Show me what community looks like! Designing a popular education curriculum for a Los Angeles-based CLT

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Abstract:
This thesis project is a reflection on how popular education can empower individuals and foster community control. It is based on my experience co-creating a curriculum with a South Los Angeles community land trust. This project incorporates elements of popular education, critical pedagogy, alternative models of housing tenure, and participatory knowledge creation, both in the content and the process of designing the curriculum. I begin the thesis with overview of theoretical frameworks for popular education, which provides a basis for mutual learning among the program participants. I then explore ways in which residents build community to provide a foundation for establishing control.

This thesis consists of the curriculum and a brief guideline to it. The curriculum centers democratic housing in South LA and explores radical alternative housing, economic democracy, land use and rights, and the legacy of US housing discrimination. It aims to empower residents to establish community control in their transition from being renters to becoming joint owners and representatives of a community. The lessons use elements of participatory action research to redefine knowledge and its production, adapted to reverberate in South Los Angeles. Some lessons build from successfully implemented interactive learning activities, tailored to the South Los Angeles experience, while others are an opportunity to share information. Others borrow from community organizing and require students to take on the role of the community educator. This thesis incorporates lessons learned from the design process, by utilizing different theoretical elements of popular education as a baseline to create the themes for each lesson.

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CHAPTER 1: Introduction

Los Angeles is faced with a layered crisis in housing availability: the rise in rent and home prices, and the dearth of available units across Southern California. In the last several years, rents have risen by an average of almost 20 percent, while wages have not kept pace. In addition, the population in Los Angeles has grown. Units are not being built fast enough, and as individuals compete with the few housing units that are available, demand drives up the prices of housing that were once affordable, rendering housing unaffordable for many middle and low-income residents.

To combat the crisis in Los Angeles and elsewhere in California, practitioners and activists have pushed for the development of affordable units, supportive housing for the homeless, and policy legislation to assist those who are at risk of losing their home. Policymakers responded with legislation for funding in affordable housing development, supportive housing development, protections for tenants through rent control, and inclusionary zoning, to name a few. Even so, some housing advocates note that these pieces of legislation, while effective in providing housing may not provide the permanence that many low-income individuals require in housing. While those individuals can access affordable housing, they are still at risk for residential displacement through discontinuation of voucher programs by some landlords, long waits for housing vouchers, stringent qualifications for affordable housing programs, lack of awareness around rent control, and unscrupulous displacement in "emerging markets." These advocates argue that top-down housing assistance can perpetuate housing vulnerability and have instead suggested that community control through alternative models of housing is necessary to provide true permanence.

Rise in rents can lead to residential displacement, especially for lower-income communities in places like South LA. Seeing the economic growth of nearby neighborhoods and the increasing vulnerability of residents in the neighborhood, T.R.U.S.T. South LA, a local organization and steward of land, endeavored to change what seemed inevitable for many residents in the sprawling South LA neighborhood. They decided to purchase land and rent the units that sat atop their land or sell the structures to those interested in homeownership. By maintaining control of the land, T.R.U.S.T. South LA would be able to guarantee affordability for residents as their landlord. Though not a novel concept elsewhere, this model, the community land trust (CLT), is the first of its kind in South Los Angeles.

Community land trusts are an alternative model of housing tenure, where stewards of land maintain permanent affordability by holding land in trust in perpetuity. They are sometimes

deemed radical, though they are increasingly looked to as a model for creating lasting affordable housing. T.R.U.S.T. South LA, is embarking on that endeavor in increasingly gentrifying South Los Angeles, with the hopes that the community land trust is a mechanism through which residents can find housing permanence and community control. The community land trust incorporates several components of governance and ownership, requiring residents to have an understanding of the mechanism before their involvement.

Alternative models of housing tenure are intended to generate agency among residents but can often seem obscure or feel unfamiliar to many communities due to the emphasis on homeownership or the traditional rental model in American housing. Recognizing its novelty in the South LA region and for existing residents of the property converting to the CLT model, the organization prioritized community engagement and education around alternative models of housing. T.R.U.S.T. South LA identified popular education as the most appropriate form of engagement with the community to increase awareness, build community, and establish community control in the neighborhood. To familiarize residents with the mechanism, the organization is embarking on an eight-month popular education curriculum, with the added hope that participants will feel empowered over their homes through this process. I am assisting T.R.U.S.T. South LA in this endeavor.

This thesis project is an examination into the process of creating a popular education curriculum for residents transitioning from the traditional rental model to the community land trust and other radical alternative models of housing tenure. It draws upon the connections between radical alternative models of housing with popular education, critical pedagogy, participatory action research, and knowledge co-creation.

The organization decided upon popular education to highlight other ways of knowing, especially outside academia, to build community voices. Popular education recognizes that good learning is often experiential, and through acquiring knowledge, participants of a curriculum can increase their empowerment. Popular education facilitates learning through interactive exercises, community-based research, and recognizing the fallacy in the student-teacher dichotomy. It posits that all students can teach, and all teachers can learn.

This thesis project takes popular education one step further into participatory knowledge creation. Borrowing from theoretical frameworks in action research, participatory knowledge creation (or co-creation, interchangeable), recognizes that knowledge is not simply a set of ideas or facts to discover, but ideas that are crafted, defined, and iterated upon. The process of designing a popular education curriculum has provided two opportunities for co-creation: among participants in the curriculum and between the creators of the curriculum. The popular education curriculum was created with the intention to facilitate co-creation among all participants, expanding upon the lived experiences and knowledge within the South LA community. Unintended, however, was the co-creation between myself and my partners delivering the lessons to the community. While initially a client-based thesis, our dynamic transitioned organically to co-creation, creating a paradigm shift in the curriculum itself. Through leveraging the knowledge among all creators, we were able to iterate upon the curriculum to create a document that resonated more deeply with the South LA experience.

This shift in engagement toward co-creation can be useful for other community practitioners as well. For many planners working in communities, the instinctual question is often: what do I want community members to learn and what is the best way to convey that information? Co-creation shifts the question to: what do folks want to learn and what method of learning best resonates with them? Participatory knowledge creation provides

practitioners the opportunity to engage in active listening as opposed to active consulting, resulting in community plans or policies that better reflects those communities. This thesis explores that relational shift at length and posits the necessity of embeddedness within a community to realize substantive change.

My thesis project was made possible through a partnership with Los Angeles-based T.R.U.S.T. South LA, and the residents in their CLT property, Community Mosaic Demonstration Project.

1.1 Introduction to T.R.U.S.T. South LA

T.R.U.S.T. South LA (hereafter TRUST) is a community land trust based in South Los Angeles. They were initially established in 2005 as the Figueroa Corridor Community Land Trust in response to rising property values in Downtown Los Angeles, and the expansion of the Downtown area into South Los Angeles. A small team of six full-time staff members, TRUST staff members embed themselves into the sprawling South LA region of neighborhoods to identify community needs and serve members across its landscape. After having been established for over a decade, their primary goal is to maintain permanent affordability in Los Angeles through stewardship of land. TRUST's work is in three distinct areas: mobility and recreation, leadership development, and land stewardship, with heavier emphasis in the latter category over the past several years. Their mission statement emphasizes working *with* the South LA community - instead of simply working for - to create equitable opportunities in housing, transportation, and access to resources. TRUST's mission is as follows:

> T.R.U.S.T. South LA is a community-based effort, whose aim is "to serve as a steward for community-controlled land; to be a catalyst for values-driven, community serving development; to build awareness and community leadership in issues of housing, transportation and recreation; and to create programs and initiatives that encourage community building and economic opportunity." .

TRUST's work in mobility and recreation pushes policies that increase access to transportation and open space. An example of community-based policy work includes resident-led campaigns to incorporate more access to safe recreational spaces in South Los Angeles. They also gather resources, such as information on the transit agency's schedule changes, that may not be easily accessible for their largely monolingual Spanish-speaking population. Finally, they work to create relationships with transportation policy makers and through coalitions with other organizations working in South LA or around transportation equity. Mobility and recreation are critical areas of need for all urban residents. TRUST is involved in the effort to increase equity and access in these areas after seeing the dearth of transit services and the increasing need for affordable community options in South Los Angeles.

As part of their Leadership Development work, TRUST operates Organizing Committees and membership meetings across their geographic service area in South LA (over a one-mile radius). They have established a community advisory board, 80 percent of which is comprised by members of the South LA residential community. South LA residents are encouraged to participate in campaigns to maintain the vitality of their neighborhoods. By taking on leadership roles in these campaigns, residents can feel a true sense of ownership

over their communities. Additionally, the organization periodically conducts the TRUST South LA Organizing School, situating history in members' quest for justice.

The organization also works in partnership with a host of organizations across the city to maintain housing permanence in South LA for low-income communities of color for generations to come. In their land stewardship work, TRUST currently owns and operates three properties with various partners with goals of increasing community control of land. Properties are used for housing opportunities or to house community development programs for South LA residents. As Downtown Los Angeles expands and continues to attract higher income individuals looking to live-play-work, property owners in adjacent South LA are finding reasons to evict existing low-income tenants to fill higher income demand. To curb the displacement of residents, TRUST aims to take properties off the market by purchasing properties and stewarding the land for existing low-income residents.

1.2 Community Mosaic Demonstration Project

T.R.U.S.T. South LA acquired Community Mosaic Demonstration Project in 2016. It currently consists of a five-unit multi-family rental housing complex at 100% occupancy. The housing complex is currently being renovated due to its state of physical deterioration when it was acquired. Each household is expected to return when renovations are completed, though not simply as tenants of a rental complex. Residents will resume living at Community Mosaic as members of T.R.U.S.T. South LA and of the Community Mosaic land trust. T.R.U.S.T. South LA ultimate aim is to create a limited equity cooperative structure for its residents, though, ultimately, residents will decide the financing and governance structure that suits their needs.

The mission of Community Mosaic's development is to transition residents into a democratic form of housing tenure, created and agreed upon by residents of the complex. "The Community Mosaic Demonstration Project is expected to deliver a transformative, replicable model that will deliver affordable units at significantly lower costs per unit than tax credit-financed new construction" through the CLT model. T.R.U.S.T. South LA hopes that Community Mosaic will serve as a model of shared ownership, with tenants owning structures and TRUST owning the land, that will resonate and be replicated throughout the entire South LA landscape.

With residents expected to permanently return in November 2018, TRUST has the following goals in mind:

- Complete renovation to livable standards
- De-commodify land in South LA and decrease potential for residential displacement
- Create a governance structure among residents emphasizing community ownership
- Secure housing permanence by establishing a financial structure that is feasible by tenants and also maintains affordability
- Build community
- Use Community Mosaic as a pilot program for community land trusts to encourage transition to land trust model across South LA neighborhoods

In an effort to assist the transition, I have partnered with T.R.U.S.T. South LA to create a popular education curriculum that will teach residents the basics of shared governance and cooperative homeownership.

1.3 Methodology: Creating the curriculum

T.R.U.S.T. South LA is in the process of transitioning its residents from the traditional rental housing model to a variation of the community land trust model. In any transition, information sharing is a critical component of success. Information-sharing, however, is not the only ingredient to establishing a community. There are many other components to such a creation, and in an effort to facilitate building a network of residents, T.R.U.S.T. South LA's community development manager, Oscar Monge, and I am co-creating a popular education curriculum. In the creation of this curriculum, my research question is the following: What concepts or themes are important to discuss in helping residents new to the CLT model understand that can support Community Mosaic realize community control?

For this client-based thesis, I established a relationship with TRUST after conducting the introductory interview. Initially, I wanted to learn how CLTs in Los Angeles were utilizing community organizing to build support for alternative housing models and help residents create a sense of community. During the interview, I learned that TRUST was relatively new to land stewardship and had only recently acquired their multi-family residential properties. They were planning on creating a series of workshops or a popular education curriculum to assist current residents in the transition to CLT housing, including education, establishing a governance based in social justice, and collectively establishing a financing structure. I approached them with a proposal to create that document for them, receive feedback, and finalize a curriculum guide that would prove useful to the organization and its residents. During the course of curriculum creation, the client-based thesis transitioned into a client co-created deliverable. Oscar and I worked together to create something that provides the information we want to impart on residents, resonates with the community, and also leaves opportunities for residents to assert their community-based knowledge. We talked through each iteration of the curriculum to understand what was lacking, what was necessary, and what didn't seem to resonate.

While culturally relatable and directly tied to Community Mosaic residents, Oscar is also a bit of an outsider to the community as someone not specifically from South Los Angeles. To understand the extent to which the curriculum would resonate with the residents, we met with organizers in South LA, including one person who had organized with T.R.U.S.T. South LA in the past. After presenting the curriculum and receiving her feedback, we discussed where we needed to make changes, and what resonated with each of us. After 4-5 iterations of the curriculum, we have honed in much of the broader portions, discarded that which did not resonate, and highlighted topics that seemed interesting or relevant to Oscar and the other organizers. While the curriculum in its current iteration is not the final product, we have come to the agreement that the curriculum must be a living document that changes according to the needs of the community. The curriculum included in this thesis project is a version from April 2018, shortly before TRUST's first community lesson on April 13, 2018.

Much of the material included in the curriculum borrows from other popular education curricula around housing justice, with some materials specifically from organizations working in the land trust context. This curriculum consists of eight themes, spanning twenty-four exercises in fifteen lessons, though all components of the syllabus is entirely changeable according to the needs of the community. Each lesson should be roughly around two hours. While focusing on a central theme, lessons will provide ample opportunity to talk or think through other concepts residents are interested in. Every lesson will begin with jointly-decided community guidelines, a brief agenda, and space to go over updates in the renovation process of their homes. Thereafter, 60 to 90 minutes are

dedicated to covering a new concept or to explore a community-based definition of an idea that real estate professionals might definite differently. Finally, the lesson will close with reflections and next steps.

The eight themes are as follows: (1) conceptualizing home; (2) gentrification and displacement; (3) financial security; (4) neighborhood networking; (5) history of housing; (6) alternative housing tenure models; (7) just governance; and (8) narrative building/sharing. The curriculum sets the stage for residents to define community as they see it and get a sense of how housing can play a role in the creation of community. Thereafter, the curriculum introduces some concepts and histories on housing in Los Angeles and how racist practices have shaped housing trends. Finally, the curriculum encourages residents to be empowered to share their stories and present their lived experience as part of history, and their lives as part of the legacy of South LA's first community land trust.

Each lesson is organized a little bit differently. Many are adapted from popular education workshops in CLTs or affordable housing. Those lessons are meant to be interactive opportunities for residents to learn through different concepts in housing and ownership. Other lessons emphasize information sharing around important facts, such as components of rent stabilization, or how to know one's rights when confronted by law enforcement. There are some other lessons that are largely based on discussion, to facilitate dialogues between members, and to create new forms of knowledge together as a community. Ultimately, the lessons should create opportunities for residents to learn from the material and from each other, and to teach each other and staff and support members at T.R.U.S.T. South LA.

TRUST staff have met with Community Mosaic members throughout the past few months and have begun conducting the popular education curriculum. The first lesson discussed the Rent Stabilization Ordinance (RSO) that provides rent control to some residences in Los Angeles. The lesson also discussed some of TRUST's work in other properties, provided updates on construction work in Community Mosaic, and began the process of community-building by helping residents get to know one another. Their next meeting will be scheduled shortly.

1.4 Basic skeleton of the popular education curriculum

Section	Lesson title and objective
I. Conceptualizing home	Think through the elements that make home, and how Community Mosaic fits into individual definitions. (1 lesson)
II. Neighborhood change // Gentrification and displacement	How has neighborhood change had an impact on communities' ability to stay in their homes? (1 lesson)
III. Housing security // Neighborhood networking	Consider vulnerabilities in housing. (3 lessons)
IV. Financial security // Economic democracy	Reframe members' understanding of economic democracy and interrogate the structural causes of financial instability in communities of color. (3 lessons)
V. Homeownership and rental affordable housing	Review the history of housing in LA and explore how Community Mosaic's legacy helps reshape the trajectory of housing in South LA. (1 lesson)
VI. Radical alternative models of housing	Consider a new paradigm in housing. (2 lessons)
VII. Just governance	Begin constructing the framework for Community Mosaic's governance structure, through a lens of social justice. (2 lessons)
VIII. Stories of self // Movement-building	Rewrite the narratives of our lives – how can we begin to define ourselves, and how can we rise up through a collective identity? (2 lessons)

CHAPTER 2: Existing conditions

The popular education curriculum for Community Mosaic is written in the context of Los Angeles' existing housing conditions. This chapter outlines the trajectory of affordable housing for low-income Angelenos, familiar models of housing for Community Mosaic and South Los Angeles residents, and some alternatives posed in the curriculum.

2.1 Housing statistics in Los Angeles

Southern California, including TRUST's service area, is facing a housing crisis unparalleled in the region's history. Lack of quality, affordable housing is plaguing all of California, exacerbating the difference between the availability and need of housing across the state, especially in its larger cities, like San Francisco, Oakland, Los Angeles, and San Diego.

Los Angeles is home to more than 10 million residents and does not have the capacity to house them all. The city is met with a dearth of new housing units and an increase in the number of residents who need them. A growing number of Angelenos live in poverty, with an estimate of almost 20 percent in 2016 (U.S. Census Bureau, 2017). While low income individuals are eligible for government subsidized units by income, many are subject to long and growing backlogs.

LA's housing shortage is driven by an increased demand for housing and the city's rising cost of living. Jobs have been created rapidly over a three-year period from 2014 to 2016, though the number of housing options to house new workers have paled considerably. The number of luxury housing units has steadily increased during that time, while housing for low to moderate income residents Angelenos has not (UCLA Anderson, 2017). As of May 2017, more than 500,000 new units are needed to house LA's very low and extremely low-income residents (California Housing Partnership Corporation, 2017). Demand for low-income housing has increased, and as a result, lower-income individuals able to find housing pay large amounts of their incomes in rent, shifting more of their earnings to landlords. (Lopez, 2017).

Rising cost of living contributes to the lack of housing permanence in Los Angeles, the sixth least affordable metropolitan statistical area for renters in 2016. While wages rose 8 percent between 2005 and 2016, rents increased by 17.5 percent during that same time period. Almost 200,000 residents live in poverty, and more than 58 percent of Angelenos are cost-burdened, meaning that they spend more than 30 percent of their income on

housing. More than 50 percent of the cost-burdened are severely burdened, spending more than half their income on rent (Apartment List, 2017).

Median rents for a 1-bedroom apartment in Downtown LA are $2500. Adjacent South LA rental prices are $1100 (Zumper, 2018). As Downtown Los Angeles encroaches further south, rents may increase for current South LA residents. The high rent to income ratio is exacerbated for poor families in the area, who are already cost-burdened. For individuals spending more than half of their earnings on current South LA housing, rents equivalent to the Downtown median could mean that their rents soar higher than their incomes.

Housing costs for homeowners and prospective homebuyers are equally dismal. Los Angeles ranks 3rd lowest in all US metros able to afford a median-priced home in the LA metro area. A mere 25 percent of Angelenos can afford to live in a home. (Joint Center for Housing Studies, 2017) Home prices have skyrocketed since the close of the 2009 recession and are now considered to be overvalued due to a variety of conditions, including low interest rates and increasingly low number of homes available (Chiland, 2018). In 2018, a median family home requires a 6-figure salary (median income is roughly $55,000). As a result, 75 percent of the city's population can't afford to purchase a home today. (CA Association of Realtors, 2018) Additionally, Wall Street corporations are increasingly owning properties, including 14,000 in California, many of which are in lower-income and largely minority areas. Speculation has helped spur the rise in rents and home prices in Los Angeles, and may continue to encourage the city's affordability crisis, causing a host of other housing issues (Lopez, 2017).

One issue that the affordability crisis has led to is the rise of homelessness. Los Angeles' homeless population has surged by 75 percent in the last six years. High housing costs are part of an ecosystem of problems, including failed policies, disregard for the mentally ill, etc. While not the singular cause of homelessness, the unaffordability of housing in Los Angeles has exacerbated chronic homelessness across the city. The problem is layered and requires a host of policy responses to alleviate housing vulnerability. Ultimately, there are not enough homes for those who need to be housed. Increasing availability of affordable housing and assisting Angelenos to maintain their residences can certainly help curtail the pervasiveness of homelessness.

Recognizing the problem in the city of Los Angeles, and throughout greater California, policymakers have introduced legislation to help create new housing, and help residents stay in their homes. Statewide, over 17 bills were introduced in 2017 alone. Los Angeles is also undertaking measures to increase housing stock and permanence for low-income residents. Some examples include the following:

- Measure JJJ is local measure that requires developer to designate a percentage of new multi-family units to affordable housing and to hire construction workers locally. JJJ passed with overwhelming voter support (LA City Clerk, 2016).
- The linkage fee ordinance was passed by the City Council, requiring a percentage of developers' earnings be put toward a housing trust fund that would allocate funds to affordable housing in LA (Los Angeles Housing and Community Investment Department).
- Measure HHH is a local measure requiring a portion of property taxes to go towards funding a $1.2bn bond for supportive housing for LA's transient population (LA City Clerk, 2016).

In addition, Los Angeles has measures to increase in tenant power and mitigate displacement through its Rent Stabilization Ordinance (Los Angeles Municipal Code, 2018). Passed in 1979, RSO is a form of rent control aimed at mitigating displacement of renters in the city. Almost four decades ago, renters were displaced from their homes due to rising rents and were unable to find affordable homes in decent and sanitary conditions. RSO protects tenants of rental properties built before October 1, 1978 by limiting yearly rent increases to 3 percent of the prior year's rent, with an additional 1 percent, if the landlord pays for gas or electric utility costs. Under RSO, landlords can collect fees for program registration and yearly unit inspections. There are 624,000 units covered under RSO in Los Angeles. RSO covers 1 in 2 rental households in Los Angeles, including Community Mosaic, a T.R.U.S.T. South LA property.

Los Angeles is met with a host of housing affordability issues and the City is putting various plans to combat the dearth of housing head on. Community land trusts are not the only way to create financially sustainable housing in South Los Angeles. However, it can be an effective strategy for maintaining affordability for CLT residents in perpetuity.

2.2 Housing vulnerability for low-income residents

Los Angeles residents' precarious relationship with the housing market leads to vulnerabilities that can be exacerbated in a multitude of ways. Some of the phenomena below are ways in which individuals have been relegated to housing margins in South LA.

Gentrification

South Los Angeles, a historically black and largely black and brown neighborhood today, has long been home to many naturally affordable housing units. Today, the South Los Angeles faces a citywide 2.7 percent vacancy rate, unending proposals for new high-rise projects, a newly built transit line running across its streets, and Angelenos ready to move into one of the few affordable neighborhoods remaining. Many South Los Angeles residents fear that developers have the opportunity to rapidly create value in the area, causing rent hikes for South LA renters, ultimately leading to the displacement of marginalized LA communities. One community member noted that "providing increased services and amenities is a good thing, as long as the people who are already living there get to benefit from them as well. There's not enough safeguards being put in place to prevent displacement and preserve the affordable housing that's already there" (Abram, 2017).

The crisis in South Los Angeles mainly lies in the displacement of longtime residents without any opportunities to find places to live in the neighborhoods they call home. Once-naturally affordable housing is now replaced with luxury high rises or empty lots where homes were demolished, and subsidized LIHTC and public housing has increasingly long waitlists.

Redlining

Redlining was a mechanism through which contract sellers, mortgage lenders, and developers could discriminate against homebuyers of color, relegating them to impoverished ghettos, and offering only poor-quality loans and homes for purchase. Redlining incorporates individual prejudice, perpetuation of income differentials, developer and lender discrimination, and racist federal housing policy. Housing programs that began

during the New Deal, were restrictive against African Americans and other minorities, and were often-utilized tools by housing developers to create all-white towns. Resulting neighborhoods were all-white Levittowns peppered throughout the United States (Rothstein, 2017).

Redlining was pervasive throughout the nation, including in South Los Angeles, a neighborhood of mostly Black residents during the New Deal period (Davis, 2006). During the time when developers were actively denying loans to borrowers of color, the Home Owners' Loan Corporation created a now-infamous map of neighborhood across the United States. Neighborhoods were graded on four levels: green for "best," blue for "still desirable," yellow for "definitely declining," and red for "hazardous." South Los Angeles neighborhoods were graded almost exclusively yellow and red. Higher grades were awarded to exclusively white neighborhoods, lower grades were awarded to mixed neighborhoods, and the lowest grades were given to largely black neighborhoods (Digital Scholarship Lab).

Today, prospective homebuyers of color across the United States, particularly African American and Latinx descent, are subject to a modern-day form of redlining. They were much more likely to be turned away for mortgage loans than their white counterparts in 2015-2016. Most prospective homebuyers in South LA did not experience racial discrimination during that time (Glantz and Martinez, 2018). The legacy of redlining, however, guarantees that homebuyers of color are relegated to areas of poor quality - either economically or environmentally. With the onset of gentrification, those very residents are increasingly limited in housing choice, moving further and further away from their desired neighborhoods, and often times away from friends, families, and place of work. A community already faced with unreliable transportation options and concerns for safety, South LA residents might lose out further by having to move to other previously "undesirable" neighborhoods that have yet to be faced with gentrification pressures.

Noprime mortgages

Additionally, subprime mortgages (rebranded as "noprime" bonds) are on the rise, after the recession of 2009. The number of subprime mortgage bonds have doubled in the past year, expanding the number of loans available, including to less-creditworthy homebuyers, while the number of homes available for purchase have not risen nearly as much. The increase in demand and the curtailed supply will inevitably lead to higher home prices, following the trend of our latest recession (Andrews, 2018). For homebuyers in South LA, subprime loans can result in higher-priced loans without the added income, thus leading residents down the road of increased defaults, foreclosures, evictions, and ultimately housing vulnerability.

Housing needs to be combated in a new and innovative way so as to not make history a recipe book for the future. In light of the potentially troubling future of the current naturally occurring affordable housing in South LA, organizations like T.R.U.S.T. South LA are attempting to recognize the ripple effects of displacement and gentrification and prevent them from occurring by acquiring properties, gathering resources, advocating for the margins, and constantly educating and organizing their members. In addition, TRUST hopes to maintain affordability for some residents through its project, Community Mosaic. As a community land trust, Community Mosaic will be de-commodified, decreasing the potential for unscrupulous pricing on homes, and helping establish community control through community ownership.

2.3 Prominent models of housing in the US (for our audience)

The government and housing

The US government has a long history of involvement in housing individuals who did not have the economic means to house themselves, dating back to colonial times. In the seventeenth century, local governments supported almshouses that provided shelter to the indigent, and in the nineteenth century, provided land to individuals through the Homestead Act of 1862. Into the twentieth and twenty-first centuries, the federal government subsidizes middle-income American families through mortgage subsidies and other tax benefits and provides assistance to the poor through public housing and other affordable rental housing. While housing programs are thought to provide subsidies strictly for the poor, the US has assisted individuals of many different economic backgrounds and housing desires, though reserving most of its attention on full-equity homeownership. This curriculum explores the idea of homeownership and rental housing, and problematizes the two as the ideal forms of housing for residents in South LA.

Traditional homeownership

Full equity homeownership, or the form of ownership that includes both the structure and the land by the occupant of the home, is not a concept that predates American history. While some Americans owned land prior to the nineteenth century, the aggressive push towards homeownership really began following the collusion of the federal government and real estate industries in the 1900s.

Governmental interventions in housing initially began with financial support to shelter the indigent in the United States' first 80 years as a nation. That intervention began pivoting towards ownership providing rewards and incentives, as can be seen in the Homestead Act of 1862, where those who worked the land were able granted ownership of that land. Housing tenure made its shift toward homeownership beginning in the 1920s, when tax and benefits, like mortgage interest deductions, made owning a home more attractive to Americans. The sharp shift happened in the 1930-40s through New Deal policies and incentives, providing affordable homes for white Americans in intentionally all-white communities. This push for increased homeownership by the government and industry, the recent exposure of tenement conditions, and increasing criminalization of slum-dwellers shifted the narrative of American housing tenure into the American dream: the house, yard, and white picket fence in the early 20th century.

The Hoover Administration pushed for increased homeownership by framing housing as a moral issue, publicizing through advertisements the idea that wholesome individuals lived in single-family homes that they owned. "Homeowners viewed homeownership as an end in itself, not simply as a means to achieve other ends. Most of the other justifications for homeownership were promulgated by the real estate and building industries rather than by home-seeking families. Such families were eager to believe that an owned home would be a good investment, or an incentive to save, but they were not provided with evidence to judge these things" (Vale, p. 38, quoting John P Dean). As the United States went to ideological war against the Soviet Union, Americans were instructed to believe that what set them apart from communism was the virtue of individual homeownership (p. 20).

Today, full-equity homeownership rates are higher than they ever were before, increasing by more than 50 percent in the latter half of the 20th century. Recent immigrants and others unaware of America's history of housing may very well believe that homeownership has

always been integral to the realization of the American Dream. The curriculum addresses the reality by sharing the seldom-heard history of homeownership in America.

Naturally occurring affordable housing

Naturally occurring affordable housing (NOAH) refers to "housing that is affordable without being supported by public subsidies. NOAH's market-rate affordability derives mainly from its age--most units were built 40 to 50 years ago--and lack of amenities: it is no-frills, functional housing that is nonetheless safe, secure, and inhabitable" (Pyati, 2016). Many South LA homes are NOAHs, with average rents less than half of comparably sized units in adjacent Downtown Los Angeles, at $1100 and $2500 respectively (Zumper, 2018). Because South LA homes are "naturally affordable," their prices are determined by the market and individual willingness to pay. Prices can fluctuate depending on demand for housing in the neighborhood, and thus, while rents are currently low, there is no guarantee of affordability for current residents. If the neighborhood gentrifies, landlords can easily make some structural and cosmetic repairs and demand much higher rents, as has been evidenced elsewhere in the country (Yee, 2015). Low income residents do not have protections against those climbing rents, with the exception of properties that qualify for rent control. Even then, if residents are unaware of the unit's RSO status, then they effectively have no protections against climbing rents. NOAHs are thus beneficial for residents as long as neighborhoods do not gentrify - a phenomenon that South Los Angeles is already bracing with.

Government-subsidized rental affordable housing

Traditional affordable housing offers low-income individuals the opportunity to live in affordable housing through government-subsidized units but falls short of permanent stability and affordability. Government subsidized housing comes largely in two forms: public housing and housing choice vouchers. Public housing lists are open indefinitely in Los Angeles, though with less than 7000 units, they are difficult to come by. Housing choice vouchers (HCV) can be difficult to come by, and the resident is responsible for finding an affordable unit with a landlord that accepts the voucher. Residents that cannot find a home can lose their vouchers, and their place in the low-income housing program altogether. The system currently puts the onus on residents to find a way to become housed, which can be difficult enough for individuals who are searching for market-rate housing. Affordable housing is less available than market-rate housing, which may make it even more difficult for low-income residents to find housing. There are about 40,000 individuals waiting for a housing voucher, with an average wait time of 11 years (Abram, 2017). HCV recipients must find a participating landlord. After securing housing, residents pay a certain percentage of their income toward rent, with the government providing the remainder of the rent. If rents are higher than the qualifications set by the Department of Housing and Urban Development (HUD), then residents must make up that remaining difference. In addition to waiting long periods, residents must adhere to obscure program guidelines, hope their housing unit does not abruptly transition to market-rate housing, and maintain their status as low-income. The long road from housing-vulnerable to housing-secure is currently underscored by the current dearth of options, and the underlying reality that affordable housing units are not permanently affordable, and therefore not entirely secure.

While decreasing in number, affordable housing units are not disappearing altogether, as of yet. Affordable housing units provide thousands of Los Angeles residents the opportunity to be housing-secure, so long as they meet the required specifications. Rental affordable

housing is a great tool for those who are housing- and/or income-poor and are looking for temporary assistance while they work themselves out of poverty. Ultimately, it is not a tool that assists individuals in finding housing that is permanently secure, or one that works towards assisting low-income individuals build their wealth.

This curriculum largely introduces the traditional forms of subsidized housing in the United States by problematizing the ways in which we largely understand housing. First, the curriculum interrogates the ideological origins of homeownership and the inviolability of owning property as part of the American Dream. This topic is explored by first asking residents to co-create their own definition of home, community, and goals for themselves and their families. As is reflected in contemporary studies about race-based differential outcomes in home-dwelling (AFFH, 2018) and homeownership (Rothstein, 2017), housing processes are discriminatory for renters and buyers of color. This topic aims to speak to the reality that "traditional" forms of housing are not codified into society by law as the only method of housing tenure, but that it has been naturalized through propaganda by the real estate industry and presidential administrations of yesteryear. This lesson is an opportunity for residents to think critically about traditional home-buying and its implications for the American Dream, especially seeing the heavy role of manipulation and discrimination in the manifestation of homeownership today. Though homeownership might be the most popular method of housing tenure, it is definitely not the only method, nor is it one that caters to any notions of social justice.

Second, the curriculum asks whether affordable rental housing is a sustainable mechanism for low-income residents. While affordable rental housing has largely been used as a tool to assist poor residents gain access to shelter, affordable housing as it stands is conditional on renters remaining poor. Many public housing units are being considered for conversion to Rental Assistance Demonstration (RAD) housing, through which entities owned by local municipalities would transfer financial ownership to a private money lender, that would also provide the funding necessary for desperately needed repairs (HUD, 2018). While at first glance, this is largely beneficial to individuals living in dilapidated public housing, the arrangement between the municipalities who would maintain operational control over such properties and the corporations that financially own the complexes would not be permanent. Most affordable housing is built through a public-private partnership. Low income housing tax credits (LIHTC) allows not-for-profit interests find a money partner, usually a corporation looking for a low-tax investment, to build housing for low-income residents. Housing is then required to maintain affordability for a fixed number of years, after which the investor can choose whether to transition the housing complex to market rate or maintain affordability (Abravanel & Johnson, 2000). A long contract could form, but RAD properties may potentially be converted to general LIHTC properties, that do not provide opportunities residents to remain in their complexes once they have reached a certain income threshold, and have other, more stringent qualifications for residency.

Affordable rental housing is also problematic for individuals in South LA, because of the strict qualifications for both Section 8 and public housing, the years-long waitlists, and increasing shortages in housing. Further, there is no guarantee of permanence through long-term affordability, which continues the trend of housing vulnerability that many residents like those in Community Mosaic are subject to. As can be seen in the increasingly long waiting period for Section 8 vouchers, affordable housing, while beneficial to those who qualify and can maintain their housing, is increasingly unattainable for many low-income residents. Community Mosaic is a small complex of five units, but TRUST can guarantee that those five families do not have to add to the queue in the affordable housing

waitlist by providing permanently affordable housing. This curriculum focuses less on affordable rental housing because residents currently live in naturally occurring affordable housing in a neighborhood at the brink of gentrification, and housing vouchers and public housing largely do not apply.

2.4 Radical alternative models of housing tenure

Community land trusts

A community land trust is a tool (CLT) for communities. It is a social trust mechanism through which communities collectively own and occupy land, primarily for residential use. Members of a community lease land from an entity that represents the community, either government, nonprofit, or other community body, and own the structures on top of that land. Residents of a community land trust have secure use rights, through which they have the means to do what they choose on the land they lease and occupy. Should a resident choose to leave their home on the CLT, they have the option to resell without profit (Swann et al, 1978, p. 15).

The community land trust is an alternative model of housing for low-income residents to find permanently affordable housing. Unlike traditional affordable rental housing, CLTs provide residents with an opportunity to live in permanently affordable housing through an ownership and rental structure that caters to the needs of low-income residents. Home-buyers own properties outright but must lease the land (through a ground lease) from the landlord for a long period of time. The CLT organization can also provide rental housing and maintain affordability by keeping rents below market rate. CLTs provide households the opportunity to build their wealth and empower residents to feel a sense of ownership over their residences and their communities. A CLT home works with landlords that are usually nonprofit organizations or community development corporations that work directly to help residents maintain their homes and prevent eviction. Traditional landlords must meet a rent threshold in order to meet investor payments, which means that the tenants are at the bottom of the priority list. A CLT may be a viable option for communities in Los Angeles, where there is a dearth of affordable housing, and the potential for greater organizing.

This model, while, seemingly antithetical to modern real estate and housing development, is frequently utilized in other contexts. The CLT's underlying mechanism is the ground lease, which in commercial real estate, breaks down simply into owner (landlord) and lessee (occupier). Many commercial real estate property owners practice this method of investment, though the reasoning behind the commercial ground lease differs from that of the community land trust. Corporate investors, often unversed in property management, invest in commercial properties for stable returns and rent out ground leases to experienced commercial property managers (Geltner et al, 2014, p. 239). Community land trusts, on the other hand, begin with community representatives (community development corporation or nonprofit entity). They purchase land for the sole purpose of providing land for financially sustainable residential development. The land trust provides the ground lease at a very low price to maintain the affordability. In addition, CLTs will often work with homeowners who are financially struggling, in order to prevent an eviction, as opposed to finding for the next best creditworthy candidate.

Additionally, affordable housing can take a turn from temporary to permanent if individuals in the units shift their thinking from house to home. Community and housing advocates often fight for residents' rights for shelter, and for the opportunity to make that shelter permanent. Community land trusts are a mechanism, by design, to help facilitate a sense of community (hence the word community in CLT). Residents who purchase a home in the CLT not only call their individual residence home but have the opportunity to consider their neighbors their fellow community members. This sense of community can help empower CLT residents to feel a sense of ownership over their community, instead of a vulnerable home-dweller who is searching for the most convenient housing situation.

Given the fraught housing situations of low-income residents in cities like Los Angeles, and their potential to be displaced and get caught up in the cycle of transience within the framework of traditional affordable housing, the structure of the CLT can help mitigate the social and economic effects of displacement and eviction and help provide the foundation for community building and collective resilience. Low-income Los Angeles residents who are struggling to find housing permanence can find benefits beyond protection from displacement through membership in a successful community land trust.

Limited equity cooperatives

T.R.U.S.T. South LA plans to introduce a variety of alternative housing models to residents, so they can decide which method is most appropriate for their residents. Limited equity cooperatives (LEC) are a model through which residents can maintain affordability through cost-sharing with neighbors within their complex and permanence through joint ownership with those same neighborhoods. Residents of a cooperative own a number of shares within their complex, up to a maximum decided upon by that group. Through shareholding, occupants collectively own, operate, and are responsible for their cooperative (Miceli et al, 1994). This type of housing may be ideal for Community Mosaic residents if they are familiar with or deeply believe in the idea of collective ownership. While residents are currently renters, they may have been owners in the past, or the ideals of collective ownership may resonate due to past cultural understandings of property and ownership. The focus of the curriculum will remain on community land trusts, though limited equity cooperatives certainly have a role to play if the governance and financial structures support ownership.

Mutual housing associations

TRUST is also considering introducing the mutual housing association model to residents. MHAs are similar to LECs in that they both require high resident participation to maintain and manage the housing. They are different in that mutual housing associations also seek the participation of non-residents, as in T.R.U.S.T. South LA's current model (with its wide service area spanning much of South and Southeast LA). MHAs have a growth model: they want to increase the number of service recipients so as to lower the cost collectively, taking advantage of economies of scale. CLTs and MHAs differ in that residents of a CLT can own their property structures, but do not own the land beneath their properties. MHA residents own and operate all of their properties, with less emphasis in partnering institutions. Mutual housing associations may be an adequate form of governance, if residents find they are ready to govern their property together (Hovde & Krinsky, 1996).

CHAPTER 3: Framing the curriculum

Community Mosaic is a small community of multi-generational families who live in a single property of five units and have resided in those homes prior to TRUST's acquisition of the properties. The residents have since been introduced to T.R.U.S.T. South LA, and as members of the organization and of the residence, will engage with both TRUST and with each other. By the end of the curriculum, Community Mosaic members will be equipped with the tools necessary to decide on a governance structure. The property will take on a form of the CLT structure, with TRUST owning and operating the land, and residents deciding on a model of ownership of the building, choosing between individual ownership, co-operative ownership, rental, or a hybrid of different models.

Residents have different educational backgrounds, life experiences, careers, and awareness of community engagement. As many in the units are families, their ages and cultural experiences differ. All members have participated in TRUST's community organizing efforts around slum conditions in South LA's housing or have interacted with the organization individually. T.R.U.S.T. South LA's goals are to prepare residents to decide upon Community Mosaic's governance structure and maintain control over the complex. Their secondary goal is to create advocates for their own homes, by empowering residents to find dignity in their lived experiences. The curriculum aims to reveal the extent to which residents feel empowered over their homes through continued engagement and build upon that knowledge.

Residents may be aware of different housing typologies, such as multi-unit complexes, single family homes, duplexes, or townhomes. They may also be informed about different models of housing tenure, though the curriculum expects residents are mostly unacquainted with ownership outside of full-equity homeownership and traditional rental housing. Due to the range in age, life, and educational experience, and familiarity with housing, the curriculum must be equipped to address individuals at the margins of housing experience, who have the least amount of experience and education around housing.

By beginning at the margins, the curriculum recognizes the need to meet residents where they are situated in their housing histories. Lessons aim to identify individual housing experiences and provide opportunities for all participants to learn about different types of housing. Because this curriculum is geared to serve a diverse set of individuals, the education must not be didactic but interactive, so as to ensure that all members have the opportunity to engage in the lessons in a meaningful way. The popular education curriculum emphasizes experiential learning through interactive activities, because TRUST

fundamentally believes in the capacity for every single participant to learn from and instruct one another. The format provides occasions to engage a wide set of individuals, especially participants who have not been in the traditional classroom setting in many years. This section addresses the theoretical framework that guides the lessons in Community Mosaic's popular education curriculum.

3.1 Critical pedagogy

Critical pedagogy is a philosophy centering the politicization of education, the idea that the pursuit of knowledge is inherently a political act that connects to an individual's political awakening, or conscientization, that is, the pursuit of realizing one's own consciousness (Freire, 2000). In critical pedagogy, the status of oppression for many peoples around the world necessitates a political consciousness that allows individuals liberate themselves from oppression. That pursuit of consciousness, conscientization, is a core component of critical pedagogy, which requires learners to undergo a process of conscientization in order to participate in education in a political way. Political awakening can manifest in a myriad of ways, because the realization of consciousness is an entirely individual endeavor.

Critical pedagogue Ira Shor (1992) incorporates 'other' ways of knowing - beyond the classroom or the textbook - in his definition of critical pedagogy, to note the breadth of knowledge-creation and capture. Knowledge includes, Shor contends, not only academic analysis but an understanding of "deep meaning, root causes, social context, ideology, and personal consequences of any action, event, object, process, organization, experience, text, subject matter, policy, mass media, or discourse (Shor, 1992, p.129). The knowledge capture in critical pedagogy suggests that the classroom is not always the right context for learning, and the traditional didactic model may not align with the goals of conscientization. Critical pedagogy provides room for other ways of knowing. Forms of community-based knowledge can be gleaned through continued interaction and embeddedness.

Beyond conscientization is the idea of reflection, and the necessity to reflect and reiterate on learning to create ever more robust and rigorous forms of knowledge-creation. Freire (2000) calls this *praxis*, or the power to practice action and reflection in the fight against oppression. Through praxis, participants in popular education develop the capacity to understand their conditions and begin to move forward in the fight for their liberation. Praxis also provides the opportunity for individuals to think critically about their actions and consider how to create more effective iterations oriented towards social justice.

Politicization is critical to this popular education curriculum because the provision and sustenance of "alternative" housing is a political act. CLTs are rooted in community ownership and a collective recognition of residents' control of space. Some CLTs use the mechanism simply as an opportunity to provide affordable housing without popular education - this cannot be a *community* land trust because there is no community to sustain it in the long term. Without education, it is simply affordable housing, no different than a ground lease on a commercial property. There is no community, it is just a land trust. There is no community control, because everyone interacts with the property-owning entity. The organization is in charge, though each individual occupant may feel a sense of ownership over their home. It is not radical, nor subversive. It is impossible to be a community land trust - because the community does not take control, as is intended in the original vision of the CLT model.

Critical pedagogy is a critical step in the pursuit of community control, because a group of individuals cannot ascertain community control simply through community occupancy. Barry Wellman (1979), a sociologist studying community networks, notes in his work on Community Liberated that physical proximity is not a precursor to creating community. Communities can be created through being near each other but can also be based in interest or identity. If physical proximity is not a precursor for community and community can be created across different geographies through technology, then it is very much possible that a group of proximate people do not necessarily make up a community. The idea of community creation through identity and communication gives rise to the notion that social capital cannot exist without individuals creating social ties to maintain networks and other forms of social capital. Community cohesion requires members of a group to work to maintain relationships, bridge distances between individuals, and to communicate. Critical pedagogy helps residents build relationships and community by understanding how to problematize own issues, and then learning to have possessive investment in the wellbeing of their peers.

Conscientization, the process by which a person realizes their own consciousness, is also the process by which community members define justice according to their lived experiences (Freire, 2000). It goes beyond popular education, in that students teach each other, but they also gain heightened awareness of their capacity to be knowledge creators, shifting ways in which they may think about their own identities. This is not to suggest that residents might think of themselves as uneducated. The purpose of critical pedagogy for Community Mosaic is to define community-based knowledge, that is, how do they define their joint lived experience in this property?

Before these lessons, participants may or may not have seen themselves as a community - perhaps neighbors, etc. But how does their experience connect to theory? The curriculum assists participants' exploration through various interactive activities. By creating dialogue through a theoretical lens, residents have the opportunity to see connections with each other through experience, physical proximity, and similar housing models, but perhaps, also, social capital, values, and conceptualization of governance. The recognition of their own theoretical thinking and their peers/neighbors contributes to their own conscientization through praxis (i.e. the curriculum and the monthly opportunities for reflection).

To espouse the ideals of critical pedagogy, the curriculum must not only be created with intention but also be conducted with careful consideration of knowledge created outside the academic arena. With those guidelines in mind, the curriculum is created intentionally as a means for conscientization of Community Mosaic residents. The curriculum provides ample opportunity to open up the space for dialogue and for each and every participant to engage with the material and co-create knowledge. The extent to which participants find themselves engaged in the process, however, lies in the hands of the facilitator conducting the actual curriculum.

Undertaking the facilitation of workshops in the curriculum requires careful consideration so as to not be didactic and provides a safe space for residents to speak their truths. In addition, this curriculum upholds critical pedagogy through its requirement for participants to speak to what they value in participating in discussions.

3.2 Popular education and the problem-posing model

The earliest iterations of popular education were very much connected to universal elementary education in the classroom setting in the 1800s. Since the twentieth century, however, the term "popular" has come to define the popular or working (often indigenous) classes, or what Paulo Freire, educator and philosopher, might call the oppressed class. Popular education today does not fall under a single definition, though many definitions require that such practice must be in pursuit of liberty, equity, and justice (Wiggins, 2011). It is not politically neutral and recognizes injustices and inequity that communities are faced with - and aims to build upon the canon of community knowledge by drawing from individual lived experiences in indigenous communities, and communities of color in the United States. Popular education aims to create learning opportunities through dialogue between individuals beyond their status in a classroom setting so as to rid spaces of hierarchical dichotomies. No one person is simply a teacher, and no one simply a student.

In any given society, education, culture, skills, and traditions must be passed down from generation to generation, so as to maintain the connections of any given community. The transfer of information from one person happens vertically, from one generation to the next, as well as horizontally, across individuals and families. Because individuals have different life histories, each person has something to share, that may which lend to the learning experience of another. John Dewey discusses the imperative of democratizing education in his seminal 1916 text, *Democracy and Education*. Without democracy there is no diversity, cultural nuance, capacity for individual growth, or intellectual curiosity, and without education, there is no mechanism to carry on what has been said or written. Thus, to create and sustain a vibrant society, individuals must be grounded in education, and that education must be democratic.

While expanding upon cultural diversity is not a central tenet of this popular education curriculum, providing space for different opinions and innovative approaches to governance remains a central tenet to the goals of this curriculum. Reflection sessions are not only for participants to deepen their self-knowledge and learning, but to provide opportunity for difference. Education passes from teacher to student, from student to teacher, and from one community member to another.

All teachers are teacher-students, and students, student-teachers. Freire (2000) outlines the distinction between traditional classroom education and popular education as the "banking" model and the "problem-posing" model, respectively. The banking model of education refers to how students traditionally receive knowledge - as blank depositories waiting to be filled with pieces of information that teachers bestow upon them as absolute truth. In the banking models, roles of both students and teachers are fixed, as are the dynamics between the two groups. Teachers are all-knowing, while students are malleable, manageable beings that require discipline and instruction.

Freire problematizes the banking model through what he terms the problem-posing model of education. Problem-posing begins with the notion that the world can only exist as it is communicated. It demands that students and teachers problematize the existing dynamic between of what constitutes a student and what a teacher in order to understand the ways in which communities are faced with inequality. For a community to be oriented toward social justice, individuals must be aware of their situations and of their positionalities as students, teachers, philosophers, and thinkers. Both students and teachers have the capacity to teach and to learn as dynamic human beings, rich in life experience, and capacity for keen observation, analysis, and understanding. The relationship between

student and teacher is based in communication stemming from conscientization of all individuals engaged in learning.

Problem-posing education can both be a model and a method of learning critical pedagogy and popular education. Upon the reframing of the teacher-student dynamic, practitioners and co-conspirators of learning connect dialogue and knowledge with the reality of their lives. "Problem-posing education involves a constant unveiling of reality... Because [students] apprehend the challenge as interrelated to other problems within a total context, not as a theoretical question, the resulting comprehension tends to be increasingly critical and thus constantly less alienated" (Freire, 2000, p. 81). Student-teachers grapple with their situations through a critical lens, problematizing that which they may have seen as given, unchangeable course of actions. They learn and teach one another about the ways in which their learning is deeply connected to their lived experience, pushing the pursuit of knowledge to be more than an intellectual exercise, but toward the achievement of justice, however participants decide it manifests. By naming their situations as problematic, these individuals can thereafter consider ways in which their realities can be further problematized, worked on, acted upon, and transformed. The goal of problem-posing education is liberation.

In the pursuit for social justice and collective liberation, popular education and critical pedagogy are very much aligned. Both have multiple definitions according to the theorist and practitioner. For the purposes of this project, popular education is a practice, and critical pedagogy is a theoretical approach to education considered by scholars of the academy (Wiggins, 2011). Popular education gathers the ideas of radical education given rise through critical pedagogy and orients those ideas toward action. Social justice, community-based knowledge, and democratizing education are not simply concepts to study but principles that TRUST members can define and thereafter act upon. The curriculum invites participants to explore a variety of concepts, though unlike a traditional education curriculum or community training workshop, the purpose is for students to also contribute to the growing canon of knowledge in alternative housing tenure.

Popular education is the most appropriate method of education for this group of individuals, the end goal for the organization, and the content of the curriculum. The curriculum is adaptable to a variety of ages, language capabilities, educational levels, lived experiences, cultural norms and customs, and familiarity with different models of housing tenure. Popular education asks all participants to think critically about given definitions of different terms, and in this curriculum, residents think through conceptualizations of home and who constitutes community. Through the lessons, participants connect their understandings of place and home with more fundamental ideas around self, security, and wellbeing to truly understand the elements integral to shaping their residences. The curriculum provides the opportunity for residents of Community Mosaic to continue to shape their understanding of home and build their community democratically to create a more just governance structure.

The lesson plans are designed to build upon the wealth of experiences of the community to create new knowledge and reshape what it means to be home. Through those lessons, TRUST endeavors to empower residents to have community ownership over land and provide the opportunity to for Community Mosaic to be fully realized under community. TRUST decided that popular education best resonates with its members, in light of its goals for residents and other participants. Through collaboration with T.R.U.S.T South LA, however, we discovered goals that TRUST staff did not realize they had hoped to achieve [see Chapter 5: The Design Process].

Initially, the curriculum had a singular goal: to provide knowledge to residents. The lessons could incorporate ideas related to economic democracy, housing justice, and other tangentially related ideas, but its purpose was to provide a framework for understanding the community land trust mechanism. The goal was not to create a campaign, or to empower residents to engage outside of Community Mosaic necessarily, but strictly as an exercise meant to help residents learn from one another, by which they would build relationships and a community network. During our meetings, however, we realized that TRUST also wanted to identify resident leaders and build their leadership capacities, prepare all residents for self-governance, and strike a balance between TRUST as a service provider and a hub for social capital. To meet those needs, two alternatives may be considered within the curriculum: information-sharing workshops and community organizing opportunities.

Workshops may be an effective model of community engagement for disseminating pertinent information to an interested group of individuals. Workshops are straightforward events that can be productive and beneficial to residents looking for specific pieces of information. Because some of the elements are procedural, such as applying for a mortgage or voting for a new bylaw, the workshop model can be a simple and straightforward way of sharing information. Because everyone will be at different levels of understanding of the material presented in the curriculum, facilitators must meet participants where they are. There are different ways of knowing (as is explored in the next section) and so in engagement with participants, organizers may consider how best to highlight portions of the curriculum so as to resonate with participants in different ways. Workshops must be democratized, as with the remainder of the curriculum, so that there is a process for iteration with participants. If the facilitator is sharing information that is not relevant to participants' needs - such as explaining what a bylaw is when everyone is already familiar due to prior engagement with TRUST - then the lesson needs to be tailored to speak to the knowledge that residents are interested in obtaining.

Creating workshop-style events can be sometimes less effective than interactive activities of deliberate knowledge creation. Because workshops are aligned with the banking model, participants can be reduced to vessels for information. Workshops provide participants with information, but that may not resonate with residents, or they may not retain the information received during the workshopping session. Knowledge transfer on critical procedures or rules requires a means for knowledge retention, such as interactive activities where movement may assist residents in remembering specific steps needed to take in a transaction, or iteration on some lessons to create deeper understanding of concepts.

A second alternative is to create community organizing meetings where residents are trained to be empowered over their homes. Organizing is tangentially related to popular education and is the preferred method of information dissemination for many organizers working with resident communities. Community organizers assist in community education through interactive activities as popular education does. Many of the lessons draw from interactive activities developed by community organizing groups. The difference between community organizing and popular education lies in the underlying intention of both. Community organizing works toward a singular end goal, and that goal is largely decided by the organization, though with opportunities for active participation by members of the organization.

While community workshops and organizing were highlighted as potentially unsuccessful in the creation of community control for Community Mosaic residents, they are both incredibly beneficial tools for the organization and can be weaved into some of the lessons. Much of

TRUST's community-facing work with Community Mosaic as a whole community is through conducting community meetings. Members have engaged in informational workshops and have engaged in organizing campaigns as TRUST members. What is critically different about Community Mosaic and TRUST's housing organizing work is the requirement of building a network of residents and preparing them for self-sufficiency by engaging members regularly, with residents co-creating the knowledge necessary to find the governance structure that works for them. The entire curriculum has its basis in popular education, with the goal of providing opportunity to pose problems in concepts introduced in the lessons and co-create new definitions and new concepts that resonate with individuals' lived experiences. Popular education and organizing are very closely related, and TRUST has ample opportunity to weave in any important campaign they are working on. And while some lessons are more information-sharing than they are popular education, the core goal of each lesson is to move away from the didactic model and work through the theories and concepts together.

3.3 Participatory knowledge-creation

Participatory knowledge-creation stems from participatory action research (PAR), an approach to obtaining new knowledge through community-based information gathering, analysis, and theorizing, for the purposes of changing the world around them towards social justice. Like popular education and critical pedagogy, the definition of PAR is fluid, though most definitions require that research is actionable and the PAR process is democratic and inclusive. In PAR, institutional or academic researchers partner with a community met with difficulties, to understand the root causes of the systemic failures that community might be facing. In the process, community members are encouraged to see themselves as equal participants in research and fully capable of producing community-based knowledge.

For PAR scholars, every single person has the right to research. "[R]esearch is a specialised name for a generalised capacity, the capacity to make disciplined inquiries into those things we need to know, but not know yet. All human beings are, in this sense, researchers, since all human beings make decisions that require them to make systematic forays beyond their current knowledge horizons" (Appadurai, 2006, p. 167). Research often evokes images of institutions of discovery, though as Appadurai argues, it speaks to the ways in which individuals inquire about their lives and their surroundings. Individuals who have limited access to institutions of discovery have the capacity to conduct research and create knowledge through disciplined inquiries into those things they do not know. As much as traditional knowledge holders are considered researchers, members of a community can conduct research and produce knowledge about their own lived experiences. Building from Freire's problem-posing education, research, then, is the mechanism through which individuals can understand the situations they problematize and create a framework for change.

Not only does everyone have the right to research, but individuals cannot be effective citizens in shaping society unless they have the means to inquire. PAR provides a means for disciplined inquiry, necessary knowledge, and the understanding that not all knowledge is known as of yet. It highlights lived experience and recognizes the validity of situated knowledge in a community's naming and problematizing their issues, so that they may find ways to solve issues (Greenwood and Levin, p. 100). In order to equalize the world of researchers and knowledge creators, communities must build their capacity to conduct

research. Capacity-building is a strong component of PAR and can be incorporated into what TRUST wants as an important goal: making sure that residents have the capacity to build their own governance structures and have community control over their homes.

PAR is often conducted through a partnership between an "insider" researcher, or someone who has community-based and specific situated knowledge, and an "outsider" researcher from the academy or an institution that can help facilitate the process of co-creating knowledge. Insiders and outsiders, broadly considered "experts," can come together to co-create knowledge in mutual learning arenas. PAR necessitates differential sources of knowledge to produce truly co-produced knowledge, and in a mutual learning arena, each participant can have the opportunity to speak to their lived or professional experiences (Greenwood and Levin, p. 95). For truly democratic knowledge creation and learning, outsiders must relinquish control of as holders of knowledge and understand that other forms of knowing are equally valid as that of the academy. Some theorists contend that academic researchers do not have a monopoly on knowledge, and some others believe that "outside" researchers lack the capacity to add value to the research process, especially if they do not carry the cultural competence that resonates with the community (Smith, 2012).

The popular education curriculum is a form of education that involves discussion and inquiry in conducting research. The curriculum is not simply a didactic exercise, but an opportunity to create a mutual learning arena. In such a space, residents can problematize their neighborhood issues as a community network. And while this curriculum incorporates elements of PAR, research and education are different. PAR highlights community knowledge and encourages individuals to think beyond what they may consider to be educational, academic, and true forms of knowledge. Popular education highlights different methods of learning, such as interactive activities and group discussions. Both PAR and popular education recognize different ways of knowing. Some examples include the understanding of community norms through regular exposure to certain rules of neighborhood engagement in South LA; knowledge of who to consult for religious advice or avoiding certain institutions that have not been beneficial for community members; governance structures deemed legitimate or illegitimate to residents, such as creating a board of directors of a specific age range; informal spaces that are important, like barbershops or churches; and informal events that bring members of the community together.

Community situated knowledge is embedded in this curriculum through many of the lesson topics through exploration of concepts in each lesson. PAR principles also apply throughout the entire curriculum by way of weekly reflections. End-of-session reflections provide the opportunity to give critical feedback to the organizers, but also encourage participants to think through what it means to be actively engaged in this process - going back to the idea of *praxis*, a core component of PAR.

PAR is also very important for this process as part of a continuing struggle for community control and legitimacy across the Southland. TRUST has additional properties that may consider different models of housing tenure, and the outcome of this exercise with Community Mosaic can provide critical data for housing opportunities moving forward. In addition, much of the material that is created for Community Mosaic may be adapted for upcoming CLT communities in Los Angeles by way of a train-the-trainer guide for other housing organizers. Residents have the knowledge and the capacity to shape new iterations of each lesson. Because the curriculum is intended to be participatory, it must be flexible. Lessons begin with the fundamental notion that each person in the room has the

right to knowledge, and each person has the right to theorize. The extent to which community members want to incorporate theoretical foundations for the CLT and alternative housing model remains to be seen, but it would be a disservice to residents to assume that they are incapable for whatever reason. Appadurai (2006) notes that all people have the right to research, and if according to PAR, research begins within the community that problematizes their local issues and their individual situated knowledges, then all research in Community Mosaic begins within Community Mosaic.

3.4 Social capital

Community Mosaic members will engage with one another to create a governance structure and govern the property together. Without a relationship with other members of the CLT, Community Mosaic members have no basis for starting dialogue, and no reason to share any information with proximate strangers. Social capital is the idea that individuals can build a network to leverage or utilize resources that are generated out of membership to that group. Group members can convert social capital into a resource that is beneficial for individual members in the economy (Bourdieu 1986). Social capital, unlike cultural and financial capital, is not tangible, but serves as the bridge between individuals. It is an outward manifestation of any given person's connections to other people in that network. Strength of the capital lies in individual efforts to capitalize on interactions, which in turn builds stronger relationships, resulting in the creation of greater resources. Group members who leverage their networks for economic gains can increase their cultural and financial advantages, and thus their social capital.

Social capital is not organic but "the product of an endless effort at institution, of which institution rites... mark the essential moments and which is necessary in order to produce and reproduce lasting, useful relationships that can secure material or symbolic profits" (Bourdieu 1986). Social capital cannot be had without members finding value in each other and the resources that everyone brings to the table (Small, 2009). Individuals must engage with each other again and again in order to realize each other's worth in the group, strengthen ties with one another, and create a robust network through which they can have some type of gain. Networks are integral to the cultivation of community, because the group itself is built on trust and communication, that which is necessary to sustain social capital that is built up through social ties. As such, relationships can be cultivated through initial interaction, and through knowledge-sharing and establishing connections by sharing cultural capital and creating an understanding of how to translate that cultural capital into mechanisms for increasing economic capital.

Each individual has cultural capital, which exists in three forms according to sociologist Pierre Bourdieu (1986): "in the *embodied* state, the form of long-lasting dispositions of the mind and body; in the *objectified* state, in the form of cultural goods, and in the *institutional* state, a form of objectification" that speaks to institutions providing legitimacy. The embodied state may include skills, embedded knowledge, understanding of cultural norms, and other ways TRUST members find their identity. Embodied cultural capital may be initially unknown to the possessor, though upon interaction with peers, it can provide utility to other Community Mosaic members, or others in the South LA community. Individuals may also constitute marketable skills that can be converted to economic capital, or resources that can provide income or other monetary benefits. The embodied state includes items of cultural significance, such as artwork, books, instruments, monuments, and others that are tangible and have economic or symbolic value. Institutional cultural

capital is that which an institution has bestowed a token of legitimacy. This may take on multiple forms, including certifications, diplomas, accreditation, licensing, among others.

South LA's CLT members have the capacity to develop social capital with each other through the recognition of shared cultural capital. Outside their physical proximity to one another, their lived experiences are undeniably intertwined. Many households are monolingual Spanish speaking households from various parts of the world. Their shared embodied state of cultural capital can be utilized in a conversation exploring their definition of home, through which those residents can begin establishing connections. Food knowledge can also be an example of the embodied state - how do recipes differ from household to household, and what are the connections between food, home, and culture? Sharing, learning, and discussing each other's connection to food can also establish relationships. Cooking food for each other can serve dual significance, as a labor of love, but also to continue to build on the social capital that individuals have recently begun to establish. Objectified capital can be seen in the form of items that hold cultural significance to many members of Community Mosaic. Institutional capital can be seen in the organization's success in creating a membership group that is sustainable without too much staffing work. The CLT organization would be able to highlight their success in the model, which may be recognized by city officials as an exemplary model for alternative housing models, like DSNI in Boston has, after having been recognized among city officials, academic institutions, and organizations across the country.

Social capital is necessary for community-building and for transactional engagements. TRUST's goal with Community Mosaic is to create opportunities for both. TRUST can provide the space and framework for residents to establish community, where they can build rapport and strong ties. Resident relations are based on community-building and establishing trust with each other, but they may also benefit from transactional aspects of social capital, exchanging resources with one another. Participants may come to understand themselves and each other as part of a network, especially as part of their lives in Community Mosaic will incorporate some form of shared governance. Granovetter (1983) notes that strong ties can sometimes be more beneficial for economic growth than simple networks and weak ties. By creating a popular education curriculum that centers both transactional engagement through maintaining the Community Mosaic property and community engagement through building social ties with one another, residents of Community Mosaic can create a robust foundation for social capital.

The popular education curriculum provides the opportunity for Community Mosaic residents to build social capital by providing the space (bi-monthly community meetings) and the apparatus (guiding questions curated for beginning a dialogue), through which they can establish connections with each other, discover shared identities and aspirations, and create a collective vision for the community they wish to reside in. Residents of any community certainly have the capacity to proclaim community and establish networks without an organization or institution at its foundation. Social capital can arise without the assistance of an organization, and though TRUST is the mechanism for starting important conversations among residents, the integrity of the network rests upon the extent to which residents find themselves empowered in the context of the property. Community Mosaic members must have a sense of ownership over their homes and must be aligned in their endeavors to create a sustainable governance structure to create lasting social capital. Moving forward, notions of social capital might be extended to community members outside the Community Mosaic residence but within TRUST's service area.

Community meetings and one-on-one interactions with staff are currently the primary mechanism through which residents meet TRUST staff members. Through residents' regular participation in these meetings, TRUST has been able to create a presence in their lives and begin to establish a relationship with those residents. This curriculum aims to take that relationship-building a step further and introduce residents to one another in the context of a network. The lessons provide a way in which TRUST can expand beyond the relationship building between residents and the organization. The curriculum material explicitly incorporates dialogue for the purposes of building capital: so that participants may learn about one another, and each other's values, cultural capital (that is, objects that hold value to themselves and others in the group) and reveal pieces of information that can be utilized to begin building connections. By participating in the lessons, residents can think through difficult questions about home and community, all the while taking the opportunity to learn from and teach neighbors and fellow Community Mosaic members what they know through their own lived experiences.

This curriculum is created with the organization of unrelated individuals in mind. The end goal of the organization is to create a robust network of individuals, who are connected to each other through place (as they share home spaces), responsibility, and shared commitment (in their shared governance structure). Every lesson is an opportunity for individuals to share with each other the cultural capital they bring to the table; some residents might be able to leverage their embodied capital and provide a service to other Community Mosaic members, teach each other about the historical origins of some items they own, or lend a book or tools utilizing their objectified capital, or explore the potential to increase institutional capital by sharing the process by which other individuals may be able to obtain certification for a skill that many of them share.

The curriculum begins with an asset-based approach. It asks: what cultural capital do people have, and what type of value does the residential community place on that capital? The curriculum then highlights the cultural capital that residents possess but may not have considered societally valuable and explores other forms of capital that Community Mosaic members may be willing to share or obtain. Through such exercises, TRUST is able to establish the transactional component of these community meetings, by airing what other residents (and the organization) own that is of value to others, and community-building by asking residents to decide what they consider to be valuable in the space they share together. And with enough social capital, participants can trust fellow residents/community curriculum participants to share what they value and what they think is important to maintain integrity in the space.

CHAPTER 4: Curriculum guide

This section walks through the themes covered in the curriculum in this section. The topics in the lesson plans were chosen as lesson themes through an iterative process with decision-making and guidance from T.R.U.S.T. South LA staff to realize the organization's goal of educating residents around alternative models of housing tenure and to arm residents with the information necessary to plan for financial self-sufficiency and collective governance. In addressing TRUST's goals for their residents, we framed the curriculum according to theoretical writings on: critical pedagogy, popular education, social capital, and participatory knowledge creation, curriculum. It further draws from knowledge created through existing popular education curricula developed by organizations in various cities across the United States.

The curriculum covers eight themes, spanning fifteen lessons as of this writing, with consideration of T.R.U.S.T. South LA's overall goal of informing residents of forms of housing tenure outside the generally accepted (market rental housing, government subsidized affordable rental housing, full-equity homeownership, condominium ownership) to introduce housing as a mechanism for community control. The step-by-step process encourages residents to re-conceptualize different ideas of home, community, and property by asking what it means to live in South LA as a low-income resident of color in 2018.

Many of the concepts introduced in the curriculum are novel to most participants, and thus relies on the use of tangible objects and visual aids to facilitate other ways of knowing. Participants may not understand what a land trust is, but they may be able to connect with analogies, or cultural references. One example might be the use of weights to represent the extent of groundedness in one scenario compared to others. Another example is the use of chairs to evoke the idea that those who have a seat also have a place in the room, compared to those who are remaining standing and do not have place security in the room, much like those who have permanently affordable housing are secure, while those whose rents have climbed above affordability have been displaced and therefore are insecure.

Building off interactive conceptualizations of home and community, the curriculum explores different facets of housing, working toward conscientization and politicization of participants to assist Community Mosaic residents in creating a governance structure. How can we change the experience in workshops so that students become teachers? (using visuals and narratives more effectively)

The curriculum is currently in process and will continue to be "in process" throughout the span of the lesson plan--necessarily open to change, according to the needs of the community. This curriculum has yet to be workshopped with residents, though each lesson provides ample opportunity for feedback and reflection from all participants to ensure relevance of the curriculum to residents' lived experiences. Additionally, many of the materials have been adapted from previous curricula, with high success in other communities - while some individual exercises may not fully resonate, editing lessons is a much simpler task than creating new ones. And because many TRUST members are monolingual Spanish speakers, by identifying materials that are already bilingual in English and Spanish, staff have more room to work on refining lessons if they are already translated.

TRUST began the curriculum in April 2018 and hopes to engage with residents in an eight-month curriculum, culminating around the time when they expect construction will be complete. They currently meet once a month to share construction updates, though they hope to increase the frequency to bi-monthly community education meetings. Meetings are conducted on Saturday afternoons based on current resident availability and are conducted in Spanish. This guide will be translated to accommodate their needs. Additionally, TRUST is making considerations for childcare accommodations if needed.

Because it is a long curriculum (8 months, compared to an average college course spanning 3-5 months), participants may stop attending if they lose interest, or because one event required them to miss several consecutively. TRUST can incentivize participation, through a rewards program, where individuals earn points per attendance and a certain number of points can be traded for things like organizational promotional materials or free 30-minute consultations with a community lender. Additionally, the organization can group the eight themes into three or four general modules of study, and participants can choose to attend one or two as opposed to all of them, depending on interest and availability.

4.1 Lesson structure

Check-ins: When the lesson begins, the facilitator begins by welcoming everyone to the space with a brief check-in activity (e.g. asking participants to think of a food group they identify with that day), recitation of ground rules or norms (established in the first set of lessons), and updates on housekeeping items related to construction or other physical restoration processes.

Varying exercises: Following check-ins, the facilitator has a variety of exercises to choose from for that specific theme. Each exercise includes a brief description and suggested instructional guide, materials, intended takeaways, and options to make the exercise more interactive when applicable. Depending on time constraints, the facilitator may opt to only incorporate the most relevant activities to the group or to their specific needs at that moment.

Reflection activity: Each lesson closes out with brief reflections on the exercises and feedback for the next iteration of the lesson (for future T.R.U.S.T. South LA use), re-sharing of housekeeping items, and next steps for T.R.U.S.T. South LA and for participants. There may or may not be guiding questions for the reflection, depending on whether or not participants have much to say on what they have experience during the co-creative lesson.

4.2 Lesson themes

This section addresses intended major takeaways for each theme.

(I) Conceptualizing home

The popular education curriculum begins with two sessions on conceptualizing home and community. The first lesson draws on residents' lived experience and establishes the importance of bringing in experiential learning as knowledge-creation for Community Mosaic. To establish the space as a community setting, organizers provide space for collective goal-setting, norm-sharing, and opportunities for TRUST to share news about the progress of renovation on the Community Mosaic. This initial session will provide space for residents to decide on ground rules that each person should adhere to in each subsequent meeting.

After the initial norm-setting, the curriculum officially begins with an exploration into each participant's understanding of home and asks each person to give their own definition as they understand it in their own lives. New definitions provide the context for reiteration as the curriculum progresses, working toward new definitions until they adequately align with all residents' values. This first segment will address home, though if residents find other terms resonate with them more, then those can also be explored. As this is a co-creative process, there must always be opportunities for participants to suggest changes or problematize a portion of the curriculum.

Following the discussion on home and community is a brief introduction to the idea of the community land trust. TRUST will introduce residents to their three areas of work: land stewardship, mobility and recreation, and leadership development. The organization will also introduce participants to their other properties so that everyone has a better understanding of the organization that owns the land under their home. They will share how Community Mosaic residents' lives will change in the short term (not at all, except with a new landlord), and how they have the opportunity to change their housing experiences in the long term. Residents will be asked to make connections between the CLT model and their own lives and reflect on whether the concept resonates or is completely novel to them. This portion of the lesson will also explore the idea of community and ways in which home and community fit into one another and start exploring the idea of community ownership.

(II) Neighborhood change // Gentrification and displacement

This lesson attempts to gauge an understanding of how residents feel about the ideas of gentrification and displacement, and for residents to understand each other's sense of housing vulnerability in their specific community. Participants share their experiences with neighborhood change and gentrifications' effect on their daily lives and thereafter define gentrification for their community and its effects on low income communities of color in South LA. They then compare their definition of gentrification with one provided by Somerville Community Corporation (SCC), a community organization working in housing justice in Somerville, MA. SCC defines gentrification as "a shift toward wealthier residents and or businesses (the gentry) and increasing property values in an urban community, sometimes at the expense of the poorer residents and businesses." I chose this definition because it is readily translated, resonates with TRUST's definition of gentrification, and is explained in further detail in SCC's materials.

Another exercise in this lesson provides opportunities to understand displacement through interactive activity. Titled "Visualizing neighborhood change," this activity adapts SCC's exercise to fit the South Los Angeles gentrification landscape. Participants are placed around the room and are assigned differing levels of economic and housing security, with chairs representing their homes. This activity requires participants to engage with each other with the use of tools and props, with the facilitator taking on multiple roles to represent the structural embeddedness of displacement in local politics and corporate power. When a new transit line enters a neighborhood, the "landlord" increases the rent beyond what they can afford, and participants have their chairs taken away. This activity highlights other ways of knowing, channeling visceral connections to displacement by physically having their "home" removed. Through this interactive exercise, participants get a firsthand understanding of what displacement feels like without having to rely on didactic models or reciting words. While gentrification is explored verbally, this exercise is meant to solidify the effects of neighborhood change into participants' minds.

(III) Housing security // Neighborhood networks

Housing security begins with participants' definition of what it means to be secure in their homes. The goal of this initial conversation is to find intersections of housing vulnerability. Facilitators are encouraged to suggest areas of security for residents at the start of the conversation, so as to list vulnerabilities in buckets of security. This section may lead to difficult conversations around insecurity, including prior traumas or experiences with violence in the home. Some examples include shelter, financial vulnerability, immigration, and lack of community networks. This session can draw out some of the gaps in traditional housing that members have faced, and some ways they could have been made to feel more secure in those situations. This conversation aims to be both generative for participants as well as TRUST, providing opportunities for the organization to provide resources or links to area organizations that specialize in specific areas like gender-based violence or mental health.

The next section addresses some of those vulnerabilities with brief know-your-rights training exercises, followed by a discussion around ways in which community land trusts can ameliorate housing risks. Know-your-rights trainings will incorporate information on local, state, and federal laws around rights as they pertain to law enforcement. This section can include a variety of interactive activities, including creating placards to hang on door knobs and wallet-sized cards listing individual rights, should residents be met by law enforcement officials. Door knob holders can be accessed through immigrant rights organizations' websites, but can also be an arts and crafts activity, where people write down their rights on sheets of hard paper and cut them out into the shape of door hangers. Rights cards can similarly be accessed through those websites, or the American Civil Liberties Union's webpage.

After creating door hangers, residents role play interactions with law enforcement outside their homes, so they have this experience to draw from if they ever come across that scenario. If time permits, participants will also role play an eviction notice scenario. This activity will not apply to Community Mosaic residents but may be pertinent to South LA residents who are not housing-secure. These activities aim to assist residents in times of crisis. Security should not simply be relegated to understanding a procedure, but also knowing exactly what steps to follow.

TRUST organizers facilitate a discussion around ways in which a community land trust can help provide additional protections for residents. While the law enforcement scenario may occur in any given housing situation, residents can be made less vulnerable to forced displacement through eviction and have an additional layer of protection through the Community Mosaic network. Organizers will address some of the vulnerabilities that participants have mentioned and walk through ways in which CLTs address those concerns. T.R.U.S.T. South LA's recent feature in a local news segment may be shared at this time. Participants will then be encouraged to address whether or not those measures are adequate to provide a sense of security, and if not, they may discuss ways in which residents can be made to feel better protected.

Facilitators begin the next lesson with an exploration of South LA's history with redlining, through a large community map (already housed within the organization that outlines TRUST's service area). Residents will explore the ways in which neighborhoods were perceived almost a century ago, and then compare it to their own experience in housing. Many South LA residences are naturally occurring affordable rental units due to the legacy of redlining and targeting of poor families of color for residential segregation. Participants will interrogate the ways in which discrimination and racism have led to affordable but often poor-quality housing. The purpose of this exercise is to understand agency in housing choice and housing rights that residents had not been awarded in the past.

Participants go on to engage in a community asset mapping project. Asset mapping is an exercise that encourages participants to think about their lived experience through resources the community has, and not what they are lacking. Dominant narratives around poor communities portray them as lacking or unable to provide for themselves due to personal, moral failings, instead of through structural barriers, racism, and xenophobia. Individuals in those communities can then internalize those sentiments, disenfranchising those already at social and economic margins. Asset mapping can shift those internalized mindsets of inferiority and provide the building blocks for individual and community empowerment, allowing participants to think of their communities as places of resilience and cultural vitality. A shift toward assets can provide the framework for producing new knowledge and create opportunities for innovation in South LA.

The purpose of this project is to "strengthen the social vitality of our communities," (Community Outreach) as all participants have something to contribute and have resources of value to themselves and to one another. This activity highlights the cultural capital that residents already possess and inspires participants to think about how sharing those resources can build their social capital. This asset mapping activity will encourage residents to think of their community's local institutional and place-based amenities, social groups (whether formal or otherwise), and the resources that individuals bring to the table. They will then create an inventory of assets, ranging from services to businesses to local gathering spaces.

(IV) Financial security // Economic democracy

This section builds upon the ideas of housing security and focuses on economic insecurity, often the most impactful form of housing vulnerability for residents in potentially gentrifying neighborhoods. This section will consider financial security through economic democracy by addressing economic vulnerability through three lenses: institutions, systems, and decision making. Institutions are the financial institutions and informal networks that help or

hinder individuals achieve housing security, including banks, payday lenders, peer lending, and community credit institutions, among others. Systems will largely focus on ways in which participants live their lives within the capitalist framework. Decision-making speaks to ways in which participants can realize economic inclusion through accessing bank accounts, credit accounts, and mortgages, and further economic democracy within their community.

The lesson begins by addressing institutions, with residents sharing their awareness and perceptions of various financial institutions that they are aware of. The brainstorming process will assist residents in their understanding of financial institutions and how they play a role in daily lives. To contextualize financial institutions within participants' lived experiences, the exercise will address different institutions and the services they provide, so that residents can think critically about the role of money in their lives. This section will address ways in which individuals can be made vulnerable by the very institutions that are supposed to provide financial assistance.

This next section borrows elements of MIT's Community Innovators Lab's Economic Democracy Training Series. It begins with CoLab's definition of the economy, as a "socially constructed system that manages how we as a society distribute and exchange resources." Residents will participate in an interactive activity to learn about power dynamics in the economic cycle. This framework will then be explored to think through two tenets of economic democracy: democratic governance and collective ownership. The purpose of this exercise is for residents to recognize that each individual participates in the economy as earners and spenders. Participants will note some ways they can redefine their roles in the economy through Community Mosaic and T.R.U.S.T. South LA.

For the decision-making portion of financial security, participants learn about different credit structures available to them. Facilitators will lead a workshop around financial literacy. Residents will walk through the process of creating bank accounts (lest they all have one), obtaining credit scores, and applying for mortgage loans. Upon learning about individual ways to bolster economic security at the individual level, participants will engage in a generative discussion around collective economic strength. Many residents are already aware of peer lending circles offered through financial institutions, but also through their informal networks. Facilitators can organize a conversation around building community trust by creating small peer lending circles, backed by community development financial institutions that also carry out the dual task of improving residents' credit.

(V) Homeownership

This section addresses and problematizes homeownership. The lessons do not incorporate rental affordable housing because Section 8 vouchers are difficult to come by for this community, and no one is currently on the waitlist for a unit.

The facilitator begins by discussing the history of homeownership. Participants will discuss the extent to which they associate homeownership with their understanding of the American Dream, and then problematize the connection between the two through the actual events in history. They will discuss other methods of achieving success, and how those methods resonate with them more or less as compared to homeownership. This exercise aims to highlight the fallacy of the "American Dream" as is understood by many immigrant communities - of a white picket fence and a permanent home. Participants thus

have the opportunity to rethink ideas of long term goals in housing and create a new definition of the American Dream for Community Mosaic.

Participants will then engage in a debate about the connections between homeownership and the American Dream, providing them the opportunity to think critically about the benefits and the drawbacks of full equity homeownership.

(VI) Radical alternative housing

This section explores three different (though similar) types of alternative housing. Because Community Mosaic is a community land trust, TRUST will discuss CLTs at length, going over some brief history of the model, and speaking to its success in different parts of the country.

This lesson provides a brief recap into traditional housing and reiterate some of the lessons that spoke directly to community land trusts. Facilitators may note that beyond the structure and financing of CLT homes, cooperative housing is only as successful as its member residents. Information about alternative models of housing can also reference ways in which housing is operated in the traditional model discussed in the previous section. Over the two-lesson arc on radical housing, TRUST facilitators will discuss other forms of community housing, including limited equity cooperatives, mutual housing associations, and some ways in which local and state governments are attempting to curb California's housing crisis.

If residents have difficulty conceptualizing the details of the community land trust, TRUST may opt to show *Gaining Ground* (Spanish subtitles permitting), a documentary highlighting the efforts of Boston-based Dudley Street Neighborhood Initiative. Residents can then discuss some of the questions they may have had before the showing and contextualize those questions in DSNI's efforts toward community control.

(VII) Just governance

This section focuses on Community Mosaic's capacity to think about how TRUST's land trust model can spearhead a sense of community empowerment.

The first session in just governance begins with a community mapping project, continuing the work from the asset mapping project in lessons past. TRUST facilitators will provide a large map for participants to draw boundaries around what they believe to be their neighborhood, and indicate important community gathering spaces, critical services, and personal areas of significance within their neighborhoods. This activity aims to build on the asset mapping activity from previous lessons to contextualize neighborhood assets to place. By specifically locating the assets of the community, participants have the opportunity to connect positive feelings around their environment to the neighborhood they live in. Residents will then engage in a discussion about the importance of these spaces and reflect on how they have come to be part of the South LA neighborhood they know.

Next, participants will indicate areas of danger or unpleasantness, and discuss why they have come to be that way. Facilitators may also take the opportunity to overlay redlining maps to indicate continued history of oppression in areas populated by communities of

color to express the manifestation of decades of neglect by those in power. Residents will discuss how the South LA can overcome feelings of unsafety or discomfort in these particular areas, some ways in which good governance can help ameliorate some of the problem areas, and how to promote good relationships with residents, workers, or business owners in particular locations to make South LA a stronger community of individuals. The discussion offers participants to think through the qualifications of good governance, and how community control can help keep positive aspects intact and address opportunities for change for negative areas in their neighborhoods.

The next lesson discusses just governance: the idea of creating a governance structure aligned with the goals of social justice that recognizes Community Mosaic and other TRUST residents as empowered over their own homes. Some elements may include the emphasis on democratic decision-making within Community Mosaic, prioritizing very low or extremely low-income individuals if a unit becomes available, or providing materials and services in multiple language to ensure access by all members. Social justice recognizes the potential for equity among all participants in the popular education curriculum. This initial lesson will begin with participants' conceptualization of social justice and consider how they have or have not achieved it in their lived experiences.

The next section is dedicated to deciding on bylaw considerations, using T.R.U.S.T. South LA's existing bylaws for the organization as a model. Community Mosaic residents may begin a dialogue around critical elements of a member organization structure, and ways to ensure accountability in governance. Concerns that participants had around housing in previous lessons will also be made available at this time, so that participants can draw on those past co-creative sessions as a jumping off point into creating something entirely community-based. Facilitators may actively note take during this lesson and incorporate what is said with the specific rules of governance that are written during this time. Residents will have the opportunity to revisit this draft of bylaws in the next two sessions before finalizing and implementing following this education curriculum.

(VIII) Stories of self // Movement building

Each session during this section of the curriculum will provide opportunities to revisit the draft bylaws created by Community Mosaic residents.

Narrative work is deeply embedded into all of the curriculum materials. The last month of the education curriculum focuses on storytelling and other narrative methods to encourage residents to recognize their agency, build a collective story, and to create community. These sessions incorporate story-sharing exercises (adapted from Marshall Ganz's Public Narrative guide), providing the opportunity for participants to connect their physical home with their ideal home. If there are gaps between the two, facilitators can encourage participants to think through the dimensions that create those gaps, and the reasons why their current home is not ideal. These gaps will reveal the struggles that residents have had in their housing experiences, and those experiences, whether shared vocally or written down will become the basis of their narratives.

Participants will then workshop those experiences, and consider which elements make individuals feel uncomfortable, especially if they do not want to share their experiences aloud. Facilitators will then guide residents in a moment of reflection and help them think through ways in which sharing those stories could be more comfortable for participants.

Story-sharing can be an empowering way to push individuals towards action. Vocalizing experience is important, because only through communication can individuals understand the connections have with one another. Community Mosaic is more than just housing tenure--it is a mechanism through which residents can amplify their lived experiences in housing injustice without fear of retaliation by landlords. Further, by sharing their stories through the curriculum setting can provide non-resident participants with a sense of connection, especially if those participants are currently undergoing housing vulnerability. This activity is an opportunity for residents to branch out beyond housing tenure and begin the foundation for community-building across TRUST's 15.3 square mile service area.

4.3 Sample exercise from the curriculum

The following is a sample exercise from Lesson VI: Radical alternative housing. This exercise merges alternative housing models, popular education, and participatory knowledge creation by providing the layers of different types of housing tenure and engaging visual, auditory, tactile senses to emphasize other ways of knowing.

CLTs and other forms of housing are often confusing and difficult to grasp by reading or hearing their descriptions. The activity dissects different housing types by their characteristics, demystifying the terminology used to describe housing. Instead of defining the characteristics that make up the housing typology, however, the exercise provides brief descriptions of the models based on its components. Further, the activity asks participants to make the connections between people and housing based on four categories: community, ownership, affordability, and responsibility.

Participants have spent the previous five lessons thinking critically about community, affordability, and ownership, co-creating collective definitions of each term. This activity provides the opportunity for participants to utilize the thinking they have done in previous lessons to apply it to this type of housing. In the category of community, the facilitator asks: who makes up the community? Embedded in that question is who constitutes membership of Community Mosaic, and who is responsible for participating in building up the social capital of the community. In the questions of ownership, the exercise addresses the structure of housing: what distinguishes one type of housing from the other, and what does ownership mean to the folks in the room? Affordability asks whether the housing model is committed to housing permanence for their community - does the housing model prioritize maintaining housing at reasonable costs for residents of all, but especially lower, income levels?

Finally, this exercise aims to introduce participants to the different components of responsibility within an alternative housing structure. Lesson VII highlights and interrogates the role of responsibility in alternative forms of housing tenure. Governance is a large component of these models, and to those who are aware of traditional models may feel burdened by having an extra set of responsibilities in this different form of housing. Residents may welcome all the benefits of CLTs or others, including lower costs and higher social capital, though they may be skeptical or believe themselves to be incapable of participating in a formal board of directors. This activity breaks down the various responsibilities into parts to (1) demystify the mystery within the mystery of alternative model of housing tenure and (2) help participants begin thinking about ways in which they fit into the different responsibilities within the housing.

Finally, the diagram, chart, and cutouts are customizable. To emphasize the replicability, the diagrams are hand-drawn. Images are also available online, and the facilitator may choose to use digitally produced diagrams in lieu of hand drawings.

(VI) EXERCISE 1: FOUR-SQUARE HOUSING (55 minutes)

This is an interactive exercise, guiding participants through the components of a community land trust and other forms of housing tenure through a short game.

Ground this exercise in context of Community Mosaic's situation: There are many different layers within the structure of alternative forms of housing. Residents have the opportunity to decide upon and further define the model of housing tenure they think resonates most with them. This exercise is meant to help folks think through some of the most salient characteristics of each type.

Hand out a copy of the diagram and cutouts per participant. The housing diagram includes four different squares that represent different aspects of housing: community, responsibility, ownership, and affordability. The community component figure cutouts represent the different entities that can be involved in these housing processes.

Using the alternative housing model chart, read the description of each type of housing model. After reading the description, ask participants the following questions:

- Who is the community?
- Who owns the land?
- Who owns the property?
- Who governs?
- Who maintains the space?
- Who shares this space?
- Who earns or saves money?

Depending on the description, the participants will have to place appropriate cutouts in each box. Their answers should match the chart provided.

Following this activity, lead a discussion around the different forms of housing that were highlighted in the exercise. What was surprising about certain models? What was familiar? What questions, if any, do participants have about these forms of housing? Facilitators should write down all questions that are asked during this exercise, whether or not the answers are known, as the questions can shed light on the concerns around governance that residents have.

MATERIALS:

- Four square housing diagram, per participant (Appendix VI-1a)
- Community component figure cutouts, per participant (Appendix VI-1b)
- Alternative housing model chart (Appendix VI-1c)
- Scissors
- Whiteboard or butcher paper (optional)
- Painters' tape or another gentle adhesive (optional)

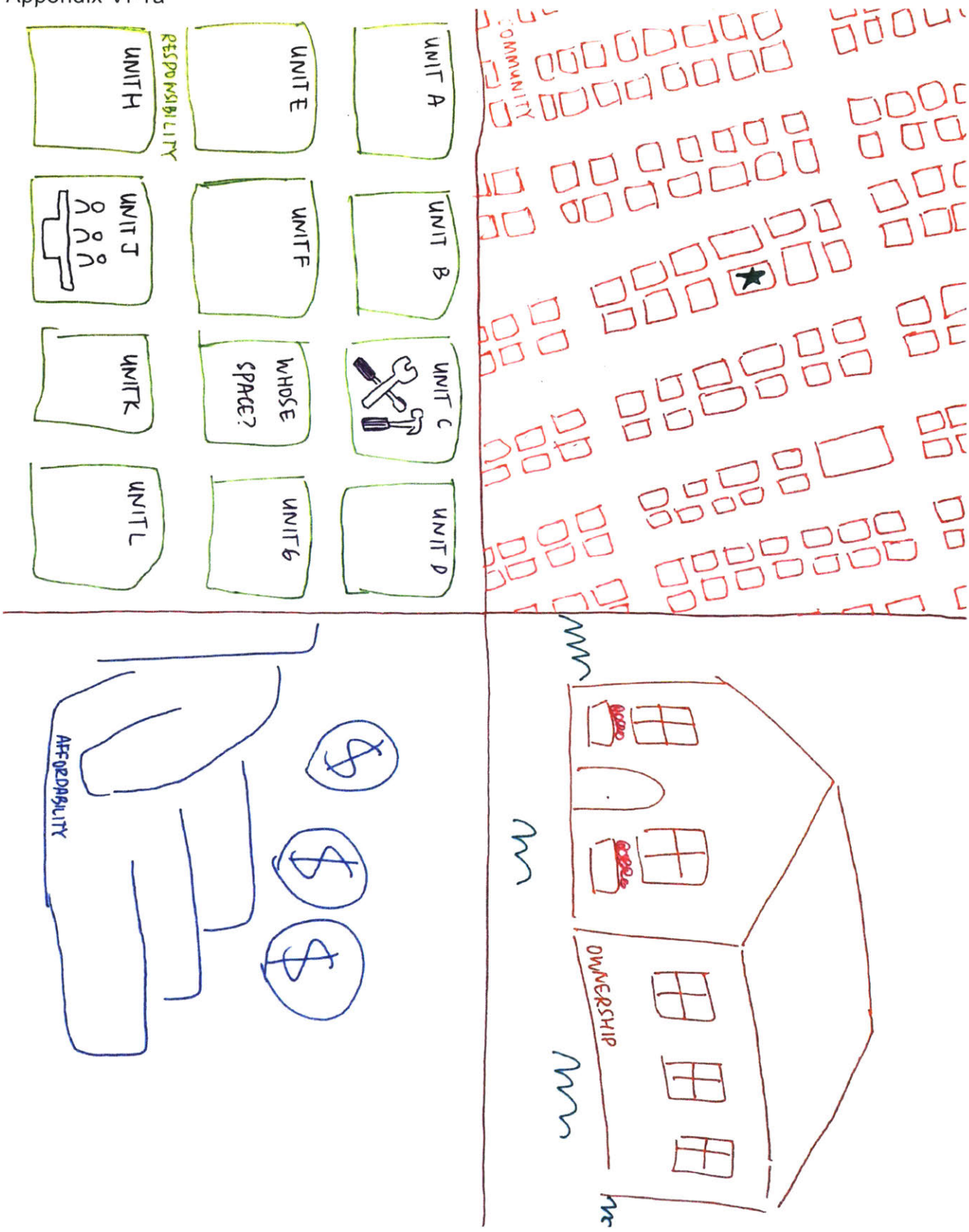
MAKE IT INTERACTIVE:

- The facilitator can choose to draw a large four-square diagram on a whiteboard or butcher paper and draw larger versions of the cutouts. Instead of having individuals engage in this activity with their individual sheet of paper, they can work collaboratively on the larger diagram, discussing what cutout goes on which square.

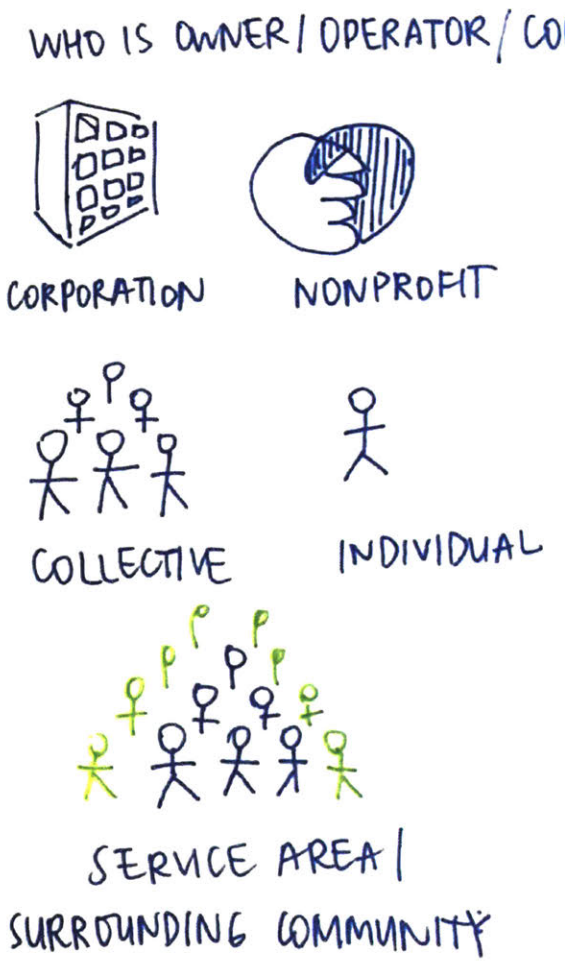
TAKEAWAYS FOR THE FACILITATOR:

Exercise 1 emphasizes other ways of knowing. There are many different forms of alternative models of housing, and they can sometimes be packaged as radical and different. While the purpose of these forms of housing are radical in the sense of providing lower income communities control over their homes, the components of the structure can be familiar. This activity tries to peel away some of the mystery surrounding terms like CLT (community land trust) or LEC (limited equity cooperative) and help residents discern the difference between these various forms. The facilitator should also take note that even within these categories of alternative models of housing, there are slight differences between communities, and there is always an opportunity to create something that is a little bit different than what exists.

Appendix VI-1a



Appendix VI-1b



Appendix VI-1c

NAME	LAND OWNERSHIP	PROPERTY OWNERSHIP	MAINTENANCE	GOVERNANCE	SHARED SPACE	COMMUNITY	AFFORDABILITY
TRADITIONAL CLT	NON PROFIT ORGANIZATION	INDIVIDUAL	INDIVIDUAL	SURROUNDING COMMUNITY	INDIVIDUAL	SURROUNDING COMMUNITY	COLLECTIVE
RENTAL CLT	NON PROFIT ORGANIZATION	NONPROFIT ORGANIZATION	PROPERTY MANAGEMENT NONPROFIT ORGANIZATION	SURROUNDING COMMUNITY	INDIVIDUAL* COLLECTIVE* SURROUNDING COMMUNITY*	SURROUNDING COMMUNITY	COLLECTIVE
LIMITED EQUITY COOPERATIVE	COLLECTIVE	NONPROFIT ORGANIZATION* COLLECTIVE*	INDIVIDUAL* COLLECTIVE*	COLLECTIVE	INDIVIDUAL	COLLECTIVE	COLLECTIVE
MUTUAL HOUSING ASSOCIATION	NONPROFIT ORGANIZATION	NONPROFIT ORGANIZATION	NONPROFIT ORGANIZATION	SURROUNDING COMMUNITY.	INDIVIDUAL* COLLECTIVE*	SURROUNDING COMMUNITY	COLLECTIVE
INTENTIONAL COMMUNITY	CORPORATION* COLLECTIVE*	CORPORATION* COLLECTIVE*	COLLECTIVE	COLLECTIVE	COLLECTIVE	COLLECTIVE	CORPORATION* COLLECTIVE*
LEASING COOPERATIVE	CORPORATION*	CORPORATION*	COLLECTIVE	COLLECTIVE	INDIVIDUAL* COLLECTIVE*	COLLECTIVE	CORPORATION* COLLECTIVE*
TRADITIONAL HOME OWNERSHIP	INDIVIDUAL	INDIVIDUAL	INDIVIDUAL	INDIVIDUAL	INDIVIDUAL	INDIVIDUAL	INDIVIDUAL
TRADITIONAL RENTAL HOUSING	CORPORATION*	CORPORATION	CORPORATION	INDIVIDUAL	COLLECTIVE	INDIVIDUAL* COLLECTIVE*	CORPORATION

CHAPTER 5: The design process

This section outlines the following: the design process (i.e., the actual steps to make this curriculum a reality), shifting positionality of researcher (client/consultant orientation to co-creators), and what it means to engage in a participatory curriculum design process through participatory action research principles and methods.

5.1 Curriculum creation process

My thesis project was initially a research project around the efficacy of community organizing in alternative models of housing in Los Angeles. In the process of gathering research materials, I came across T.R.U.S.T. South LA, and set out to interview their staff. During the interview process, I learned that they were interested in creating a popular education curriculum to help transition their residents from traditional rental housing to an alternative model that advanced ideas of permanent housing. Seeing that they were in the early stages of that process, I offered to design it on their behalf, marketing the potential product as something that would hopefully be beneficial to the community, but free from any sort of commitment on TRUST's part. I hoped to create something that merged my previous experiences in community organizing with immigrant communities in Los Angeles and my academic learning around affordable housing, housing permanence for low-income communities, and different manifestations of community control in those communities. My partnership with TRUST began in earnest in February 2018, with loose definitions of our working relationship. I began drafting the curriculum after receiving initial information on neighborhood demographics, community knowledge on alternative modes of housing tenure.

Our relationship was initially that of client-consultant/student researcher: in our loose working agreements, we established that T.R.U.S.T. South LA would share what they were looking for in a popular education curriculum, and in turn, I would create a product for their community members on behalf of the organization. We agreed that I would draft the bare bones of the curriculum with the first few lessons fully fleshed out and ready to present to residents. Their first community lesson meeting was scheduled for mid-April, and TRUST staff hoped that some of the materials would be ready in advance of that meeting. I found educational materials from other CLTs and community organizations that had been operating in different parts of the country. I made my best judgment on topics community members might find relevant and sought materials that spoke to concepts included in those

topics. The first lesson in the first iteration of the curriculum included a know-your-rights training on various issues related to housing vulnerability in Los Angeles and a short documentary on a successful community land trust in Boston and their efforts toward community control. I thought that the best way to introduce this topic was to help residents think through ways in which low-income residents of color might be placed in a precarious housing situation, and then show them examples of people in different regions were able to be empowered through taking control over land. This was similar to the way that I was introduced to alternative housing models and seemed like an appropriate way to introduce a concept like community land trusts.

After designing the first several lessons, I sent them to my contact at T.R.U.S.T. South LA and asked him to provide feedback. He noted that the initial iteration was a great way to introduce community land trusts to people, and it was indeed, very important for residents of any given neighborhood to know their rights. He was also intrigued by the existence of a documentary based on CLTs and thought it would be very useful. Everything sounded really great, he thought, except that the majority of what I had prepared would not resonate with this specific community. As a small group of individuals with similar cultural backgrounds in Central America and knowledge about one very specific region in the United States (South Los Angeles), they would not particularly be interested in learning about Boston's endeavors unless they were explicitly connected to the South LA experience.

This evokes Freire's idea of meeting individuals wherever they are in their lives. Learning in critical pedagogy should begin with what is immediately ahead of participants, with a curriculum around what participants are familiar with instead of creating lessons with an expectation of learning for all students. By meeting students "where they are," critical pedagogy addresses the gaps in the curriculum and increases its ability to communicate concepts or pieces of information that is considered critical. Second, the trainings seemed very important, but to have multiple back-to-back trainings around how to respond to law enforcement or eviction notices would require a lot of energy and attention from a group of individuals who likely spent 10 hours that day working and were very mentally drained. The lessons would have to be rewritten.

Though the first iteration of the curriculum was not as successful as I had hoped, I remained hopeful and undeterred in designing something that would be beneficial to the community. I found it integral to see where new or different models of community education around CLTs were implemented successfully. The organization would be able to draw on some of these best popular education options and move forward with tried and true methods.

I developed a curriculum that incorporated a variety of material, but centered precedents in other parts of the country. This was due to the fact that community land trusts originated in the American South, and had since been popularized in Burlington, Vermont, various cities in Minnesota, and in other across the continental US. While I knew that context mattered, it was also important to me to capture the breadth of information available and wanted to create a curriculum filled with information that those outside the academy might not be able to access. While not focused on South LA, I thought that these examples were important for the narrative around alternative models of housing, and thus incorporated much of that material into the curriculum.

Most of the interactive activities I wanted to incorporated were created by Boston-based housing organizers and CLTs, because of the efficacy of their programs, my ability to

access these resources as a student based in the Greater Boston area, and the similar demographic makeup of residents in Boston-based CLTs and Community Mosaic. One particular CLT, the Dudley Street Neighborhood Initiative (DSNI), stood out as an exemplary model. DSNI was in an area largely of abandon, and South LA is a historically underserved region in Los Angeles. DSNI's story begins with neglect, with a pivotal shift by residents into empowerment through the creation of a community land trust, which is what I envisioned for T.R.U.S.T. South LA and Community Mosaic residents. The next several iterations of the curriculum incorporated a series of workshops to discuss topics and issues that I thought the residents and organization would benefit from as they moved forward with a governance structure.

Again, the workshops seemed fine and lovely, but TRUST staff were hesitant to sign on to a curriculum that drew so heavily from an unfamiliar region. With that feedback in mind, I set out to draft a new version of the curriculum, with more consistent and higher levels of dialogue with the organization. The next iteration of the curriculum was more satisfactory to T.R.U.S.T. South LA staff, though some components still needed to be thought through more carefully. After writing this third version of the curriculum, I sat down with Oscar, my partner at TRUST. We workshopped the early lessons in great detail, while noting the topics that were also included in later lessons. He noted that while the first few iterations of the curriculum were not collaborative enough, this latest version focused too heavily on co-creation and needed more lessons with information-sharing on important ordinances, local laws, and deadlines that residents might have to consider. While it was important they created their own versions of some abstract concepts, it was still important to provide them the information that was necessary for Community Mosaic residents to lead full lives in the complex. We began to rework some of the lessons during the workshopping period. That meeting marked the turning point of our working relationship into something more collaborative. We created another draft of the curriculum together thereafter but shifted the process so that the material was being gathered lesson by lesson. I was still drafting much of the material, but as co-creators, TRUST provided critical feedback more frequently, and we were discussing next steps together.

In April 2018, when the latest iteration of the draft curriculum was created, TRUST suggested that the order of the lessons be switched around to speak to the Rent Stabilization Ordinance (RSO). The first portion of the curriculum was finalized by that point, after having created multiple detailed drafts of the first few lessons. But as TRUST staff had mentioned from the very beginning, it was of critical importance to maintain flexibility in the curriculum. We had to begin the curriculum with RSO because of the timing of the organization providing TRUST with workshop assistance, and because of the scheduling of other work that TRUST was working on with Community Mosaic residents. While much of the first lesson was important for beginning the community-building process, the organization made a decision on the priorities for the community. At the time, getting residents on the same page about rent control in Los Angeles was of critical importance. Some material in the early lessons were moved around, while others were eliminated altogether after the necessary changes.

As of this writing, the curriculum ready for implementation (see Appendix), but with a caveat that the curriculum must remain flexible to the needs of the community, much as it had to be for the April meeting. T.R.U.S.T. South LA organizers must keep flexibility in mind as they learn about residents' learning and sharing styles, the extent to which housing concepts resonate with members, and whether the material is helping them prepare to create a governance structure within the Community Mosaic complex.

Positionality of consultant and client

Positionality refers to the social structures and conditions that create a person's position in any given situation. Many sociological ethnographers incorporate their own positionalities to their work and recognize the importance of staying mindful of their status in a community or research process. A researcher's positionality may influence their understanding of a given situation, or cause others around them to act differently. My personal status as a student researcher at MIT impacted the partnership I had with TRUST in the beginning, though over time and with recognition of my positionality as the outside researcher creating a tool for empowerment for a community, the dynamic between myself and the organization went through a major shift. In recognizing my positionality as an outsider creating a document meant to be deeply interactive and community-building, I was able to understand that the process of designing the curriculum had to espouse the values that the curriculum itself had. Though it happened largely organically, the shift toward co-creation was necessary and inevitable.

My positionality in this process was clear at the beginning of my partnership with T.R.U.S.T. South LA. While TRUST and I had not specifically defined the parameters of our relationship, the purpose of collaboration was to create this curriculum. We both had expectations that I would create the materials and TRUST would implement what I created. The curriculum had a singular goal, for which I would provide a full curriculum that highlighted the most important aspects of the end goal. I am a planning student who thinks about housing permanence and alternative models of housing and TRUST is an organization that is beginning to transition into those housing alternatives to provide permanent housing for residents. I am attending graduate school, through which I can access many different types of resources, from old books, to new media, to experts who are often willing to speak to students. TRUST South LA is a small community organization, and as an organization embedded in a community of need, they can benefit from additional resources—in the form of materials created and resources gathered, to name a few.

We began with a traditional consulting engagement, with transaction at the core of our mutual work. After receiving initial feedback from the organization, I would guide them through best practices and instruct them on how to move forward in their education work in my "infinite expertise," as has been suggested in a consultant-client relationship. Exaggeration aside, there was a sense of T.R.U.S.T. South LA putting some faith in me as someone who knew about this process, knew how to engage with communities around alternative forms of housing, and had access to boundless resources on the subject. On some level I was uncomfortable with that prospect, of being an expert while still a student, though I felt a stronger sense of accountability to the organization, on whose behalf I requested to work. Whatever expertise I did not have on popular education around community land trusts I would gain through this process or borrow from practitioners well-versed in the topic. The process itself was difficult, because I could not identify the qualifications of such an expert, and also because the results of my endeavors continuously did not meet the needs of the community. It later became apparent that we needed to rethink the parameters of our working relationship.

I began the curriculum with the assumption that as a research student with access to many different varieties of resources, I had the means to gather all the materials, and the knowledge to decide which ones are best suited for the curriculum. After all, as a student practitioner I was gaining expertise in the connections between the land trust mechanism and the ways in which low-income communities, communities of color, and other ethnic enclaves could realize true community control of land. In addition, I was familiar with the

region, the politics, the changing face of South LA, the streets, and the communities that fill many LA neighborhoods. Beyond my status as a student practitioner, I leveraged my positionality as a native Angeleno in creating materials for Community Mosaic residents.

I was surprised, though not entirely shocked, to learn that much of what I had initially incorporated into the lessons would not resonate for South LA communities. In the creation of the first several drafts, I was creating a curriculum that satisfied my own needs and my own desires to cover multiple angles of affordable housing, drawing on generalizable knowledge on housing vulnerability. I wanted to find ways to help residents think through affordable housing in Los Angeles, learn the histories that led up to California's housing crisis, and understand the ways in which racial inequality manifested in housing vulnerability for black and brown communities across the region. On their own, these are fascinating topics, though perhaps not the most relevant to the individuals that make up Community Mosaic. The failing in that first iteration was not that the materials I gathered were of poor quality, but that I was operating very much like a consultant. For this curriculum to be successful, the material had to emphasize the *popular* in popular education, and by incorporating what the community needed, instead of what I thought the community needed.

The banking model in engagement across the planning field has, at times, reflected that gap between what the practitioner considers important and what the community understands as a need. Planners, academics, and other practitioners often go into communities, armed with knowledge they discover through institutions, and present them to communities without an adequate understanding of the nuances and the histories of the region. Because they often enter community spaces with the express goal of presenting a solution, they may not consider the takeaways provided by community knowledge. Evidence of this is in a case where the EPA aimed to conduct a survey of hazardous materials in a New York-based neighborhood to understand that community's health risks. Community members discussed the causes of their poor health, but because the neighborhood was impoverished, the surveyors did not take those comments into consideration. The researchers subsequently had difficulty pinpointing the root cause of poor health, and only by considering the community knowledge they had earlier dismissed did they begin to uncover health issues in the region (Corburn, 2006). Similarly, planners that enter a neighborhood without consideration for community members' active participation may have gaps in their assessment of the community's woes. Action research can serve as the bridge between the practitioner and the community, as it had in my partnership with TRUST.

The first few iterations of knowledge capture revealed the gaps in my thinking: though on a higher level there were definite parallels to draw from, community members would likely find that the material does not resonate with them. TRUST staff had noted that introducing the land trust should first recognize the South LA community as its own distinct set of individuals, which I had not considered. In examples of alternative models of housing, they suggested that we did not need to go all the way to Boston, when there were successful examples in our backyard. Los Angeles is home to several limited-equity cooperatives, and while not on a scale like Burlington or Boston, Community Mosaic members are more familiar with Los Angeles residents and the streets that the cooperatives are located on. We decided it best to center local organizations instead of the most "successful" CLTs, as measured by quantity of home or duration of existence.

Not only was the curriculum's focus in the wrong geography, but the style itself was problematic for TRUST. The curriculum, for all its emphasis on the problem-posing model

instead of the banking model, was still very much rooted in the banking model of education. The lessons were largely didactic and written in workshop form, asking TRUST organizers to explain concepts briefly before transitioning to training sessions, where participants would have to learn more concepts as unmovable facts. Many of the lessons did not emphasize drawing from people's lived experiences, but instead asked participants to simply state their opinion and provide a reason for their thoughts. There was no active knowledge-creation built into the lesson plans. When the lesson plans were redesigned, I omitted all workshops and created a curriculum of sixteen lessons of creating new definitions for housing concepts. While this might work in an alternative classroom or for youth thinking about housing for the first time, Community Mosaic residents still need to be equipped to understand basic concepts like mortgages, and expand their financial literacy, and learn how to govern through the CLT model.

Finally, the earlier lessons were not appropriate because of my unconscious gravitation towards the generalization of knowledge. I thought I was pointing to tried and true methods to make sure that residents would create knowledge based on best practices, but in reality, I was looking for something that residents could fully replicate with some minor tweaks. What TRUST decides is at their discretion, but for the purposes of this curriculum, the organization wants to emphasize that Community Mosaic is their own entity and residents have the capacity to decide the best way forward for themselves. I reflected on the elements of the curriculum that did not resonate with TRUST partners, and only during that reflection did I realize that I was holding on to the consulting mentality of gathering the best practices and generalizing as much as possible. In some cases, positivist generalizations are appropriate, but in this scenario, it was an ineffective approach to the community. The shift was gradual and organic but is reflective of what Community Mosaic needs in their popular learning.

Shift in positionality to co-creation

Our relationship organically transitioned from client/consultant agreement into a co-creative partnership, following multiple iterations of the curriculum, through acknowledging the validity of different ways of knowing. Working with T.R.U.S.T. South LA transformed again and again from initial interview to client request to multiple iterations of the curriculum.

The transition toward co-creation began with our mutual recognition of the shared vision for community control and the dual goal of the curriculum. As we worked through the individual lessons of the curriculum, Oscar and I questioned the efficacy of the exercises and the balance between relaying information and empowering individuals to recognize their collective power. We initially began our partnership stating the importance of community control, but by working through the individuals, we were able to think critically about ways in which the curriculum provided the space for participants to work toward their own empowerment. Through this process, we were able to establish some early goals. The first goal of the curriculum was making sure that everyone is on the same page, that is, understanding that everyone has the capacity to make decisions about collective governance within the community. The second goal was assisting residents in creating the governance structure. I built a collaborative relationship with Oscar in the process of creating the curriculum, and TRUST has very much guided and shaped the curriculum as it stands today.

We were able to connect beyond the strict understanding of client and planning practitioner that is usually present in PAR-style projects in a community. This is largely due to the fact that Oscar from TRUST is also a planner by training, though our focuses up to this point

may have been slightly different. We are both also familiar with different LA neighborhoods, and have a deep appreciation for cultural competence in working with immigrant communities in Los Angeles.

Differences between the two of us also provided learning. Oscar comes from a place far more embedded in the community, both culturally and linguistically, but also as someone who has spent a lot of time in this neighborhood and with community members. I am familiar with the neighborhood, but removed by about ten miles, language, and transition outside the city for my studies. I don't have embeddedness in the ways that are likely necessary to put together something that resonates with TRUST members. Oscar and I also have different focuses, and the dual angles have made for a stronger iteration of the curriculum each time. His work is on the ground and relates to practical applications of planning, while my academic knowledge is on PAR as a methodology, and alternative models to housing. Each skill has allowed both of us to bring different understandings and approaches to housing and governance. Our two angles have thus provided us space to create increasingly salient iterations of the curriculum, honing in on the end goals, and considerations for the time and energy of participants.

Latent goals for TRUST

This research project initially was about the creation of a curriculum that would increase awareness about the community land trust model for individuals transitioning from traditional rental housing. What was realized through the process of engaging with TRUST was the organization's latent goals for itself and the members of the community:

- Balance two ends of the CLT spectrum: providing services provision and organizing community members
- Prepare residents for self-governance and complete community control of the land
- Far end, long term goals: turn folks into resident-leaders or ambassadors for alternative models of housing

The discovery of these latent goals significantly altered the trajectory of our working relationship, because new goals necessitated new working agreements. What had begun as a simple goal with a simple curriculum to address that goal became a series of goals that were necessary to be met in order to create an effective curriculum that met the desires of the organization and adequately addressed the needs of the community.

5.2 PAR components in thesis

There is no one correct way to engage in PAR (Public Science Project). How I engage with TRUST and how TRUST engages with Community Mosaic will be necessarily different. Both processes can still be participatory. In this participatory endeavor, we had a process of active negotiation: I put something on the table, and together, we set the agenda. TRUST guided the processes, though staff weren't necessarily designing the research. While this project was not necessarily designed for the purpose of answering a research question, the process was very much in the vein of PAR. It was a dynamic, co-creative process through which knowledge was generated through dialogue, and what was created was consistently reflected upon. In this engagement, both Oscar and I committed to the

same political project, that of empowering residents toward community control through the CLT mechanism.

Our shift toward PAR happened largely organically. In our initial conversations, Oscar and I agreed on the necessity of community control and the democratization of knowledge as the core of the curriculum. While preparing the first few iterations of the curriculum, I inquired into the main takeaways TRUST had for the participants. What were they interested in conveying, and what were the methods they thought would provide the most valuable learnings? It had not dawned on me at the time, but I was also asking them what TRUST wanted participants to interrogate, critique, and understand through the curriculum. We talked about what it meant to create a curriculum that centered housing justice and security among Community Mosaic residents, South Los Angeles community members, and communities of color across the region. Through that conversation, we established a mutual understanding that popular education not only allowed for other ways of knowing outside the banking model but also provided the opportunity for participants to problematize the housing in South LA. Implicitly, I had been asking about the values they wanted to cultivate in the group. On reflecting on the transitions of the curriculum itself towards centering certain types of learning methods (interactive workshops) and forms of community knowledge (recent history of South LA's built environment) did I realize that this project was the result of unknowingly renegotiating the terms of our partnership. We had begun to co-envision and thus, co-create.

Participatory projects can take on different forms, depending on the community and the question or goal at hand. In a Southern California-based project, PAR manifested organically as a transition from community organizing around day laborers to the creation of knowledge through creating a democratic learning arena where all participants were considered holders of knowledge. While the initial intention of the project was for day laborers to organize around immigrant rights, the democratic process of action and reflection (that is, engaging in the work, and thereafter reflecting together on the efficacy of the work) allowed the workers to shift the focus of their organizing to make considerations for community-based knowledge (Calderon 127-145).

PAR can also take place in different social contexts, where outside researchers and inside researchers can take equal ownership, equal responsibility, and equal work over a project, despite different day-to-day duties, privileges, and opportunities. In a prison-based PAR project, researchers from an academic institution began a PAR project inside a women's prison to understand the connection between higher education and recidivism. The researchers committed to open dialogue and constant communication to facilitate earnest dialogue and true ownership over the project. This allowed complete co-ownership symbolically, although the physical material itself was in the hands of the outside researchers. The process and the results, however, were co-produced, which led to a more balanced ownership between the two sides (Fine et al, 2004). PAR does not require an institutional partner, though they certainly can have institutional ties to capture resources, as was the case in the Prison PAR project. Researchers recognize that there are different types of knowledge, where outsider PAR researcher might be providing recommendations, but both sides must provide an underlying commitment to each other and the broader joint struggle. What resulted from our co-creative process was the revelation of latent goals for Community Mosaic and understanding ways in which the organization could continue to be in service to the community by creating a channel for increasing the community's social capital.

Insider/outsider

Through this curriculum-creation process, I learned that I can never truly be embedded in the community because of my status as an outsider, both culturally and through my academic positionality (Smith, 2009). An "outsider" is someone who is not entirely familiar with the neighborhood, not embedded in the community, and likely can come in and out of the community without having real relationships with any members of the community. An "insider" is a person embedded in the community, is rooted in the neighborhood, holds knowledge about its history, and is committed to the group of people, the built environment, and the policies that dictate everyday life in any given region. They are deeply tied to PAR projects, as members of a group that problematize issues and want to find answers to those problems. Outsiders often lend their expertise in a project, but do not have ties to a region. They are largely removed from the effects of a PAR projects, as individuals not residing, working, or otherwise are disconnected from a region. Outsiders can be of service to communities that are under-resourced by any means, though the way in which outsiders fit into a project is at the discretion of the community; we provide assistance to the communities as they find necessary. And as institutional researchers committed to the success of PAR projects, outsiders benefit as well. PAR provides the space for all involved in the project to participate in learning and expand upon their own conscientization.

The insider/outsider dichotomy is seemingly arbitrary, because there is no definite dividing line between the two parties. PAR projects sometimes involve two parties: outside practitioners placing themselves in an insider context, with folks working on the ground and inviting other outsider perspectives to help approach issues from a different perspective. Other PAR scholars push beyond the dichotomous thinking of insiders and outsiders, as sometimes they can be both or in between. In a PAR project in a women's prison (Fine et al, 2004) and with young people in a school setting (Torre, 2009), researchers grapple with the idea of being either one or the other. In the prison PAR project, "insider researchers" questioned the validity of their work because of the different designations of researchers as "insiders" who had lived experience and "outsiders" who had institutional resources and experience with academic rigor. The "insiders," while unable to conduct certain forms of research needed to see themselves as beyond providing community. In her youth PAR project, Maria Elena Torre (2009) borrows elements of critical race theory to note that "individuals have multiple, overlapping, potentially conflicting, identities, loyalties and allegiances" (p. 112). Researchers must see beyond their titles in the co-creative process to recognize the nuances and layers in identity and how each can play a role in creating opportunities for community and solidarity-building and social justice-oriented work.

In that vein, TRUST staff members, though outsiders to the community of complex residents, are very much embedded in the communities and are members of the greater South LA community. Community is not restricted to residents but ways in which folks are connected through different facets of their lived experiences, though in American civil society, individuals have increasingly organized according to their residence (Katznelson, 1981). So, while TRUST staff are working to improve the physical and economic conditions of the residents in their service area as day jobs, this does not preclude them from membership to the South LA community. How TRUST and Community Mosaic define community ultimately lie in those individuals' hands, what is clear is their commitment to the empowerment of residents through stewardship and other aspects of their work. Some may not spend their evenings in the neighborhood, but as individuals who work, spend money, walk around, engage with others in South LA, they may very well be insiders to the community.

Defining the methodology

The methodology of this project is difficult to define, considering the shifting nature of the curriculum and the relationship with the client as PAR. While the project takes on components of PAR and co-creation, this project may be more along the lines of PAR-like. The process was not intentionally co-creative but turned into co-creation organically and out of necessity. Our goals aligned with PAR principles, and thus shifting toward PAR-like was inevitable.

As I continued to engage in PAR-like processes with TRUST, I began to ask the following question: What does it mean to create knowledge with a community when knowledge-creation is usually reserved for academic institutions? Knowledge is often considered to be discovered through the process of scientific inquiry. Through exact methods, or tests that are create and recreated, social science attempts to create laws and theories in ways similar to the natural sciences (Greenwood and Levin, 2007, p. 75-78). Some scholars incorporate PAR into social science because the end goal is to use rigorous methods with communities to create knowledge about the social world. Other scholars note that PAR more closely mirrors the scientific method of experimentation. Action research requires action and reflection, and research in the physical biological sciences similarly require experimentation (action) and gleaning knowledge from observation (reflection). As with the natural sciences, PAR requires iterative cycles of action and reflection to test our hypotheses. Much like in PAR, the natural sciences actually create knowledge (Greenwood & Levin, 2007, p. 78). Knowledge is not discovered, because the natural world is constantly adapting, creating and recreating until a process can be reproduced. Similarly, in PAR, processes are iterated and reiterated until the process leads to a generative result.

Due to the collaborative nature of the project, with the client problematizing the current situation (that is, residents do not have enough knowledge about alternative methods of housing), we were able to embark on a project that would correct the issue. Following the PAR principles, I took on the role of the outside researcher, and TRUST as the inside researcher to ask what methodology and process would assist residents of Community Mosaic grasp a better understanding of alternative models of housing, and how they would be able to translate that information into structured governance. In some PAR projects, the methodology is decided by all parties involved, though sometimes the community decides the best way forward. In this case, T.R.U.S.T. South LA staff had regularly been meeting with Community Mosaic members and had prior experience in popular education, and thus had decided that that methodology would work best for this specific community, the information they were trying to relay, and the realization of their ultimate goal.

After TRUST decided on the best way to move forward for their residents, I entered the curriculum design process, as a student consultant. We have since transitioned toward a co-creative process and have created multiple iterations of the curriculum. The methodology is ever-changing, according to the needs of the community, and because some concepts related to housing may not resonate in the ways we hoped or intended in the curriculum. The curriculum goal was to educate residents on alternative models of housing, and through the iterative process of co-creation, we have been more nuanced task at hand. This curriculum now seeks to understand the concepts and the best ways to introduce those concepts that are necessary for South LA residents to realize community control.

Academic rigor in popular education

One recurring concern in this thesis is academic rigor and employing rigorous standards to make conclusions about the effectiveness of my methodology. The reality is that there is no one right way to engage with a community, and there is no generalizable method that will adequately empower residents toward community control. Rigor exists in this project and in PAR, though not in the ways that the natural or social sciences may define it. The knowledge created through this curriculum is absolutely not generalizable or objective, and also not replicable PAR recognizes that no two communities are the same - they are each made of dynamic individuals, living in distinct geographies and built environments, with access to resources specific to their neighborhoods. Community Mosaic comprises a specific community of residents, each with their own histories, needs, and understandings of home. PAR also moves away from the generalizability of knowledge as the lived experiences of the participants are very specific to each person. To create a document that truly resonates with and is reflective of one community, it requires participants create knowledge as it applies to their lives. I am working with a small community of five residences, much unlike some other successful CLTs that have more than one hundred times the number of residences as Community Mosaic. This project is not a real-life science project, because the results cannot be used to draw conclusions about humankind in the community land trust context. This endeavor still maintains rigor, however.

Academic rigor in this project manifests in meticulously attempting to understand the specific needs of the community and understanding the best approaches to answering the questions at hand. The pursuit of creating a document that truly resonated with the community has been a process in rigor, though the results of the curriculum may not fully reflect the preparation if the lessons are not workable for participants.

In this project, I ask how best to relay information, build community, and empower individuals all at the same time. There may be one best way to relay information, as seen in educational studies, and one best way to build community, as seen in sociological studies, and another best way to empower individuals as seen in community development studies. People are dynamic, and therefore projects must be dynamic to fit the needs of individual people. There is no such thing as objectivity in PAR or participatory processes (Greenwood and Levin, 2007, p. 76). I designed the lessons with the recognition that all the components had to be tailored specifically to this community. I used examples that had resonated with other similar communities and reformatted elements of each lesson to specifically address South LA. I further drew upon theoretic frameworks for critical pedagogy and popular education to create a curriculum that emphasized community knowledge and conscientization. There is no one right way or absolutely wrong way to craft this curriculum. While I have created a full curriculum ready for use, regular iteration of the curriculum lessons is necessary in order to recognize what resonates with residents and understand what it is they are truly trying to learn.

Action research scholars argue that social research is not objective, cannot be, and never will be because humans conduct research or are researched, and as dynamic creatures, can never be objective (Greenwood and Levin, 2007, p. 100). And thus, the rigor and credibility of the curriculum remains to be seen in the community. I am familiar with the organizing culture of Los Angeles and Oscar with the community, and together we have created and recreated a document we hope will effectively serve the people of Community Mosaic. We believe it will resonate with the community but cannot say for sure. Whether the curriculum meets the needs of Community Mosaic can only be known by those who

reside in the property and participate in the curriculum. Rigor requires workability, and workability cannot be had without input from the community the curriculum intends to impact. The process by which we came to create the latest draft of the curriculum has taken on a degree of academic rigor. However, as of this writing, it is too early to know whether the curriculum is effective in providing participants the tools necessary to problematize and find solutions for issues in their communities.

CHAPTER 6: Conclusion

As communities and organizations increasingly opt for new, innovative ways of redefining housing tenure, they must contend with the reality of residents' needs and their understanding and conceptualizing neighborhood and home. In my time working with T.R.U.S.T. South LA, I have come to reimagine my role as consultant and creator of the popular education curriculum, how individuals come together as a community, and the ways in which different stakeholders define and shape the outcome of a product. As the project comes to a close, it is of critical importance in PAR work that the academic researcher or the practitioner reflects upon the work, their relationship with the community, and finally, their positionality in the context of the work. In this section, I grapple with some ethical dilemmas in community work. The purpose of this section is to make considerations to move TRUST's work forward, by thinking through what it means to set intentions for community building and the ways the organization can help individuals at Community Mosaic create a democratic platform to engage with each other and the organization.

At the start of this project, I asked: What concepts or themes are important to discuss in helping residents new to the CLT model understand that can support Community Mosaic realize community control? I hoped that in the process of creating the curriculum, I would figure out the answer to that question and present T.R.U.S.T. South LA with a lesson guide that would be complete and entirely resonate with community members. As we shifted from transaction to co-creation, I realized that we cannot know the answer to that question until the curriculum has been tested. In an experiment, my thesis would include the research design and the methodology but stop just shy of results. But even if the curriculum was to be conducted today or tomorrow, I am certain that we would not have clarity on the efficacy of the curriculum or have a true understanding of what participants need to know to realize community control. The process of neighborhood change is slow, and thus the community's resilience in the face of change is also at pace with that change. What I do know, however, is that this curriculum has the potential to be beneficial to participants, and if it does not resonate, then it will be iterated upon until residents can connect with the material at hand. I will likely not participate in the process of iteration, but my partners at TRUST who co-created this curriculum certainly will be.

6.1 Reflections on positionality

I reflect on my positionality as a student practitioner conducting a client-based thesis, asking myself three reflection questions and thinking through ways in which I can grapple with potential answers or lack thereof.

- How can I think about my role as a student consultant for a community facing real consequences?
- What does it mean to be embedded in the community, and do I have the right to engage as an outsider to the community?
- As academics, how do we reconcile that which we consider to be important to learn, but community members find irrelevant?

The first underlying ethical dilemma is the real and perceived differences in the consequences of creating the 'product.' There is an unspoken difference in my duty to the client, and a reasonable expectation of the curriculum for the purposes of this thesis project. If I create something specifically to discuss housing issues plaguing a city, it may meet the requirements of the master's thesis. It will not, however, meet the needs of the T.R.U.S.T. South LA community. If I create an information booklet with steps on applying for a mortgage with a list of trustworthy lenders, it might be very useful to the client and the community, but I wouldn't produce a document adequate for thesis completion. My first big struggle has been in creating a curriculum that may be beneficial to a variety of individuals in South LA, while maintaining the academic rigor required in the MCP thesis. I have a duty to the organization, but also the responsibility to learn and write about what I have learned. The two have somewhat been at odds, though I have been searching for ways in which both expectations could be satisfied.

Second, the purpose of my participation is to help guide residents through the learning process. I was very much conflicted by the fact that I was parachuting into a community, providing them with a list of recommendations, and walking away as soon as I delivered the product. Creating a "plan" for a "client" is very much part of traditional planning work. While traditional plans are appropriate for some situations, it is not for others. After having written multiple iterations of the curriculum in several months, I know that creating a product and instructing residents to go through the motions is the absolute opposite intended result of popular education. Learning in popular education is cyclical, and each party learns and teaches.

And as an outsider of the community, what role do I play in the process, once the curriculum is finalized? I had several conversations with TRUST about my intention to continue to iterate on the curriculum to make sure that it is workable for the community, though there has never been any type of follow-up to that suggestion. Perhaps this is because I am providing a one-time service or delivering a singular product, with which the organization can decide to change according to their needs. Perhaps it's because I am ultimately an outsider to the South LA community, and also unable to communicate with many of the residents (who are monolingual Spanish speakers, while I am not). How I fit into this process moving forward remains to be seen, though, again, it is at the discretion of the community.

Finally, while workshopping this curriculum, I learned that there was a discrepancy between the lessons I had included, and what the client thought was appropriate for Community Mosaic residents. While creating the curriculum, my thought process was as follows: From

an academic standpoint, these concepts are important to think through, so that residents can name their situations and problematize issues as they see fit. This is the basis of strong, resident-led popular education. But in order to name their situations, residents need to begin with a baseline understanding of what academics know. For that reason, the curriculum should introduce concepts through interactive activities, where people can problematize housing vulnerability through a theoretical lens.

The reality is that the material simply is not important to think though for some residents, and if it's not important to think through, then it is not relevant to the curriculum. The curriculum currently incorporates heavy amounts of theoretical concepts, but it is impossible to know what will resonate and what will be irrelevant. Each concept could still be introduced, and participants can share why they don't find the concept applicable to their lived experience or shared learning. I think that a conversation like that might inevitably be more helpful in creating additional materials, or next iterations of the popular education curriculum. In addition, residents might find that they want to have deeper discussions about displacement and what gentrification means to them, and their own conceptualizations on who makes the gentry class. I think that popular education is so exciting for that reason—because it is an exercise in the problem-posing model, and the expectation on the lesson facilitator's part to cultivate a mutual learning arena for all involved parties.

The difference between popular education and academia is that in the popular context, community knowledge has equal value, and community members have the ability to decide what is important to know, learn, and share. This is incredibly humbling to me, because it is a reminder that adult individuals often don't need to be taught how to communicate; many of them likely have more lived experiences than the average MCP student, and life lessons to share. Designing the curriculum showed me that while there are opportunities for academics to explain their reasoning for including certain concepts into the lesson, the decisions ultimately lie with the community. This experience has taught me, and perhaps can show other practitioners, that community knowledge is not only valuable but necessary. Plans of implementation can incorporate meaningful community engagement by centering lived experience to provide plans and documents that can truly resonate with all community members.

This isn't to suggest that the traditional educational model is wrong or not conducive to learning, because it is useful in some ways. My thesis project is evidence of the fact that materials and ideas can be collected by one party for learning of another. There is room for both co-creative methods and traditional educational methods within a curriculum.

One critical lesson I learned from this experience is that the practitioner's duties can be very fluid. The subtle transition from client to community co-creator has exposed the reality that in community work, the roles are not clearly defined. I often went into client meetings expecting to be heard about my "expert opinion" on how to best convey the complexities in CLT governance structures. I expected to hear the client speak on behalf of the residents. What I experienced instead was a mutual learning arena, where Oscar, TRUST's community development manager, asked me for my thoughts on ways to make certain points resonate with residents, and I asked about how to define a certain alternative housing model. I think that our meetings were productive because ultimately, Oscar has formal training as an urban planner, and I have deep familiarity with Los Angeles. I'm not sure how much flexibility there would be in our roles, if we did not come to the table with certain background and expertise.

Through this experience, I realized that the "expert" does not know all there is to know about the topic nor the community. The client also does not know all there is to know about the topic nor the community. In working with the community, everyone is expected to both learn and teach, thereby filling the gaps of knowledge together. When I first started this project, I had not realized that I was undertaking a very rigid client-consultant role to create a product that encourages participants to move away from structured roles. By working with TRUST, I re-evaluated what it meant for me to be a student-practitioner, and as we began co-constructing lessons together, each iteration of the curriculum was more relevant, more succinct, and provided further opportunities for co-creation with the participants.

The co-creating experience itself informed the trajectory of the curriculum. Through the exploration of PAR with the client, I was able to move away from the didactic model of education in the curriculum itself and think through small changes in the curriculum to incorporate more interactivity. I had frustrations along the way, wondering whether it was ever possible to provide learning experiences around abstract concepts that were difficult to roleplay without context. Organizing several workshops and providing definitions would provide some relief and not require us to create innovative ways to communicate in every single lesson. I did attempt to incorporate some workshop-style lessons into the curriculum in the earlier iterations of the curriculum. Each time, there was always one or two or three elements in those lessons that seemed incomplete to both myself and my partners at TRUST. Ultimately, the curriculum demanded that we meet participants where they are in their lives, and thus, the education curriculum had to be interactive and had to emphasize other ways of knowing. Popular education allows individuals of all different types of learning to participate, learn, and co-create in the ways they best know how. Any other type of curriculum would have been inadequate.

6.2 Defining the community

Who is Community Mosaic? Many lessons point to creating a curriculum that facilitates community building but does not define who constitutes that community. To intentionally build community, must it be defined first? There are many different ways to define community from a sociological standpoint, such as individuals proximate to one another in the home or in the workplace, a meeting of those who are like-minded and like-valued, either in person or through space, individuals with similar lived experiences or similar cultural backgrounds, to name a few. Community Mosaic can be defined as a community in a multitude of ways, but certainly, they reside in the same South LA neighborhood. South LA grounds their current lived experience, and they all have the opportunities to pass on their current home to each successive generation. Community Mosaic is the complex and the occupants of the 5 units, but the community created through the lessons can be wider, broader, different, and more inclusive.

TRUST plans to partner with other organizations throughout the curriculum and expand the lessons to include those outside the land trust property, outside the land trust model, and perhaps may be tangentially connected to South LA through friends or relatives. How will the organization decide the participation parameters of the curriculum? This is important for defining who the community is, because there is an expectation of regular attendance and continuity throughout the lesson plan. As many of the lessons center questions based on individual lived experiences, the space requires a certain level of depth and authenticity - much like the communities defined in sociological theory.

6.3 Who owns the work?

Participatory action research and knowledge creation are often utilized to provide communities with a sense of agency over their own lived experiences, histories, and situations. In some cases, outside researchers facilitate the process and each party engages in co-creation. The process of co-creation produces a body of work that is workable, relevant, and contextual to the community. But as a document, project or knowledge created in partnership, the question of ownership becomes important. Researchers can co-own the research, as is the case in some PAR projects, while community researchers own the research in others. What is important, ultimately, is whether the individuals who will be impacted the most by the results of the project have agency over the knowledge. And further, who is that research accountable to?

How can TRUST share the curriculum with organizations in the area, and do they have the responsibility to do so? Often, the question of ownership is important in participatory action processes. This scenario is a bit different, as we established that we (TRUST and I) would both have access to the document, without any designation of ownership of the curriculum. Moreover, because the purpose of popular education is the democratization of knowledge, and much of the curriculum itself is borrowed from organizations already creating popular education curricula around CLTs across the country, the lessons and interactive activities do not belong to any one person. Much of this material is readily available on the Internet.

That said, there is a question of how much openness is ideal, as the curriculum is intended to cultivate an intimate space for many of the participants. Because so many lessons were created with the intention of facilitating community-building, that which results from the community lesson meetings might have to remain in the space the participants hold together. This is a decision that should be decided upon by all co-creators of knowledge. They should also decide whether there is further potential for research, and whether the outcome of their community meetings is worthy of packaging for mass communication to people in power or influence. Ultimately, whoever makes up the Community Mosaic community will own the work from the curriculum.

6.4 Recommendations

Next steps for T.R.U.S.T South LA

First, T.R.U.S.T. South LA may consider identifying their target audience. While organization cannot have a strict definition of who makes up the TRUST and greater South LA community, they will have to understand the group of individuals for whom the curriculum is targeted. Currently, residents of Community Mosaic are expected to participate regularly. Because some lessons may resonate beyond the complex, however, TRUST may decide they want to extend the community education meetings to other TRUST members. The goals of the lesson plan may change to incorporate other types of housing and governance as a result and so they will have to anticipate revising the curriculum.

TRUST will continue to iterate on the curriculum throughout the lesson plan. Throughout the process of drafting the curriculum, the client noted again and again that it was of utmost importance to remain flexible according to residents' needs. We redrafted portions of the curriculum according to what information needed to be conveyed and ideas that resonated with organizers and residents alike. Moving the Rent Stabilization Ordinance training to the very first lesson instead of easing residents into policy concepts is an example of identifying pressing issues and making sure we had the flexibility to make changes. Similarly, if residents have family members or friends who are facing evictions at a certain time, it might be important to change the curriculum to make sure that residents are getting information when they need it most.

Reiterating the curriculum can take on multiple forms, not simply rearranging the schedule to relay certain pieces of information. Some lessons, such as the history of housing in the United States might not resonate with a community of recent immigrants who have learned about and conceptualized housing in an international context. The curriculum should remain open and flexible to changes, and even be curtailed if other matters have higher urgency.

During each reiteration, TRUST may consider partner organizations that have expertise in the topics of the curriculum. The organization is currently working with Inquilinos Unidos (or Tenants United) to provide a training on LA's Rent Stabilization Ordinance. Working through partnerships can be beneficial for multiple reasons. First, TRUST staff have many responsibilities outside of community organizing, meaning that their time must be divided carefully so as to meet their obligations. By working with partner organizations, TRUST can ensure that their members receive the information necessary for the topic at hand. Second, by requesting services from partners, the organization can start to establish rapport and build relationships to further their coalition-based policy advocacy in their three areas of work. Finally, TRUST has relationships with organizations in the area, and can leverage those resources not only for partnerships, but also so that their members know there are other organizations with expertise in the topic or question at hand.

TRUST staff mentioned their desire to assist in the transformation of Community Mosaic residents from simply housing dwellers to experts in community land trust housing. Throughout the curriculum, organizers could help residents understand that they are advocates of their own lives and can assist others in that transition as well. While that decision is ultimately at the discretion of those attending the lessons, TRUST can begin the education curriculum with the goal of leadership development in mind.

Throughout the process, the organization may assess the workability, replicability, and scalability of the project. TRUST hopes to engage residents of their other properties in similar forms of popular education. While they may create completely different curricula for those residents, TRUST may reflect on the efficacy of each lesson, and think of ways in which they can incorporate portions of the existing popular education curriculum in plans for their other development projects. In that process, they could define the workability of the lessons they highlighted, consider whether it is replicable, either for other communities or larger communities, and redesign those components to be scalable to new audiences.

Additionally, TRUST might consider preparing a general skeleton of materials and develop resource guides for additional workshops for residents following the closer of the curriculum. While residents may be inclined to take notes during the lessons, the purpose of the curriculum is not to model a classroom setting but engage those present. Following each lesson's reflection session, participants may have additional questions or desire

follow-up workshops to certain topic areas, such as financial stability, or other alternative governance structures.

Finally, as TRUST engages in the education curriculum with Community Mosaic residents, they will simultaneously be moving forward with their other development projects, Rolland Curtis Gardens, and Slauson and Wall. Because the organization's goal is to provide permanently affordable housing to all its residents, they must assess the needs of their other properties' residents, as well as members of their wider service area. Community Mosaic has five units, which inevitably will house a smaller community than Rolland Curtis Gardens, a 125-unit complex. TRUST will have to engage in community research to get an understanding of the needs and priorities of their other properties so that they can help transition residents from traditional rental housing or transience to T.R.U.S.T. South LA's organizing and housing model.

Next steps for advancing community control through housing

Affordable housing is an increasing area of interest for many organizations in Los Angeles, not only because of the increasing dearth of housing, but also because the crisis has spurred policymakers to act. There are now multiple policies, plans, and pieces of legislation that allocates funding for supportive housing for homeless individuals, as well as funding for affordable rental housing. TRUST could consider ways in which they can connect with other organizations in the South LA area that are building new affordable housing units for low-income residents so that they can share knowledge, and establish a network of housing providers to maintain permanent affordability in South LA.

Another step would be to identify other alternative housing organizations and member-groups that can partner with T.R.U.S.T. South LA. Organizations that are interested in working in alternative housing models can begin the process with TRUST so as to not reinvent the wheel. Much of the critical early work, such as identifying financing partners, legal frameworks, development partners, property management partners, and securing funding, land, and an overarching timeline for construction (renovation) can be done through the guidance of experienced practitioners. By establishing wide-ranging partnerships, startup CLTs or other alternative housing organizations can work efficiently on structural issues on the backend, while creating opportunities for low-income communities to learn about these models and define for themselves what community control means. Ultimately, each individual community would decide what ownership and empowerment look like. However, having an example or guideline can ease the process for many potential CLT residents, which can be critically important for creating a welcoming environment for residents who have been met with precarious housing situations in the past, including problem landlords or deteriorating housing conditions. Figuring out how to make a complex livable is an integral part of creating homes that are permanent, and so must always be taken into consideration.

In addition, housing organizations in Los Angeles that develop new LIHTC properties could potentially be interested in adopting the community land trust model in one or more of their existing properties or new developments. While working with TRUST, I learned of some nearby organizations that were interested in exploring the land trust model, because of their tenants continued fear of rising rents and displacement. As a model proven to provide permanent affordability, it is enticing to those organizations who would prefer to have tenants stay, establish connections, and allow a number of relationships to grow. While CLTs are not the only, or the most appropriate tool to arrive at the end result of community,

it is a mechanism that can provide a rich context for collective cultural capital, which organizations can leverage to create opportunities for community-building.

Community land trusts are increasing rapidly across the United States, including areas like Los Angeles. What are some other Los Angeles communities that are interested in alternative housing models? Upon identifying communities that want ownership over their communities, TRUST or other CLT practitioner or consultant can help residents think about how they can leverage their social networks to institutionalize, incorporate, and develop a structure in order to build a network and thereafter operate as their own landlord. Much like the smaller and lesser known cooperatives, enclaves and other such communities can build a collectively-owned physical structure that they all operate together as a community.

In preparing for that work, should the occasion arise, portions of the curriculum that are fitted to the South LA community can be redrafted to meet the needs of other lower income communities of color that are being priced out of their neighborhoods. While some residents may be very much aware of alternative housing models and perhaps with community organizing, having a curriculum can help all residents have similar levels of understanding. In addition, by attending community meetings together, each participant can learn who their neighbors are, beginning the community-building process as members of the community land trust network.

Finally, the curriculum can be used for communities outside alternative housing models. Because many of the themes covered in each lesson plan is universal to many Angelenos, the curriculum can be used to start conversations with people who are facing problem landlords, or are organizing for greater tenant rights, though there might be an emphasis on building a network with neighbors and having a sense of control over people's lived experiences. The curriculum could be redrafted and transformed into a train-the-trainer toolkit, especially adapted for organizers based in various parts of Southern California. Ultimately, community control requires collective action and community ownership.

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APPENDIX

T.R.U.S.T. South LA Community Mosaic

Popular Education Curriculum

May 2018

CURRICULUM APPENDIX NOT INCLUDED IN THESIS.

CURRICULUM OUTLINE (hyperlinked)

Goals for the curriculum

Guideline for the lessons

- *CHECK-INS (15 minutes)*
- *REFLECTIONS (15 minutes)*

(I) Conceptualizing home

- *Goal: Think through the elements that make home, and how Community Mosaic fits into individual definitions. (1 lesson | 3 exercises)*

(II) Neighborhood change // Gentrification and displacement

- *Goal: How has neighborhood change has an impact on communities' ability to stay in their homes? (1 lesson | 2 exercises)*

(III) Housing security // Neighborhood networks

- *Goal: Consider vulnerabilities in housing. (3 lessons | 5 exercises)*

(IV) Financial security // Economic democracy

- *Goal: Reframe members' understanding of economic democracy and interrogate the structural causes of financial instability in communities of color. (3 lessons | 3 exercises)*

(V) Homeownership

- *Goal: Review the history of housing in LA and explore how Community Mosaic's legacy helps reshape the trajectory of housing in South LA. (1 lesson | 2 exercises)*

(VI) Radical alternative housing

- *Goal: Consider a new paradigm in housing. (2 lessons | 4 exercises)*

(VII) Just Governance

- *Goal: Begin constructing the framework for Community Mosaic's governance structure, through a lens of social justice. (2 lessons | 3 exercises)*

(VIII) Stories of self // Movement building

- *Goal: Rewrite the narratives of our lives – how can we begin to define ourselves, and how can we rise up through a collective identity? (2 lessons | 4 exercises)*

Goals for the curriculum

1. Residents understand community land trusts and other models of housing tenure
2. Residents choose the governance structure of Community Mosaic and create by-laws
3. Residents have a deep understanding of community control and can rely on neighbors and others at TRUST to be part of a Greater South LA community network

Guideline for the lessons

This curriculum is divided into eight themes of learning, spanning between one and three 2-hour lessons. Each lesson should include check-ins, exercises, and reflections. Fifteen minutes are allotted for both the check ins and the reflections, and five minutes for transitions from one exercise to the next. In all, each lesson should dedicate 75 to 80 minutes for the execution of exercises for each theme. Please note that the curriculum should be adapted to meet the needs of the participants. This guide emphasizes co-creating knowledge within the community and provides opportunities for generative discussion. All support materials can be recreated or reimagined based on the needs of the participants.

CHECK-INS (15 minutes)

How are folks doing today? Begin with an ice breaker if folks in the room are not familiar with each other. Ice breakers are a good way to loosen any tensions before beginning deeply collaborative exercises. Use this time for grabbing snacks or coffee and settling in.

TAKEAWAYS FOR THE FACILITATOR:

Partner at TRUST noted that each meeting needed space for talking about administrative housekeeping, such as progress on renovation work on the property, or approaching deadlines. This time should be spent to help folks settle in and to share important dates and updates.

REFLECTIONS (15 minutes)

The lesson, as with all lessons moving forward, will close out with reflections on the lesson, a re-sharing of housekeeping items, and next steps for T.R.U.S.T. South LA and for participants. There may or may not be guiding questions for the reflection, depending on whether or not participants have much to say on what they have experience during the co-creative lesson.

TAKEAWAYS FOR THE FACILITATOR:

Reflections are an opportunity for participants to comment on the content of the lessons, facilitation, and materials. To have a successful curriculum, the lessons must resonate with the participants. If participants do not connect with the material due to the method, then the lesson must be iterated upon until there is a connection. If participants do not connect with the content of the lesson, then the group must understand why and how to shift the material to something that residents can connect with.

(I) Conceptualizing home

Goal: Think through the elements that make home, and how Community Mosaic fits into individual definitions. (1 lesson | 3 exercises)

(I) EXERCISE 1: NORM-SHARING (20 minutes)

Begin with a norm-sharing session. In this exercise, participants will collectively create a set of rules or guidelines that each participant is expected to abide by. If folks have difficulty thinking of some general, the facilitator may share some as examples, such as: Step up, step back (i.e., make sure your voice is heard, and if you have spoken quite a bit, provide opportunities for others to speak up as well).

MATERIALS:

- Presentation slides (to be filled) projected onto a large screen OR large butcher paper and markers

MAKE IT INTERACTIVE:

- Participants take turns writing agreed-upon rules on the board.

TAKEAWAYS FOR THE FACILITATOR:

- Norm-sharing begins the community building process and is important for folks to engage with one another. This activity marks the first co-creative process that communicates the values that participants may share.

(I) EXERCISE 2: WHAT DO WE CALL HOME? (35 minutes)

This session is an interactive discussion, beginning with each individual's conceptualization of home and ending with a single definition of home co-created by the entire group of participants.

Begin the conversation by asking participants what they call home - how do they define it, what does it look like--what comes to mind when folks hear the word? Have participants write down their answers so that each person is responding to this question. After a few minutes, come together and share each individual response.

After sharing, begin a discussion: What ideas came up the most often? What were some that surprised folks? Facilitator may choose to write down what people say or hold space strictly for free conversation.

Following the conversation, transition toward a single definition of home, as defined by the group. Draw on some of those similarities and ask what resonates and what doesn't with participants for some of the definitions that were not collectively voiced. Upon the deeper dive into the different definitions of home, walk participants through the creation of a single definition, writing down ideas on the board. Facilitator may use brainstorming method of choice but should diagram the group's process through shapes (process mapping). Main takeaway for the participants is not necessarily the definition itself but the process by which they came together to create the meaning of home. How residents define home may change over the course of the curriculum, so facilitator may conduct condensed versions of this exercise throughout, especially during (VII) Just Governance.

MATERIALS:

- Butcher paper
- Markers
- Blank sheets of paper and (optional)
- Colorful pencils, pens, crayons (optional)

MAKE IT INTERACTIVE:

- (1) Participants draw their ideal homes and present the meaning behind the drawing. In defining a collective definition of home, draw an ideal home together.
- (2) Participants create the diagram during the creation of a single definition of home.

TAKEAWAYS FOR THE FACILITATOR:

- Conversations around *home* start to draw out certain characteristics of what constitutes their residences and how individuals connect to them. This conversation aims to provide participants the opportunity to see the similarities they have with others in the group in the ways they see their home and what it represents, beginning the building blocks of a community-based governance structure.

(I) EXERCISE 3: WHO IS T.R.U.S.T. South LA? (25 minutes)

This section is to familiarize participants with TRUST's work in the community, the CLT model, and the options that are available to them as part of the TRUST CLT network. Facilitator can use other presentation materials they have used in the past to describe the organization's origins, some of the work they have done in the past 13 years, and the three areas of work they are in engaged in today. All of this material is available on TRUST's website and is also included at bottom as an appendix.

Go over projects they are currently engaged in outside of Community Mosaic. (author's note: this material is available in TRUST's internal documents but is not for public consumption. this is not included in the appendix)

MATERIALS:

- Presentation slides (see Appendix I-3)
- T.R.U.S.T. South LA presentation slides for annual meeting 6/23

MAKE IT INTERACTIVE:

- Begin the conversation around what folks already know about the organization and its work.
- What do people know about the community land trust? How do folks feel about the model? Take down any initial questions or concerns that folks have with the intention to incorporate those thoughts in later portions of the curriculum, or through co-creative processes where participants generate answers together.
    - An example might be: how do I know that CLT housing is not any different from regular rental housing - what in this property can I pass down to my children? The answer to that question requires answers to other questions, including a structure for self-governance, financial structuring of the complex, components of regular rental housing, what about CLT housing should be different from traditional rental housing, to name just a few.

TAKEAWAYS FOR THE FACILITATOR:

- Participants should walk away with an understanding of what T.R.U.S.T. South LA does, the services it provides, and the embeddedness of the organization in the community. In order to fully become members of Community and the larger TRUST network, participants must have knowledge about who they are.

(II) Neighborhood change // Gentrification and displacement

Goal: How has neighborhood change has an impact on communities' ability to stay in their homes? (1 lesson | 2 exercises)

(II) EXERCISE 1: WHAT IS GENTRIFICATION? (25 minutes)

Begin this discussion-based exercise with the question: What do you know about gentrification?

Ask participants to write words, ideas, or tangible objects they think are connected to gentrification (one color), and feelings that gentrification makes them feel (another color), each on a single index card. Do not guide participants at this stage of the exercise. If some folks do not know what gentrification is, then ask them to write that on their sticky note.

On a whiteboard or butcher paper, draw a large semi-circle or long horizontal line. Designate one end very positive and the other very negative. Have residents place their sticky notes along the line or the semi-circle, according to how positive or negative those notes are. Participants' gentrification connection and feelings towards gentrification can be placed on different places along the spectrum. Those who are unaware of gentrification may place their sticky notes in the center. After everyone has placed their sticky notes on the board, each person should take a look at what others have said and where they have placed their notes.

Following this exercise, facilitator should share a definition of gentrification. This curriculum provides one as defined by the Somerville Community Corporation (similar to TRUST partners' verbally given definition). A detailed definition with translations is available in the appendix.

> Gentrification is: "a shift toward wealthier residents and or businesses (the gentry) and increasing property values in an urban community, sometimes at the expense of the poorer residents and businesses."

Facilitator can then invite participants who had not known the term before to revise their sticky notes and place them along the spectrum. All participants should then engage in a two-part discussion around what they wrote about gentrification. The first section speaks to the spectrum itself: participants may speak to what they have written themselves, react to where their note is placed, or the group's feelings toward neighborhood change across the spectrum. The second part of the discussion relates participants' thinking of gentrification and the given definition. Participants will co-create a new definition of gentrification for themselves by thinking through ways in which the given definition resonates or is not adequate to capture the effects of neighborhood change on their lives.

MATERIALS:

- Butcher paper or whiteboard
- Markers (dry erase)
- Sticky notes
- Pens or thin markers
- Appendix II-1 materials

TAKEAWAYS FOR THE FACILITATOR:

- The purpose of this exercise is for everyone to understand the variety of feelings towards gentrification among the participants. Note that some may feel positive about gentrification and its potential to make neighborhoods safer. Others may connect gentrification with the displacement of their neighbors or their own households. The ways in which people consider neighborhood change can help assess how they envision the trajectory of housing in South LA in later lessons. Facilitator should guide the conversation toward the effects of gentrification for individuals who are living in areas where they are made vulnerable by change.
- This exercise is meant to show the range of feeling towards gentrification and emphasize that there are many layers in neighborhood change - the issue is not black and white. The facilitator and participants must recognize that folks are allowed to feel many different ways about neighborhood change.

(II) EXERCISE 2: VISUALIZING NEIGHBORHOOD CHANGE (55 minutes)

*This exercise is adapted from the Visualizing neighborhood change activity created by the Somerville Community Corporation.

Participants will engage in SCC's anti-displacement workshop's interactive activities: visualizing neighborhood change. Visualizing neighborhood change is a short exercise that highlights the arrival of new transit lines (Exposition Line) and ways in which renters may be made vulnerable by rising rents as a result.

Provide all participants with a chair and project Section 8 qualifications slide (available in the appendix). In this exercise, that chair represents their individual homes. They will note that each person has entered the affordable housing lottery as soon as it opened in late 2017, unless they did not qualify. Each participant will be given ten bills, representing their income.

The year is 2011: Exposition Line construction is underway, but not yet complete. South LA apartments are NOAHs (naturally occurring affordable housing). All participants will place four bills into the basket. This represents the non-housing bills for the year. Facilitator will then take on the role of the landlord (wearing hat A) and collect three bills from each person. This represents affordability - 30 percent of income spent on housing. Participants have two bills to use for other miscellaneous items throughout the year.

Distribute 10 bills to each participant for phase 2 of this activity.
The year is 2016: Facilitator will take on the role of the Housing Authority (wearing hat B). They will provide one person with a housing "voucher." Facilitator will note that this person has entered the Section 8 waitlist 12 years ago (when LA's waitlist was last open). They will also note that the average wait time for a government-subsidized space is over a decade in Los Angeles. The voucher holder's chair will have a single book stacked on top of their chair. This book (weight) represents the weight of security in housing.

Rents have started to go up, as Downtown LA's rent prices have soared and the Exposition Line, connecting Downtown to the beach (through South LA), is now in service. Participants will drop four bills into the basket again. Facilitator (wearing hat A) will collect three bills from one half of the participants, including the voucher holder, five bills from one third of the participants, and attempt to collect seven bills from the last third. Facilitator will take away chairs from those who do not have enough bills to pay the landlord.

Facilitator will redistribute bills. Those who have lost their homes will have their chairs moved to far ends of the room. They have been displaced from the neighborhood and are living in exurbs.

The year is 2018: Facilitator will take on the role of CLT developer and landlord (hat C). They will place three to five heavy books on two of the remaining chairs. Participants will drop five bills in the basket to represent the rising cost of living. One person in the exurb will drop all ten bills into the basket. The commute from their new home to their place of work was unsustainable and resulted in job loss. Facilitator will wear the hat of the CLT landlord (hat C)

and collect three bills from those with multiple books stacked on their chairs. Facilitator will then wear the hat of the regular landlord and collect three bills from the voucher holder, four bills from half of the remaining participants, and six bills from the other half. Those who the landlord attempted to collect six bills from will also lose their chairs.

Following the activity, participants will reflect on what transpired. They will discuss how they felt during that activity, and what seemed fair and unfair about the situation. Participants will then connect the activity to their lived experiences and discuss ways in which gentrification can lead to displacement for South LA residents. Residents of both the affordable housing lottery and the housing made permanently affordable will also participate, so as to get a community-wide understanding of housing permanence, and ways in which they felt towards their peers.

MATERIALS:

- Chairs
- Large bowl or basket
- Heavy books
- Colored paper representing "housing voucher"
- Green paper representing money
- Section 8 waitlist qualification, projected on the screen (see Appendix II-2)
- Three different types of hats

TAKEAWAYS FOR THE FACILITATOR:

This activity has many moving parts that represent the complexity of housing and the energy required to balance those costs with other bills that need to be paid. This activity attempts to create a visceral connection with the effects of neighborhood change for residents, and thereafter generate a conversation around housing security (connected to the next section!).

(III) Housing security // Neighborhood networks

Goal: Consider vulnerabilities in housing. (3 lessons | 5 exercises)

(III) EXERCISE 1: DISCUSSION AROUND HOUSING INSECURITY (35 minutes)

Begin this discussion-based exercise with the question: What does it mean to be housing insecure - what would you be lacking in this scenario? Facilitator may ask residents to recall the last session's exercise (Visualizing neighborhood change). Following the discussion, participants should co-create their own definitions of housing security and housing insecurity in South Los Angeles.

MATERIALS:

- Butcher paper
- Markers
- Sticky notes (optional)
- Pens or thin markers (optional)

CONSIDERATIONS FOR PRIVACY:

- This can be a written activity for sensitive information. If the conversation is of a sensitive nature, the group can decide whether or not they want to share their experiences with one another.

TAKEAWAYS FOR THE FACILITATOR:

Housing insecurity can be a very sensitive topic for those who have been vulnerable in the past but can be very informative in learning about the needs of the community. The discussion should be generative for the consideration for bylaws exercise in Section 7.

(III) EXERCISE 2: KNOW YOUR RIGHTS CRAFT EXERCISE (45 minutes)

Begin the exercise with a brief conversation on rights that all individuals living in the United States are guaranteed. Ask participants whether they know that every single person in the US has rights? Ask those who were aware to share what they are, and those who were unaware whether they find it surprising. Show the ACLU's video on what to do if law enforcement shows up at the door. (ACLU KYR Spanish) If folks want to learn more about some of these steps, browse the ACLU's easy to use resource guide (additional materials).

Provide both rights cards (courtesy of iAmerica and ACLU) and door hanger (American Friends Service Committee) templates for every participant. If there are enough materials, participants can create several rights cards and door hangers.

Paste each print out onto cardstock. Wallet cards can be folded and placed into wallets immediately or lined with clear tape to "laminate" the sheet. (May be hard to fold) Door hangers should be lined with clear tape, and then folded and cut for doors.

MATERIALS

- Card stock or other heavy paper
- Printouts of know your rights door knob hangers, wallet-sized booklets, and wallet cards (Appendix III-2)
- Scissors
- Glue
- Clear packing tape

TAKEAWAYS FOR THE FACILITATOR:

Knowing rights in the face of law enforcement is important for any community. Participants may already have varying experience with know your rights trainings, but as this curriculum centers the experience of home, TRUST may provide individuals with an additional layer of security by providing participants the space to prepare themselves for potential interactions with law enforcement.

(III) EXERCISE 3: KNOW YOUR RIGHTS ROLE PLAY (30 minutes)

*This exercise is adapted from Know Your Rights training organized by the Pennsylvania Immigration and Citizenship Coalition
**TRUST staff may consider partnering with a legal organization in the area to conduct a brief training for all participants.

Begin with scenario A: a law enforcement officer comes to an individual's door, looking for Julia. Julia is your wife and she is not home. Have two participants volunteer in the role-playing exercise for scenario A using the script provided in the Appendix.

Facilitate this activity by asking participants how to respond to this inquiry. After hearing suggestions, note that the individual does not have to open the door, and that it may be safer to talk to the officer through the door.

Move on to scenario B: A law enforcement officer comes to an individual's door, demanding they show ID and share their identity. Have two more participants volunteer for this exercise.

Facilitate this next activity by asking participants how to respond to this inquiry.

Conduct a third scenario, C: A law enforcement officer insists that they need assistance from the person inside in an investigation. They ask the individual to open the door and come outside. Have two participants volunteer for this exercise.

Facilitate the responses to this last activity and discuss the various responses to this type of inquiry.

MATERIALS:

- Role-playing script (Appendix III-3)
- Labels, hats, or other materials that helps visually distinguish one person from another
- Markers

TAKEAWAYS FOR THE FACILITATOR:

This exercise provides the opportunity to create a memory bank for any potential emergency scenarios in the home with law enforcement. By practicing scenarios, participants can equip themselves not only with written tools prepared in the previous activity but also with the knowledge of how to conduct step by step procedures in a tense situation where individuals may not have the opportunity to read guidelines and have language barriers.

(III) EXERCISE 4: WHAT IS REDLINING? (40 minutes)

PART I: DISCUSSION

This exercise is an exploration into perceptions into a neighborhood. Begin with a brief discussion on what redlining is. Facilitator may ask if participants are familiar with the concept. If they are not, share the definition: redlining was the practice of denying mortgage loans to people based on their skin color in the 1930s and 1940s. It was banned half a century ago, but its effects are still present in many communities of color, and in some areas is still practiced today.

Discussion question: What do you think about home loan provision based on race?

Pass around the redlining map in Los Angeles and ask participants if they are familiar with it. Discuss the creation of redlining maps along the lines of justice for minorities: these were maps of "desirability" created by the (federal government-sponsored) Home Owners' Loan Corporation - red areas were "hazardous," yellow areas were "definitely declining," blue areas were "still desirable," and green areas were "best."

Read some of the descriptions for the reasonings for the designations in South Los Angeles:

- C125 (between Vermont and Main, Santa Barbara Ave [today Martin Luther King Jr Blvd] and Slauson Ave): "Infiltration of Negroes from adjacent area a distinct threat"
- D52 (Main St to Long Beach Ave, 20th St to Slauson Ave): "Encroachment of industry a threat. 40% foreign families, nationalities: Mexicans, Japanese and low-class Italians, 50% negro."
- D60: (Central to Santa Fe, Slauson to 92nd Ave): "Infiltration of more Negroes and other subversive racial elements."

Discussion question: What surprises you about this type of language? What can we make of the ways in which this type of activity was sanctioned by the government?

PART II: MAPPING

Place a large map of T.R.U.S.T. South LA's service area on a flat surface. Secure trace paper on top of the map. Using the old redlining maps as reference, draw the boundaries of each neighborhood. Fill out your own version of these "desirability maps" according to what you see is beneficial. While these districts were graded mostly by race, other factors were also considered, such as zoning and terrain. How would participants flip the narrative to highlight the communities of color that are now residing in South LA, and what are some additional quality characteristics of the region? Participants may write or draw the positive aspects of these neighborhoods directly on trace.

Lead participants through a discussion of grading the neighborhoods. Each part of South LA has great things about it - what is one thing you want to especially highlight about each district? Designate that quality a color, redefining the grading scale to exemplify characteristics that do not carry a negative connotation, and have folks color in the maps on trace.

MATERIALS:

- Los Angeles redlining map (Appendix III-4a)
- Interactive redlining map, available at https://dsl.richmond.edu/panorama/redlining/ (read the descriptions)
- Large map of South LA (TRUST's own)
- Trace paper
- Green, Red, Yellow, and Blue markers

MAKE IT INTERACTIVE:

- Participants may conduct research into what redlining was and how much control banks had over individual lives. They can then present that information with each other, with the facilitator asking guiding questions about the ways in which redlining was detrimental to the lives of people of color in the United States.

TAKEAWAYS FOR THE FACILITATOR:

This exercise is an opportunity for participants to understand the legacy of discrimination in a geographical area and make connections with their own lives. While Los Angeles is not considered a redlined city today, redlining has played a significant role in the makeup of the region today. Participants may grapple with the ways in which South LA was largely neglected due to these maps and the racist, unfair designation, but also may consider that as a result, the neighborhood remains affordable to low-income residents.

The facilitator should drive home the ways the fact that the US government played a heavy role in the creation of segregated neighborhoods. South Los Angeles is heavily Latinx today, though decades prior, the region was predominantly African American, and during the 1930s, a mix of Japanese American, African American, and Latinx populations.

Finally, the mapping exercise helps contextualize the designations into space. By reframing desirability by their own standards, participants have the opportunity to see the arbitrariness of the grading practice and discrimination by lenders. By redefining the colors according to positive characteristics, participants are able to contextualize the area in history while reframing South Los Angeles by its positive qualities.

(III) EXERCISE 5: ASSET MAPPING (75 minutes)

*This exercise is adapted from the Community Outreach of Our United Villages' community asset mapping project (accessed via Teaching Democracy Project).

What are some amenities offered in South LA? This is an informal surveying activity where participants will walk around and ask individuals several questions. Participants may ask individuals passing by on the street, or they may ask others they know. They may also ask each other, depending on comfort levels and time constraints.

Guide participants through their understanding of the neighborhood's parameters with the following questions:

- Where do they do their everyday shopping?
- Where do people gather?
- Where do neighborhood friends and family live? (Use larger dots so as to not pinpoint a specific address.)
- Where are the services they need provided?
- Where do folks go for recreation and entertainment?

Place dots on the map according to their answers. Thereafter, draw a boundary around the edges of the places that participants have mentioned. This is the boundary of neighborhood for the purposes of this exercise.

Next, walk through three different inventory brainstorming activities: a community involvement directory, a neighborhood business directory, and an individual asset bank.

- Community involvement "showcases the activities of formal and informal groups and ways to get involved in community efforts."
- Neighborhood businesses include all "businesses, resources, and contacts."
- Individual assets include "the gifts, talents, interests, and resources of individuals."

Putting these three types of directories together, ask participants: what do we want to know about community involvement, neighborhood businesses, and individual assets? Write down questions as they come up in developing a short survey. Some sample questions might include: where are some informal gathering spaces in the neighborhood? What are some services offered in South LA that is hard to find outside this neighborhood? What kind of services are they and why are they special? The survey should include questions that address all three bullet points.

Following the creation of survey questions, participants conduct these surveys - either with each other in the room, or with those outside the lesson space. Encourage survey respondents to give multiple answers to these questions so as to create full directories. If conducting with outside participants, surveyors should answer these questions separately.

Upon conducting the surveys, participants should gather in the room to discuss the responses and create the three directories. Participants may refer to the directories at any time in the future.

MATERIALS:

- Large butcher paper
- T.R.U.S.T. South LA's large map of the area
- Dot stickers (5-10mm diameter)
- Post-it notes
- Thick markers
- Pens or thin markers

TAKEAWAYS FOR THE FACILITATOR:

This activity helps participants reframe their thinking around poor communities and communities of color. Dominant narratives portray low income individuals as lacking and low-income neighborhoods as inadequate. This exercise aims to assist individuals stake claim to their communities and celebrate their resilience.

(IV) Financial security // Economic democracy

Goal: Reframe members' understanding of economic democracy and interrogate the structural causes of financial instability in communities of color. (3 lessons | 3 exercises)

(IV) EXERCISE 1: INSTITUTIONS (20 minutes)

*This section uses definitions of financial institutions provided by Investopedia.com.

This exercise asks participants to think critically about the ways in which they live their lives in the system of capitalism. The exercise does not address economic frameworks at large but does discuss some of the financial institutions and institutions with financial power in the US.

Begin with a discussion question: what is a financial institution? Jot down some ideas and share the following definition: "A financial institution is an establishment that conducts financial transactions such as investments, loans and deposits" (investopedia.com). What are some institutions that provide financial services to Community Mosaic and South LA residents? Write down the examples that participants raise. Following, walk through the types of financial institutions that exist, providing brief descriptions: commercial banks, investment banks, insurance companies, brokerages, investment companies, and savings and loans banks; and nonprofit institutions with financial powers, such as community development financial institutions, credit unions, worker cooperatives, and community development corporations (available at community-wealth.org).

Upon hearing the descriptions, what are some institutions that participants are aware of? Do you have positive or negative thoughts around these institutions? Which of these institutions do folks feel no connection to? Why do folks feel that disconnect?

MATERIALS:

- Butcher paper
- Markers

MAKE IT INTERACTIVE:

- Have participants conduct research into these institutions and present a sentence or two about the work they do.

TAKEAWAYS FOR THE FACILITATOR:

This exercise provides a brief snapshot into the wide array of financial institutions in the world. Participants are not expected to learn about these institutions necessarily but begin thinking through the fact that there are many financial organizations, and that many do not interface with people. The last discussion question begins to touch upon the ideas of economic democracy, but this exercise is meant to be a little bit sensational to expose the disconnect between people and the financial institutions that are meant to serve them.

(IV) EXERCISE 2: SYSTEMS (20 minutes)

*This exercise from "Defining 'the economy'," an exercise in the Economic Democracy Training Series (EDTS), created by MIT Community Innovators Lab and The Bronx Cooperative Development Initiative.

This section on systems is an exploration into the definition of the economy through two exercises, the Yesterday Survey, and the Iceberg. These activities aim to help participants understand abstract concepts by grounding them in real life experiences.

Yesterday survey is an exercise where participants discuss their activities from the day before and make considerations for whether those activities were part of the economic cycle.

The Iceberg provides participants the opportunity to think about the activities that require any sort of energy and think through how that connects to the definition of the economy.

MATERIALS:

- EDTS Introduction to Economic Democracy, II. Defining "the economy" (Appendix IV-2)
    - The Yesterday Survey
    - The Iceberg
- Butcher paper
- Markers
- Sticky notes and pens
- Slides and projector

TAKEAWAYS FOR THE FACILITATOR:

This set of short exercises provides residents the opportunity to think about the economy on a wider scale, while still thinking through the concepts through their own lived experiences. This set does not aim to teach all types of economic systems but allow participants to think about the system in which they live and work.

(IV) EXERCISE 3: DECISION-MAKING (200 minutes - 2.5 lessons)

*This exercise utilizes several financial literacy lessons provided by InCharge Debt Solutions.
**TRUST may choose to have a guest speaker from partnering community banks, credit unions, or community development corporations to conduct workshops.

For the decision-making portion of financial security, participants will learn about different ways to become financially empowered. Facilitators will lead a series workshops, covering five different areas of financial empowerment. They are structured as guided lesson plans with worksheets, teacher guides, presentations, and presentation guides, and cover the following topics: buying a home, credit, credit cards, banking services, and cars and loans. Residents will walk through the process of creating bank accounts (lest they all have one), obtaining credit scores, and applying for mortgage loans. Each lesson should be covered in full, spanning 30 to 35 minutes per section with the exception of Cars and loans. Cars and loans should begin with a short discussion around big purchases participants have made in the past, or hope to make in the future. Both facilitator and participants should then work together to recreate the last exercise to incorporate the real purchases that Community Mosaic residents need to make using loans.

Finally, many residents are already aware of peer lending circles offered through financial institutions, but also through their informal networks. Facilitators can organize a conversation around community trust through peer lending circles backed by community development financial institutions that also carry out the dual task of improving residents' credit.

MATERIALS:

- Financial literacy worksheets and presentations (Appendix IV-3)
- Projector screen for presentation

MAKE IT INTERACTIVE:

- Participants may be designated to lead one lesson each in pairs or small groups. Groups will read through the materials provided in the documents and guide the rest of the group participants through the exercise. They will then end the session by facilitating a discussion around the exercise and ways in which the particular topic they led plays a role in their lives.

TAKEAWAYS FOR THE FACILITATOR:

This set of exercises, encourages financial empowerment through learning about the different mechanisms that are available to individuals. TRUST partners emphasized the importance of walking participants through the confusing processes of obtaining loans and becoming financially empowered within the systems that participants live in and engage with. These exercises de-emphasize co-creation of knowledge with the understanding that participants have the capacity to understand that the economic system in which we live (capitalism) has been created by people, and is not part of an omnipresent system that exists outside

(V) Homeownership

Goal: Review the history of housing in LA and explore how Community Mosaic's legacy helps reshape the trajectory of housing in South LA. (1 lesson | 2 exercises)

(V) EXERCISE 1: INTERROGATING HOMEOWNERSHIP (10 minutes)

Discussion question: To what extent do you associate home ownership with American culture?

Where are the origins of homeownership? Ask participants to think about this question and whether they have had the opportunity to think about the history of homeownership. If there are participants in the room who are aware, ask them to share what they know. Share a few important points in history about homeownership.

Main points to convey to participants:

- Property ownership was dedicated for certain white men with social backing. While some purchased land, they purchased it from Europe, though the previous occupants of that land were Native Americans. The sales have basis in colonial ownership, but not natural ownership.
- Following the Homestead Act of 1862, the US government began assisting residents in housing needs, placing poor, single people in tenement-style homes.
- In the 1920s, when Herbert Hoover was president, the federal government started to provide assistance to residents that owned homes through mortgage interest deductions. This spurred more (eligible) individuals to purchase homes. White men were able to purchase homes--others weren't so lucky.
- In the 1930s to 1940s, the government pushed homeownership onto white families even more, providing affordable homes and loans to those buyers. Redlining was also introduced at this time and created completely segregated white suburbs.
- Homeownership became increasingly associated with "America" during the Cold War. Equating property ownership to freedom set the country apart from the Soviet Union.

Pause for discussion after each fact, asking participants to share their thoughts on various points in American history.

MATERIALS:

- Bullet points on the history of homeownership above (Appendix V-1, optional)

MAKE IT INTERACTIVE:

- Participants may read take turns reading bullet points.

TAKEAWAYS FOR THE FACILITATOR:

This exercise aims to start a conversation around the history of homeownership and provide participants with the framework to think about its origin through an analytical lens.

(V) EXERCISE 2: HOMEOWNERSHIP AND THE AMERICAN DREAM (70 minutes)

This exercise is a lively debate on whether individual homeownership is good or bad. The topic is left vague so that participants may create arguments based on individual values if they choose. Using the materials provided, participants will craft arguments for their respective sides and debate with one another.

Divide the participants in half. Designate one half the "pro" side and the other half, "con." Provide each side the three articles from the folder labeled "both." These articles contain arguments both for and against homeownership. Provide the "pro" side the article with the same file name, and the "con" side with the article titled "con." Each side should have ten minutes to develop a three-minute argument for their side. Participants may use the materials that were introduced in the earlier exercise in the lesson.

Set up a timer for three minutes for each side. Each side should present their side. After the two sides present, each side has two minutes to critique or provide commentary for the other side's argument. Following the feedback, teams will meet for three minutes to address the questions that the other side raised and develop final arguments. Each team will have two minutes to provide their final response.

Following this exercise, the two teams will exchange materials and engage in the same debate process again, arguing the other side of the debate. This change aims to help participants think critically about how both sides of the debate think about home ownership.

Following the debate, facilitate a brief discussion on the ways in which Community Mosaic could help mitigate some of the concerns that homeownership can cause.

MATERIALS:

- Articles on homeownership Appendix V-2b

TAKEAWAYS FOR THE FACILITATOR:

This lesson's goal is to get participants thinking critically about homeownership, interrogating the rationales behind its desirability and the necessity of it for success.

(VI) Radical alternative housing

Goal: Consider a new paradigm in housing. (2 lessons | 4 exercises)

These activities are not comprehensive lesson plans on alternative models of housing. They are meant to assist participants in thinking through new concepts around housing and reframing their understanding of possibility in housing.

(VI) EXERCISE 1: FOUR-SQUARE HOUSING (55 minutes)

This is an interactive exercise guiding participants through the components of a community land trust and other forms of housing tenure through a short game.

Ground this exercise in context of Community Mosaic's situation: There are many different layers within the structure of alternative forms of housing. Residents have the opportunity to decide upon and further define the model of housing tenure they think resonates most with them. This exercise is meant to help folks think through some of the most salient characteristics of each type.

Hand out a copy of the diagram and cutouts per participant. The housing diagram includes four different squares that represent different aspects of housing: community, responsibility, ownership, and affordability. The community component figure cutouts represent the different entities that can be involved in these housing processes.

Using the alternative housing model chart, read the description of each type of housing model. After reading the description, ask participants the following questions:

- Who is the community?
- Who owns the land?
- Who owns the property?
- Who governs?
- Who maintains the space?
- Who shares this space?
- Who earns or saves money?

Depending on the description, the participants will have to place appropriate cutouts in each box. Their answers should match the chart provided.

Following this activity, lead a discussion around the different forms of housing that were highlighted in the exercise. What was surprising about certain models? What was familiar? What questions, if any, do participants have about these forms of housing? Facilitators should write down all questions that are asked during this exercise, whether or not the answers are known, as the questions can shed light on the concerns around governance that residents have.

MATERIALS:

- Four square housing diagram, per participant (Appendix VI-1a)
- Community component figure cutouts, per participant (Appendix VI-1b)
- Alternative housing model chart (Appendix VI-1c)
- Scissors
- Whiteboard or butcher paper (optional)
- Painters' tape or another gentle adhesive (optional)

MAKE IT INTERACTIVE:

- The facilitator can choose to draw a large four-square diagram on a whiteboard or butcher paper and draw larger versions of the cutouts. Instead of having individuals engage in this activity with their individual sheet of paper, they can work collaboratively on the larger diagram, discussing what cutout goes on which square.

TAKEAWAYS FOR THE FACILITATOR:

Exercise 1 emphasizes other ways of knowing. There are many different forms of alternative models of housing, and they can sometimes be packaged as radical and different. While the purpose of these forms of housing are radical in the sense of providing lower income communities control over their homes, the components of the structure can be familiar. This activity tries to peel away some of the mystery surrounding terms like CLT (community land trust) or LEC (limited equity cooperative) and help residents discern the difference between these various forms. The facilitator should also take note that even within these categories of alternative models of housing, there are slight differences between communities, and there is always an opportunity to create something that is a little bit different than what exists.

(VI) EXERCISE 2: WHAT TYPE OF HOUSING IS THAT? (20 minutes)

Hand out a copy of the matching worksheet to all participants. On one side of the sheet is a list of names of housing structures around the world. On the other side of the sheet is a list of the types of housing tenure that we discussed in the earlier exercise.

Read aloud the names and the descriptions of the different housing types. Ask participants to draw a line from the name of the housing community to the model of housing they think it may be. Provide a copy of the alternative housing model chart for participants to reference.

Following the activity, lead a discussion on the various housing typologies that exist around the world. What was surprising and what was familiar? Are there any forms of housing mentioned in the exercise that sound familiar? If so, how is your understanding of it different after the activity?

MATERIALS:

- Descriptions about various housing around the world (Appendix VI-2a)
- Matching worksheet (Appendix VI-2b)
- Alternative housing model chart (Appendix VI-1c)

MAKE IT INTERACTIVE:

- The facilitator can create a larger version of the worksheet on butcher paper. Participants can work collaboratively on the larger sheet, discussing which housing should be matched to which model.

TAKEAWAYS FOR THE FACILITATOR:

This exercise is aimed at concretizing the learning from the last exercise by using examples from the real world. Many of the exercises thus far have aimed to deepen participants' learning and assist them in the co-creative process of thinking through definitions. This type of housing is very new to many participants but is not a totally novel concept. By grounding the housing in real world examples, the activity attempts to highlight the fact that not only are alternative models of housing possible, but they have been attempted and many have been successful.

(VI) EXERCISE 3: MATCHING COMMUNITY WITH HOUSING (25 minutes)

This exercise aims to help participants understand the different components of each type of housing, similarly to Exercise 1 of this same lesson.

Hand out a copy of the community characteristics diagram and the housing model cutouts.

Building on the first several exercises, read each characteristic in housing. Which type of housing model fits into that characteristic? Provide the alternative housing model chart to participants if conducting exercise on individual worksheets. Have participants place their housing cutouts into each community based on the question.

Discussion question: How did your understanding of the various housing models change before and after this exercise?

MATERIALS:

- Housing model cutouts (Appendix VI-3a)
- Community characteristics diagram (Appendix VI-3b)
- Alternative housing model chart (Appendix VI-1c)
- Scissors
- Whiteboard or butcher paper (optional)
- Painters' tape or another gentle adhesive (optional)

MAKE IT INTERACTIVE:

- The facilitator can create a larger version of the worksheet on butcher paper. Participants can work collaboratively on the larger sheet, discussing which housing model belongs in which community diagram.

TAKEAWAYS FOR THE FACILITATOR:

This exercise uses the same base materials as the first activity and uses the same housing chart as the last one. The first exercise attempted to pull apart the various components of a single type of housing. This activity assists participants in thinking through individual characteristics that different housing models share. This set of exercises (1-3) concretizes alternative forms of housing by providing different ways of thinking through the same set of exercises.

(VI) EXERCISE 4: CLTs in real life (50 minutes)

Guest speaker opportunity! LA is home to many small housing cooperatives that have roots in Latin America. TRUST facilitators may consider having one or two attends to speak to them about their experiences, responsibilities, tenure, governance, and benefits. Another option is to watch clips from *Holding Ground*, a documentary about a community land trust in Boston.

Discussion question: What are some parallels between the South LA community and the community in this complex? What are some of the biggest takeaway for everyone?

MATERIALS:

- Copy of *Holding Ground* (available on the internet, optional)

TAKEAWAYS FOR THE FACILITATOR:

The purpose of this exercise is to show what a real CLT or alternative housing model looks like. While they are sometimes considered radical, many individuals live in cooperative style homes all around the world. This activity should connect residents to those outside the immediate South LA neighborhood.

(VII) Just Governance

Goal: Begin constructing the framework for Community Mosaic's governance structure, through a lens of social justice. (2 lessons | 3 exercises)

(VII) EXERCISE 1: NEIGHBORHOOD BOUNDARIES (55 minutes)

This exercise expands on the asset mapping map from Lesson III Exercise 5.

Begin this exercise with a large map of the organization's service area. Using colored pens, participants will draw a boundary around what they believe to be their neighborhood on trace paper secured over the map, and indicate important community gathering spaces, critical services, and personal areas of significance within their neighborhoods. Facilitator will ask individuals not to point out areas of crime or dilapidation at this point, so that the activity builds upon the positive aspects they identified about their neighborhood. Residents will then engage in a discussion about the importance of these spaces and reflect on how they have come to be part of the South LA neighborhood they know. Participants may indicate TRUST's work in the community, government services, or ways in which community members have come together to make any given space a particular meaning.

Next, participants will indicate areas of danger or unpleasantness, and discuss why they have come to be that way. Facilitators may also take the opportunity to overlay redlining maps to indicate continued history of oppression in areas populated by communities of color to express the manifestation of decades of neglect by those in power.

Discussion question: How can good governance can help keep important neighborhood spaces intact for generations to come? How can good governance can help ameliorate some of the problem areas in the neighborhood?

MATERIALS:

- T.R.U.S.T. South LA's map of South LA
- Markers (two distinguishable colors)
- Trace paper
- Sticky notes (two colors)
- Pens, pencils, or thin markers (optional)
- Butcher paper

TAKEAWAYS FOR THE FACILITATOR:

This exercise should help bridge the connection between individual lived experience and a community's endeavors to help maintain spaces. By connecting governance to their own neighborhood, participants can begin to think through the ways that community control can shape the outcome of a given neighborhood.

(VII) EXERCISE 2: T.R.U.S.T. SOUTH LA'S BYLAWS (20 minutes)

Read some of TRUST's bylaws to get an understanding of the organization's governance structure. Select some of the most important rules that the organization have created. Ground the experiences that participants have had with the organization in the rules of engagement that have been put in place by early decision makers at TRUST. After reading each rule, facilitate a discussion around what that means for participants. Ask them to think about the following questions:

- Who is involved in the enforcement process?
- Why do folks think this bylaw was highlighted?
- How does this impact the community?
- Who is this rule for?

Following the reading of the bylaws, discuss the following: why are bylaws important for a housing community? What kind of space can these rules generate?

MATERIALS:

- Excerpts from T.R.U.S.T. South LA's bylaws, selected by TRUST staff

MAKE IT INTERACTIVE:

- Create a role-playing activity, simulating a very brief board meeting. What are some of the agenda items that may be covered in such a meeting, and how would participants refer to the bylaws to make decisions?

TAKEAWAYS FOR THE FACILITATOR:

This lesson is an opportunity for participants to begin thinking about the role of responsibility within a land trust network and break down some of the mystery around the term "bylaw."

(VII) EXERCISE 3: CONSIDERATION FOR OUR BYLAWS (60 minutes)

Participants will think through ideas related to a general bylaw structure, share with one another, and come to a consensus on the direction of the governance structure. Because the actual bylaws may be complicated and the process may require the assistance of experts, participants have the opportunity to familiarize themselves with the material before iterating on a process of creating rules for their home.

Walk participants through the list of articles in the general structure of Model bylaws (adapted from CLT Network's website). After reading each one and providing a brief description, ask participants to write down their thoughts on sticky notes and paste them under the appropriate section.

- Article I: Name and purpose - what do folks think defines Community Mosaic's purpose?
- Article II: Membership - Who should be considered members of Community Mosaic - the structure through which housing rules are decided upon?
- Article III: Board of directors - What is Community Mosaic's connection to the larger TRUST CLT network and board of directors?
- Article IV: Officers - How should T.R.U.S.T. South LA's officers relate to Community Mosaic?
- Article VI: Stewardship of land - The land under the housing structure must remain permanently affordable. Currently, rent control standards are at 3 percent increases per year, or 4 percent, if the landlord pays a certain portion of utilities. Using that as a guideline, what should be the standard of affordability for a new tenant if they move in?
- Article VII: Ownership of housing and other improvements located on the corporation's land, and limitations on resale (see flowchart, Appendix VII-3)
- Article VIII: Amendment of articles of incorporation and bylaws - If Community Mosaic residents decide to change the rules, who should be involved in changing the rules?

These articles should be mentioned and questions answered by the facilitator or T.R.U.S.T. South LA staff.

- Article V: Conflict of interest policy - What is T.R.U.S.T. South LA's policy on decision makers and financial conflicts of interest?
- Article IX: Dissolution - what is TRUST's dissolution policy and how does Community Mosaic play a role?
- Article X: Miscellaneous provisions - what are the rules of governance that TRUST abides by as a steward of land?
- Article XI: Initial membership and board, adoption of bylaws, first annual meeting - what does TRUST's general timeline look like?

MATERIALS:

- Pens
- Sticky notes
- Butcher paper
- Markers
- Housing model typology flow chart (Appendix VII-3)

TAKEAWAYS FOR THE FACILITATOR:

Consideration for the bylaws should draw on some of the learnings from past lessons, including individuals' understanding of home and homeownership, empowerment, and justice. This activity will not create the bylaws of Community Mosaic but provide the facilitator and TRUST a wealth of knowledge about what rules the participants consider important moving forward.

(VIII) Stories of self // Movement building

Goal: Rewrite the narratives of our lives – how can we begin to define ourselves, and how can we rise up through a collective identity? (2 lessons | 4 exercises)

(VIII) EXERCISE 1: PUBLIC NARRATIVE GUIDE (60 minutes)

This exercise adapted from Marshall Ganz' Public Narrative Participant Guide and 350.org's story-of-self exercise. It incorporates three components, along with a discussion.

Begin with the question: why is it important to share our stories? Project the image in Appendix VIII-1. This diagram shows the components in public narrative and the linkages between the three. The three main components to consider are: the story of self, the story of us, and the story of now.

Have participants sit in pairs or groups of three. They will work together to build upon their stories of self. Participants will take 5 minutes to develop their stories of self - this story does not have to encapsulate their life experiences but should be one that required participants to overcome a hurdle, which helps define them in some way. After brainstorming, they will take turns sharing with their partner(s). Upon sharing, partners should briefly provide feedback on how to strengthen those stories.

Following this exercise, all participants should come together to develop the story of us, building on the process of creating a story of self. What commonalities do everyone share, and how can they build a narrative around that? What hurdles have members have the group had to overcome in their housing contexts, and how does that achievement help folks feel empowered? Facilitator can help the group brainstorm before writing their story.

The story of now speaks to the urgency of housing - what are some areas of concern that can be addressed by the group? What is something actionable everyone can work on together? Have participants fill out the story of now worksheet before coming together in a group discussion to discuss ways in which Community Mosaic residents can move forward together.

MATERIALS:

- Public narrative diagram (Appendix VIII-1a), projected on a screen
- Story of now worksheet (Appendix VIII-1b)

TAKEAWAYS FOR THE FACILITATOR:

This exercise utilizes the concepts of self, us, and now to develop narratives that frame individuals' lived experiences. Participants do not have to create a fully developed story of self, us, or now. The public narrative exercise should assist participants in their thinking around how to share their lived experiences.

(VIII) EXERCISE 2: BANNER OF OUR STORIES (60 minutes)

(Optional: this activity involves children or adults comfortable with art)
This exercise builds on the public narrative exercise and incorporates other ways of knowing into an opportunity to highlight and showcase some of important ways in which the Community Mosaic community is resilient.

MATERIALS:

- Paper
- Colored pencils
- Long sheet of white cloth or large butcher paper (or wall!)
- Acrylic paints
- Markers

MAKE IT INTERACTIVE:

- This activity can be conducted with various levels of interactivity. As an art project around personal and community identity, there is opportunity to incorporate whole families into the creation of a banner or a mural, highlighting the community that makes up Community Mosaic.

TAKEAWAYS FOR THE FACILITATOR:
Facilitators should oversee the process of creating the group art project. This is a fun exercise that offers reprieve from some of the heavier exercises in the previous two lessons. If Community Mosaic residents have access to a wall in a lobby space, participants can create a mural together. Otherwise, they can create a large banner. Otherwise, participants may create a collective art piece on large butcher paper.

(VIII) EXERCISE 3: MOVEMENT BUS EXERCISE (20 minutes)

This exercise is from the Organizing and Movement-building 101 exercise developed by the School of Unity and Liberation Anatomy of a Movement exercise.

Begin with a discussion around the following questions: What do folks know about political and social *movements*? How can we shift the issues that we deal with as part of the South LA community into a problem that has a defined solution?

How do we take ideas and turn them into action items? This exercise uses the analogy of a bus to describe how a movement comes together. Read the text in Appendix VIII-3 under the heading: Why are we using the metaphor of a bus? What are other ways in which the bus analogy is helpful in understanding a movement?

Distribute each bus part image to participants in the room. Ask them to read the note that goes along with the image and the component of the movement, and cut and tape the image to the butcher, in the appropriate parts of the bus.

MATERIALS:

- Two copies of the movement bus chart (Appendix VIII-3), one cut into separate bus parts
- Tape
- Butcher paper

MAKE IT INTERACTIVE:

- Participants can make their own bus parts and write the component of the movement alongside.

TAKEAWAYS FOR THE FACILITATOR:

This exercise walks participants through the elements of building a movement. The facilitator may build on the urgency that was developed in the story of now, developed in Lesson VIII Exercise 2.

(VIII) EXERCISE 4: CURRICULUM WRAP-UP (35 minutes - no closing reflections)

Walk through participants on a final reflection on the curriculum. Use this opportunity to have participants reflect on their learning, but also the pluses and deltas of the program itself. Ask participants the following questions. Facilitator may choose to write down responses for the curriculum feedback portion of the reflection.

- In the last six months, has the way you think about housing changed, and if so, how? If not, why do you think not?
- What worked?
- What could have been done better?
- What did you want to learn about or discuss that we didn't cover?

MATERIALS:

- All the participants!!

TAKEAWAYS FOR THE FACILITATOR:

This exercise is an opportunity for participants to think about their learning throughout the eight themes and the major takeaways for each lesson. Following the reflection session, facilitator and other TRUST staff can use the feedback as data for the creation of the next iteration for the curriculum or rethink this process altogether.