

POPULAR EDUCATION RESOURCES

**A GENDER-BASED
COMPILATION OF RESOURCES
FOR THE WIDE/IGTN
TRAINING OF TRAINERS**

**VIENNA, AUSTRIA
MAY 2003**

**COMPILED BY ELMIRA NAZOMBE
AND CAROL BARTON**

**A GENDER-BASED COMPILATION OF RESOURCES FOR THE
WIDE/IGTN TRAINING OF TRAINERS
VIENNA, AUSTRIA MAY 2003**

Table of Contents

1. **Popular Education Theory**
 - What is Popular Education?
 - The Role of Facilitators
 - Feminist Popular Education
 - Using a Gender and Intersectional Analysis
2. **Educational Methodologies**

Six Basic Building Blocks

 - Ah-hah (Structural Analysis)
 - Naming the Moment (Conjunctural Analysis)
 - Timeline
 - Vignettes and Matrix
 - Role Play
 - Forum Theater
3. **Understanding the Issues**
 - Overview of Globalization in *Exploring Women's Employment Rights*, by Diane Goodwillie, Fiji Women's Rights Movement.
 - Gender briefing papers on Privatization, Trade and Structural Adjustment by Pamela Sparr
4. **Tips for Facilitators**
 - Using a Planning Loom
 - Tips from *Educating for Change*, by Rick Arnold, Bev Burke et al.
 - Checklists for planning
 - Planning resources
5. **Tools and Games**
 - Serious fun: Justice Methodologies by Carol Barton and Elmira Nazombe
 - Short techniques (15-30 min)
 - Longer techniques (60 min or more)
 - Evaluation tools
 - How to use a sticky Cloth
6. **Resources and Glossaries**
 - Bibliographies
 - Glossaries
7. **Biographies of Facilitators and Participants**

What is a social movement?

It goes on one at a time

It starts when you care

To act, it starts when you do it again
after they said no

It starts when you say we and know
what you mean, and each
Day you mean one more.

Marge Piercy, The Low Road

1. POPULAR EDUCATION THEORY

A Summary of Popular Education Principles and Practices

Paulo Freire was a Brazilian educator (1921 - 1997) whose methods of education (known as "educación popular" in Spanish or popular education in English) have been used around the world to promote adult education, literacy, community development, and social change.

There are some understandings that underlie Freire's approach. The first of these is a candid recognition that many of the economic, political, and educational structures in the world are authoritarian, undemocratic and function in the interest of economic and political elites. As a result of these structures, many people are denied opportunities to fully develop their potential or effectively and critically participate in the decisions that affect their lives. They are, in Freire's words, submersed in a "culture of silence."

From this understanding, several principles follow:

Education is not neutral.

In societies with huge inequities in power, resources, and opportunities, education either reproduces the status quo ("domestication"), or it aims at liberation. Education for liberation means helping people to become active, critical, and creative in shaping their lives.

Dialogue versus banking.

Education for domestication and education for liberation are distinguished by methods as well as goals. Authoritarian education methods reduce learners to the status of objects or empty vessels into which the teacher "deposits" knowledge. Freire calls this the "banking" approach. By contrast, democratic education is based on dialogue and mutual interaction between the teacher and student (its goal is the elimination of the distinction between the two). The "teacher" has some knowledge, but so does the "student;" there are things that the student does not know, but this is also true of the "teacher." In popular education, both become active partners in learning.

Content must come from the participants.

To break through the "cultures of silence," the issues discussed must be close to the daily lives and reality of the participants. This includes the things that people feel strongly about - their hopes, fears, frustrations,

anger, and anxieties. Freire calls these burning issues the "generative themes" of people's lives. To find these themes, the educator must listen and learn from the people about the issues that mean the most to them. Once found, these themes become a basis for discussion. There is a direct link between people's emotions and their motivations to act.

Problem posing.

Instead of issuing decrees and giving final answers, the democratic educator asks questions and poses problems related to the themes of the participants' lives. People then work in partnership to search for solutions. There are many methods for posing problems. Some methods are fairly conventional, such as brainstorming and small group discussions. Other ways of problem-posing might involve skits, songs, pictures or other methods that help the dialogue begin.

The cycle of action and reflection.

The aim of emancipatory education is action as well as thought. Once participants locate changes they want to make to improve their lives (even in very small ways), they act upon them. The action itself is educational and forms the basis for further reflection and discussion. The aim is to set up an ongoing cycle of thought, discussion and action. The community learns from failures as well as successes and in the process becomes more capable of transforming itself and the larger society. This cycle of thought and action is sometimes called "praxis."

Transformation is the goal.

The aim of emancipatory education is the kind of continued improvement in the quality of the community's life that can only be achieved by including everyone as participants. The goal is for the community to become more human, democratic, and equitable at all levels.

Steve Schnapp
Education Coordinator
United for a Fair Economy
37 Temple Place - 2nd Floor
Boston, MA 02111
617-423-2148 x15
617-423-0191 (Fax)

HISTORY HAS SHAPED OUR WORK

The way we shape our work is a combination of our context within the city of Chicago and the wisdom and principles that we have gleaned through the work of others.

PAULO FREIRE

1921-1997

Freire's book, Pedagogy of the Oppressed found a worldwide audience in the 1970s and people around the world developed and expanded his ideas. He originally developed his theories through literacy work with peasants in northeast Brazil. In his work he endeavored to find words to teach them that would also serve as opportunities for them to analyze their situation in society. Freire called this teaching "the word and the world," and he structured this work so that he would be in dialogue with his students. The analysis he worked with the peasants to develop became known as *conscientização* or **critical consciousness**.

In 1964 Freire was jailed and then exiled by the military dictatorship that had overthrown civilian rule in Brazil. He would remain exiled for many years until he returned to Brazil a world renowned educator to run the Sao Paulo school system. In the interim he traveled and wrote prolifically, inspiring others with his generous intellect and spirit.

ANTONIO GRAMSCI

1891-1937

Gramsci was born on the island of Sardinia in 1891. Gramsci overcame many early obstacles to become an important Marxist theorist in the midst of Italian fascism in the 1920's. Mussolini imprisoned Gramsci in 1926 because of his attempts to organize workers for revolution. During his time in prison Gramsci tried to understand why the Italian peasants supported Mussolini, when this appeared to go against their class interests. He wrote prodigiously during this period and developed many of the concepts that are the seeds of conjunctural analysis (see page 14). Another important concept that he developed is **hegemony**, which refers to relationships between classes, specifically the control that dominant classes have over subordinate ones. A key element to Gramsci's notion of hegemony is that it is not maintained only through force but by consent as well. In this way, a successful hegemony is able to express the interests of the dominant class and get the subordinate classes to see this as "natural" and "common sense." For instance, even though it is clear that our economic system contributes to inequality, many of those who are adversely affected by it view it as natural or the "way it's always been." These ideas are reinforced through the disseminators of ideology: the media, religious institutions, schools, etc. Our work endeavors to help people develop critical consciousness and see beyond these hegemonies.

THE HIGHLANDER CENTER

FOUNDED IN 1932

In the 1930s a young man in Tennessee named Myles Horton started to work with miners and their families to figure out what could be done about their problems. Horton's work soon evolved to include other educators and cultural workers who worked in a residential setting with people from many communities in the south. Highlander's work was important in the development of several movements for social change including the

Economics Education: Building a Movement for Global Economic Justice; The Praxis/Economic Justice Project, American Friends Service Committee, Chicago, IL (USA), 2001. Phone: 1-312/427-2533; praxisafsc@igc.org; www.afsc.org.

industrial union movement, the civil rights movement and the environmental justice movement. In fact, many people don't know that Rosa Parks had come to Highlander as a participant before that historic day in Montgomery. History often views her act as one of an individual, but she was part of a movement that Highlander helped support.

Highlander helps us understand the importance of movement building and integrative culture in our work. Music and art are integrated in the fabric of life at Highlander Center. Highlander is still an active force in this country where people can be found sitting in a circle of rocking chairs in a sunny room overlooking the Smokey Mountains working to change society.

TOWARD A PEDAGOGICAL FRAMEWORK

We have learned from all of these examples and from the vast amounts of scholarship that exists to codify, challenge and extend these theories. We have also learned from our own experiences and from the experiences of colleagues around the world who are everyday putting these theories into practice. We have endeavored to distill some of these ideas to help you in your work, but we encourage you to learn from your own practice and to utilize the bibliography in this book.

THE CONTEXT IS SOCIAL CHANGE

The most important aspect of our work is that the goal is to create social transformation that changes the relationship between the oppressed and their oppressors. Obviously, this isn't the kind of thing that happens overnight, or even over a decade. We are in this for the long haul, and we give our work the space and time to have the possibility of making change. It is for this reason that we prefer to work with groups over several years, instead of going to do "one-shot" workshops where we never make contact with the participants again. We prefer to learn and grow with the groups that we work with - to be able to work toward a deeper growth of critical consciousness and to see and assess their development. This is also why we work with groups, such as community organizations and unions and not individuals. We are working to help build and strengthen a movement for social change, and that movement will not be made of individuals. Similarly, although within the process of critical consciousness personal transformation is important, it cannot stop there.

HISTORY AND THE MOMENT

Our pedagogical framework and the way we work for change is influenced by history. We know that we need to understand the struggles and successes of the past in order to work for change right now. We also know that history changes all the time and we view our current struggles within the Gramscian notion of "the moment." We often begin economic workshops by assessing the current historical moment with the participants. What are the current economic trends? Who do these trends hurt and benefit? By mapping the trends and the relationships of the forces behind the trends, we can start to look at how to change things within the short term that might work toward a longer-term effect.

Because we are aware that the historic moment changes all the time, we emphasize a constant relationship between action and reflection, or "praxis." In other words, we can analyze the moment right now, figure out what we want to do to change things, and take action. But it doesn't stop there. We then need to analyze again, to assess the changes and the success or failure of our actions.

CREATE CRITICAL CONSCIOUSNESS

In our view the best way to help to strengthen the movement for social change is to help create leaders who are critical thinkers. But it is important to note that we work to develop leadership from within the communities we work with. Why is critical consciousness so important? We believe that for people to begin to work to change the relationship between the oppressed and the oppressors, they need to be able to analyze the world around them in order to see beyond hegemonic forces. For this reason, we spend a lot of time helping people learn analytical tools that they can apply in a variety of situations. But because we are working within the context of social change, analysis is connected to action.

There is also a focus on ideology and hegemony within our analysis of the economy. This brings up an important point, which is the role of the facilitator. We work from the premise that education is not neutral and works either to reinforce the relationship between the oppressed and the oppressors or for social change. For this reason, we willingly admit that we have a viewpoint that incorporates a critique of capitalism with an analysis of race and gender. As facilitators we often operate in the tricky territory of being clear about our analysis but listening to the participants in the class and being guided by their feelings and questions. One of the most important tools we have to address this balance is to engage in group analysis. Many of the activities that you will find in this book are tools for creating analyses with each other. In this way your workshop group will move toward dialogue, which helps create critical consciousness for both participants and facilitators.

A WORD ON METHODOLOGY: HELP PEOPLE LEARN BETTER

There are many times in your practice where you will see the principles of popular education intertwined with the methodological aspects. Although you never want to reduce popular education to a series of techniques, it is good to know that some of the methods that people use come from these principles. The belief that all people have the capacity to become critical thinkers and to work to solve their own problems lies at the heart of popular education methodology. Participants in a popular education setting are active subjects, not passive objects. Taking an active role helps people learn better. It helps them care more about what they are learning. A facilitator who works this way becomes a co-learner with the participants. Indeed, the facilitator should take guidance from the participants throughout the planning and workshop process. Whenever possible the facilitator should incorporate the personal experiences of the participants into the work. This is especially important when dealing with economics. Starting from the personal is a great way to begin to demystify economics for people. The participants in your workshop deal with money and its consequences everyday, and when they begin to see this in the context of "Economics" they'll feel more confident about learning more. It is also important to use personal experience when trying to talk about global economics. The more ways that you can make a personal/local/global link, the more likely people are to understand and care about the global economy. Another important methodological aspect is flexibility. A facilitator should take cues from participants during the workshop process and be completely willing to change the course of the process if that is the feedback she is getting. Another thing that is important to us is to team facilitate. This works to diffuse authoritarian classroom models and demonstrate democratic process. Team facilitation also provides you with an extra set of eyes and ears to assess the needs of the participants, and makes it much easier to be flexible and "work on the fly." In addition, the use of culture and art whenever possible helps to engage people, to bring them together as a group, and to engage different talents and areas of the brain so that we start to think in new ways.

SIX KEY FREIREAN PRINCIPLES

EDUCATION IS NOT NEUTRAL

1

Education is either designed to maintain the status quo, imposing on the people the values and culture of the dominant class or education is designed to liberate people, helping them to become critical, creative, free and active.

CONTENT COMES FROM THE PARTICIPANTS

People will act on the issues on which they have strong feelings. Education that starts by identifying the issues that people speak about with excitement, hope, fear or anger will have greater success in reaching those involved.

DIALOGUE

3

No one has all the answers! Each person has different answers based on his or her own experiences. To discover valid solutions everyone needs to be both a learner and a teacher. Education must be a mutual learning process.

PROBLEM-POSING EDUCATION

4

Participants are thinking, creative people with the capacity for action. A facilitator can help participants learn by providing a framework for thinking and creativity. By posing questions instead of lecturing, a facilitator engages the participants in an active way.

REFLECTION/ACTION

5

By continually engaging in a cycle of reflection and action, a group can celebrate their successes, analyze critically their reality, mistakes and failures — and use this information to act again. This allows a group to become more capable of effectively transforming their daily life.

TRANSFORMATION

6

Education should work to transform the quality of each person's life, the environment, the community, the whole society. This is not an individualistic academic exercise, but a dynamic process in which education and action are interwoven.

HOW TO BUILD AN ANALYSIS

THE IMPORTANCE OF ANALYSIS

Again, one of the goals of our workshops is to help people gain **critical consciousness**, or an ability to look critically at the world around them and to challenge the status quo.

The subject of economics is usually taught lecture-style, in what Freire called "the banking method"; the professor deposits knowledge into the head of the student who memorizes and uncritically spits it back out. We wanted our workshops to encourage people to think for themselves and reflect their experiences, so we worked on developing tools for analysis. We found that in teaching economics this is especially important because people's experience often contradicts what the "experts" say. Helping people develop tools for analysis validates their experiences and also works to diffuse the expert role that you might be playing as a facilitator. Although we never deny that we are leading the group, that we do have a point of view, and that we do have technical information to share, we do want people to develop their own opinions, and group analysis is a good way for this to happen. Sometimes the analysis that is developed by a group is not what we would have expected and that always makes for an interesting workshop.

YOU'VE DONE IT FOR YEARS

As you might expect, inviting a bunch of people to get together to do an analysis about anything let alone economics, might be a hard sell. Sometimes analysis sounds like it would be dull, or not oriented toward action, or something that only people in universities should be doing.

We always try to point out ways that the people in our workshops are actually engaging in analysis all the time, even though they may not call it that. When they make decisions about what actions to organize, what problems need solving, even how to plan the future for their families; they are engaging in analysis.

WHY COYUNTURAL ANALYSIS?

We have worked for several years with a process that we developed that is based on some of Antonio Gramsci's ideas and also work done in Latin America and Canada. The process is called **coyuntural analysis** and it is a way for community groups to analyze the current historical moment and find possibilities for action.

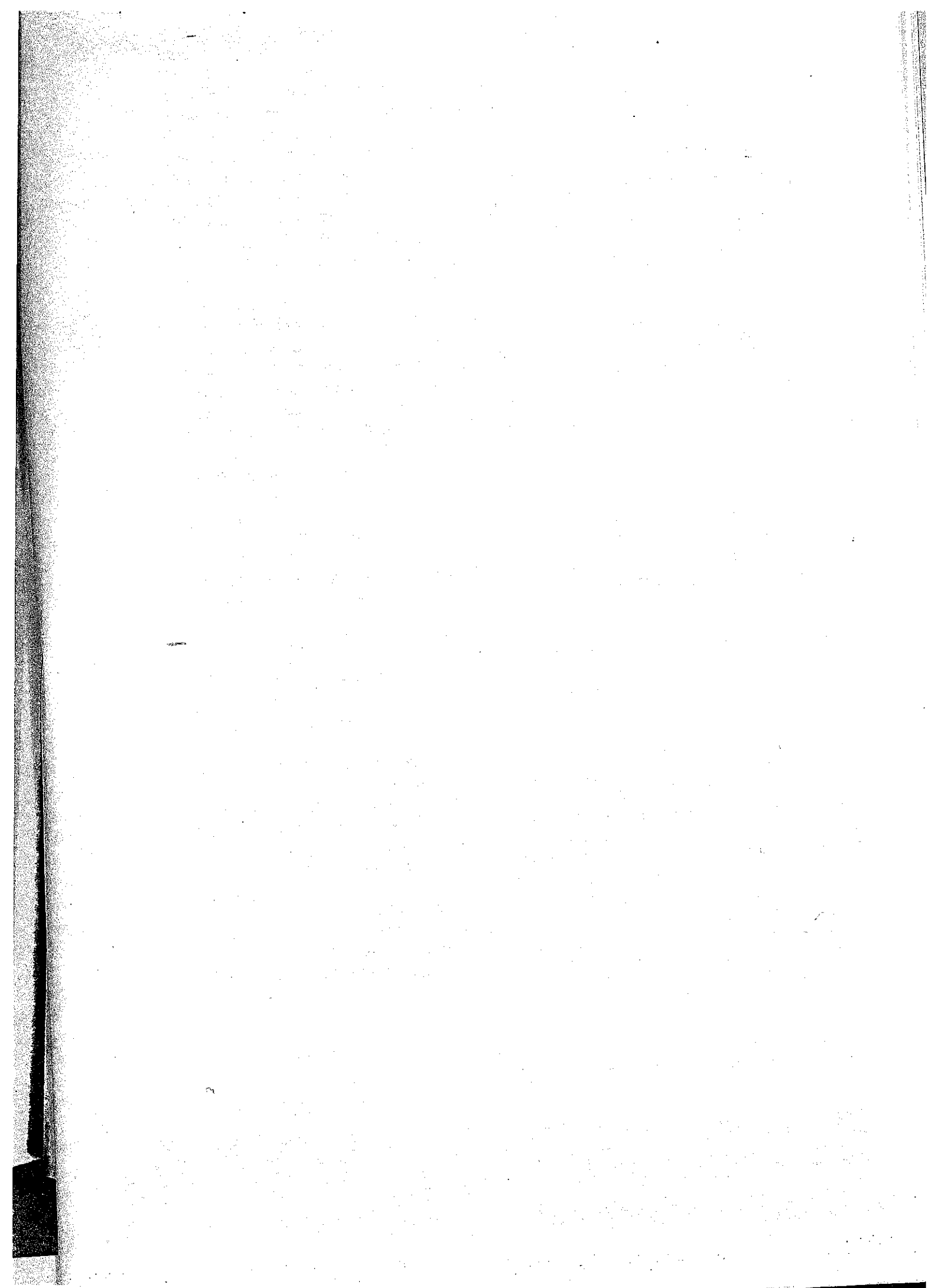
Because coyuntural analysis only looks at what is happening right now at this particular moment, it needs to be engaged in regularly. A group can learn a few exercises and then repeat them as circumstances and social forces change and interact differently. This is a way to make the abstract concepts in economic theory very concrete for people in your group. And it is a way to take these concrete circumstances and look for openings for action.

For more a more detailed description of the entire coyuntural analysis process that the Praxis/Economic Justice Project has developed, see our book:

***CRITICAL THINKING FOR
MEANINGFUL ACTION:
COYUNTURAL ANALYSIS
A MANUAL FOR FACILITATORS***

contact:
AFSC, 637 S. Dearborn
Chicago, IL 60605
attn.: Mary Zerkel

they
starts
peak
inger
those
definition:
yuntural analysis is
sed upon the
yuntura, or con-
figure of forces and
cumstances at a
rticular moment in
story.



WO
putting

**Principles of education for social change
or
How we know education for social change is happening**

Social change education:

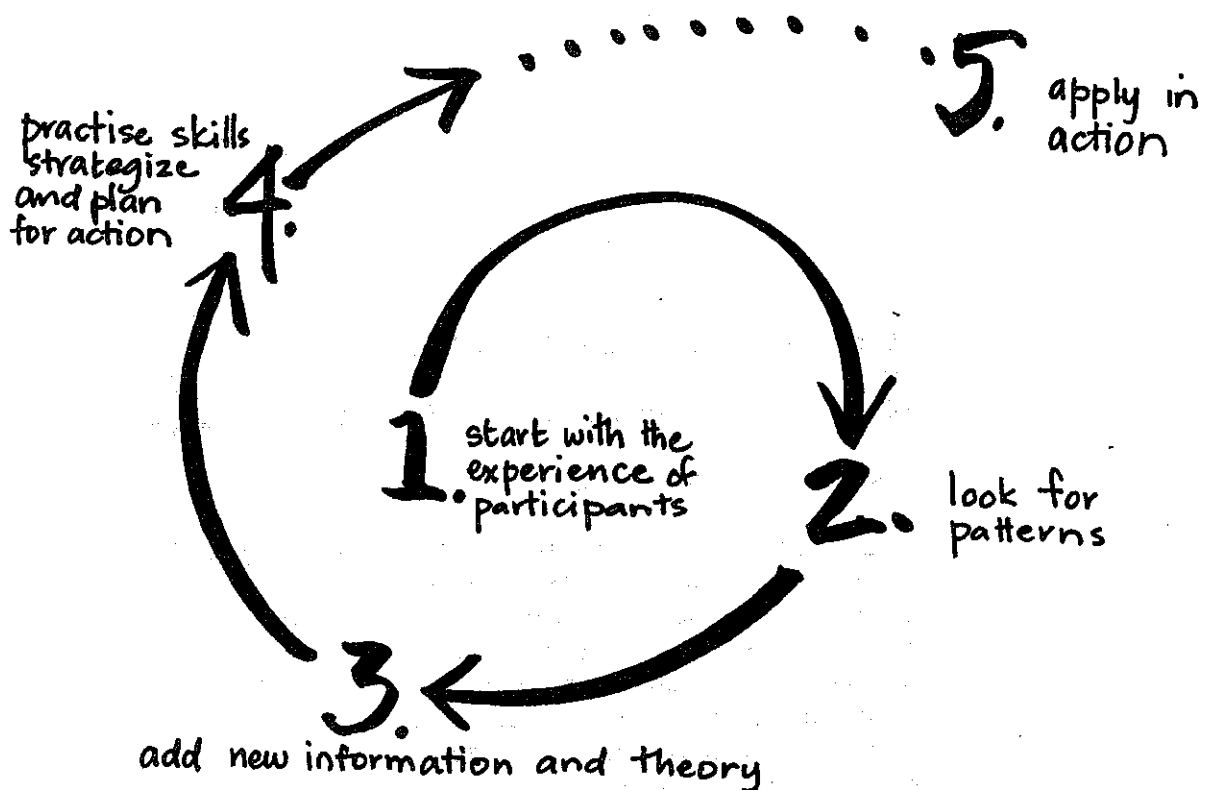
- critically examines unequal power relations, not just differences (race, class, gender, disability, heterosexism, ageism)
- names and challenges ideas and practices that support inequality
- anticipates and addresses conflict
- encourages creative expression
- uses the mind, hands, and emotions
- is a continuing process, not a single event
- strengthens organization
- encourages collective action for change
- models democratic relations between learner and leader
- includes both reflection and action
- puts local issues into national and global contexts

Education for social change is NOT neutral.

2
WORKING BY DESIGN
Putting Together a Program

In planning for a workshop together, three of us pooled our own attempts at design models. We came up with one we call "the spiral model" which we now use in our work.

The spiral model



This model suggests that:

1. learning begins with the experience or knowledge of participants;
2. after participants have shared their experience, they look for patterns, analyse that experience (what are the commonalities and what are the differences?);
3. to avoid being limited by the knowledge and experience of people in the room, we also collectively add or create new information or theory;
4. participants need to try on what they've learned: to practise new skills, make strategies and plan for action;
5. afterwards, back in their organizations and daily work, participants apply in action what they've learned in the workshop.

A Summary of Popular Education Principles and Practices

Paulo Freire was a Brazilian educator (1921 - 1997) whose methods of education (known as "educación popular" in Spanish or popular education in English) have been used around the world to promote adult education, literacy, community development, and social change.

There are some understandings that underlie Freire's approach. The first of these is a candid recognition that many of the economic, political, and educational structures in the world are authoritarian, undemocratic and function in the interest of economic and political elites. As a result of these structures, many people are denied opportunities to fully develop their potential or effectively and critically participate in the decisions that affect their lives. They are, in Freire's words, submersed in a "culture of silence."

From this understanding, several principles follow:

Education is not neutral.

In societies with huge inequities in power, resources, and opportunities, education either reproduces the status quo ("domestication"), or it aims at liberation. Education for liberation means helping people to become active, critical, and creative in shaping their lives.

Dialogue versus banking.

Education for domestication and education for liberation are distinguished by methods as well as goals. Authoritarian education methods reduce learners to the status of objects or empty vessels into which the teacher "deposits" knowledge. Freire calls this the "banking" approach. By contrast, democratic education is based on dialogue and mutual interaction between the teacher and student (its goal is the elimination of the distinction between the two). The "teacher" has some knowledge, but so does the "student;" there are things that the student does not know, but this is also true of the "teacher." In popular education, both become active partners in learning.

Content must come from the participants.

To break through the "cultures of silence," the issues discussed must be close to the daily lives and reality of the participants. This includes the things that people feel strongly about - their hopes, fears, frustrations,