BLACKED OUT
HISTORY
REBELLION
CURRICULUM TOOLKIT

grades 6 - 11
common core compatible
How it all came together...

PROCESS
Dream Defenders facilitated a cultural education project focused on revolutionary organizations from around the world to highlight their elements of rebellion. The project included graphic artwork, education via social media and this curriculum toolkit. The research for Blacked Out History: Rebellion was done by Dream Defenders organizers throughout the state of Florida, and the artwork was created by a team of Dream Defenders artists, and talented allies. The curriculum toolkit was created by traditional and radical educators in Dream Defenders membership body. Rebellion features 9 organizations including; Left Roots, FRELIMO, Brown Berets, Sandinistas, Young Lords, Zapatistas, South African Student Movement, Black Panther Party and the Popular Front for the Liberation of Palestine.

This project was a labor of love.

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Sandinistas - FIU Squadd
South African Student Movement - Trill Squadd
Young Lords - Broward Squadd
Zapatistas - Miami Squadd

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Content

LESSONS

Embody the Change You Want to See: 4 Square & Presentation
- Standards and Objectives
- Vocabulary Worksheet
- Presentation Guidelines
- Grading Rubric - ruby star

Embody The Change You Want To See: Essay
- Standards and Objectives

ONE PAGERS

The Black Panther Party
The Brown Berets
Left Roots
The Mozambique
Popular Front for the Liberation of Palestine
Sandinistas
South African Student Movement
Young Lords
Zapatistas

ARTWORK
LESSONS
EMBODYING THE CHANGE WE WANT TO SEE:
PRESENTATION

Introduction:
Dream Defenders will begin a cultural education project focused on revolutionary organizations from around the world and highlight their elements of rebellion. This lesson asks students to explore movements and organizations that led social change and display a coherent understanding of organizations and issues.

Standards and Objectives:
See Below

Essential Questions:
How are you creating the change you want to see in the world and the society we live in?
What kind of leader do you want to be?

Materials Needed:
• One pagers on organizations
• Art (optional)
• Presentation Guidelines
• Vocabulary Worksheet
• Grading Rubric - ruby star
Vocabulary:

move·ment / 'möovment/ noun
1. a group of people working together to advance their shared political, social, or artistic ideas.

strug·gle / 'stræɡəl/ verb
1. make forceful or violent efforts to get free of restraint or constriction.

tac·tic / 'taktik/ noun
1. an action or strategy carefully planned to achieve a specific end.

strat·e·gy / 'strədeɪʒ/ noun
1. a plan of action or policy designed to achieve a major or overall aim.

or·gan·i·za·tion / ərˈɡənəˌzaSH(ə)n/ noun
1. an organized body of people with a particular purpose, especially a business, society, association, etc.

cap·i·tal·ism / ˈkapədlˌizəm/ noun
1. an economic and political system in which a country's trade and industry are controlled by private owners for profit, rather than by the state which often leads to exploitation of workers.

pa·tri·arch·y / ˈpâtrēˌærkə/ noun
1. a system of society or government in which men hold the power and women are largely excluded from it.

white su·prem·a·cy/ noun
1. the belief that white people are superior to those of all other races, especially the black race, and should therefore dominate society.

lib·er·a·tion /ˈlibərəʃ(ə)n/ noun
1. freedom from limits on thought or behavior
Suggested Procedure:

To set up this activity, the teacher will make copies of the information on the 4 or 5 organizations out of the 9 provided with this toolkit. The teacher should pick the organizations that they believe will resonate most with their class demographics.

STEP ONE
To introduce the unit teachers will go through the vocabulary with students using the Fierre Modeled Vocabulary Worksheet provided.

STEP TWO
Students will read the one pagers on each organization together as a class. After reading each one pager, students will participate in a think-pair-share. They’ll read the one pager, share the main idea with a partner, the teacher can call on a couple of groups to share their thoughts on what they've just read.

STEP THREE
Students will be introduced to the concept and rules of the game 4 square (http://www.squarefour.org/rules) with the modification to fit this activity. Teacher will label 4 or 5 areas in the classroom that represents the 4 or 5 organizations they read about. When prompted, students will be asked to go to the labeled area of the classroom that has the organization that they like the most. There should be a number limit for each area to assure the class is evenly distributed.

STEP FOUR
Once the students self select their organization of choice. Each grouping of students by organization will discuss why they chose the organization they did using guiding questions.

**Guiding Questions:**

What was the struggle this organization was fighting?

What Strategy and tactics did your organization use?

STEP FIVE
The self selected groups by organization will then work together to create a presentation to the rest of the class on their organization. Students should aim to embody the organization and talk it on as their own. Dressing in similar apparel, using similar language, etc. Refer to Presentation Guidelines.

*Students should feel free to use other forms of media and text to learn more about this organization.*

STEP SIX
Students present their assigned organization to the class. The teacher will use the rubric to assess the group’s presentation.
Standards & Objectives

Common Core Standards (6th grade):

**CCSS.ELA-LITERACY.RI.6.1** Cite textual evidence to support analysis of what the text says explicitly as well as inferences drawn from the text.

**Objectives:**

- Students will be able to understand key vocabulary related to social justice movement.
- Students will be able to cite strong and thorough textual evidence from the text.
- Students will be able to support analysis of what the text say as well as inference drawn from the text.

**CCSS.ELA-LITERACY.RI.6.7** Integrate information presented in different media or formats (e.g., visually, quantitatively) as well as in words to develop a coherent understanding of a topic or issue.

**Objectives:**

- Students will be able to integrate information from images and text into presentation.
- Students will be able to display a coherent understanding of organization and issue.

Common Core Standards (9th - 10th grade):

**CCSS.ELA-LITERACY.RI.9-10.1** Cite strong and thorough textual evidence to support analysis of what the text says explicitly as well as inferences drawn from the text.

**Objectives:**

- Students will be able to cite strong and thorough textual evidence from the text.
- Students will be able to support analysis of what the text say as well as inference drawn from the text.
- Students will be able to understand vocabulary related to social justice movements.

**CCSS.ELA-LITERACY.RI.9-10.7** Analyze various accounts of a subject told in different mediums (e.g., a person’s life story in both print and multimedia), determining which details are emphasized in each account.

**Objectives:**

- Students will be able to analyze various accounts of movement and organization.
- Students will be able to determine which details are emphasized in images and why.
Presentation Guidelines

Each group’s goal should be to embody their organization during their presentation. The room should think that the presenters are apart of the organization. The room should gather a sense of the organizations, lingo, appearance, culture, mission and vision.

Answer these questions through your presentation:

● Why did the members of your group pick this organization?
● What was the struggle this organization was fighting?
● What Strategy and tactics did your organization use? Was it effective?
● How did this organization dress and talk? What was the organizational culture?
Name of Organization: ______________________________

<table>
<thead>
<tr>
<th>CATEGORY</th>
<th>4</th>
<th>3</th>
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<td>It was clear why most members chose this organization</td>
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<tr>
<td>Organization's mission</td>
<td>Organization's mission was included, clear and explained</td>
<td>Organization's mission was mentioned but not clearly explained</td>
<td>Organization's mission was not clearly communicated</td>
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<td>Points: ____</td>
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<tr>
<td>Organization's struggle and fight</td>
<td>Was included and explained with examples</td>
<td>Was included but not explained well, did not include examples</td>
<td>Was included and not attempted to be explained</td>
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<td>Points: ____</td>
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<td>Organizations strategy and tactics</td>
<td>Was included and explained with examples</td>
<td>Was included but not explained well, did not include examples</td>
<td>Was included and not attempted to be explained</td>
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<td>Points: ____</td>
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<tr>
<td>Organizations physical presentation and culture</td>
<td>Was included, visible and explained</td>
<td>Was included, visible but not explained well</td>
<td>Was included and not attempted to be explained</td>
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<td>Points: ____</td>
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Groups Points: ____/20

Teacher Comments: ________________________________________________________________
______________________________________________________________________________
______________________________________________________________________________
______________________________________________________________________________
EMBODYING THE CHANGE WE WANT TO SEE: ESSAY

Introduction:
Dream Defenders will begin a cultural education project focused on revolutionary organizations from around the world and highlight their elements of rebellion. This lesson asks students to explore movements and organizations that led social change and to communicate their point of view or the information they’ve gained through clear and coherent writing.

Standards and Objectives:
See Below

Essential Questions:
How are you creating the change you want to see in the world and the society we live in?
What kind of leader do you want to be?

Materials Needed:
• One pagers on organizations (see below)
• Art (optional)
Vocabulary:

move·ment / 'mʌʊvment/ noun  
1. a group of people working together to advance their shared political, social, or artistic ideas.

strug·gle / 'stræɡəl/ verb  
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1. an action or strategy carefully planned to achieve a specific end.

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1. a plan of action or policy designed to achieve a major or overall aim.

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1. an organized body of people with a particular purpose, especially a business, society, association, etc.

cap·i·tal·ism / ˈkæpəˌtælɪzm/ noun  
1. an economic and political system in which a country's trade and industry are controlled by private owners for profit, rather than by the state which often leads to exploitation of workers

pa·tri·arch·y / ˈpætrəˌɑrki/ noun  
1. a system of society or government in which men hold the power and women are largely excluded from it.

white su·prem·a·cy/ noun  
1. the belief that white people are superior to those of all other races, especially the black race, and should therefore dominate society.

lib·er·a·tion /ˌlɪbəˈreɪʃən/ noun  
1. freedom from limits on thought or behavior
Suggested Procedure:
To set up this activity, the teacher will make copies of the information on all the organizations provided with this toolkit.

STEP ONE
Students will read the short excerpts on each organization together as a class. After reading each excerpt a couple of students will share initial reactions about the organization they just read.

STEP TWO
The teacher will give the students the two prompts to choose from. They would write either an argumentative essay or an informative essay.

- **Argumentative Prompt:** According to what you’ve read in organization A, what is your stance on the strategy this organization used to create social change?

- **Informative Prompt:** According to what you’ve read in organization A, what was this organization’s strategy to create change?

STEP THREE
Students can then share essays with the class or turn them into the teacher.
STANDARDS & OBJECTIVES

Common Core Standards (6th grade):

CCSS.ELA-LITERACY.W.6.4 Produce clear and coherent writing in which the development, organization, and style are appropriate to task, purpose, and audience. (Grade-specific expectations for writing types are defined in standards 1-3 above.)

**Objectives**

- Students will be able to produce clear and coherent writing
- Students will be able to develop, organize and style writing to best convey point of view and/or information from text

Common Core Standards (9th - 10th grade):

CCSS.ELA-LITERACY.W.9-10.4 Produce clear and coherent writing in which the development, organization, and style are appropriate to task, purpose, and audience. (Grade-specific expectations for writing types are defined in standards 1-3 above.)

**Objectives**

- Students will be able to produce clear and coherent writing
- Students will be able to develop, organize and style writing to best convey point of view and/or information from text
ONE PAGERS
Black Panther Party

**Imagery:** Black Panther; the people; the [solidarity] fist.

**Importance:** Emory Douglas did a lot of imagery of everyday working class people to show that regular people were a part of the struggle. Dream Defenders is talking about developing programs that can provide direct services to the communities that we serve based on their basic needs.

**Summary:** In October of 1966, in Oakland California, Huey Newton and Bobby Seale founded the Black Panther Party for Self-Defense. The Panthers practiced militant self-defense of minority communities against the U.S. government, and fought to establish revolutionary socialism through mass organizing and community based programs.

**Key Points:**

- **Vision:** BPP 10 Point Plan outlined what freedom would look like [https://www.marxists.org/history/usa/workers/black-panthers/1966/10/15.htm](https://www.marxists.org/history/usa/workers/black-panthers/1966/10/15.htm)
- **Coming of age after the big wins in the civil rights movement. MLK was alive, Malcolm X was assassinated.**
- **Major wins from Civil Rights Movement were not felt by urban youth so they were disconnected from that movement and the tactics that went with it.**
- **They were heavily influenced by “Third-Worldism”**
- **They started as reading groups doing speak-outs on college campuses.**
- **Black Power - They saw black as a consciousness and not a color.**
- **Their open-carry tactics, aesthetic and knowledge of the law allowed them to attract attention and own spaces that ultimately helped them to own the narrative in moments when they shouldn’t.**
- **Panthers saw Black People as the revolutionary edge needed to take over the state while working with other people of color and poor people.**
- **People were poor and the biggest victims of capitalism after the wins of; heavy police repression and brutality on a daily basis; burgeoning anti-war movement.**
- **They were loved and protected by the community**
- **They created a generational aesthetic that embraced blackness**
- **They made statements about patriarchy, homosexuality and talked a lot about intersectionality in the movement.**

**Vocabulary**

- **cap-i-tal-ism /ˈkæpəˌtaɪlɪzəm/** noun
- **lib-er-a-tion /ˈlɪbrəˈtreɪʃən/** noun
- **move-ment /ˈmɔrvəmənt/** noun
- **organ-i-zation /ˌɔrɡəˈneɪˈzən/** noun
- **pa-tri-arch-y /ˈpɑtrəræk/** noun
- **strat-e-gy /ˈstrætədʒi/** noun
- **strug-gle /ˈstrʌɡɡl/** verb
- **tac-tic /ˈtæktɪk/** noun
- **white su-prem-a-cy /ˈwaɪt suˌpreməs/** noun
More than 50% of their membership was women and carried guns but they were excluded from the visuals and aesthetics that were shown and considered powerful in photos.
Brown Berets

**Imagery:** Brown berets [symbol for militancy], La Causa, the Berets’ newspaper, has a symbol of two rifles crossed over a cross with a brown beret at the top

**Importance:** Those that are oppressed organize for themselves

**Summary:** The Brown Berets (Los Boinas Cafes) are a pro-Chicano organization that emerged during the Chicano Movement in the late 1960s and remains active to the present day.[1] The group was seen as part of the Third Movement for Liberation. The Brown Berets focus on returning all United States territory once held by Mexico to Mexico; they have also organized against police brutality and advocate for educational equality. Several groups have been quite active since the passage of California Proposition 187.

**Key Points:**
- Fighting against the establishment, the Brown Berets emerged in the late 60’s & 70’s and became part of the Chicano Liberation movement that built power by organizing barrios and creating alternatives to poor working conditions laid out by the state.
- During the Chicano Liberation movement, the Brown Berets started out with just civic education and involvement, but that soon changed into more radical means of attaining justice through militant direct action.
- The Brown Berets responded to the community’s needs specifically; there was inadequate healthcare so they opened up free clinics.
- *Those that are oppressed organize for themselves.*
- The Brown Berets were a group of Brown youth fighting for self-determination of the Chicano people. They emerged in the late 60s and early 70s and became a part of the Chicano Liberation movement.
- The Brown Berets fought against the establishment (the State). The specific targets of the establishment were the underfunded schools, police.
- They built power by organizing in the neighborhoods (or barrios) about the issues that were affecting them the most.
- They led actions against the East LA police stations for their brutality, harassment, and killing of Chicano youth.

**Vocabulary**

- cap-i-tal-ism /ˈkæptəlˌɪzəm/ noun
- lib-er-a-tion /ˌlɪbəˈreɪʃ(ə)n/ noun
- move-ment /ˈməʊvment/ noun
- organ-i-zation /ˌɔrgənəˈzeɪʃ(ə)n/ noun
- pa-tri-arch-y /ˈpaːtriər kadʒi/ noun
- strat-e-gy /ˈstrætədʒi/ noun
- strug-gle /ˈstrʌɡgəl/ verb
- tac-tic /ˈtæktɪk/ noun
- white su-per-mo-cy /ˈwaɪt suːpərməsi/ noun
During the Chicano Liberation movement, people of Mexican heritage were facing discrimination and racism in their communities, police brutality and harassment, poor working conditions, inadequate education and healthcare, and the Vietnam war.

The group started out with just civic education and involvement, but that soon changed into more radical means of attaining justice through direct action and militancy.

They were actually a part of the communities they served. They were children of the working poor, farmers, etc.

The Brown Berets had a 13-point political program that included returning the land (Aztlan, which is the homeland for indigenous Aztec, stolen by the US Gov’t), employment, education, housing, environmental justice, etc.

They were against capitalism and imperialism.

Patriarchy was something that was not addressed in the Brown Berets. Women were ‘important’ to the movement, but not in terms of owning strong leadership positions.

The group wore brown berets as a symbol of pride for their race, Chicano culture, and history (hence why they are called the Brown Berets). It also was a symbol for militancy. Brown and yellow were prominent colors for the organization.

La Causa, the Berets’ newspaper, has a symbol of two rifles crossed over a cross with a brown beret at the top.

only real revolutionary change and political power by poor working people would gain real equality and freedom.” Freedom for the Brown Berets was the self-determination of the Chicano people, to have control over their economics and politics.

Those that are oppressed organize for themselves. The Brown Berets responded to the community’s needs specifically; there was inadequate healthcare so they opened up free clinics.

The education system was failing Brown youth and so they organized student walkouts and advocated for more Chicano representation in school curriculum and staff.

FREE to specifically address community needs while still fighting the bigger monster that is the system.

To free ourselves from the various oppressions the system places on us as a people, community, etc.
Left Roots

**Imagery:** L (points to the left); earth tones, left “wing”

**Importance:** The use of clay red, mustard yellow, black and brown to elicit Black, Chicano, Yellow, and indigenous power, is directly correlated to the organization’s mission of transforming the left wing. The significance of the LeftRoots logo is that only the L of the organization’s abbreviated name points left, signifying that socialism is the only road to our collective liberation; evokes Black, Chicano, Yellow, and indigenous power, through their use of earth tones.

**Summary:** LeftRoots is a national formation of Left social movement organizers and activists who want to connect grassroots struggles to a strategy to win liberation for all people and the planet. While mass organizations must be central features of strong and vibrant social movements, Left cadre formations are too. The U.S. Left, due in part to external assaults and in part from internal weaknesses, is at this point unable to cohere these mass struggles into an effective force for revolution. This must change if humanity has any hope of surviving, much less thriving. This is a central task of a rekindled Left, and Leftists engaged in mass organizations and social movements have a unique, but yet unfulfilled, role to play in helping to reimagine and give life to a Left that is as radical as it is grounded in mass struggles.

**Key Points:**
- LeftRoots is organizing and building a unified left and uniting a base under a newer form of socialism based on liberation for all working class people no matter their identity.
- Left Roots’ formation was in response to a “period dominated by a ruling class hell-bent on intensifying imperialist war, neoliberal austerity, unfettered extraction of natural resources, and militarized crackdowns.”
- LeftRoots recognizes that “white supremacy, patriarchy, homophobia and other forms of oppression are deeply embedded in modern capitalism and will not simply wither away once we have tossed capitalism into the trash-bin of history”
- Left Roots shifts culture through political education training that they give organizers in various fields of struggle; aimed to spread their ideology.
- LeftRoots is the reorganization and reformation of the United States left wing that aim to connect grassroots struggles from across the country to win freedom.
- Define freedom as the liberation from white supremacy, patriarchy, homophobia, imperialism, and any other form of oppression, and instituting a new society built on pro-feminist and pro-queer actions and movements, democratic and non-sectarian or divisive elements.
LeftRoots is organizing and building a unified left and uniting a base under a newer form of socialism based on liberation for all working class people no matter their identity.

We aim to build on the inspiring work of past social movements.

They build power by building meaningful relationships with the people of the community and connection organizations to work together towards fighting oppression on a larger scale collectively.

Left Roots’ formation was in response to a “period dominated by a ruling class hell-bent on intensifying imperialist war, neoliberal austerity, unfettered extraction of natural resources, and militarized crackdowns.”

Left roots’ formation was due to the the lack of a social assembling that has the objective of revolutionary change. Their collective goals are to build relationships with people of the community and with other organizations to build strength and momentum for a “larger strategy of liberation.

Strengthen organizations and movements and their connection to a larger strategy for liberation; and build relationships between organizers, leaders, and activists to pave the way for bold and cohesive collective action in the coming period.

Left Roots shifts culture through political education training that they give organizers in various fields of struggle; aimed to spread their ideology.

LeftRoots recognizes that “white supremacy, patriarchy, homophobia and other forms of oppression are deeply embedded in modern capitalism and will not simply wither away once we have tossed capitalism into the trash-bin of history”

LeftRoots also acknowledges the environmental movement that fights to end the devastating effects of pollution, animal extinction, global warming etc., stating that, “the planet is not a commodity to be possessed, owned and exploited by humanity for our own purposes”
FRELIMO | The Mozambique Liberation Front

**Imagery:** The Mozambique flag has four colors: green, red, black and yellow, separated by lines of white. Green for the riches of the land, red for the struggle for independence, black for the African continent, yellow for the country’s natural resources and the white lines signify peace.

**Importance:** The flag of FRELIMO reflects the party’s Marxist-Leninist ideologies. Their goal was international support and with their own propaganda they were successful Deconstructing Freedom Freedom for Frelimo was liberation, and freedom from all colonial rule and forces.

**Summary:** The Mozambique Liberation Front (FRELIMO) (Portuguese pronunciation: [fʁeˈlimu]), from the Portuguese Frente de Libertaçao de Mocambique is the dominant political party in Mozambique. Founded in 1962, FRELIMO began as a liberation movement fighting for the independence of the Portuguese Overseas Province of Mozambique. Independence was achieved in June 1975 after the Carnation Revolution in Lisbon the previous year. At the party’s 3rd Congress in February 1977, it became an officially Marxist–Leninist political party. It identified as the Frelimo Party (Partido Frelimo).

**Key Points:**

- 1.) The Mozambique Liberation Front’s struggle was the indigenous people’s fight against Portuguese colonization.
- 2.) FRELIMO formed in neighboring Dar es Salaam, Tanzania on June 25, 1962, by exiled Mozambicans who were working to liberate themselves from the colonizing Portuguese.
- 3.) FRELIMO faced an internationally funded and supported anti-socialist death squad that was funded by adjacent white minority governments.
- 4.) FRELIMO formed when three anti colonial nationalist organizations came together: Mozambican African National Union, National Democratic Union of Mozambique, National African Union of Independent Mozambique
- Frelimo tried to revive the country’s shattered economy, but its efforts were hampered by its commitment to collective agriculture and by the destructive activities of the dissident Mozambican group known as Renamo.
- The main enemy after defeating the Portuguese was RENAMO an internationally funded and supported anti-socialist death squad that was funded by the white minority governments.

**Vocabulary**

- capital /ˈkæpətl/ noun
- liberation /ˈlibərəʃ(ə)n/ noun
- movement /ˈmoʊvmənt/ noun
- organization /ˌɔrgənəˈzæʃ(ə)n/ noun
- patriarchy /ˈpætrəˌærkə/ noun
- strategy /ˈstrædʒə/ noun
- struggle /ˈstrəɡəl/ verb
- tactic /ˈtætɪk/ noun
- white supremacy /ˈwɜːtə prəˈməri ˈɛnəti/ noun
FRELIMO formed in neighboring Dar es Salaam, Tanzania on 25 June 1962, by exiled Mozambicans who were working to liberate themselves from the colonizing Portuguese.

Their goal was for liberation for the mozambican people. Foreign policy was another goal of FRELIMO gaining diplomatic support from the UN so they could get supplies for their people and for their people on the ground. Also isolating portugal international and counter its propaganda

Frelimo struggle was one of indigenous peoples against the Portuguese colonization.

Frelimo used different forms of propaganda to shift the narrative of the war and their campaign to win over international support.

Frelimo leadership stressed equality for women, but met much resistance from a lot of men the organization.

They had education programs for women, but women had little say in the education they received. Although FRELIMO was intentional about making changes around gender, division in the org caused a void in the group’s solutions

We should use the free campaign to create propaganda campaigns, using how people want to get free, and bring people into a space where we share power players, while giving people resources on how to talk to them.
Popular Front for the Liberation of Palestine

**Imagery:**
The first symbol: inside a red circle, a black arrow points from a white semi-circle to a map of occupied Palestine (Israel) and the territories. Below the arrow, on the right side, is a green dot.
The second symbol: Inside a white circle – which is placed on a red background - a white arrow points from a red semi-circle to a red map of occupied Palestine (Israel) and the territories. Below the arrow, on the right side, is a white dot.

**Importance:** The symbols represent the return of Palestinian refugees. Red symbolizes the group’s Marxist-Leninist heritage.

**Summary:** The Popular Front for the Liberation of Palestine (PFLP) is a secular Palestinian Marxist-Leninist and revolutionary socialist organization founded in 1967 by George Habash. It has consistently been the second-largest of the groups forming the Palestine Liberation Organization (PLO), the largest being Fatah. PFLP is described as a terrorist organization by the United States,[7] Canada,[8] and the European Union.[9] Other countries, such as India, China, Russia and the United Kingdom do not designate the PFLP as a terrorist group.

**Key Points**
- The PFLP aims to liberate all of Palestine by establishing a democratic socialist Palestinian state that includes the destruction of zionism and the return of the Palestinian refugees to their homeland.
- They want to create a communist, working-class party, and the best way they see to do that is to liberate Palestine from Israeli rule.
- Freedom for this organization is the liberation of indigenous Palestine and to build a functioning working-class party, free from Israeli colonial rule.
- They want to be free from global imperialism. They want liberation. They want equal rights.
- The PFLP is fighting against Israel, the Zionist movement, the Palestinian Authority governing body, global imperialism, and Arab reaction.
- The PFLP aims to establish a democratic socialist society.
- liberating all of Palestine and establishing a democratic socialist Palestinian state including the destruction of Israel and the return of the Palestinian refugees.
- Their tactics have included hijackings, assassinations, car bombins, suicide bombings, and paramilitary operations against civilian and military targets.
- The PFLP aims to mobilize and lead the struggle of the Palestinian masses for the return to Palestine, self determination, and the establishment of a Palestinian state.

**Vocabulary**
cap-i-tal-ism / ˈkapədəlˌizəm/ noun
lib-er-a-tion / ˈlibərəsh(ə)n/ noun
move-ment / ˈməʊvmand/ noun
organ-i-za-tion / ˈɔrɡənəˌzɑːʃ(ə)n/ noun
pa-tri-arch-y / ˈpætrərˌɑːrk/ noun
strat-e-gy / ˈstrætədʒi/ noun
strug-gle / ˈstrəɡ(ə)l/ verb
tac-tic / ˈtæktɪk/ noun
white su-pre-ma-cy / noun
The PFLP is fighting against Israel, the Zionist movement, the Palestinian Authority governing body, global imperialism, and Arab reaction.

The PFLP has around 800 members but has limited support among Palestinians in the West Bank and Gaza.

Their collective goal is to breakdown conservative Arab states, destroy Israel, and apply Marxist doctrine to the Palestinian struggle, which it saw as part of a broader proletarian (working-class) revolution. Marxists believe that the workers of the world must unite and free themselves from capitalist oppression to create a world run by and for the working class.

PFLP seems to have a love/hate relationship with their community. They want to “free” Palestine but are using violent methods to achieve it.

When the leader of PFLP (Abu Ali Mustafa) was assassinated by the Israeli military forces, three days of national mourning was declared and thousands of Palestinians attended his funeral. His death was avenged by killing the Israeli Minister of Tourism so it seems that the PFLP receives support from some people in their community.

They want to create a communist, working-class party, and the best way they see to do that is to liberate Palestine from Israeli rule.

Patriarchy, homophobia, and classism are not addressed in their organization or their struggle.

Freedom for this organization is the liberation of all of Palestine. The organization wants to build a working-class party. Habash (the founder of PFLP) views the liberation of Palestine as a fundamental part of the communist revolution.

They want to be free from global imperialism. They want liberation. They want equal rights. Just like the Dream Defenders. We believe that this should inform the Free Campaign in the way that we educate our communities on issues relating to oppression in all areas of the world.
Sandinistas

**Imagery:** Red [socialism] and Black [anarchist] flags images and banners of Augusto Cesar Sandino and Ernesto Che Guevara, images of women and children at the rallies, images of women with rifles and fatigues. The photos of the people’s poverty the tin roofs and the campesinos working the field were to show the inequality in the compared to where and how the colonos lived.

**Importance:** Posters of promoting women and thanking them for their service to the revolution; inclusion and absorption of the needs of the entire society

**Summary:** The Sandinista National Liberation Front (Spanish: Frente Sandinista de Liberación Nacional, FSLN) is now a democratic socialist political party in Nicaragua. Its members are called Sandinistas [sandˈiːnistas] in both English and Spanish. The party is named after Augusto César Sandino who led the Nicaraguan resistance against the United States occupation of Nicaragua in the 1930s.

**Key Points:**
- The Sandinista National Liberation Front (FSLN) was an anti-imperialist, leftist revolutionary organization. Now it’s the current ruling party with a democratic-socialist stance.
- The FSLN was formed by university students in Leon, Nicaragua who were inspired by the Algerian Liberation Front and were combating social inequality and fighting for redistribution of wealth and land.
- Women during and after the revolution have been a large part of the FSLN. Fighting discrimination and marginalization of women and for the equality of men and women
- They began with fighting for access to education, health, housing, and subsistence for all people’s.
- They engaged in guerilla warfare, mobilizing in the invisible parts of the country meaning the campesinos in the countryside. The ideology - Sandinismo- took elements of Marxist class analysis and Sandino’s nationalist and anti-imperialist ideology.
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**Vocabulary**
- capitalism /ˈkæpɪtalˌɪzəm/ noun
- liberation /ˌlibəˈrāSH(ə)n/ noun
- movement /ˈmōvəmənt/ noun
- organization /ˈɔrɡənəˈzāSH(ə)n/ noun
- patriarchy /ˈpɑːtər.iˌækri/ noun
- strategy /ˈstrædʒəri/ noun
- struggle /ˈstrəɡəl/ verb
- tactic /ˈtæktɪk/ noun
- white supremacy /ˈwaɪt suˈprɪməsɪ/ noun
They began with fighting for access to education, health, housing, and subsistence for all people’s.

Tactics and Strategy included guerilla warfare, mobilizing in the invisible parts of the country meaning the campesinos in the countryside. They also ran literacy campaigns and campaigns for polio vaccinations.

The Sandinistas first fight was against the United states and its occupation of the country in the early 20th century. Although at that time they were not formally referred to as the sandinistas but rather as a Nicaraguan resistance led by Augusto Sandino.

The reunification of the FSLN was empowered by in insurgency of tens of thousands of Youths from across the nation..

The ideology - Sandinismo- took elements of Marxist class analysis and Sandino’s nationalist and anti-imperialist ideology. The wanted to organize for the military overthrow of the Somozas die to there unresponsive & disregarding attitude/action to peaceful demands for democratization and economic reform.

Over time they faced several setbacks and began to regain focus to establish political platforms, nationalization of property owned by the Somozas and their supporters, improving working conditions, free unionization for all urban and rural workers, safe-guarded fixed prices for basic commodities, improved public services, housing conditions, and education.

They abolished the use of torture, political assassination, ending death penalty, and establishing equality for women.

By them focusing on the policies of mass literacy, health care reform, and the promotion of gender equality-- the Sandinistas were embedded into their community.

They were focused on engaging their entire core to be the engine for the relationship. There was much dedication to enfranchising the country’s vast rural and urban poor through mass organizations.

Powerful figures like Nora Astorga - guerilla and future UN ambassador for UN.

This in itself help shift society away from their innate “machismo” mentality, which is essentially a nicaraguan/latin american reference to patriarchy.

When the sandinistas gained power, they worked on establishing the following:

nationalization of property owned by the somozas and their supporters; land reformation;

improved conditions and free unionization for both rural and urban workers; improved public services housing, and education; Equality for Woman; and the formation of a popular army.

Women played an integral role in the development of their nation. The victory of the FSLN brought crucial changes and gains for women in legislation and other factions. By 1987, over 30 percent of the executive positions in the Sandinista government were women. Some issues were present in maintain and support of local, social services on their own without assistance and human resources. This was different from other revolutions—where woman were side-lined.
South African Student Movement

Summary: #FeesMustFall is a student led protest movement that began in mid October 2015 in response to an increase in fees at South African universities. The protests also called for higher wages for low earning university staff who worked for private contractors such as cleaning services and campus security and for them to be employed directly by universities. Protests started at the University of Witwatersrand and spread to the University of Cape Town and Rhodes University before rapidly spreading to other universities across the country.

Key P

● The South African Student Movement were from the communities and geographical areas they were fighting in and for
● Their tactics of resistance was to organize actions and protest; also refused to go to class under the mantra “Schools Need Students”
● Their vision was to end the high tuition and mandatory fees as well as the strict and unnecessary totalitarian-like social standards they were upholding. The economic conditions seeped into social conditions. Students from low-income households and neighborhoods were forced to pay college costs they simply couldn’t pay. Their vision wasn’t one of peace, but one of fairness.
● Their tactics of resistance was to organize actions and protest; also refused to go to class under the mantra “Schools Need Students”
● believed that college students should pay a reasonable amount for higher education
● They were from the communities and geographical areas they were fighting in and for
● They were successful in their dreams of lowering the cost of higher education through thorough organizing.
● They shifted the negative and downward trend the culture was headed towards and created ideologies that breech far beyond college campus culture.
● They rallied against the economic war that was held against those of the lower class who couldn’t afford the amount of money institutions forced them to pay. As far as patriarchy and homophobia, the two were not discussed or fought against.
● organization was aiming to eliminate greed from corporate entities because it breached into the lives of everyone around them
● They not only despised the institutions for raising the tuition to prices far beyond the grasps of the students, but for enforcing strict social rules that were similar to that of a government under dictatorship.
● They aimed for similar goals and possess the same tenacity as the Dream Defenders.
Young Lords

**Imagery:** outline of PR flag w/ hand rising in front and the phrase “Tengo Puerto Rico en mi Corazon” - militant branding and includes silhouettes of AK-47’s

**Importance:** Their vision of power was to see the proletariat take control of the means of production

**Summary:** The Young Lords, later Young Lords Organization and, in New York (notably Spanish Harlem), Young Lords Party, was a Puerto Rican nationalist group in several United States cities, notably New York City and Chicago. The Young Lords began as a Puerto Rican turf gang in the Lincoln Park, Chicago neighborhood of Lincoln Park in the fall of 1960 and as a civil and human rights movement on Grito de Lares, September 23, 1968.

**Key Points:**
- The Young Lords were Marxists who struggled for self-determination of Puerto Ricans, the building of socialism and the defeat of the bourgeoisie.
- Their goal was always Puerto Rican self-determination but their strategy changed over time. They became more focused on preparing for an upcoming armed struggle.
- Their strategy was to educate and organize the U.S. working class, beginning with Puerto Ricans in the US. Their vision of power was to see the proletariat take control of the means of production.
- The social conditions proved to be ripe for the radicalization of incarcerated youth. Their strategy was to organize the proletariat in the U.S. and to mobilize Puerto Ricans.
- The Young Lords were Marxists; they saw history through the lenses of dialectical materialism.
- As long as a society had contradictions, particularly contradictions of material interests, there would oppression. They wanted a society where these contradictions were resolved.
- The social conditions proved to be ripe for the radicalization of incarcerated youth. Their strategy was to organize the proletariat in the U.S. and to mobilize Puerto Ricans to fight for the self-determination of Puerto Rico. One way to do it was through their newspaper, Palante.
- Their strategy was to educate and organize the U.S. working class, beginning with Puerto Ricans in the US.
- Their vision of power was to see the proletariat take control of the means of production.
- Their goal was always Puerto Rican self-determination but their strategy changed over time. They became more focused on preparing for an upcoming armed struggle.
- The campaigns’ directions were ultimately decided by the community. They engaged in direct action.

**Vocabulary**
- capitalism /ˈkæpɪtalɪzm/ noun
- liberation /ˌlɪbjəˈreɪʃən/ noun
- movement /ˈmoʊvmənt/ noun
- organization /ˌɔrgənəˈzaʃən/ noun
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- white supremacy /ˈwɪtwiˈprɛmərəsɪ/ noun
● They also had a drug rehabilitation program as well as free breakfast and free clothing programs.
● The Young Lords were Marxist-Leninists and adhered to Mao Zedong Thought. They influenced the youth
● the Young Lords had issues with machismo. As they grew in understanding and social practice, they evolved on their positions. They rejected sexism, homophobia, and believed in the destruction of capitalism.
● They dressed similarly to the Black Panther Party. Their symbol included an outline of Puerto Rico with a hand raising a rifle in front of it and the phrase “Tengo Puerto Rico en mi Corazon.” They tended to use the style of the general Puerto Rican liberation movement. Their imagery was very militant and included silhouettes of AK-47’s. They would also carry the Puerto Rican flag at rallies.
● The self-determination of Puerto Ricans. The building of socialism and the defeat of the bourgeoisie.
● organize using class dialectical materialist analysis lens
● help us navigate the collapse of our present late-capitalism. The Dream Defenders should investigate our conditions scientifically and work to prepare the people for the worsening of the crisis of capitalism. Freedom cannot happen if we still have to be part-time serfs.
Zapatistas

**Imagery:** Black flag with red letter “EZLN” and a red star, sometimes an outline the southern area of Mexico in which they govern. Many also wore bandanas/black masks.

**Importance:** to the formation of the democratic Zapatistas zone, they represented the people who lived that struggle and wanted to change their conditions

**Summary:** EZLN was formed in opposition to neoliberal trade agreements such as NAFTA, signed by the Mexican and US governments. The EZLN formed in response to the signing of neoliberal trade agreement NAFTA on January 1st, 1994 and their fight was one for the freedom of their people from globalization itself. The Zapatistas vision was to free their people from the political....The conditions they were up against were lack of freedom of expression, the right to organize, and the freedom to set their own price for the products they produced.

**Key Points:**

- Their fight wasn’t only toward the Mexican government but against neoliberalism and against the globalization of the poor and working class.
- Formed the day NAFTA was signed - Jan 1st, 1994
- the social and economic conditions were unjust for the working class. Their strategy was arming themselves not to take over power but to create a space for democracy.
- Their vision of power was bringing people together from lower income communities
- Their target was neoliberalism and globalization itself.
- The conditions they were up against were lack of freedom of expression, the right to organize, and the freedom to set their own price for the products they produced.
- When they first started it was indigenous/peasant rooted organization with guerilla tactics, who collectively wanted a better life standard for the people.
- “Ya Basta” (enough is enough) as far living conditions for the poor and working class. Over time they have gradually been dissolving its clandestine military structure into something that is far more fluid.
- in the latest years they’ve lived as if they’ve won against the Mexican government living in autonomous areas governed by the Zapatistas where women’s rights, queer right, education and health care flourish.
- From the beginning of guerilla take overs of towns, to the formation of the democratic Zapatistas zone, they represented the people who lived that struggle and wanted to change their conditions.
- They believed in the “edijo system” in which communal land worked by the people should be controlled by the people not the government.
- Black flag with red letter “EZLN” and a red star, sometimes an outline the southern area of Mexico in which they govern. Many also wore bandanas/black masks.
- EZLN is the acronym of the organization
- the implementation of autonomy, collective organizing, and self-government
- the conditions which lead to their rebellion resonate with the free campaign. We similarly are identifying the core issues affecting the marginalized of Miami to find solutions to the problems and empower the people within those communities to help (re)build a better world for the poor and working class.
ART WORK

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