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TOWARDS SOCIAL MOVEMENT PEDAGOGIES: LOCAL SOCIAL MOVEMENT NETWORKS AS MECHANISMS FOR JUSTICE IN K-12 SCHOOLS

ASIF WILSON
STEPH POSEY
UNIVERSITY OF ILLINOIS, URBANA CHAMPAIGN

Like other periods over the last 100 years, the U.S. has recently seen an influx of attention given to what should and should not be taught in schools. Since January 2021, 44 states have introduced legislation attempting to restrict the inclusion of topics such as racism, oppression, LGBTQIA+ identities, and historical events from K-12 students' learning experiences (Schwartz, 2023). From July 2021 to June 2022, 1,648 book titles by 1,261 authors were banned from U.S. schools nationwide (Friedman & Johnson, 2022). Recently, the College Board agreed to remove topics from a newly released AP Black History course (Hartocollis & Fawcett, 2023). These are three examples of what Damien Sojoyner (2016) refers to as enclosure, the gratuitous, prison-like surveillance and punishment that binds teaching and learning in school settings. At the same time, teachers, administrators, and even some state's legislative bodies are moving against these enclosures toward justice, creating opportunities for students to explore their worlds critically and work collectively to transform the injustices they locate (Wilson, 2021; Ayers et al., 2009; Hagopian et al., 2020; Hagopian, 2025; Kohli, 2021; Picower, 2012; Zinn Education Project, 2022).

These restrictions and ruptures mark classrooms, particularly social studies classrooms, as contested spaces. More importantly, they set the context for what social studies teachers might do to reproduce, or in the case of this paper, interrupt the limits placed on social studies teaching and curriculum. Teachers play an important role in creating opportunities for their students to advance justice. As social studies emerges into a field where students have the power to both question and respond to the conditions in their worlds (NCSS, 2013), we argue that social movements—what Della Porta and Diani (2006) define as "individuals and organizations involved in collective conflictual relations with clearly identified opponents" (p. 20)—can play critical roles in shaping social studies pedagogies and curriculum in ways that advance these aspirations.

In this paper, we, the co-authors of this study, analyze the experiences of a high school social studies teacher, August, who engaged in a social movement pedagogy (Wilson, 2021; Ayers et al., 2021) by integrating social movements into her classroom as mechanisms to center justice. Using interview data and conceptualizations of learning in social movements (Adda & Holst, 2023; Foley, 1999), we present narratives illuminating how August integrated *social movement networks*, a term we introduce in this paper, into her activism and the class curriculum. In casting light on social movement networks, we hope that readers—social studies teachers and scholars—can take up and contextualize these findings in their own spaces and inquiries.

LITERATURE REVIEW: SOCIAL MOVEMENT NETWORKS

The empirical study of social movement networks—what we define as memories and memory holders of social movements—has yet to be deeply explored. The limited articulations, however, do identify some connections between social movements and social movement networks. Most common amongst these connections is the articulation that social movements are constructed through organizations and networks (Anyon, 2009; Ballard et al., 2006; Martin, 1999; Melucci, 1996). Eyerman and Jamison (1991) remind us that these networks "provide society with ideas, identities, and even ideals" (p. 217).

We also draw on empirical studies of social movement learning in and out of formal school environments to situate this study and identify where it departs. According to Neisz et al. (2018), education supports social movements, and social movements transform education. While scholarship on social movements and K-12 education "appear in pockets without a shared literature base and without scholar conversation" (Neisz et al., p. 10), much can be learned about how social movements emerge into the classroom for general benefit. Countless examples detail the ways that social movements, and more so the people participating within them, have demanded more just educational conditions and outcomes. In this sense, social movements of the past are primarily responsible for the justice-centered educational conditions of today. For example, In Chicago, the site of this study, teachers organized in the 1940s to design and implement the city's first Black studies curriculum (Dennis, 2022; Hines, 2022), teachers and students have walked out of schools on several occasions in demand of more just educational conditions (Author, 2024; Danns, 2003; Lipman, 2017, and parents have gone on hunger strikes on at least two occasions in demand of neighborhood high schools to serve students in their communities (Ewing, 2018; Stovall; 2016).

Studies on social movement learning point to the ways that movements create knowledge that informs and prepares their followers and broader audiences for resistance, connecting a history of calling for change to active participation toward the transformation of injustice (Adda & Holst, 1999; Holford, 1995; Foley, 1999). In studying social movements in Scotland, Martin (1999) found that they all had a "curriculum" (p. 10). They all engaged in deep inquiry, proposed new ideas of "what it means to be human" (Martin, 1999, p. 11), questioned systems of money and power, and "reassert the centrality of human agency" (Martin, 1999, p. 11). Here, curriculum is more than the texts that mediate learning. In this sense, curriculum represents a more fluid inquiry-to-action-based education built and constructed through the lived experiences of the students served, creating contexts to critically read and rewrite the world (Freire, 1970).

Educational researchers have led the way in examining the relationships between social movements and learning and have empirically highlighted how social movements influence education and how education transforms social movements (Eyerman, 2005; Perlstein, 2002). Anyon (2009) reminds us that "Latino struggles produced bilingual education; the 1970s women's movement resulted in curriculum change as well as increased entitlements in schools and districts; disabilities organizing also has resulted in federal protections and entitlements" (p. 198). Studies in this area generally detail how participation in social movements impacts participants personally, politically, and pedagogically (Alvarez, 1990; Della and Diani, 2006; Trujillo, 1996). Unfortunately, most of the literature on social movement learning is situated outside of formal K-12 schools. Most commonly cited are adult education programs and their popular education approaches rooted in social movement organizing and systemic analyses (Foley, 1999; Kilgor, 1999; Rule, 2011; Welton, 1993). There are few examples of social movement learning in higher education. Most of them document the demands of social movement organizing for curricular and programmatic demands (Apple, 1996, 2003; Anyon, 2009), as exemplified in Anyon's (2009) article, which studied social movement learning in higher education settings. We hope this study builds upon this existing literature, moving these analyses and findings to in-school settings. As such, we hope to better understand how teachers are impacted and influenced through learning about and participating in social movements.

Rather than viewing social movements as sites where learning occurs (Kilgore, 1999; Choundry et al., 2010) or viewing educators as social movement actors (Binder, 2002; Gaskell, 2004, 2008; Grossman, 2010; Jennings & De Matta, 2009; Myers, 2007; Niesz & Krishnamurthy, 2014; Skinner & Holland, 1996; Sultana, 1992; Trujillo, 1996) we, like other scholars (Wilson, 2021; Ayers et al, 2021), view social movements as curriculum and pedagogy. Ayers et al. (2021) contend that all social movements are curriculum. They draw connections between the experiences within the social movement and learning. Wilson (2021) urges P-20 educators to embody the pedagogical praxes of social movements while also curricularizing them into content for their students to learn from. In this educational sense, social movements as pedagogy and curriculum in formal school settings dismantle the dominant narratives of

individualism and serve "as connective pathways between [students] and their past" (Wilson, 2021, p. 38). They also support the "identification of the systems, policies, and processes that contribute to pain in peoples' lives" (Wilson, 2021, p.38). We hope this paper both provides a foundation for the study of teachers' social movement networks and advances a call for more empirical study of teachers' social movement networks, particularly regarding how they influence teachers' pedagogical and curricular praxes in their classrooms.

CONCEPTUAL UNDERPINNINGS: LEARNING IN SOCIAL MOVEMENTS

This study draws on two interrelated conceptual models that frame the relationship between social movement participation and pedagogical praxis. Foley (1999) conceptualizes social movements as sites of adult learning through the cultivation of systemic analyses of oppression within the lived social and political contours of experience. This conceptualization of social movement learning draws attention to the socio-political analyses that people (in our case, teachers) might develop through their participation in social movements and, thus, how these analyses might influence their pedagogical praxes. We also draw on Atta and Hoist's (2023) theory of Social Movement Learning (SML), which bounds learning in social movements to the spatial contours of social movement interactions, to highlight the pedagogical praxes of social movements that create interpersonal and reflexive models for teachers participating in them and/or learning about them. Together, we use these conceptualizations of social movement learning to develop an analysis to study the contextual, relational, and critical learning experiences that emerge from teachers' participation in and study of social movements. More importantly, we use these two interrelated concepts of learning in social movements to illuminate and analyze how one teacher's learning from and about social movements transformed her curricular and pedagogical praxes.

For Foley (1999), "some of the most powerful learning occurs as people struggle against oppression, as they struggle to make sense of what is happening to them and work out ways of doing something about it" (pp. 1-2). Foley's (1999) conceptualization of learning in social movements draws primarily from Alverez's (1990) sociological study of Brazilian women's participation in social movements. In doing so, he puts forth a "contestation framework" (p. 130). This framework recognizes that:

- learning is a dimension of human life and manifests itself in many forms,
- education and learning are shaped by economic and political forces beyond participants' immediate influence;
- emancipatory learning and education are possible, but are also complex, ambiguous, and continually contested;
- it is both possible and necessary to develop an analysis of this complexity and to act strategically. (Foley, 1999, pp. 130-131)

Foley's (1999) contestation framework situates learning in social movements through "macro" and "micro" factors that, as he puts it, "provide a bridge between a rich contextualized analysis of social movement activity and . . . learning because the process of engaging with hegemonic and oppositional ideologies and discourses is a learning process" (p. 9). We use Foley's (1999) conceptualization of learning in and through social movements as an analytic to situate the ways that August's, the teacher in this study, systemic analyses of oppression in local and global contexts expanded and developed through her participation in social movements. We also use this conceptualization of learning in social movements as a framework to explore and analyze the ways that August integrated social movements into her pedagogical and curricular praxes. More specifically, we use the framing of critical analyses emergent from social movement participation articulated by Foley (1999) to name and make meaning of the ways that teachers might understand and respond to the socio-political conditions of their schools, their students and families, and their school community through their learning about, and direct participation, in social movements.

We also draw on Atta and Hoist's (2023) theorization of what they have termed Social Movement Learning (SML) to situate the intentional and unintentional learning that occurs in social movements. Their framework is bound in four quadrants. In the first quadrant, which represents *formal and non-formal instruction*, "learning is pre-planned and mainly occurs before the movement acts and sometimes within organizing for the movement" (p. 187). The second quadrant accounts for *incidental learning* that occurs "when members are conscious that their participation produces

knowledge and furthers their learning, but this is an unintentional process and results from their engagement" (p. 187). In the third quadrant, learning occurs by *observing* others' engagement in movement activities (p. 187). The fourth quadrant accounts for the *social and spontaneous learning* that occurs through "social connections" (p. 187). We use Atta and Hoist's (2023) conceptualization of learning in social movements to highlight and analyze the geographic contours of classrooms that integrate social movements. That is, we use this conceptualization to highlight and analyze the types of learning that occur during teachers' participation and learning about social movements, and how those experiences influence pedagogical and curricular decision-making. More specifically, we use this framework to identify the ways that the teacher in this study created formal, non-formal, incidental, observational, and spontaneous learning opportunities for her students to learn about and create social movements in their classroom.

While the two conceptualizations we use in the study are not specific to the study of teachers' learning in social movements, we use them as such. In doing so, we hope this study adds to the bourgeoning empirical literature highlighting teachers' learning from social movements and, more importantly, how they transform those learning experiences into curricular and pedagogical praxes in their formal classrooms.

METHODOLOGY

Before situating this study's methodological approach, we find it necessary to situate our positionalities as researchers. For us, this is not a form of objective investigation but rather a subjective exploration of human interaction.

Who Are We? The Co-Authors of This Study

We are both scholar-activists (Routledge & Derickson, 2015) attempting to illuminate social movements' pedagogical and curricular value in P-20 classrooms and out-of-school settings. During Asif's career as a middle school social studies and science teacher, he discovered, through his participation in social movements, the pedagogical power they held. Social movements heightened his systemic analysis of oppression in the world while also bringing to light organizing and mobilizing that resisted and refused these enclosures (Sojoyner, 1996) to freedom and justice. As a scholar, Asif attempts to use social movements as mechanisms for practicing teachers to both learn from and build in their respective (social studies) classrooms. Asif met the teacher in this study during a professional learning series he co-facilitated on the Young Lords Organization (YLO). The two have kept in touch following that convening and are part of a social justice educator community that brings them together often. Steph is a youth development practitioner in out-of-school settings, facilitating participatory action research with middle and high school students with a particular focus on interrupting the school-prison nexus (Stovall, 2018). Currently a Ph.D. student in information sciences, Steph studies youth abolitionist organizing, Story-information, and Story-knowledge (McDowell, 2021), and their relationship to social movement wisdom. Steph was part of the research team assembled to study how teachers participating in the YLO professional learning were influenced by the experience. As such, they developed a short but sustained relationship with the teacher in this study for two years.

Portraiture

Methodologically, we use portraiture (Lawrence-Lightfoot, 1993) in this study to explicate the pedagogical and curricular praxes of August, a high school social studies teacher in Chicago. Lawrence-Lightfoot (1993) defines portraiture as "a method of qualitative research that blurs the boundaries of aesthetics and empiricism in an effort to capture the complexity, dynamics, and subtlety of human experience and organizational life" (p. xv). In taking up portraiture here, we hope to present rich narratives that bring the reader into the social movement aesthetics of one teacher and their students, the questions that guided their learning experiences together, and the contextualized dreams that emerged as a result. In doing so, we attempt to "capture the richness, complexity, and dimensionality of human experience in social and cultural context" (Lawrence-Lightfoot & Davis, 1996, p. 1). Portraits combine science and art (Lawrence-Lightfoot, 2008) and "depict motion and stopped time, history, and anticipated future[s]" (Lawrence-Lightfoot, 2008, p. 6).

According to Lawrence-Lightfoot and Davis (1997), significant aspects of portraiture include emergent themes, relationships, contexts, voice, and aesthetic. As such, in taking up portraiture here, we attempt to, while negotiating the brevity required within a journal manuscript, share co-constructed ideas rooted in our relationships with the teacher in this study, their school and students, as well as our relationships with the phenomena and socio-political-historical

contexts of justice-centered teaching in Chicago. Further, in sharing the contextually rich portrait of the teacher in this study, we hope to provide the reader with a balanced view of the aesthetic whole (Lawrence-Lightfoot & Davis, 1997). That is, we attempted to balance all the parts that make up the portrait we draw here to provide the reader with a contextualized yet personal narrative that illuminates the various influential forces of pedagogical praxis.

In developing portraitures, both researcher and artist begin their inquiries with a search for what is good, or goodness, what Lawrence-Lightfoot (2008) defines as,

> the mixture of parts that produce a whole. The whole includes people, structures, relationships, ideology, goals, intellectual substance, motivation, and will. It includes measurable indices . . . But it also encompasses less tangible, more elusive qualities that can only be discerned through close, vivid description, through subtle nuances, through detailed narratives" (pp. 19-20).

Data Collected and Analyses Conducted

In 2022, August participated in a professional learning experience co-led by Asif on the Young Lords Organization, a Puerto Rican social movement organization birthed in Chicago and active during the late 1960s and early 1970s. During that experience, we collected field notes and conducted informal interviews with August. We also reviewed all the artifacts (curriculum maps, lesson plans, and other teaching resources) and the written reflections that August created during the professional learning experience. Following the experience, we interviewed August via an online meeting platform. During that one-hour interview, August responded to questions about her experience(s) integrating social movements into her classroom. All of these data sources were organized, de-identified, and analyzed using interpretive methods of analysis for the major themes presented here. More specifically, we utilized in vivo coding (Manning, 2017), an inductive method that "honor[s] the voices of participants in a particular culture or microculture" (p. 1). We met with August several times to share written parts of the manuscript as it was developed, asking follow-up questions and seeking feedback to ensure we were authoring an accurate and authentic portrait.

LOCATING AND TRANSFORMING LOCAL SOCIAL MOVEMENTS – AUGUST'S STORY

As a result of our analyses, we discovered that August integrated social movements into her classrooms as mechanisms to center justice, creating opportunities for her students to remember the past, examine the conditions of their lived experiences and the experiences of others, and transform oppression in their personal lives and communities. More specifically, we discovered that August attuned to her and her students' social movement networks—the memories and memory holders of social movements—relative to their lives and communities. August and her students used these social movement networks to connect students' inquiries, extend students' inquiries, and support new student inquiries. Before sharing each of those pedagogical moves, we find it necessary to share more about August, the teacher in this study.

August: The Teacher in This Study

At the time of the study, August—a white, middle-class, cis-gendered woman in the early stages of her professional life who moved to Chicago to attend graduate school—was in her fourth year of teaching high school Civics in a Chicago Public School. Before teaching she "work[ed] in non-profit ed for a while" (August, personal communication, November 29, 2022). An experience that profoundly influenced August's teaching aspirations was her involvement in a national campaign titled StopCVE (Stop Countering Violent Extremism). Launched under the Obama Administration as a terrorism prevention strategy, CVE "is a framework that institutionalizes the fallacy that Muslims are inherently violent. . . .CVE outsources policing to community leaders by training them to profile people based on behaviors—especially religion, race, and politics" (What is CVE, nd). StopCVE brought people together to organize towards three goals: divestment from surveillance, repair from the harms of surveillance, and investment in community safety outside of policing (What is CVE, nd). While a campaign, StopCVE was part of a more significant social movement to end profiling, islamophobia, and the targeting of people (What is CVE, nd). As August disclosed to us,

> This is why I think this informs like some of my beliefs. It was . . .stop CVE,. . . . it is sort of a national coalition with the group that was in Chicago was, like, maybe less than 10 people. And it was specifically looking at like, the hyper surveillance and tracking of, like, Muslim. . .

> Americans. Yes, specifically in Illinois. . . but [CVE] is a sort of national framework for. . . anti-terrorism, but it's like, super messed up, as you imagine…So I did that. That was really important to me. (personal communication, November 29, 2022)

During an interview with August, she described the impact that her social movement participation had on her pedagogical and curricular aspirations. She said:

> if I can get my students to take away anything [it's] . . . their belief that they have…the power to make change . . . . that, for me is the point of teaching civics. More so than…anything else. And I think that part of instilling that sense of…belief in self is by teaching the power of movements to create change. Yeah. And…even just… bigger picture. . . if you understand that something is a system and not like innate. And you can understand that…individuals choices created a system, you know, like lots of individuals…they created it. Then, you can also understand that... individuals choices can . . . dismantle that system and . . . make a new one. So, even if they don't believe in themselves…just being able to recognize . . . that things don't have to be this way. (personal communication, November 29, 2022)

August's participation in social movements gave her an understanding of power. She hoped to use her civics classroom as a space for her students to do the same, critically reading and rewriting their worlds (Freire, 1970) using social movements. Her school, a historically Latinx school, had a substantial Black population, but according to August, the students remained generally segregated in school. August believed social movements could transform division and align class interests among her students. She said, "I think that [social movements are] just like such a good example of people, like, of all types of people, or specifically, like, race it like, you know, being like, "Oh, we actually have a common enemy here, in this system" (personal communication, Nov. 29, 2022). Outside of analyses of oppression, August noticed that social movement memories were erased from her students' lives. For example, Fred Hampton, Chairman of the Illinois chapter of the Black Panther Party, was murdered by the Chicago Police Department in a home close to several students' homes. August was surprised to find out that her students did not even know about Fred Hampton, even while living so close to his former home. August stated,

> we're really close to Fred Hampton's . . . house . . . where he was murdered. And . . . I'm always kind of surprised. Like, they definitely know who the Panthers are, but very few of them know who like Fred Hampton is. (personal communication, November 29, 2022)

Of additional importance was August's pedagogical aspiration to create a learning environment that was non-hierarchical, co-constructed, and sustained through students' questions about their lives and communities. During our interview, she shared

> how do you decide who to talk about and who not to talk about. And that's . . . a lot of pressure on me, because I'm obviously not making the best decisions . . . all the time, or the most informed decisions all the time because I'm . . . not an expert. (personal communication, November 29, 2022)

These three contextual factors—August's understanding of social movements as mechanisms of analysis, the erasure of social movements from their social memory, and her aspiration to engage in non-hierarchical teaching and learning praxes—created the pedagogical and curricular contours to both unearth and bring social movements into the classroom.

August believed that social movements could cultivate her students' agency, and their historical relationships to build systemic analyses of their oppression (understanding the system as the common enemy) and also share with them tools of liberation. Like Foley's (1999) conceptualization of learning through movements, August's experiences in social movements influenced her pedagogical aspirations and curricular tools. She developed more liberatory aspirations for the ways that her Civics classes would and could prepare students to transform their lives and the world. As highlighted in this manuscript, part of this pedagogical praxis was influenced by the recognition that she was not alone. August and her students had expansive networks of social movement memories and memory holders available to support their efforts. August used her classroom as a space for these social movement networks to come alive.

Starting with Questions Grounded In Lived Experience(s)

August's integration of social movements into her praxes began with students. In particular, August used "intense surveys" to unearth students' interests, even if divergent from hers. She said:

> I do pretty intense surveys of what they're interested in. And so many kids are interested in environmental justice and climate change. And up until this point . . . we talked about climate activists, but we didn't really talk about movements . . . at all. And that's something they really want. It's generally climate change. And police brutality. Those are . . . what comes up as my big two. (August, personal communication, November 29, 2022)

Aside from learning about topics that interested them, August learned more about their communities, families, and social networks. With this critical information, August began constructing curricular experiences relevant to their lives. For August, this required a network of resources to mediate student learning and action. August was committed to integrating local social movements contextualized within her students' questions about their place in the world. Yet, she didn't always have access to the primary and secondary resources available to curricularize (Wilson, 2021) local social movements into learning opportunities for her students.

Connecting To and Through Movement Networks

During our interview, August mentioned pedagogical aspirations to use her classroom as a space to connect students to movements that could both engage and extend their inquiries and actions beyond the confines of their time together in class. She said, "I definitely wish we had . . .more opportunity for students to. . . create long-lasting. . .reciprocal relationships with community orgs. . . That would be really cool and. . . I think, powerful, and transformative" (August, personal communication, November 29, 2022). She went on to say,

> if I can get my students to take away anything [it] is . . .their belief that they have. . . the power to make change. . . So . . . that, for me is the point of teaching civics. More so than . . .anything else. And I think that part of instilling that sense of . . . belief in self is . . . teaching. . . the power of movements to create change. (August, personal communication, November 29, 2022)

Armed with information about their lived experiences in the world, and the questions they hoped to explore in Civics class, August made important pedagogical and curricular decisions that connected and extended her students' inquiries to contemporary and historical social movement networks. At times, these social movement networks created new inquiries for her students to explore and make meaning from.

Social Movement Networks That Connect to Students' Inquiries. At times, August designed and implemented curricular experiences that connected to her students' inquiries about their worlds. After identifying that her students were interested in police brutality, August constructed a unit on the topic. Part of that unit included a biography assignment where students had to "compare young activists" (August, personal communication, November 29, 2022. One of those biographies was on a youth-led social movement organization in Chicago named GoodKidsMadCity, whose work centers around building unity, nurturing healing, and creating thriving communities for Chicago's youth. After learning that GoodKidsMadCity was the learning topic, one of August's students informed her, "I used to roll with them" (August, personal communication, November 29, 2022). In this sense, August's pedagogical and curricular praxis reflected one of connection. By bringing in social movement organizations within her students' social movement networks relevant to their lives, she created engaging learning experiences to sustain students' inquiries into their worlds.

Social Movement Networks That Extend Students' Inquiries. In other curricular moments, August introduced learning experiences for her students to extend their inquiries. Unlike the previous example, this method of facilitated inquiry introduced new content and contexts to students. However, like the previous example, these learning experiences were still connected and relevant to the students' innate inquiries about their worlds. When students in her class wanted to learn about environmental justice, August tapped into her personal network of social movement organizers to design curricular experiences:

> one of my best friends works at the National Public Housing Museum here in Chicago. And so she has like some intel on . . . the connection between Altgeld Gardens and environmental justice. And then I . . . know people who are . . . organizing . . . on . . . the southeast side around environmental justice. (August, personal communication, November 29, 2022)

These personal networks of social movement organizers who were working in social movement organizations created new curricular experiences for her students to extend their initial questions about their worlds and, in this case, environmental injustice. After being introduced to the environmental activism of Altgeld Garden resident Hazel Johnson, August found ways to bring their story to her students. The unit titled The Power of Activism was modified to start with the story of Hazel Johnson and environmental racism. The students read an op-ed from Hazel and watched a video of her speaking. For August, these narratives of environmental activism rooted in her students' communities offered a "framework" for the unit. And starting with the story of Hazel Johnson "naturally leads the unit to be more locally focused, so we do some Chicago-specific research and learn about other EJ-related orgs in the city" (personal communication, February 28, 2025).

Without a network of "friends" connected to local social movements for environmental justice, August may not have been able to support her students' knowledge and awareness of social movements addressing the very issues they were interested in. Further, these curricular moments were bound by geographic relevance and connected to students' home communities.

Social Movement Networks That Create New Inquiries. Sometimes the social movement networks August introduced to her students were developed outside of her students' inquiry, often a result of her own social movement participation. Introducing her students to movements outside of their inquiries was a method August used to "leave the door open for students to be radicalized" (August, personal communication, November 29, 2022). These movements, like others more directly connected to students' inquiries, were a method of consciousness. They illuminated the socio-political structures of oppression AND the ways that people attempted to resist them. For August, her movement experiences added to the milieu of hope she cultivated in her classroom. She said:

> inviting kids to events. . . . [to share] my own stories. . . . I was at the protests, where they tried to take the Columbus statue down. And we always talk about that around Columbus Day. And I'm always like, well, I was there, here's my perspective, you know. (August, personal communication, November 29, 2022)

These movements, where August introduced students to new social movements outside of their inquiries, helped them to continue to dream and actualize more justice-centered possibilities in their classroom. Such as the way that August introduced the Rainbow Coalition, a Chicago multi-racial movement for housing and economic justice, to help her students understand their common enemy. She said,

> I do you teach the Rainbow Coalition every year. . . because . . . . our school is . . . self segregated. And I think that it's . . . a good example of people. . . of all types of people, or specifically like race. . . you know, being like, "Oh, we actually have a common enemy here, in this system" And like working together to, yeah, to change that. (August, personal communication, November 29, 2022)

In this way students who were unaware of the systematic enclosure of their lives began to develop the language and analysis to critique their seemingly normal behaviors like being segregated within their school.

These also helped August's students to humanize her, understanding her as a social movement organizer, teacher, and human being committed to justice. She said:

> [O]ne time, a kid in a reflection, wrote me. . . something really nice and . . . it was...not related to my class, but brought me up and a reflection. Was like, "Ms. Hastings seems like she's a really good friend, because she's always like, trying to do work for other people. . . out on the streets. (August, personal communication, November 29, 2022)

August used her commitments to support the struggles of communities outside her own as explicit examples and models with which her students seemed to empathize. As growing adolescents attempting to find their place in the world, they appreciated the ways that August treated others—doing work for them out on the streets. This witnessing of their teacher moving in partnership with oppressed communities modeled the relationships her students craved in their lives. As a white woman of students who all students of color, August hoped to model co-conspiratorship (Love, 2019), the lived praxis of what it means to show up for others or what social movements refer to as solidarity. As viewed here and elsewhere, the study and engagement in social movements create meaningful emotional connections between people and the physical and intellectual conditions they nurture.

SOCIAL MOVEMENT NETWORKS CREATE EDUCATIONAL CONTEXTS OF DISCOVERY AND AGENCY

As indicated in the data and analyses presented in this study, August engaged in pedagogical and curricular praxes that created teaching and learning opportunities for her students to connect their inquiries to local social movements of the past and present. At other times, August utilized social movement networks outside her students' knowledge to extend and create new inquiries about social movements and transformative change relevant to their lives and communities. Whether her praxes were related or new to her students, they ultimately contributed to the ways that they understood social movements as mechanisms for transformative change. In doing so, August's use and integration of social movements supported her students in unearthing their agency to create change in their lives and communities.

August's integration of social movement networks into her curriculum created moments for her students to (re)define social movements and remember their relationship to them. During our interview with her, she said:

> when we talk about social movements, generally, the one that they think of, is civil rights . . . . movement. . . . So usually, when we talk about social movements we do it in the frame of. . . grassroots movements. . . . And so . . . the metaphor [is] . . . "what does it mean to be grassroots and like, how can . . . individual people come together to make larger change? (August, personal communication, November 29, 2022)

In constructing teaching and learning opportunities for her students to discover local social movements, August supported them in (re) defining their relationships with social movements. As students in her class began to understand social movements in their local sense—relevant to their families and neighborhoods—they began to remember their relationships to social movements. On one occasion, a student remembered that her "uncle used to march with the [Black Panther Party]" (August, personal communication, November 29, 2022) as the class was learning about the Black Panther Party's Chicago chapter. On another occasion, a student shared their organizing relationship with GoodKidsMadCity when August brought in an assignment where students had to research and construct biographies of local activists.

In this sense, social movement networks that connect to, extend, and create new inquiries about students' worlds and their place within them construct moments and movements where they unearth their agency. While we are unsure what August's students went into the world and did (action) due to their learning experiences, we have provided evidence that details how they built personal and interpersonal relationships with social movements. At times, they remembered social movements of the past that were personal to them. During others, they discovered new social movements that continued to expand their relationships to social movements as vehicles local to their lives and communities that have been used to drive transformation. Together, the relationships that her students developed with social movement networks local to their lives and communities illuminate their agency. In learning about people like them who have, in their communities, initiated and created transformation, they may have, in return, discovered their capacity to do the same.

IMPLICATIONS

As shared in this paper, August's pedagogical and curricular praxes illuminate the role that social movements might play in P-20 classrooms. We hope all educators can reimagine and actualize pedagogical and curricular praxes through the narratives and analyses this manuscript shares, not in the prescriptive sense but in ways that contextualize the implications presented here through the specificities of their context, aspirations, and capacities. As more and more

disciplines adopt inquiry-based instructional methods, we believe that social movement networks can play a key role in supporting rich student-driven and locally situated inquiry investigations. Social movement networks—defined here as memories and memory holders of social movements—may lead to more profound and more relevant questions to guide students' inquiries, they bring important relationships to K-12 classrooms, and they act to engage students, sustaining their inquiry investigations and actions.

Social movement networks can support more structurally grounded and community-based questioning. All social movements start with questions. Those questions are often situated in the real lives of people navigating the limitations of systematic oppression in their lives. Inquiry-based learning asks students to engage in a similar reading of their worlds to develop critical questions. As shared here, August used her own and her students' networks of social movement memories, actors, and questions to create curricular moments for her students to inquire about their worlds. In curricularizing (Wilson, 2021) their own and their students' social movement networks, teachers may be better equipped with exemplars of questions relevant to students' lives and communities and models of the processes used to move from question generation to action.

Social movement networks may also construct and sustain the relationships necessary to support students' inquiry investigations as they move toward data collection, analysis, and action. As demonstrated in this manuscript, the social movements August integrated into her classroom cultivated her own and her students' socio-political analyses of the world. That is, the people involved in the social movements that August curricularly integrated into her class built relationships between oppression in their lived experience and the systems and structures that created and maintained them. As they asked questions about their lived experience, they illuminated the conditions of those experiences. We hope that P-20 educators can exemplify these sociopolitical analyses as models of processes to make meaning of systematic oppression. By placing harm into larger systems beyond any one individual, students, like the social movements of the past that have shaped their lives, may be better prepared to engage in actions that seek to dismantle and abolish the structures, not the people, that limit their lives.

Of additional importance here is the collective power emergent from these emergent relationships. The movement actors of past and present provided August with inspiration and the support necessary to engage in this sort of study. To some degree, August was motivated and held accountable through the emergent relationships she developed and brought into her curriculum and pedagogy (e.g., the friend from Atlgeld Gardens or her organizing relationships with STOP CVE). In addition to sharing resources, which lifted August's capacity to plan and deliver instruction, they were critical collaborators who should be viewed as co-teachers. In this sense, social movement networks bring important contours of accountability, discovery, and support to educators engaging in pedagogical and curricular praxes that integrate and utilize social movements.

Finally, the social movement networks that August and her students brought in and constructed over time into their classrooms created and sustained inquiry investigations. These inquiry investigations deepened August and her students' relationships with the fading social movement memories related to their lives and communities. In this sense, social movements are key in creating conditions for actualizing justice in P-20 classrooms. They provide students with examples, processes, and communities of support to take action as a result of the harms they uncover through their inquiries.

However, the choice to move in this direction rests in educators' and other decision-makers' pedagogical and curricular decisions to share power with students and their families and communities, breaking the barriers that falsely claim learning can only happen within school walls. And we understand this as a daunting task that no one teacher can accomplish alone. As such, we push pre-service education programs and in-service professional learning providers to consider their roles in supporting the social movement pedagogical praxes described here.

Conceptually, we hope that readers can wrestle with the analyses presented here, moving our emerging conceptualizations of social movement networks that move the idea into more decadent ideas that articulate their usefulness. We hope that this is more than an invitation for criticism. More so, we invite scholars and practitioners, whether emerging or experts in the related fields of this study, to contextualize the concept of social movement networks into their explorations and articulations of the relationships between memories of resistance and refusal and the construction of a more humanizing world.

As a pedagogical process, we also invite social studies teachers and others who find themselves curious about the pedagogical potential of this work to move this conceptualization into practice. In doing so, we invite teachers and their students to locate and utilize social movement networks of the past and present to imagine and construct the future. Social movement networks may provide respite to your exhaustion and energy toward your desires for justice. Like August, who found strength, humility, and consciousness in social movements, we invite you to pursue a similar quest. As we have learned from the unrelenting attacks on justice-centered social studies, the road ahead will not be quick or painless. If social movements do anything, they teach us that while we may not witness the fruits of that struggle in our lifetime, they are necessary pursuits that, if left otherwise, will continue to shape the moving train we have found ourselves on (Zinn, 2018).

CONCLUSION

The world we live in cannot be sustained much longer. The climate has reached record temperatures, civil rights legislation has been rolled back through race-evasive policy and judiciary maneuvers, and schools have become battlegrounds for what can and cannot be taught. Yet, history teaches us that people are not passive recipients of these forms of structural oppression. On the contrary, social movements of the past and present give life to the resistance, refusal, organizing, and mobilizing that has always occurred in communities across the globe. Unfortunately, social movements are often hidden and erased. Because of their power, social movement memories frequently evaporate from the conscious of communities as the holders of the memories pass on. They are not engrained into the social fabric of society. Some would argue that this is intentional (Kelley, 2002).

In this study, we explored the ways that August, a high school social studies teacher, transformed social movements into pedagogical and curricular classroom practices. In doing so, we uncovered that August utilized social movement networks, what we define as memories and memory holders of social movements, to a) develop a deeper socio-political consciousness related to the systematic conditions that shape life and b) construct curricular experiences for her students. More specifically, we found that August's commitments to shared ownership, teaching, and learning created a context for her to be both a teacher and a student. As a teacher, she brought her movement networks as mechanisms to create, connect to, and extend her students' questions, analyses, and actions. As a student, August created opportunities for her students to both share and unearth their own social movement networks. In doing so, August discovered new networks of stories and storytellers to, as mentioned before, support her students' critical reading and rewriting of their worlds.

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AUTHOR NOTE

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AUTHORS

Asif Wilson, Ph.D., is assistant professor of Social Studies Education in the Department of Curriculum & Instruction at University of Illinois Urbana Champaign. Wilson's research broadly focuses on justice-centered pedagogies in P-20 educational contexts.

Steph Posey, M.Ed., is a PhD candidate in the i-School at University of Illinois Urbana-Champaign. Posey's research looks at the Radical Imagination in grassroots information ecologies, in particular, youth activist communities.