

# PRALER

**PLANET REPAIRS ACTION LEARNING  
EDUCATIONAL REVOLUTION:**

**A JOINT INITIATIVE OF COMMUNITIES OF RESISTANCE,  
ORGANISATIONS, AND NETWORKS, GLOCALLY BUILDING  
AND PROMOTING:**

## **UBUNTUPACHAVIDYA**

**PEOPLES' COMMUNITY OF PLANET REPAIRS ACTION LEARNING  
(UPCOPRAL)**

**KNOWLEDGE IS**



**P O W E R**

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KNOWLEDGE IS

POWER



# WHAT IS PRALER?

PRALER is a process to **transform education in service** to the **liberation** of our communities and our peoples.

**True education** is the process through which we learn to emancipate ourselves, defend ourselves, organise ourselves, and secure our liberations, proceeding from a standpoint of **pluriversality** to build a **multipolar world of global justice**. Miseducation is the counterinsurgency used by imperialism to stop us achieving liberation and self-determination. PRALER sees education still as one of the **key sites of struggle** that has to be properly **contested** so that communities and our **issues and struggles** are not marginalised or isolated, but are seen as the **most important sites of knowledge production and legitimate vehicles of education**.

**Planet Repairs** is a framework that encompasses the direction of this liberation. Planet Repairs refers to the interconnexion of reparatory justice, cognitive justice, and environmental justice. This has been conceptualised through the International Social Movement for Afrikan Reparations and the need to holistically define reparations in its revolutionary tradition.

The objective of PRALER is to **strengthen the position of our communities** and our struggles and to build from these an interconnected and inter-communal commons of knowledge. In practice this means rebuilding Internationalist institutions, networks, and relationships that allow our movements to build global power together and struggle together.



**COGNITIVE  
JUSTICE**

Where all forms of knowledge global/scientific/indigenous/local can co-exist and are equally valued. Undoing the miseducation, building up community institutions of peoples' power, restoring our peoplehood and making knowledge accessible to all.

**REPARATORY  
JUSTICE**

Is a holistic process of repair that requires stopping the harm (the continued extraction and exploitation of our peoples and Mother Earth), which involves us taking our lands back - building sovereignty - and exercising our rights to self-determination towards true repair.

**ENVIRONMENTAL  
JUSTICE**

The restoration of ways of being and benefiting from the land and its resources, away from exploitation and towards interconnectedness, and communities having stewardship over their own lands.

\*Planet Repairs is the interconnexion of these three, none are possible isolated.

**PLANET REPAIRS  
ACTION LEARNING**

Learning individually while sitting down is not going to create the transformations we need for our peoples globally. We need to be able to actively implement these learnings in the world around us for them to be effective. Action-learning is about learning collectively through doing.

**EDUCATIONAL  
REVOLUTION**

What do we need to learn to transform the world around us, for the benefit of the majority?

The goal of education should be to develop knowledge, skills and attitudes to serve the needs and requirements of the masses in society, through action-learning, in order to ensure society's integral, social and cultural development with respect for Peoples' and Mother Earth rights based on the pillars of internationalist solidarity, freedom, justice, peace and democracy.

# GLOCAL DECLARATION OF PLANET REPAIRS

We write this glocal declaration knowing the time that we are in: a time of ecofascism and a growing threat of Global North-provoked nuclear war. Faced with global demands of system change and communities compelled into resistance to redress the impacts on them of the world-wide climate and ecological crisis, the response of the dominant powers is militarisation to repress and eradicate all forms of resistance.

This declaration is an assertion of our shared efforts in defending our indigenous and peoples' rights, Mother Earth rights, and commitment to building our communities for a world of peace, justice and Planet Repairs. An assertion of our peoples' right to an education capable of defending the best interests of our communities, especially a **just peace**.

Planet Repairs means taking back power for our collective liberation, in the ways we think and be, in the relationship with our lands and Mother Earth, and in reclaiming true sovereignty. We are compelled to make serious changes.

Throughout the Majority World, the colonised peoples of the world and the oppressed classes of the world from Asia, Abya Yala, Afrika, Oceania, and Europe are being increasingly attacked by a system that is against life, organised by an establishment minority.

For our communities this means: heightening repression through state, state-sanctioned, non-state and paramilitary reactionary violence; the persecution, criminalisation and surveillance of those defending our Mother Earth, peoples and human rights; attempts to isolate, invisibilise, and marginalise struggles in order to destroy them with impunity; the rise of miseducation and misinformation through the controlling of mass media, and imposing a 'universal' occidental truth that erases our knowledges and histories; an increasingly

fascism and ecofascism in the face of the escalating climate and ecological crises and the ongoing pillaging of our lands, waters and resources globally.

We cannot have education that is training desk-killers and preparing us for carrying out acts of genocide and ecocide; it should be that we are tested on **critical reasoning and providing actual quality services and practical solutions to the problems facing our communities** - which calls for the end of the current examination system and other colonial impositions of eurocentric white-supremacist miseducation.

By focusing on educating people to meet the needs of their communities through action-learning (learning-on-the-job) there will be full employment in community service for everybody, thereby eradicating unemployment. Communities should be represented in all education as indigenous and community co-educators, employing our communities in classrooms to support the effective education of communities.

The liberation we fight for requires our coming together, turning our institutions, resources, and communities over to the service of a world of peoples' power of the Global Majority. All peoples must be in power, working together for Planet Repairs.

We declare the need for all institutions, spaces and education to be **in service to communities of resistance globally and communities and peoples locally**. We declare the imperative to be building and strengthening institutions that are capable of defending our peoples' rights to life, sovereignty and self determination globally and secure those that are striving to guarantee those rights.

We declare the need to be building dialogue, access and solidarity between communities, institutions and resources for equity - for the global recommoning of knowledges, wisdoms, spiritualities and cosmovisions<sup>4</sup>. We declare the need to be sharing our knowledges for glocal power building.

We declare our peoples' commitment to:

- The emancipation of all peoples in a pluriversal world, ubuntu, un mundo donde quepan muchos mundos;
- Self-determination and peoples' sovereignty particularly in: education, food, land, technology, housing and work;
- Determine the political, economic and cultural destiny of our communities. Respecting our rights to self-governance in line with our traditions and customs towards a multipolar world of peoples in power;
- The freedom from all miseducation, neocolonial violence, malgobiernos, patriarchal violence, discrimination, and mass incarceration.

In so doing institutions like the School of Oriental and Afrikan Studies (SOAS), University of London, must necessarily be accountable to the needs of communities of resistance and practice who are building this world, taking back their lands, power, forms of knowledge, education, and sovereignty.

We, the undersigned people of conscience, communities of resistance, networks, and formations, offer our Peoples' Glocal Declaration of Planet Repairs Action Learning, October 2022, for the Planet Repairs Action Learning Educational Revolution (PRALER).

Majority World Internationalist Solidarity Coordinating Council of Communities of Resistance (MWISCCOR) - Interim Steering Committee - PRALER

*- October 2022, launch at the Glocal Week of Liberating Education at the School of Oriental and African Studies, University of London*

# CO-ORGANISERS & CO-FACILITATING ORGANISATIONS OF PRALER



UBUNTUSUSUNOBOA  
COOPERATION

POLONIA COWAIA

Planet Repairs Youth  
Positive Action Campaign  
(PRYPAC)

UNESCO - Glocal Green  
Eco-Clubs (UNESCO-  
GGECs)

UMOJAFRIKA Youth and  
Student Movement for  
Afrikan Unity  
(UMOJAFRIKA-YASMAU)

Global Justice Forum GJF

Global Justice Forum GJF

Somos Semillas Institution  
of Popular Education



XR-UBUNTUNOVISI

XR-AYLHCAN  
Abya Yala Latin Heritage  
Community Affinity  
Network

XRISN  
Extinction Rebellion  
Internationalist Solidarity  
Network

XRBCAN  
Extinction Rebellion Being  
the Change Affinity  
Network

XRRAAN  
Extinction Rebellion All-  
Afrikan Affinity Network

XRANA  
Extinction Rebellion  
Affinity Network of Asia

XRRAAYS  
Extinction Rebellion Red de  
Afinidades de Abya Yala del  
Sur

Global Majority Vs.  
Campaign

Majority World Internationalist  
Solidarity Coordinating Council  
of Communities of Resistance  
(MWISCCCOR)

Maagamizi Educational Trust  
(MET)

SANKOFAKUUMBA Pan-African  
Community Glocal Educational  
Complex (PACGEC)

MAATUBUNTUMITAWO -  
Global Afrikan Family Reunion  
International Council (GAFRIC)

MAATUBUNTUBUSUAFO Pan-  
African Grassroots Network of  
Communities of Resistance  
(PAGNOCOR)

ABLODEDUNYANSA  
Gbetowo Communniversity  
for Pan-African  
Internationalist  
Freedomwisdom Action  
Learning  
(ABLODENUNYANSA-  
GCOPAIFAL)

VAZBOBA Afrika and  
Friends Networking Open  
Forum

Grassroots Women's  
Internationalist Solidarity  
Action Network

Vidya Safari Moksha (VSM)



# WHAT IS THE: UBUNTUPACHAVIDYA PEOPLES' COMMUNIVERSITY OF PLANET REPAIRS ACTION LEARNING (UPCOPRAL)



UBUNTUPACHAVIDYA is a Global Justice framework for intercultural and intercommunal education that strengthens our Internationalist efforts to defend our human, peoples' and Mother Earth rights. The term UBUNTUPACHAVIDYA had been coined from a combination of indigenous cosmovisions :



- Afrikan concept of "**Ubuntu**": (*seeing one's own Humanity in the shared Humanity of all peoples of the World*)
- plus the indigenous Abya Yalan concept of "**Pachamama**" (Mother Earth);
- together with the indigenous Asian concept of "**Vidya**" (*true Knowledge*);



The Peoples' Commiversity brings our peoples' knowledges together to advance our peoples' efforts for **decolonisation and co-liberation**.

Learn about the different community initiatives for Planet Repairs in pluriversal dialogue.





# WHY EDUCATION MATTERS FOR POWER

We need to reclaim knowledge, wisdom and education to build our revolutionary power. We need to revolutionise education.

Today, most miseducation happens through schooling. Modern compulsory mass schooling is a European invention and the only reason it is seen as simply natural, a universal right, is because of the colonial domination of the West. You can conquer a people with violence - but if you control their education, you can even teach them they are lesser humans.

Schooling, currently prepares young people for a world of competition, is an individual process: you against the world, your grades, your work, your success - it is the process of isolating the individual. Schooling and struggle are always at odds - you cannot win change with a struggle of one and you cannot join the collective when you've learnt to see others' success as your failure. Schooling also trains you to copy and paste information, to learn to pass exams, to learn one 'universal' truth for a world made up of many different perspectives and knowledges. It does not teach you to critically analyse and engage in the world around you towards its transformation.

When you school an entire generation in a worldview predicated on their supposed inferiority and sheep-like thinking you begin the true process of mental colonisation. Schooling was, and is, a primary tool of Western power - working to break down local cultures, instil the supremacy of Western thought and to make people dependent on globalised capitalism. In essence, the colonisers raise the new generation to maintain and deepen control and dependency -

**"WHEN EDUCATION IS NOT LIBERATING, THE DREAM OF THE OPPRESSED IS TO BECOME THE OPPRESSOR" - PAULO FREIRE**

the 'white man's burden' to educate the Global Majority has never been about freedom.

# PRALER DEFINITION: DEMOCRATISING EDUCATION

Democratising Education **cannot** only be defined as the introduction of democratic processes into the management of an educational institution, particularly if this institution is a site of **mis-education**.

The goal of education should be **to develop knowledge, skills and attitudes to serve the needs and requirements of the masses in society, through action-learning**. This is to ensure society's integral, social and cultural development with respect for Peoples' and Mother Earth rights based on the pillars of internationalist solidarity, freedom, justice, peace and democracy.

For this reason, Educational Institutions **must be actively serving anti-colonial struggle through their commitment to holistic reparations** in and outside of the institution, promoting intercultural education that revindicates and recognises peoples' histories, knowledges, cosmovisions and institutions for community self-empowerment and self-defence.

Educational institutions must also develop **critical thought** amongst students so that they are capable of **participating actively in society** and in co-producing knowledge alongside communities and community institutions, in order to promote practical solutions to the crises being experienced today and practically advance transformative adaptation strategies towards Planet Repairs.

Therefore, education must be **accessible** to all, regardless of race, class, gender, age, religious or sexual orientation, ethnicity, health status and financial status. Educational Institutions must have a **dynamic and flexible structure** that meets the changing needs of individuals, communities, Mother Earth and society as a whole.

Democratising education thus requires:

- free education and the commoning of knowledge;
- free student accommodation,
- free transportation,
- free access to the educational institution and its facilities;
- democratic process in the management of the institution,
- the establishment of subsidised school canteens and other autonomous spaces for critical dialogue, organisation and education;
- support for students with difficult living conditions and disabilities;
- critical engagement between communities, students, workers and teachers over educational and organisational needs;
- community representation in all education, including employment of community and indigenous educators;
- engagement with community institutions particularly in the Global South to co-produce knowledge;
- an end to individualistic examination methods and accreditation of community service work and community action research;
- the facilitation of glocal intercultural education such as study-transfer programs, facilitated by community institutions, to develop global citizenship education and commitment to life-long study action learning.

***FOR FREE, DEMOCRATIC, LIBERATORY EDUCATION - WHERE COMMUNITIES DICTATE THEIR NEEDS AND INSTITUTIONS OBEY!***





# KEY DATES



April 30th - Peace Lotus International Solidarity Day of Anti-War Resistance

On April 30th 1975, anti-colonial resistance strikes a blow against imperialist violence and militarization. The Peoples Army of Vietnam and the National Liberation Front ended the US occupation and invasion of Vietnam after more than 20 years of popular struggle. This marks a historic day in peoples ourstory of resistance with peoples united against Amerikkkan expansionist and military aggression. This struggle also marked a peoples struggle for reparatory justice, liberating their lands and resources from foreign exploitation, and stopping the violent attack on Mother Earth and halting imperialist domination.



1st August (Mosiah) - Afrikan Emancipation Day: Critically commemorating the so-called abolition of slavery and its act on the 1st August 1834 as a result of the popular uprisings and rebellions of enslaved peoples throughout the Caribbean against chattel enslavement and colonialism. 1st Mosiah celebrations have also replaced the Columbus Day impositions of Christopher Columbus' arrival in Trinidad and Tobago on 31st July 1498.

12th October - Indigenous Peoples' Day of Resistance:

A day properly remembering and commemorating the role of Indigenous Peoples' Re-existence as the true peoples story against the falsely-called "discovery" of Abya Yala by European Coloniser Christopher Columbus. 12th October re-establishes Indigenous leadership in resistance to the violence of imperialism and destruction of Mother Earth and her resources



# ESCUELITA ZAPATISTA

The Escuelita (Little School) Zapatista is a project that was launched by the Zapatista Army for National Liberation in Chiapas, Mexico, to advance revolutionary knowledge. The course was called "Liberation according to the Zapatistas". In 2013, the Zapatista communities hosted 2000 people from all over the world to come and learn with them about their processes of resistance and autonomy. Participants lived with the Zapatista families in their autonomous liberated territories of Chiapas. They learned about resistance and self-governance by living it there in the communities and seeing how it works in a real context. It was a way for people to see that there are real alternatives to the current way of living. The Zapatistas left participants with the question: 'Y tu que?' meaning 'Now what are you going to do?' The idea was to plant the seed in the minds of people to go and replicate what they had seen, with respect for their own contexts, in their own territories.

One of the key things taught was the seven principles that the Zapatistas use to govern their communities under the practice of **leading by obeying**. These principles are:

To serve others, not oneself;  
Represent, don't replace;  
Build don't destroy;  
Obey, don't order;  
Propose, don't impose;  
Convince don't defeat;  
Work from below, don't seek to rise.



Their 11 demands are:  
work, land, housing, food, health,  
education, independence, freedom,  
democracy, justice and peace".

In their Autonomous Rebel Zapatista Municipalities, the Zapatistas have established around 500 of their own schools. The school programs vary depending on the needs, interests and contexts of the different communities they are in. But the children are taught from young that the most important thing is to respond to the interests and needs of the community. They have taken on the task of decolonizing their education by centering and legitimizing their indigenous, cultural and peasant knowledges that they learn and reflect on in their own indigenous languages. Education is free and so knowledge is not a commodity. The education is not restricted to class room walls but is active and participative... it is also done in the fields and in communities. Students are not generally assessed through exams but through real work and their showing of deep understanding.



One man from one of their communities shared the story that one day in class the 'students' asked the teacher for an exam. The teacher was surprised because they didn't usually give exams in their communities but rather focused on dialogue and critically discussing topics to check the understanding. The teacher agreed to give them a test. When it was time to do the exam the children began answering the test answers all together and were speaking out loud. The teacher told them that exams were done individually, to which the children replied, 'Here we have 25 brains that surely work better together than just one. Imagine if there was a problem in the community and each community member didn't speak to his neighbors or comrades, but rather went home to solve the problem alone. We are not in competition with each other. Problems in real life require the best solution and for that we need our whole community working together, not isolated individuals thinking on their own.'

That is the essence of the values that are learnt within their education system.



# AKWANSRANIMDIE



## AKAN EDUCATION



The Akan peoples of West Afrika traditionally organise community around education.

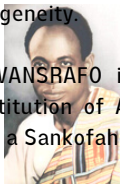
Chieftaincy is a communal responsibility, accountable to the needs of the people. The stool represents not an authority over society but communal responsibility.

The Akan are a matrilineal society, organising community formations that can trace back to key mothers who formed the founding clans. In this way education and knowledges are preserved through community traditions, names, and cultural practices.

Youth represent the vanguard scouts of society. In struggle they are the 'Akwansrafo' (youth scouts), playing the vanguard of exploring new terrain, scouting conflict, and building community resilience.

SANKOFAKUUMBA is developing a network of glocal educational study bodies as glocal green eco-clubs promoting Planet Repairs and the restitution of indigenous knowledges. This is rebuilding the AKANTUMI movement (Akan Power) as part of a Pan-Afrikanisation of indigeneity.

AKWANSRAFO is a Pan-Afrikan education initiative promoting the restitution of Akan peoplehood for the building of Maatubuntuman and a Sankofahome for all Afrikan peoples.





# AKWANSRANIMDIE



## AKAN EDUCATION



Akwansranimdie - means lit. 'the pathway to true knowledge'  
In Akan traditions, pursuit of 'nimdie' is a lifelong journey through educations for the goal of community participation. Those who attain the Maatubuntu standards of true balance in togetherness are ***Onipa paa*** (true beings).

Akwansranimdie is an Akan global citizenship education process for a global academy commons for Planet Repairs restituting a Pan-African Akan peoplehood.

### AKWANSRAFO:

**Akwansrafo** is community and youth education programme comprising law-related education; cultural practice and exchange; indigenous agronomy and agroecology.

Osagyefo

Kwame Nkrumah



Akosua Boahemaa

Amy Ashwood Garvey



Ohemaa Yaa Asantewaa



15

Nana Pokuwaa  
Nanny  
of the Maroons



Nana Kobina Nketsia IV



# DID YOU KNOW?

## THE SCOUTS

### COLONIAL APPROPRIATION FOR MISEDUCATION

The Scouts are an important example of the misappropriation of traditional education. The founder of the Scout Movement, Robert Baden-Powell, was a colonial military officer in West Afrika. He took the knowledge of traditional scouting system and appropriated it for empire: Scouting principles were brought throughout the Empire.

The British Scouts became a key tool for education and the preparation of a colonial officer class for imperialism. The misappropriation continued as the fascist regime of Nazi Germany absorbed the Scout movement into Hitler Jugend (Hitler Youth). Baden-Powell was a reader of Hitler's writing and met with Italian fascist Mussolini.

Reclaiming the true roots of the scouting tradition, which are rooted in Afrikan tradition and culture, is central. Scouting is a key part of social organizing of traditional communities, a role reserved for youth. Scouting is a form of education based on practical skills and accountability to collective forms of social organization.

# ABLODENUNYANSA

A GLOBAL ACADEMY COMMONS INSTITUTION  
 AFFILIATED TO THE SANKOFAKUUMBA PAN-AFRIKAN  
 COMMUNITY GLOCAL EDUCATIONAL COMPLEX  
 (SANKOFAKUUMBA-PACGEC)



The **ABLODENUNYANSA Gbetowo Community for Pan-Afrikan Internationalist Freedomwisdom Action Learning** (ABLODENUNYANSA-GCOPAIFAL) is the Pan-Afrikan Liberatory Grassroots Academy of Global

Citizenship Education of the indigenous Gbetowo Nation in Gbetowohome, West Afrika. With its international headquarters in Tanyigbe, in the Ho Eco-Zone of Planet Repairs Action Learning (HoEZPRAL), in the Volta Region of Ghana, the ABLODENUNYANSA-GCOPAIFAL is mainly for the Reparatory Justice Restitution of indigenous Gbetowo

Community Action Learning, by way of Pan-Afrikan Rematriation in its broader visionary Maatubuntuman in Ubuntu-dunia context of culturally appropriate Global Citizenship Education for Mianogbenono Freedomwisdom Living in Harmony with Miano Mother Earth.

Accordingly, ABLODENUNYANSA-GCOPAIFAL promotes, among other things, not only the MIANONUNANAWO Programme of the CHASDA, in collaboration with UBUNTUDUNIA Communivision, and also in link with the

Compendium of Programmes of the Global Citizenship Education for Planet Repairs Action (GCEPRA), but also Community-based Action Research and other related series of activities being glocally carried out by SANKOFAKUUMBA-PACGEC and various international partnerships such as the Global Exchange for Planet Repairs Action Learning (GEPRAL).



[AbloDenunyansa.registry@gmail.com](mailto:AbloDenunyansa.registry@gmail.com)



**Dzigbordi Akosua Agbo**  
 Nunyansamozododzikopolaga  
 (Registrar-General)



**Mianotsimadiga Akorfa Mawutordzor Gakpa**  
 Nunyansamozokaditsolaga  
 (Chief Dean of Staff)

**DUKONUFIALAGA KOSI AGOKO**  
 NUNYANSAMOFIALAGA  
 (HONORARY RECTOR-IN CHIEF &  
 CHAIR)



# MAWUNOVISIHA



MAWUNOVISI PAN-AFRIKAN MUSIC AND DANCE GLOBAL EDUTAINMENT ENSEMBLE - is a Pan-African edutainment guild from the Gbeto peoples of West Afrika. They are an edutainment collective promoting indigenous music and dance as restituted means of education, communication, and story-telling.

This is driving efforts to reorganise communities and catalyse change around Planet Repairs, demonstrating the need for cognitive justice, and the Sankofa tradition of returning to traditional heritage and values to find the tools for social change.

MAWUNOVISIHA is also restoring cooperative practice as part of the UBUNTUSUSUNOBOA Cooperation, that is collectivising arts and crafts, music and edutainment, and social practices into a base of community-power building.

SANKOFAKUUMBA is developing social exchanges to promote the dialogue between MAWUNOVISIHA and other groups.





# ESCUELAS AGROECOLOGICAS

The National Network for the Defense of Food Sovereignty in Guatemala (REDSAG) have set up their own agroecological schools. These schools are run through a method called 'Campesino a Campesino', meaning from peasant farmer to peasant farmer. This methodology is based on the principal of sharing knowledge, where everyone teaches and also learns. It also revolves around learning through doing. The land of the communities becomes their own agroecological classroom, where they identify the problems that their own territories are experiencing, think about and share possible solutions that are relevant for their context (which is done with the support of other farmer facilitators) and act on it to transform the conditions in order to build 'buen vivir', resilience and food sovereignty. They also engage in political education to strengthen their organization as indigenous and peasant farmers in order to change their material conditions, to understand why the country/continent is as it is, as well as the structural inequalities that exist. This schools is made up of young people, adults, elders - basically anyone in the community. They look at various topics such as soil remediation, water capturing, ancestral veterinary, food transformation, local cooperative economies etc. Soil remediation is super important in building food sovereignty as the introduction of the 'green revolution' made much of the soil dependent upon chemical fertilizers - making local farmers dependent on capitalist markets - by recovering their soils they are able to work them so that they become more productive and rely solely on their own home made fertilizer.



This is not only happening in Guatemala but there are groups across the world that are doing this. Trincheras Vegetal in Mexico are also working to do this and liberate education from the universities into the field, for the benefit of communities.

# AULA VIVA

In 2015, the *Aula Viva*, or Living Classroom of Ancestral and Traditional Knowledges of Colombia was formed. It is an intercultural and anticolonial liberated education space within the National University of Colombia that seeks to strengthen and legitimize ancestral forms of education.

A Maloka (ancestral long house) was built by students and community members in order to create a space where children, university students, members of the local community, indigenous and Afrikan heritage communities and elders are able to sit together and share their different experiences and build dialogue together. Members of different communities come to this space to share directly the reality they are living in their communities, their perspectives and other wisdoms. This dialogue is intercultural, interdisciplinary and intergenerational. Dialogue facilitates learning between university knowledge and indigenous wisdom, aiming to protect and conserve the ethnic, social and environmental heritage of Colombia. This process is seen as working towards building peace in Colombia.



Now, there are many *Aula Viva* processes taking place throughout the country. Normally, the learning starts with a seed exchange. During the exchange, there are 4 dimensions for the knowledge exchange: Spiritual dimension, Socioenvironmental, Political and Economic.

We need to be learning from these processes that students are taking up to liberate their university grounds and making them a commons for popular education and seeing how we replicate these processes here?



# EDUTAINMENT

## AS REVOLUTIONARY EDUCATION

# PANTERAS PRIETAS DE PALENKE FC



In Palenque de Bioho in Colombia, Abya Yala, a revolutionary form of community education for women's empowerment, is being led by the Panteras Prietas de Palenke FC.

Panteras Prietas de Palenke FC is being led by Palenquero - Akin Bongani.



The Panteras Prietas de Palenke FC has created an opportunity for the empowerment of young Afrikan heritage girls from Palenke, to develop skills, empower themselves through sport, and decolonise.

Players take names of Afrikan sheroes and ancestors and also take part in cultural activities, like dance, song, and more.

Edutainment is a holistic form of education for cognitive justice, allowing self-determination in identity, community-building, and learning about their Afrikan heritage.

## WHAT IS A PALENQUE?

This functions to consolidate the autonomy of the Palenque.

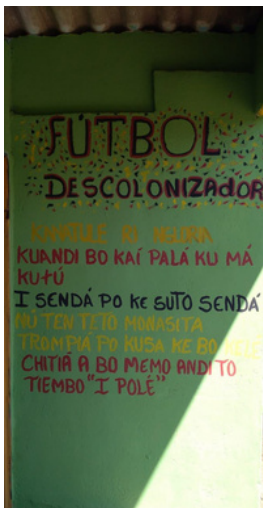
Palenque's are the liberated territories of Afrikans who emancipated themselves from slavery in Southern Abya Yala (South Amerika) and organised guerrilla free-zones where there communities developed autonomous self-governed territories.



The Palenque de Bioho was liberated and established by Benkos Bioho. Benkos Bioho was a prince of Guinea Bissau and one of the liberators of Colombia. Also known as the 'King of Arkabuko', he was kidnapped and enslaved by the Portuguese who then trafficked him to Cartagena de Indias in the Carribean.

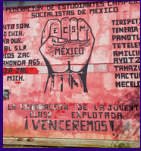
Benkos Bioho led a rebellion of Afrikans against the Spanish and resisted the Spanish, establishment of first free territory in all of Abya Yala - San Basilio de Palenque. He was betrayed and killed in 1621 by the Creoles.

Throughout the 17th Century, the Palenqueros resisted Spanish repression. San Basilio was declared the first free territory in all of Abya Yala.





# ESCUELAS NORMALES RURALES - FECSM



The Escuelas Normales Rurales, or rural teacher training schools, were founded in 1922 in Mexico. They were a product of the 1910 Revolution, a movement in which peasants demanded social justice and their lands back.

Rural education was a project aimed at improving the material conditions of the rural indigenous and campesino (peasant) population.

16 of the Rural Normal Schools form a part of the FECSM - the Socialist Federation of Campesino Students in Mexico. These schools train up teachers so that they have an understanding of the social conditions of society so that they can create an education that meets those needs and that can defend the rights of their communities. Normalista students receive critical thought, political education, agroecology and sports as a key part of their curricula.

In political education they study the concrete reality of the country, as well as who the culprits are behind the rampant poverty, marginalisation, illiteracy, inequality, misery in their communities.

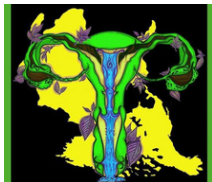
These schools have trained up community leaders who have organised to defend the rights of the people, such is the case of Comandante Lucio Cabañas Barrientos and Genaro Vázquez Rojas, graduates of these schools.

There has been a big effort to repress these schools across the country. In 2014, 43 students from the Ayotzinapa school were forcibly disappeared by the state. In 2021, 95 students from the Mactumatza school in Chiapas were criminalized. And recently the Teteles school in Puebla was also repressed.



# MALAIKA

## WOMEN'S EMPOWERMENT



Liberatory and decolonial education for female empowerment in Abya Yala.

'Malaika' is a Swahili word meaning - 'my angel', and is an educational project being led by young people in Colombia, Abya Yala.



It's aim is to support the decolonial and liberatory education for the training of new female leaders women as guardianas de la vida ('guardians of life'); making use of methodologies of the 'pedagogy of the oppressed', tools from 'teatro prieto' - theatre of the oppressed - with elements of ancestral practices for reconnexion with land.

All this with the aim of contributing to processes of female reparations as part of holistic Pan-Afrikan liberation, from the practices and voices of Afrika (initially in the diaspora.)



**Malaika - Encuentrenados**



**@malaika\_guardianas**

You can read the foundational thesis to discover more about the pedagogical practice:

<https://read.bookcreator.com/W3C9zuUcdRUVf7iBXMVsKh26j2n1/nEf3Y8R5SAWNKlwKlOcOPQ>

# EDUCATION THROUGH HIP HOP



EKACBATANDO MA RAI



Rap Ku Suto are a rap collective in Palenque de Bioho, Colombia - the first liberated territory in Abya Yala. They use rap as a form of preserving their Afrikan heritage, their palenquero language, as well as to tell their stories, histories and resistance.

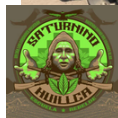
BOOMBAPKILLAZ is a Hip Hop platform in Ecuador that platforms many different artists. The beats generally include traditional instruments and artists speak on their realities, resistance and communities. Some artists rap in their indigenous languages like Kichwa. Videos are often taken within their communities as well.



HipHop en Esencia is a collective in Queretaro, Mexico that focuses on raising consciousness and reclaiming the essence of Hip Hop through protest, street art, community events and rap. It is self-sustained and autonomous, and they have a cooperative called Baku. They are currently also defending their communities' waters against a water law in Queretaro that aims to privatize their waters. They are doing this with REDAVI.

Escuela Saturnino Huillca is a collective in Peru that comes together to run workshops, do political education, street art, ofrendas, rap/music concerts and to clean the River Rimac - in order to build 'Sumaq Kawsay' or 'good life' in the Kichwa language. Sumaq Kawsay is an Indigenous principle promoting living in harmony with nature - as the collective wellbeing of the community is achieved through the wellbeing of nature through its interconnections.

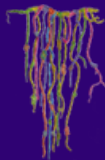
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# PLURIVERSIDAD AMAWTAY WASI

*Sumak Yachaypi, Sumak Kawsaypipash Yachakuna  
Il Nakamuri Nekar, Taramkar Pujustin  
Aprendiendo en la sabiduría y el buen vivir*



"Education in Ecuador has been moulded around the rationale of Western Eurocentric thinking, - due to the colonisation of knowledge - that cannot understand the knowledges of our Indigenous communities. Our way of thinking is a different way of approaching reality, as it considers the human being as a "strand of the living fabric". It is an attempt to build a new way of approaching being, knowledge, knowledge, from bioethical parameters or respect for the "Pacha Mama" and therefore for all beings that populate the cosmos. For this reason, the Amawtay Wasi Pluriversity is developing a proposal for education and research based on the epistemology of the native peoples for the dialogue of knowledge and know-how with others, in epistemic equity.

It is a proposal for Intercultural and Community Education based on the epistemology of the Indigenous Movement of Ecuador for all societies.

As an institution of the Indigenous Movement of Ecuador - *Pluriversidad Amawtay Wasi* is a peoples' institution of power for the a plurinational state of Ecuador



**EMAIL: [PUSHAK@AMAWTAYWASI.ORG](mailto:PUSHAK@AMAWTAYWASI.ORG)**

# COMMUNITY RADIOS

## USING THE AIRWAVES TO LIBERATE EDUCATION

In Mexico community radios are an important way to educate people across large areas of the problems that are happening in their territories, their human rights, and rights as Indigenous Peoples, as well as to share and preserve their indigenous cultures, traditions and customs and their ancestral wisdom.

Examples of these community radios is the Radio Amiltzinko, Radio Zapote, Radio Santa Maria Zacatepec, Radio Comunitaria Ayuujk, Radio Huaya, Red de Radios Caracol and Radio Zapote



In the mountainous region of Guerrero, the Popular Indigenous Council of Guerrero - Emiliano Zapata (CIPOG-EZ) are currently in the process of building community radios in their territories. These will be used to carry out political and rights-based education, as well as connect up their communities in order to unify their struggles over such large areas of land. Many rural communities are often not given proper education in order to stop them understanding why they are kept in the context they are in. Popular education not only preserves their indigenous languages and cultures but also is a tool for popular

resistance as it allows for a critical understanding of the conditions communities are in.



This is why there is so much persecution against these community radios. In 2019 the founder of the community radio Amiltzinko, Samir Flores Soberanes, was assassinated. He used the radio to organise his community against a mega project called the Proyecto Integral Morelos, that was threatening the community's waters. Bety Cariño was another community organiser and indigenous radio presenter that was assassinated. They both planted seeds of resistance across their territories.



Groups like Radio Zapote support communities in building their own community radios.





# VISVA BHARATI UNIVERSITY



Founded by poet, educator, and philosopher, Rabindranath Tagore, Tagore dreamt of a dream land in Santiniketan, a creative space where knowledge could be viewed in a different frame [...] The philosophy behind Visva-Bharati is its idea of being a pilgrimage for education and culture. It mirrors the Tagorean philosophy of holistic human and social development. It is a sanctified place of learning embraced in a serene environment in the lap of Nature, where Rabindranath founded a school for children at Santiniketan in 1901. It was around this ideology that the edifice of an alternative ideological University developed through careful organization and conscientious accomplishment of Tagorean ideas and ideals. Under the alternate model of education, this seat of learning offers classes in open air in the shade of trees where children and nature entered into a mutually symbiotic relationship.



*MISSION AND VISION - TAKEN FROM VISVA BHARATI WEBSITE*

## *SANTINIKETAN*

*TO STUDY THE MIND OF MAN IN ITS REALISATION OF DIFFERENT ASPECTS OF TRUTH FROM DIVERSE POINTS OF VIEW.*

*TO BRING INTO MORE INTIMATE RELATION WITH ONE ANOTHER, THROUGH PATIENT STUDY AND RESEARCH, THE DIFFERENT CULTURES OF THE EAST ON THE BASIS OF THEIR UNDERLYING UNITY.*

*TO APPROACH THE WEST FROM THE STANDPOINT OF SUCH A UNITY OF THE LIFE AND THOUGHT OF ASIA.*

To seek to realize in a common fellowship of study the meeting of the East and the West, and thus ultimately to strengthen the fundamental conditions of world peace through the establishment of free communication of ideas between the two hemispheres.

And, with such ideals in view, to provide at Santiniketan, a centre of culture where research into and study of the religion, literature, history, science and art of Hindu, Buddhist, Jain, Islamic, Sikh, Christian and other civilisations may be pursued along with the culture of the West, with that simplicity in externals which is necessary for true spiritual realisation, in amity, good fellowship and co-operation between the thinkers and scholars of both Eastern and Western countries.

### ***SRINEKETAN***

To win the friendship and affection of villagers and cultivators by taking a real interest in all that concerns their life and welfare, and by making an effort to assist them in solving their most pressing problems.

To initiate a dialogue between academic study and research of rural economy / culture and on-field experience.

WEST BENGAL, INDIA'

# **BIJA VIDYAPEETH**

## **EARTH UNIVERSITY, INDIA, ASIA**

The Earth University teaches Earth Democracy, which is the freedom for all species to evolve within the web of life, and the freedom and responsibility of humans, as members of the Earth family, to recognize, protect, and respect the rights of other species. Earth Democracy is a shift from anthropocentrism to ecocentrism. And since we all depend on the Earth, Earth Democracy translates into human rights to food and water, to freedom from hunger and thirst.

Bija Vidyapeeth (School of the Seed) a center of excellence for Organic farming on its biodiversity conservation and organic farm, which is serving small and marginal farmers, both men and women, students, scientists and researchers from across the globe. It is dedicated to education for sustainable living and earth citizenship and offers a unique opportunity to explore the principles and practice of sustainability and diversity.

# TE WHARE WANANGA O WAIKATO



Te Whare Wananga o Waikato (Eng: The University of Waikato) is a public university in Hamilton, New Zealand. Offering degrees in health, engineering, computer science, management, Maori, and Indigenous Studies, the arts, psychology, social sciences and education.

Te Whare Wananga o Waikato centres Maori and Indigenous Studies at Te Pua Wananga ke te Ao, Faculty of Maori and Indigenous Studies.

Supporting the recognition and restitution of indigenous knowledge has given visibility to processes, gives room for spaces of learning that are more culturally appropriate

# TE WĀNANGA O AOTEAROA



Te Wananga O Aotearoa was founded after students created a "whareniui" on their school college grounds. By building a traditional communal Maori house, it began the process of increasing participation in further educational opportunities for community members with no qualifications. Maori participation increased and the arts centre was developed into a formal training institute Aetearoa Institute 1989-1993, becoming Te Wananga O Aotearoa in 1994.

It is now the largest tertiary education institute in New Zealand  
Over 50% of students are Maori, 68% women and 52% older than 40.

Te Wānanga o Aotearoa expresses āhuatanga Māori through the application of its guiding principles and through tikanga operating throughout the organisation in day-to-day activities.





# PLAZA TONATIUH



Mexicanos Unidos (MxU) is a community organisation based in Brooklyn, New York that has a mission to develop a critical, collective social consciousness for the Mexican community in solidarity with all oppressed siblings.

As part of their organising work, their central organising efforts have been at the Plaza Tonatiuh where they have organised for local community vendors to take over their local park, Sunset Park, every Sunday, where they have created a local economy and do cultural and educational activities. Now there are over 80 vendors that participate every week. During every Plaza, MxU holds a vendor assembly to discuss operations. A week after the last Plaza of the season, the organization invited vendors back to Sunset Park to participate in a debrief. Around 60 people showed up.

They have now started running a program called Estudiar Y Bailar (Study and Dance) where they do collective study amongst the community to strengthen their organisation.

They are organising "to build a revolutionary socialist party, and to organise the lumpenproletariat (including but not limited to the unemployed, marginally employed, undocumented and welfare recipients), which are the most dispossessed and stand to gain the most from socialism."



IG@MexicanosxUnidos  
@PlazaTonatiuh

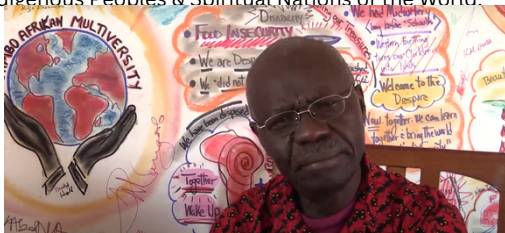


Collective Study Session

# MPAMBO AFRIKAN MULTIVERSITY

"Mpambo strives for the Afrikan Black Nation as a learning community where knowledge is not only created close to the community, but amidst the people. A community where the creators of knowledge stand on the shoulders of their ancestors as scholars, researchers, intellectuals and community members. We value working and speaking in the languages that the people speak and understand, as self-determination goes hand-in-hand with sovereign time, place, space, base word, language, vocabulary and culture. We have various "nodes of knowledge" including but not limited to: Afrikan culture, Indigenous Governance, Fine and Performing Arts, Agriculture and Animal Husbandry, Afrikan Spirituality and Philosophy, History & Black Awareness, The Afrikan Diaspora, Fraternal Peoples of the World, and Indigenous Peoples & Spiritual Nations of the World."

Paulo  
Wangoola  
co-founder  
Mpambo  
Afrikan  
Multiversity



The Multiversity theory aspires to globally collaborate science and wisdom to design an interconnected system in celebration of the essential co-existence of the human species with the entirety of nature, honoring all indigenous systems as being integral components in these current transformations.

This would consist of having "dialogue, communion and cross-fertilization between the peoples of the world, their different ways of knowing, epistemology, cultures, and civilizations, engaged in decentralized co-creation of knowledge," (Wangoola 2012).

Starting programmes have started with Food Security, language education, and promoting the Multiversity Theory

**FOR MORE: [MPAMBOAFRIKANMULTIVERSITY.COM](http://MPAMBOAFRIKANMULTIVERSITY.COM)**



# INDIGENOUS EDUCATION AT THE UNIVERSITY OF NEWCASTLE

"The Wollotuka Institute is a unit within the University of Newcastle (Australia). Indigenous communities have organised for genuine ownership of space at the University to oversee, facilitate, and support Indigenous studies, students, and access issues. The Institute was established in 1983 within the then Newcastle College of Advanced Education (NCAE) as a support program for Indigenous Australian students and was amalgamated into the University of Newcastle at the same time as the Hunter Institute of Higher Education. Wollotuka's all-Indigenous staff, overseen by an all-Indigenous Board of Aboriginal and Torres Strait Islander Education and Training, make it unique among Australian higher education Indigenous units and well respecting throughout Australia.

**'Wollotuka' means "eating and meeting place" in the Awabakal language.**

## Elders in Residence Programme

The program recognises the importance of elders inside Aboriginal and Torres Strait Islander communities, and while all community elders are encouraged to participate in University activities, the named Elders in Residence specifically contribute in a variety of ways. They contribute to wellbeing and support of both students and staff, advise on matters of importance to the community, and help to develop curricula among other functions. These tasks are intended to enhance

Indigenous student and staff retention and success as well as to increase connections between the university and the community.

### **Elders in Residence include:**

- Aunty Sandra Griffin (Awabakal),
- Aunty Bronwyn Chambers (Darkinung),
- Uncle Ronnie Gordon (Barkindji),
- Aunty Colleen Perry (Worimi),
- Aunty Lorraine Lilley (Worimi),
- Uncle Neville Lilley (Worimi), and
- Aunty June Rose (Awabakal).

Phone: +612 4921 6863  
wollotuka@newcastle.edu.au  
Ourimbah campus  
wollotuka@newcastle.edu.au  
Phone: +612 4349 4500



# AUTONOMOUS INDIGENOUS INTERCULTURAL UNIVERSITY

In the Cauca department of Colombia, the Regional Indigenous Council of the Cauca (CRIC) founded its own university. The university is the culmination of over 30 years of collective search for an alternative education to the needs and vision of Indigenous communities of the Cauca. The university understands education as a result of political and collective action. Education is for them integral and progressive, a process which doesn't stop during someone's life, but that is part of the collective living.

In their words:

"Our education seeks to enhance the ancestral wisdom that is born from the heart, from the depths of each people in their struggle to persist, from the effort to weave community wisdom and knowledge and to elaborate the fabric of a better life day by day...

It is a training space that should promote and promote the interrelation between young people and the Elders through knowledge and lived experience, this in turn contributes to cultural revitalization, the reconstruction of ways of life and organization, to the resignification of the role of the various actors in the educational process, in order to act in the community from this space..." - CRIC, 2009



The modules include: Community Pedagogy, Administration and Own Management, Good Community Living 6, Original Languages, Intercultural Own Law, Revitalization of Mother Earth, Intercultural Own Health, Intercultural Own Communication, Ancestral Arts Pedagogy, processes that respond to the needs of training and qualification of our communities.



# SISTER STROUD IN INTERNATIONALIST SOLIDARITY TOGETHER FOR EARTH REPAIRS



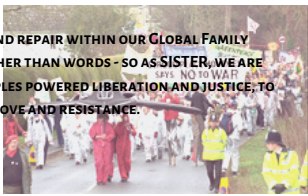
SISTER – Stroud in Internationalist Solidarity Together for Earth Repair – is a new push from the community of Stroud, UK to consolidate our ongoing resistance work into a more serious, coherent, and unified front around the question: ‘what role can Stroud play as a glocally powerful SISTER within the global family of resistance?’

We are breaking away from the central problem within Global North community organising, that of always looking to the establishment power structures to enact change, asking for the world we want, instead of becoming powerful enough to create it ourselves. We must root ourselves in bottom up grassroots mobilisation, taking seriously the challenge of nation building work, by meeting our communities needs both practically and culturally, and in building internationalist relationships of true solidarity to join the global struggle for Planet Repairs!

Examples of this work so far are:

- our monthly community dinners, hosted by our young people, to both feed people and reignite spaces of communal sharing, learning and connection. They've taken these sessions to discuss reparations, the monarchy, colonial schooling, wealth inequality and more essential issues, working always to bring in context from our growing global family to make it a space of glocal learning - asking, with our knowledge here and these examples from our family what steps can we begin to take on this issue?
- our community fundraising to bring a Lele Rebelde doll, a powerful resistance symbol from the Otomi people in Mexico, to Stroud as the beginning of both relationship building and our educational work here to popularise and study their people's struggle.
- our work to reconnect with the resistance his/herstories of Stroud, from the protests of the mill workers to the Captain Swing riots, from the Stroud Peace Movement to our World War conscientious objectors. Stroud has a powerful story that whiteness and empire ask us to forget and as such, we are reclaiming it as the grounding for our struggle in the present by creating ancestor walls and once again sharing our stories.
- our ongoing work to map the many long standing community projects within Stroud and to shape SISTER as a weaving space that brings these together to build the foundations of community sovereignty, such as: Food, Water, Education, and Energy. Ensuring that all elements of our community are coming together to begin solving these problems and in so doing countering the liberal isolationary tendencies that have too often gotten in the way of previous work here in Stroud. In which spirit SISTER is being co-convened by our youth who are exploring radical education as The RYSE, our women who are reclaiming land and thus their heritage and knowledge of the witches that was burnt from these lands, our healers who are devising methods of community co-liberation and more.

**WE KNOW WE HAVE MUCH TO LEARN FROM, RELEARN WITH AND REPAIR WITHIN OUR GLOBAL FAMILY RELATIONSHIPS AND THAT TRUST IS WON THROUGH DEEDS RATHER THAN WORDS - SO AS SISTER, WE ARE DETERMINED TO SHOW UP AND KEEP SHOWING UP FOR TRUE PEOPLES POWERED LIBERATION AND JUSTICE. TO BE A SIBLING AGAIN WITHIN THE FAMILY OF LOVE AND RESISTANCE.**





# VIDYA GHOR



A Pan-Asian Internationalist Solidarity Centre of Grassroots Community Promotion of Planet Repairs Action Learning for Global Justice

Kolkata, India.



Vidya Ghor is a joint initiative of Vidya Safari Moksha (VSM), the Planet Repairs Youth Positive Action Campaign (PRYPAC) and the Grassroots Women's Internationalist Solidarity Action Network (GWISAN), emerging from the endeavours of the Peoples' Internationalist Fora for Inter-Community Lifelong Learning (PIFICOLL), with the support of the Majority World Internationalist Solidarity Coordinating Council of Communities of Resistance (MWISCCOR), the XR Affinity Network of Asia (XRANA), the XR Internationalist Solidarity Network (XRISN) the XR Being the Change Affinity Network (XR-BCAN) and the Global Justice Forum (GJF).

Vidya Ghor organises, co-organises and promotes a wide diversity of Knowledge popularization, reparatory and advancement activities, as a Decolonization of Education Space, for unifying indigenous and other Communities of Resistance throughout Asia and facilitating their equitable participation,

with their own Creativity of Pluriversality, in the Cognitive Justice development of the Pedagogy of Co-Liberation in Internationalist Solidarity pursuit of the Planet Repairs Action Learning Educational Revolution (PRALER).

Chief Executive Coordinator: Ms. Sumana Nandi

Principal Coordinating Secretary: Ms. Dipika Roy

For more information contact:  
EMail: [Vidyaghorkolkata@gmail.com](mailto:Vidyaghorkolkata@gmail.com)



# MATAHARE SOCIAL JUSTICE CENTRE

MATHARE SOCIAL JUSTICE CENTRE



In Defense of Social Justice

## EMBEDDING PAN-AFRIKAN JUSTICE IN COMMUNITY

Mathare Social Justice Centre (MSJC) is an initiative by young members of the community to promote social justice in Mathare. It is a working group of the Social Justice Centres Network in Kenya, Afrika.

Mathare's collective of community activists organise to educate and liberate around community issues. This includes youth educational activities such as:

Contact:

[matharesocialjusticecentre@gmail.com](mailto:matharesocialjusticecentre@gmail.com)

Our Vision: To have a Mathare free of human rights violations

Our Mission: To promote social justice through engaged community and social movement platforms

Principles: Commitment; Solidarity; Integrity; Inclusiveness; Nonpartisan and Collective Leadership

### Currently our ongoing campaigns are:

Art for social change

Reproductive justice

Participatory action research (also overall coordination)

Extrajudicial executions and police abuse of power

Political accountability

The Mathare Green Movement (ecological justice campaign)

MSJC Kids Social Justice Club

Disability justice



# MATIGARI BOOK CLUB

Matigari is a Pan-African-centred program. We teach our kids that we are, first of all, Africans, and are struggling for the same things across the continent. It is a grassroots community project aimed at fostering youths, mainly pre-teens and teens to gain values and gain confidence as dignified African citizens. The book club has a weekly class that integrates history and social matters in to a learning experience within a two hour session. We also watch documentaries concerning the class we have just had. If we learn about Marcus Garvey, we watch a documentary on Marcus Garvey. We teach about revolutionary African leaders such as Thomas Sankara, and compare them to the current leaders on the continent. This is so youth can not only understand the importance of people-centred leadership, which is a major crisis in Africa today, but also tell a genuine leader. Matigari book club is a direct response to the need for practical programs that can create a positive outcome for these youths. Ultimately, Matigari is, firstly, involved in instilling a sense of confidence in one self through different class activities and discussions overtime.

# INDIGENOUS COMMUNITY TRIBUNALS: IMPLEMENTING PEOPLES' LAW

**PUEBLOS UNIDOS DE LA REGION CHOLULTECA:** Is a Nuhua indigenous community organisation in Puebla, Mexico, where 20 communities came together to defend their lives, waters and lands from transnational extractivist companies like Bonafont, a water bottling company that is a subsidiary of the French conglomerate Danone. Communities held on the 8 August 2021 a community Legal process where they put Bonafont, the National Institute for Indigenous Peoples, the Secretary of the Environment, the National Water Commission the Mexican government on trial in their own courts for their violation of their communities' Peoples' and Mother Earth rights. The verdict was that they were guilty and thus that the industrial well be destroyed and the companies grounds were expropriated by the community. The communities declared "here the law of the people is respected".



**ASAMBLEA DEL PUEBLO NAHUA DE MORELOS:** On the 24 April 2022, Nuhua communities from the state of Morelos, Mexico held an assembly in order to draft a law for their territories, signed by their community authorities, to prohibit mining and extractivist projects that are dispossessing indigenous communities of their lands. Their decree was published in Nahuatl (their indigenous language) and translated into Spanish (scan QR code to read).



**CONSEJO REGIONAL INDIGENA DEL CAUCA (CRIC) - JUSTICIA PROPIA:**

The CRIC (Colombia) launched a regional indigenous court as a means to confront, in an autonomous way, the structural violence that affect their organisation and their communities' and earth rights at the hands of the state.

The tribunal is built up of 126 community authorities of the 10 indigenous communities. And is a body that has the authority to exercise justice and protect the rights of their communities and territories in defence of their ancestral and constitutionally recognised rights, for the strengthening of autonomy and self-determination in their territories and the re-establishment of harmony and balance within the framework of the system of self-governance.



# SANKOFAKUUMBA

## PAN-AFRIKAN COMMUNITY GLOCAL EDUCATIONAL COMPLEX (PACGEC)

SANKOFAKUUMBA is a transnational Pan Afrikan Community Glocal Educational Complex, an All-Afrikan Peoples' glocally unifying transnational Communion of Transformative Adaptation institutions, processes and spaces of the Pan-Afrikan Internationalist Creativity galvanization of the Planet Repairs Action Learning Educational Revolution



**SANKOFAKUUMBA is one of the main community institutional vehicles of the UBUNTUPACHAVIDYA Peoples' Communniversity of Planet Repairs Action-Learning (UPCOPRAL) and the PRALER.**

### GCEPRA

(Global Citizenship Education for Planet Repairs Action)

are a series of educational programmes in West Afrika being led by women and young people from indigenous communities.

KEY PROGRAMMES of the GCEPRA supported by SANKOFAKUUMBA:

- AKWANSRAFONIMDIE
- ABLODENUNYANSA



### Aya Afrikan Learning Community (AALC)

Join the link and register for Glocal Political and Political Economic Education

The **AALC** is being led as glocal training in reparatory justice and political advocacy to support the building of the political economy of the All Afrikan Revolution.

Participants form study and action curves, linked in with our grassroots struggle and develop skills in cooperative economics, advocacy, and political education.

Other Community Study and Action Curves (COSAC) for registration are:

### JOIN THE BUILDING OF PAN-Afrikan Sovereignty

ayaafrikanlearning@gmail.com  
+44 7737 602 484 ;



**Nkulenu Cabral Agroecology Action - Learning Programme - NCAALP**  
Sports & Edutainment  
Media and Research  
Health

INTERCONNECTING THE KNOWLEDGE PRODUCTION, FORMATIONS, INSTITUTIONS, AND PROCESSES OF AFRIKAN COMMUNITIES OF RESISTANCE, WE ARE FORTIFYING AN INSTITUTION FOR PAN-AFRIKAN SOVEREIGNTY - OF WHICH EDUCATION IS ONE OF THE MOST IMPORTANT AREAS.



# Somos Semillas

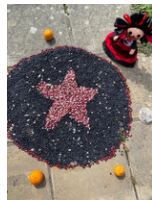
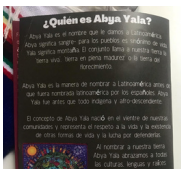


**Somos Semillas is another one of the main community institutional vehicles of the UBUNTUPACHAVIDYA Peoples' Community of Planet Repairs Action-Learning (UPCOPRAL) and the PRALER.**

Somos Semillas is a popular education institution for the Abya Yala diaspora, contributing to the self-determination of our peoples and continent and towards the construction of autonomy here and in the continent.

- Strengthening the Abya Yalan diasporas cultural identity
  - Reclaiming and restoring our knowledges, wisdoms, cultures and histories of the continent.
- Strengthening the autonomy/material conditions of our community: educational/economic/social
- Educate ourselves through political and rights-based education
- To generate a space for intercultural, intercontinental and intergenerational dialogue and construction. All towards the construction of a just peace in the continent and to protect our peoples' and Mother Earth rights.

They are currently working on running popular community assemblies and regular political education sessions. They have also run initiatives like Somos Semillas' Summer School, and have held community art process to popularise communities of resistance on the continent.



# SIGN UP TO REGISTER INTEREST IN JOINING THE PLANET REPAIRS ACTION LEARNING EDUCATION REVOLUTION

## WHO ARE WE?

We are communities, organisations, formations, organising together for Planet Repairs.

Join or set-up a Community Lifelong Learning Study and Action Group (COLLSAG) and be supported to organise glocally in your community.

REGISTER HERE: <https://forms.gle/cnYa3pnsjZkyxvZF7>

## GETTING ORGANISED GLOCALLY

- Commit to studying material facilitated from communities of resistance through MWISCCOR.
- Commit to engaging with and popularizing and distributing material shared through MWISCCOR (stickers, banners, booklets, communiques etc.) in community.
- Support shared glocal actions within your community, capacity and context.

When you have demonstrated commitment to this sustained action learning process in community, then your COLLSAG will formally become an PRALER - Action Learning Circle.

Examples of ALC engagement can be:

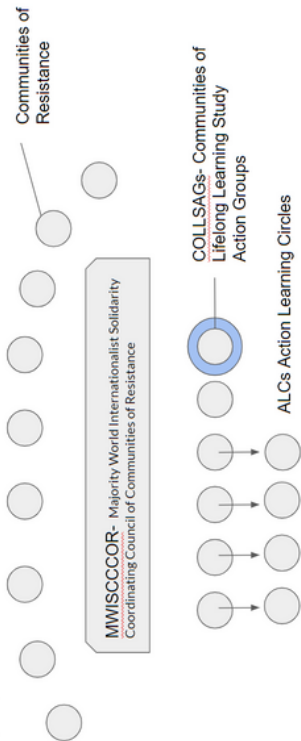
- **EDUTAINMENT:** Education through entertainment. Examples of this could be how music, drama, radio, cooking, art, sports etc. could be used to engage people in critically understanding the world around them and strengthening their own roots and community.
- **STUDY AND ACTION GROUPS:** Material directly from our communities of resistance will be shared in to these groups to be studied and popularised.
- **GLOCAL COMMUNITY GARDENS/ALLOTMENTS**
- **STICKERS/STREET ART/RECLAIMING PUBLIC SPACE:** The struggle for liberation is primarily about taking back space, liberating space with our truths and the real resistance of our peoples.
- **GLOCALISED FUNDRAISERS:** Community engagement fundraisers that support processes and the work of colonised peoples.
- **COMMUNITY HEALTH AND SUPPORT GROUPS**

# PRALER ALL PEOPLES TO POWER!

REGISTER HERE: [HTTPS://FORMS.GLE/CNYA3PNSJZKYXVZF7](https://forms.gle/CNYA3PNSJZKYXVZF7)

CONTACT: [praler@riseup.net](mailto:praler@riseup.net)  
PRALER Principal Coordinators -  
+44 7737 602 484;

Getting Involved - Form a COLLSAG:  
organise with communities of resistance



THE PLANET REPAIRS ACTION-  
LEARNING REVOLUTION  
IS HERE  
IS INTERNATIONALIST  
IS BEING ACTIONED BY YOU AND YOUR  
PEERS GLOBALLY



JOIN THIS BROADCAST FOR ONGOING COLLABORATION AND  
ENGAGEMENT FOR GLOCAL ACTION-LEARNING:

[HTTPS://CHAT.WHATSAPP.COM/BYGTUYWIA003E07MMTRIVY](https://chat.whatsapp.com/ByGTUYWIA003E07MMTRIVY)

# COMBAT LIBERALISM

COMBAT LIBERALISM - Adapted from Mao Zedong:

Liberalism manifests itself in various ways:

To let things slide for the sake of peace and friendship when a person has clearly gone wrong, and refrain from principled argument because he is an old acquaintance, a fellow townsman, a schoolmate, a close friend, a loved one, an old colleague or old subordinate. Or to touch on the matter lightly instead of going into it thoroughly, so as to keep on good terms. The result is that both the organization and the individual are harmed. This is one type of liberalism.

To indulge in irresponsible criticism in private instead of actively putting forward one's suggestions to the organization. To say nothing to people to their faces but to gossip behind their backs, or to say nothing at a meeting but to gossip afterwards. This is a second type.

To let things drift if they do not affect one personally; to say as little as possible while knowing perfectly well what is wrong, to be worldly wise and play safe and seek only to avoid blame. This is a third type.

Not to obey orders but to give pride of place to one's own opinions. To demand special consideration from the organization but to reject its discipline. This is a fourth type.

To indulge in personal attacks, pick quarrels, vent personal spite or seek revenge instead of entering into an argument and struggling against incorrect views for the sake of unity or progress or getting the work done properly. This is a fifth type.

To hear incorrect views without rebutting them and even to hear counter-revolutionary remarks without reporting them, but instead to take them calmly as if nothing had happened. This is a sixth type.

To be among the masses and fail to conduct propaganda and agitation or speak at meetings or conduct investigations and inquiries among them, and instead to be indifferent to them and show no concern for their well-being, forgetting that one is part of an ancestral liberation struggle. This is a seventh type.

To see someone harming the interests of the masses and yet not feel indignant, or dissuade or stop them or reason with them, but to allow them to continue. This is an eighth type.

To work half-heartedly without a definite plan or direction; to work perfunctorily and muddle along--"So long as one remains a monk, one goes on tolling the bell." This is a ninth type.

To regard oneself as having rendered great service to the revolution, to pride oneself on being a veteran, to disdain minor assignments while being quite unequal to major tasks, to be slipshod in work and slack in study. This is a tenth type.

To be aware of one's own mistakes and yet make no attempt to correct them, taking a liberal attitude towards oneself. This is an eleventh type.

We could name more. But these eleven are the principal types. They are all manifestations of liberalism.

Liberalism is extremely harmful in a revolutionary collective. It is a corrosive which eats away unity, undermines cohesion, causes apathy and creates dissension. It robs the revolutionary ranks of compact organization and strict discipline, prevents policies from being carried through and alienates the Party organizations from the masses which the Party leads. It is an extremely bad tendency.

Liberalism stems from petty-bourgeois selfishness, it places personal interests first and the interests of the revolution second, and this gives rise to ideological, political and organizational liberalism.

People who are liberals look upon the principles of revolutionary struggle as abstract dogma. They approve of struggle, but are not prepared to practice it or to practice it in full; they are not prepared to replace their liberalism by true solidarity. These people have their radicalism, but they have their liberalism as well--they talk radical but practice liberalism; they apply radicalism to others but liberalism to themselves. They keep both kinds of goods in stock and find a use for each. This is how the minds of certain people work.

Liberalism is a manifestation of opportunism and conflicts fundamentally with true revolutionary struggle. It is negative and objectively has the effect of helping the enemy; that is why the enemy welcomes its preservation in our midst. Such being its nature, there should be no place for it in the ranks of the revolution.

We must use ideology and study, which is positive in spirit, to overcome liberalism, which is negative. A revolutionary should have largeness of mind and should be staunch and active, looking upon the interests of the revolution as their very life and subordinating personal interests to those of the revolution; always and everywhere they should adhere to principle and wage a tireless struggle against all incorrect ideas and actions, so as to consolidate objectives and strengthen the ties between the direction of liberation and the masses; they should be more concerned about liberation and the masses than about any private person, and more concerned about others than about themselves. Only thus can they be considered in resistance, solidarity, and struggle.

All loyal, honest, active, and upright in struggle must unite to oppose the liberal tendencies shown by certain people among us, and set them on the right path. This is one of the tasks on our ideological front.

