than another? How did you, or do you plan, to find an
- interested audience?
- How is the program led? (collectively, or is there an individual leader?)
- How did you fund this specific program?
- How is the program staffed? (people, hours, etc.)
- How are the facilitators of the program trained?
- What are some important methods you found helpful while rolling out your popular
- education curriculum?
- What are some of the biggest challenges your program has had to overcome?
- How do you define what has been or has not been successful within the program?
- Is there any content from your program that you are willing to share or that already exists online?
- Are there other organizations doing similar popular education work to yours who you would suggest we reach out to?
- (If the person seems really interested in what Land in Common is doing) Would you be interested in talking with members of Land in Common? Can we pass on your contact information?

Additional questions for organizations focusing specifically on land justice popular education:
- What does land justice look like to your organization? Are reparations a part of this vision, and if so, to which groups?
- What are the main takeaways you hope your audience leaves with, or the most
- important things you want them to know about land justice?
- What actions related to land justice do you hope to inspire in your audience?
- Is there an emphasis on removing land from speculative markets, or decommodifying
- land?

# APPENDIX D

**Annotated compilation of popular education resources related to land justice**

**Facilitated Curricula**

[BRIDGE](). Created by National Network for Immigrant and Refugee Rights. A set of popular education tools designed to engage immigrant and refugee community members in conversations about migration, racism, labor, and global economic structures as they relate to migration. Offers downloadable excerpt versions on [their methodology (why and how to use popular education),setting the agenda, tips for effective facilitation, conducting evaluations](), and [interpretation and translation]() to assist in community facilitation.

Center for Earth Energy and Democracy (CEED) Workshops CEED offers [7 different environmental justice workshops]() with varying degrees of relevance to land justice. Workshops include: [Energy Systems and Resiliency](), which empowers communities to understand their current energy infrastructure and to meet their own energy needs in a sustainable way; and [Home Energy Justice](), focused on reducing home energy costs and energy systems injustice. Contact the organization to set up a workshop or download a toolkit to lead your own workshop.

[Climate Justice Through Land Justice: a Food Sovereignty Activist Guide](). Created by [South African Food Sovereignty Campaign (SAFSC)]() and [Co-operative and Policy Alternative Centre (COPAC)](). A popular education guide aimed at expanding awareness of land as a source of life and power, and at empowering people and communities to create systemic change towards, food, seed, water, and land justice. Has background information on land justice, instructions and tips for facilitators, and exercises for participants. Based in South Africa but also can be adapted for international audiences.

[Language Justice Curriculum]() and [Interpreting for Social Justice](). Created by [Center for Participatory Change](). Both sources are popular education curricula geared towards translators or people working in multilingual environments, and are aimed to increase capacity for organizing across language and to honor all languages. The first source is 10 chapters, approximately 1.5 to 2 hours each, and includes a section on queering language. The second sources has 10 modules ranging from 30 minutes to 3 hours, offers detailed instructions for facilitators, involves games, crafts, and role play, and was written in collaboration with Highlander Research and Education Center.

[Mapping Our Futures: Economics & Governance Curriculum](). Created by Highlander Research and Education Center. This source is a curriculum that focuses on economic and governance systems through a participatory based process within communities. The goal of this curriculum is to build knowledge around a social solidarity economy while also sharing solutions that promote healthy communities and equity. It's available as a 1.5 hour, 3 hour, or 1 day free-download version and can be adaptable across all communities.

Project South's mission is to cultivate strong social movements in the South that are powerful enough to contend with current social, economic and political problems. Project South offers year-round popular and political education for leadership development, community organizing and bottom up movement building. They also offer curriculum and toolkits that are available for purchase and publications.

Ruckus Society. A multi-racial network of trainers that offer tools, preparation and support to build action for ecological justice and social change movements. The organization works directly with Indigenous communities and other communities of color to preserve their homes and environments. The organization offers action strategy guides and direct action training sessions.

Showing Up for Racial Justice. A national network of affiliated groups that work together to organize white people for racial justice as a part of a multi-racial majority. The organization aims to include all people in the work to end racism. The organization runs several programs and offers political education, tool kits, and other resources to support their mission.

Soulfire Farm Uprooting Racism. The Uprooting Racism Training is a theory and action workshop looking to end racism in organizations and our society. The training explores the history and structural realities of racial injustice and communities struggling for food sovereignty. You can invite Soulfire Farm to your organization to run this training.

Standing Together: Coming Out for Racial Justice. Created by Western States Center and Basic Rights Oregon. A workbook of 3 curricula, between 4 and 6 hours each, all focused on building solidarity between LGBTQIA+ communities and communities of color. Discusses tactics used to divide these communities, and strategies for antiracist alliance building across race, gender and sexuality. Offered in English and Spanish.

The Strategy Center offers guides and workshops that may be used to create structure for conversations related to issues of race, to enable activities to achieve racial equity, and to encourage training that will improve racial awareness and inspire action.


**Online Learning**

Dismantling the Doctrine of Discovery Study Guide. Mennonite Creation Care Network. A film and five modules/bible reflections to prompt white Mennonites to increase their understanding of the church's role in colonialism and land injustice. Each module is oriented towards an action of reparative justice. The curriculum was written at the request of and in collaboration with Indigenous Mennonites.

Dismantling Racism: A Resource Book. Created by Western States Center. A collection of resources to educate settler descended people about ways to practice antiracism. While it contains some reflections, it mainly gives definitions and background, and offers a substantial list of reading materials, videos, and poems.

Northeast Farmers of Color Land Trust. An alliance of Black, Latinx, Indigenous, and Asian farmers seeking to advance sovereignty for sustainable farming, human habitat, ceremony, native ecosystem restoration, and cultural preservation. The Land Trust offers a Webinar Series about land access and land recovery, indigenous land and food sovereignty.

Soulfire Farm offers online learning, via shows and seminars to support self-reliance and community resilience. Shows and seminars are offered once or on a weekly basis.

The Strategy Center. A racial equity resource guide that offers journal entries, books, magazines, and videos. The guide may be filtered by area of focus, issues and type.

Unsettling Ourselves: Reflections and Resources for Deconstructing Colonial Mentality Created by Unsettling Minnesota. A sourcebook of compiled essays that address decolonization and related themes across classism, white supremacy, sexual violence, appropriation, restorative justice, and heteropatriarchy. The intention of this sourcebook is to motivate and inspire people towards the necessary actions for justice and to serve as a guide in one's own process of decolonization.

21-Day Racial Equity Habit Building Challenge. Created by Food Solutions New England, adapted by the Michigan League for Public Policy into a curriculum called 21-Day Racial Equity Challenge. For 21 days, participants receive an email with learning materials (videos, readings, etc)  and a prompt for reflection. Each day focuses on a new topic related to racism and racial justice, with an emphasis on food systems.


**Toolkits**

Catalyzing Liberation Toolkit. Created by Catalyst Project. A compiled resource that focuses on the anti-racist organizing and collective liberation. The toolkit consists of recommended readings, interviews, transcripts, exercises, curriculum, and curriculum resources to guide organizations and communities who seek to create a popular education curriculum focusing on collective liberation.

Training for Change Toolbox. Created by Training for Change. A toolkit that is compiled of resources related to topics of third party nonviolent intervention, de-escalation peacekeeping, direct actions, diversity & anti-oppression, meeting facilitation, online training tools, organizing & strategy, team building, energizers & games, and training fundamentals. Each category has its own corresponding tools to help guide organizers and facilitators who are seeking to create programs related to these topics.

UFE's Toolkit and UFE's Stacked Deck Resource. Created by United for a Fair Economy. The toolkit offers resources to support those creating popular education curricula, which can be browsed according to topic (race, taxes, wealth, income, debt, CEO pay, migration, housing, policy, history) or by format (infographics, training guides, reports, videos, charts, slides, and books). United for a Fair Economy also just added their new "Stacked Deck" resource that provides a facilitator's guide and example slides and handouts to provide people with the tools

they need to become movement leaders within the fight against economic, gender, and racial inequality.


**Online Archives**

Build the Wheel. This website offers a collection of nearly two hundred social justice curricula. Some particularly relevant to Land in Common are: Action Steps Towards a Solidarity Economy; Food Justice Toolkit, and Colonialism, Imperialism, Migration. Note that you need an account to download these resources, and it takes a long time for the administrators to approve an account.

Intergroup Resources. A website full of resources for people/organizations doing popular education, with a strong focus on racial and economic justice. The website offers 10 curricula: All Different, All Equal; BRIDGE; Building Bridges among Communities of Color; Crossing Borders; Dismantling Racism; Energy of a Nation; Let's Talk Immigration!; SEIU Citizenship, Race, and Immigration; Standing Together: Coming Out for Racial Justice; Uniting Communities: The Toolkit. It offers 9 dialogue guides: A Call to Community Dialogue Guide I; Changing Faces, Changing Communities: Immigration & Race, Jobs, Schools, and Language Differences; Common Ground: A Moderator's Guide for Small Group Discussions on Ethnic Relations; Dialogue for Affinity Groups; Facing Racism in a Diverse Nation; One America Dialogue Guide; One Nation, Many Beliefs: Talking about Religion in a Diverse Democracy; Toward a More Perfect Union in an Age of Diversity; Intergroup Dialogues. It offers primers on: Race and Racism; Neoliberal Globalization; Immigration & U.S. Immigration Policy; Human Rights; Intersectionality; Power; Popular Education. It also lists helpful notes for organizers including information on facilitation skills, evaluation, and funding.

Organizing for Power, Organizing for Change. This website is a treasure trove of organizing strategies and educational resources including popular education curricula. Includes a variety of trainings, from a Nonviolent Direct Action Training to techniques for Theater of the Oppressed to songs and chants.


**Additional Resources for Land in Common**

CoFED has extensive experience designing popular education materials and has offered to jointly apply for a grant with Land in Common to collaboratively design a Land Justice Popular Education Curriculum for Land in Common.

Community Organizing and Popular Education Institute and Learning and Action Circles. Created by Movement Matters. Movement Matters created both of these forms of workshops in response to different community and organizational needs. The Community Organizing Institute focuses on helping organizers develop theory and practical skills surrounding power building, relationship building and constituency building based on the organizational and cultural needs of their participants. The Learning and Action circles focus on providing a shared space for

participants to bring their ongoing projects to deepen their ideas with fellow participants, gain support in planning and implementation, gain resources, and deepen their own skills.

Headwaters Foundation for Justice. This foundation attempts to grow power through community led grant making, donor education and leadership development. They use a community centered model to guide funding decisions that prioritize organizing that led by Black people, Indigenous People, and people of color.

People's Institute for Survival and Beyond is recognized as one of the foremost antiracism training and organizing institutions in the nation. The institute offers a number of Programs and Community Organizing Workshops to address the causes of racism to create a more just and equitable society. They also offer various workshops and events that take place in different locations around the country.

Popular Education Consultants Methodology Created by Popular Education Consultants. A source that outlines popular education methodology based on the process of "research-education-action" or the practice-theory-practice cycle. This methodology guide follows and builds upon these original processes that have traditionally guided popular education facilitators and organizations.