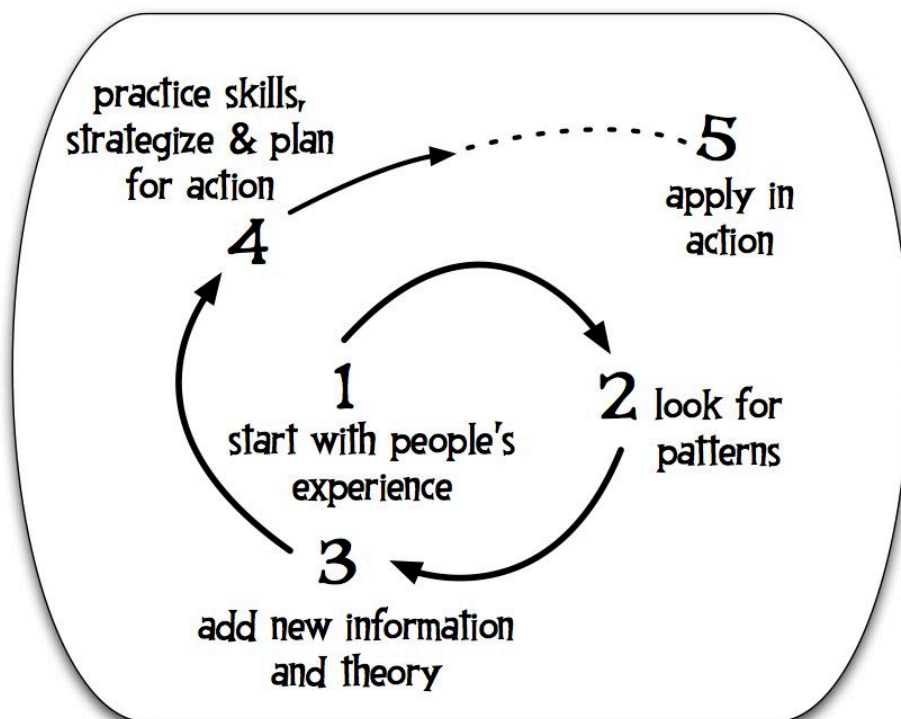


Popular Education Resources

Spiral Model



Sustainability Popular Education
Special Project

Sustainability Popular Education Special Project
Produced by Micheal Finck
2014

Aorta Collective. "Aorta Collective." Accessed August 4th 2014. <http://www.aortacollective.org/>

AORTA is a collective of educators devoted to strengthening movements for social justice and a solidarity economy. They work as consultants and facilitators to expand the capacity of cooperative, collective, and community based projects through education, training and planning. We base our work on an intersectional approach to liberation because we believe that true change requires uprooting all systems of oppression.

Arnold, Rick, and Bev Burke. "A popular education handbook." *Toronto: Ontario Institute for Studies in Education* (1983).

Arnold, Rick. "A New Weave: Popular Education in Canada and Central America." (1985).

Arnold, Rick. *Educating for a Change*. Doris Marshall Institute, 1991.

The text emphasizes the centrality of issues of power in education, and explains popular education as a practice as being a "transformational" education system. It reaffirms that education must empower people to make change, and that education must be based on democratic practice.

Strategic education begins with two initial steps;

- Locating ourselves and our allies
- Assessing the situation around us.

Locating ourselves starts with critical self knowledge, and painting ourselves into the picture of the educational environment. Traditional forms of education seek to invisibilise the identity of the educator, and this causes tension in an informal educational environment.

To locate oneself they begin with the identity triangle, an analysis of the educator's social, organizational, and political identities.

By painting ourselves into the picture we allow participants to understand more clearly our relationship to each other, which permits us to work transparently, and build trust.

In doing social change education and work, identity is central, and addressing the reality of structural and individual oppression is of utmost importance. Recognizing differences in identity, particularly but not limited to social identity, helps us to understand social contexts and to emphasize the need to eliminate the reproduction of oppressions in our society. Educating for a Change uses an activity called the "Power Flower" to understand where our social identities coincide with or contrast with the dominant culture. This helps us to understand our particular context and to recognize where and what we have in common with other people we may be working with, interacting with, and the different kinds of privilege and oppressions we may be dealing with.

The second part of educating strategically involves assessing the situation. This is broken into two main areas: Purposes, and Content.

Purposes tend to include: building popular movements and organizations, strengthening democratic practices, and stretching margins of tolerance in more conservative institutions. This involves a constant refining of the ideas of economic justice, political democracy, pro-feminist and anti-racist process, and extending these ideas into our life and society around us.

Content covers four principle areas:

- Acknowledging the identities and interests of those were working with
- Identifying the issues and generative themes relevant
- Assessing forces: opposing and supporting
- Planning for action

Putting together a program

The process of putting together a program consists of 3 principle steps: Planning, Design, and Facilitation. Throughout the creation of an education program, Educating for a Change emphasizes the importance of including people from the organization or community in the process. This is to show respect for people, share power, make the process visible to participants, and reinforce the ideals of transformational education practice.

Planning:

- Before
- Research on theme
- Participants/Publicity
- Logistics
- Identify expectations
- Materials/Resources
- Contextual Analysis

Design:

- Before and After
- Objectives and activities
- Sequence and timing
- Confirm expectations
- Redesigning during if necessary
- Preparing tools and tasks

Facilitation:

- During
- Carrying out design
- Adapting to needs
- Dealing with problems

In the design phase there is particular emphasis on the model. The authors use a spiral model which affirms the value of participant experience, where everyone teaches and learns, and which leads to concrete action for social change.

Another key part of the design of the program involves Reflection and evaluation, preferably on a continual basis throughout, leaving opportunity to adapt the workshop to emerging objectives and needs. It is important not to skip this part of the process because of "time constraints"! It is essential that it be given priority. Often, things do run over, and a facilitator must choose things that may be cut from the program to leave space for reflection and evaluation. Its is important to make these decisions collectively, though often the cuts will come from the middle of the program as the introductory activities are as important as the concluding and closing.

Developing and Using Activities

This book has a pretty good variety of structured activities in it's pages. They center around:

- Getting started / Introductions
- Adding theory and new information
- Practicing skills, forming strategies, and planning for action
- Reflection and Evaluation
- Energizing Activities

There is also a checklist for developing appropriate activities, and an activity grid showing different activities and objectives which they coincide with.

Democratic Facilitation

There are 8 considerations in planning and executing democratic facilitation:

- Use of space: Politics of furniture
- Making the most of who we are: Social, Organizational and Educational Identities
- Establishing credibility while challenging notions of expertise
- Getting and Giving feedback
- Encouraging / Challenging resistance
- Working with discomfort
- Dealing with conflict
- Timing

Facilitation is a difficult and risky craft which one gets better at with experience. As social change education is about process and developing democratic practice, it is important to switch liberal conflict management strategies of "managing troublesome individuals" to one of developing critically aware individuals equipped to recognize and resist injustice. In social change education conflict is seen as something natural, potentially creative, and necessary in building collectivities which are capable of working together effectively.

Power Relations

Being aware of power as an educator is critical to understanding how it can be used and shared to serve the needs and interests of the group.

Kinds of power of educators:

- Information Power
- Connection Power
- Expert Power
- Position Power
- Personality Power
- Network Power

How do we exercise this power, when, for what purpose, and under what conditions? We must name power, identify the source, and use it in the way which best serves the group.

Sharing power, real or perceived, is necessary if we are to make the process of learning democratic and engage all participants. Despite all concrete steps, its important to recognize that educators still have power because of their role in shaping the process, as well as assumptions of participants that educators know more than them.

Another important aspect of sharing power involves both facilitation and planning and design. Facilitation should be done in pairs, and planning in groups involving participants of the hosting organizations, and should try to reflect the diversity of society and the participants.

All in all, this book has a lot to digest, and suggests a comprehensive approach to program planning and design. An emphasis on democratic process, mitigation of power imbalances, attention to oppression and systemic analysis of society, and participant led content and focus are all integral to effective and appropriate popular education programs.

Boal, Augusto. *Games for actors and non-actors*. Psychology Press, 2002.

Boal, Augusto. *Theater of the Oppressed*. Pluto Press, 2000.

Brookfield, S., and J. Mezirow. "Fostering Critical Reflection in Adulthood." *Fostering Critical Reflection in Adulthood* (1990).

Brookfield, Stephen D. *Powerful techniques for teaching adults*. John Wiley & Sons, 2013.

Powerful techniques focuses on ways to teach adults for critical thinking, the importance of fostering self directed learning, and ways to democratize the classroom. Additionally, Powerful techniques has sections dealing with teaching about power, and navigating the emotions of powerful teaching.

Brookfield, Stephen D. *The skillful teacher: On technique, trust, and responsiveness in the classroom*. John Wiley & Sons, 2009.

Brookfield, Stephen D., and John D. Holst. *Radicalizing learning: Adult education for a just world*. John Wiley & Sons, 2010.

In *Radicalizing Learning*, Brookfield and Holst focus on education for justice. They start off with chapters on theories of adult learning and development, which leads into program planning. Key principles of justice based educational programs involve internationalism and anti-imperialism, motivations of love and empathy, discipline, honesty, creativity, and service.

Goals of program planning include the political independence of working class people, understanding the dynamics and trajectory of change, understanding historical change as a historical process, and understanding ones place in history.

Practices of radical teaching include the illumination of power and hegemony, teach about democracy in society, are situated in and informed by particular struggles, have a dialectical relationship between theory and practice, and use approaches based on context.

Brookfield, Stephen D., and Stephen Preskill. *Discussion as a way of teaching: Tools and techniques for democratic classrooms*. John Wiley & Sons, 2012.

Discussion as a way of teaching emphasizes the importance of discussion as a valuable way for revealing the diversity of opinion that lies just below the surface of any complex issue. Stephen Brookfield works through his experiences with discussion, explaining the benefits of discussion, how to prepare for discussion, and ways of facilitating good discussions.

In finding balance and being cognizant of power dynamics, Discussion as a way of teaching has chapters on facilitating in culturally diverse classrooms, facilitating across gender differences, and keeping student and facilitators voices in balance.

Finally, "Discussion" has a chapter on educational theory as a means of informing discussion practice.

Brookfield, Stephen, ed. *Training educators of adults: the theory and practice of graduate adult education*. New York: Routledge, 1988.

Caffarella, Rosemary S. *Planning Programs for Adult Learners: A Practical Guide for Educators, Trainers, and Staff Developers. The Jossey-Bass Higher and Adult Education Series*. Jossey-Bass/Pfeiffer, Customer Care Center, 10475 Crosspoint Blvd., Indianapolis, IN 46256, 2002.

Catalyst Centre. "Catalyst Centre." Accessed August 3rd 2014. <http://www.catalystcentre.ca/>

The "*Catalyst Centre One-Stop Pop-Ed Shop Worker Co-op*" is a collective of educators committed to democratic, social justice education and community development. Popular Education is a movement, a practice and a theory of social change that is based on learning and committed to resisting unjust uses of power.

Choudry, Aziz, Jill Hanley, and Eric Shragge, eds. *Organize!: Building from the local for global justice*. PM Press, 2012.

Clover, Darlene Elaine, and Joyce Stalker, eds. *The arts and social justice: Re-crafting adult education and community cultural leadership*. National Institute of Adult Continuing Education, 2007.

Clover, Darlene E., Bruno de O. Jayme, Budd L. Hall, and Shirley Follen. *The nature of transformation: Environmental adult education*. Vol. 11. Springer, 2013.

The Nature of Transformation: Environmental Adult Education is based on 15 years of educating for social-environmental change around the world. It is for adult and community educators, trainers, literacy and health care practitioners, social activists, community artists and animators, labour educators, and professors in higher education interested in weaving environmental issues in to their educational practice. It is also for environmental activists and educators who want to link social issues to environmental issues and problems. This book is a contribution to the discourse and practice of adult education in the community and/or the academy, aimed to respond creatively and critically the contemporary socio-environmental crisis and to encourage hope and a stronger sense of political agency through an ecological approach to teaching, and learning.

Coben, Diana. *Radical Heroes: Gramsci, Freire and the Politics of Adult Education*. Vol. 1006. Routledge, 2013.

This book examines the ideas of two heroes of adult education, Antonio Gramsci and Paulo Friere, gauging their significance for the development of a radical politics of adult education in the post-Soviet, post-Apartheid new world order.

Crowther, Jim, and Vernon Galloway, eds. *Popular education: Engaging the academy*. Niace, 2005.

This international text with contributions from Europe, the United States, South America, Africa and Australia brings together a unique collection of both experienced and new writers examining the relationship between popular and higher education. It shows how university-based teachers and researchers can use their work to support and resource popular struggles for democracy, equality and social justice at a time when all the demands being made upon them are towards institutional disengagement from social and political action. Exploring how many of the current trends in intellectual and institutional life can be challenged and changed, the book considers amongst other themes, the hegemony of technical rationality and the new managerialism, the construction of higher education as a competitive market place and the dominance of individualised models and modes of learning and achievement.

Delp, Linda, Miranda Outman-Kramer, Susan J. Schurman, and Kent Wong. *Teaching for Change: Popular Education and the Labor Movement*. UCLA Center for Labor Research and Education, Box 951478, Los Angeles, CA 90095-1478, 2002.

Popular Education and the Labor Movement is the first book to capture the stories and experiences of popular educators in the U.S. labor movement. From the Highlander Center in Tennessee to the Justice for Janitors campaign in Los Angeles, from the National Labor College in Maryland to the Avondale Shipyard workers of Louisiana, popular education has played a critical role in organizing workers, developing new leaders, and strengthening labor and community alliances. While drawing from the rich history of popular educators nationally and internationally, popular educators today are forging a new path based on the changing needs and conditions of workers and unions.

Doing the Gender Boogie: Power, Participation & Economic Justice: a Popular Education and Action Guide. Ten days for world Development, 1995.

Doing the Gender Boogie is a popular education manual that tackles the notion of gender and its relationship to social justice and economics. With 5 workshops and a facilitation guide and several case studies and materials, Doing the Gender Boogie is an important contribution to gender justice education.

Ferreira, Eleonora Castano, and Joao Paulo Castano Ferreira. *Making sense of the media: A handbook of popular education techniques*. New York: Monthly Review Press, 1997.

Making Sense of the Media is a handbook for teaching critical analysis of the mass media. Lively, clear, and richly illustrated, it is designed for classroom use in any group setting, including high school, adult literacy, ESL, labor, and community organizing. Its lessons empower students by developing their ability to understand and analyze messages found in advertising, political campaigns, television news, soaps, sitcoms, and melodramas. Students are taught to make their own media, including puppetry, comic books, and other popular story-telling forms as tools for learning and problem-solving.

Fischman, Gustavo, ed. *Critical theories, radical pedagogies, and global conflicts*. Rowman & Littlefield, 2005.

Freire, Paulo. *Pedagogy of the oppressed*. Bloomsbury Publishing, 2000.

Paulo Freire's Pedagogy of the Oppressed is the go to resource of social justice education philosophy. His experience of and theories about transformational education form the basis of popular education methodology and practice.

Frires pedagogy focuses around the need to unify theory and practice through dialogue and action. It is important to not view dialogue as a mere technique, but as a way of knowing not to be used merely as a tactic to involve students in a particular task. Transformational education must involve genuine risk in the process of unveiling the world through dialogue which mitigates power imbalances between facilitator and participants, and participants and the world.

Transformational education as humanistic rejects humanitarianism as an instrument of dehumanization, referring to it as "egoism cloaked in the false generosity of paternalism." For transformational education to occur, participants must be made aware of their own subjectivity. Trusting participants is the indispensable precondition for change. Attempting to educate without the reflective participation of participants is to treat them as objects which must be saved; it is to transform them into masses which may be manipulated. It is the foundation of the traditional "banking" model of education which treats students as empty receptacles into which the expert opinion of the teacher may deposited. Commitment to change may only come from critical intervention in the situation around us; propaganda cannot achieve this. Popular education is co-intentional education in which teachers and students are both subjects.

Whereas traditional education involves the mechanistic memorization of narrative content and the unequal power inherent in the student teacher relationship, this becomes the first principle of an alternative educational philosophy; the reconciliation of the teacher - student contradiction. Learning to adapt to teaching styles rather than influence them sets the stage for students to learn to adapt to the world rather than transform it. As reality is a process undergoing constant change, empowerment can not be another "deposit" but must be gained through the praxis of action and reflection. "Problem posing" education breaks the hierarchy of banking education through dialogue and joint responsibility for the learning process. Deepened consciousness of a situation through problem posing enables people to apprehend that situation as a historical reality susceptible to transformation.

In this way we may empower participants to, with this critical understanding, plan ways in which they may intervene in society to realize the changes they determine to be essential.

For Freire, to speak a true word is to change the world. The true word is a praxis. Praxis is the simultaneous and continued use of both action and reflection throughout the learning process. As dialogue is an existential necessity, no one may say a true word alone, or for someone else. There is neither utter ignorance nor perfect wisdom, only people attempting together to learn more than they know. Educating must not be A for B, nor A about B, but only A with B. The starting point for organizing program content of education or action must be the present, existential, concrete situation, reflecting the aspirations of participants.

The reality which mediates men, which Freire calls their "thematic universe," must be the source of the "generative themes" around which educational programs are built. Discovery of these themes must be dialogical, in the interest of problematizing issues to help individuals overcome "limit situations" so they become not merely frontiers between being and nothingness, but rather frontiers between being and being more human. In order to achieve humanization it is essential to surmount the limit situations in which people are reduced to things. We must transcend these situations to discover the "untested feasibility" beyond them.

Dominated consciousness only perceives fragments of reality; they require a total vision. Through coding, the presentation of some parts of a situation in interaction, and decoding, going from abstract to concrete, or critically analyzing the coded situation, people exteriorize their world view, and it is here where we find their generative themes. Thematic investigation is a striving towards awareness of reality, and self awareness, and a starting point for the educational process and liberatory cultural action. Investigation of thematic involves investigation of peoples thinking, which occurs in and among people together seeking out reality. Only as people rethink their assumptions in action does thinking change.

Program content is organized and constituted by the students view of the world, thus the content constantly expands and renews itself. The task of the dialogical teacher is to re-present the universe to the people from whom they received it: to re-present it as a problem.

Types of codification

Preparation of didactic material.

Anthropological concept of culture as a good starting theme, often opens up other themes.

The important thing is for people to come to feel like masters of their own thinking by discussing the thinking and views of the world explicitly or implicitly manifest in their own suggestions.

Anti Dialogical Models

Anti dialogical education is the praxis of domination. Manipulation, sloganizing, "depositing," regimentation, and prescription is the mainstay of the oppressors. Avoidance of dialogue amounts to a fear of freedom and a lack of faith in people.

Anti dialogical action aims at conquest; from most repressive to most solicitous (paternalism). Anti dialogics mythicize the world. These myths are internalized through well organized propaganda and slogans.

Anti dialogical action seeks to divide the world, to weaken isolate and deepen rifts through repression, bureaucracy, and cultural manipulation. It is the naivete of professional focalization which increases alienation by disregarding the totality, and hampering critical perception of reality.

Anti dialogical action leads to cultural invasion, which convinces those invaded of their own inferiority. It is an internalization of paternal authority from childhood; home, to school, to society. This results in professionalization and fear of freedom. One must be aware of the potential for the survival of cultural remnants of oppressor society and the return to violent bureaucracy.

Dialogical alternatives: Cooperation, Unity, Organization, and Cultural Synthesis.

Investigation of generative themes is the basis of the process of action of cultural synthesis. Only in cultural synthesis is it possible to reconcile contradictions of the world views of facilitators and participants to the enrichment of both. If peoples only demand is for higher salaries, the facilitator can make two mistakes: limit action to just this demand, or overrule the popular aspiration. The first is adaptation, the second is cultural invasion. The solution lies in synthesis: must identify with demand for higher salaries while posing the meaning of the demand as a problem.

Giberson, Tom, and Greg Giberson, eds. *The Knowledge Economy Academic and the Commodification of Higher Education*. Hampton Pr, 2009.

This collection of essays provides a timely analysis of the current state and potential future of higher education and its subsequent impact on society. The multinational and multidisciplinary contributors analyze the variety of professional, intellectual, social and political factors that govern our individual and collective behavior, and how these forces undermine society's traditional goals for higher education: critical and intellectual development and civic engagement.

Glover, Robert W., and Daniel Tagliarina, eds. *Teaching Politics Beyond the Book: Film, Texts, and New Media in the Classroom*. Bloomsbury Publishing USA, 2012.

In *Teaching Politics Beyond the Book*, Glover suggests several alternative ways from traditional textbook teaching to create program content for educational endeavors: through literary texts from the bible, global south literature, and utopian socialist literature when talking about the economy, to art and visual media like political cartoons and graphic novels, to music and theatre or film and television.

Highlander Center. "Highlander Research and Education Center. Accessed August 4th 2014. <http://highlandercenter.org/>

Highlander serves as a catalyst for grassroots organizing and movement building in Appalachia and the South. We work with people fighting for justice, equality and sustainability, supporting their efforts to take collective action to shape their own destiny.

Hooks, Bell. *Teaching community: A pedagogy of hope*. Vol. 36. Psychology Press, 2003.

Combining critical thinking about education with autobiographical narratives, hooks invites readers to extend the discourse of race, gender, class and nationality beyond the classroom into everyday situations of learning. bell hooks writes candidly about her own experiences. Teaching, she explains, can happen anywhere, any time - not just in college classrooms but in churches, in bookstores, in homes where people get together to share ideas that affect their daily lives.

In *Teaching Community* bell hooks seeks to theorize from the place of the positive, looking at what works. Writing about struggles to end racism and white supremacy, she makes the useful point that "No one is born a racist. Everyone makes a choice." *Teaching Community* tells us how we can choose to end racism and create a beloved community. hooks looks at many issues-among them, spirituality in the classroom, white people looking to end racism, and erotic relationships between professors and students. Spirit, struggle, service, love, the ideals of shared knowledge and shared learning - these values motivate progressive social change.

Hooks, Bell. *Teaching critical thinking: Practical wisdom*. Taylor & Francis, 2009.

Hooks, Bell. *Teaching to transgress*. Routledge, 2014.

Horton, Myles. *The Long Haul: An Autobiography*. Doubleday, 666 Fifth Ave., New York, NY 10103.(out-of-print), 1990.

In his own direct, modest, plain-spoken style, Myles Horton tells the story of the Highlander Folk School. A major catalyst for social change in the United States for more than sixty years, this school has touched the lives of so many people, Martin Luther King, Jr., Rosa Parks, Eleanor Roosevelt, and Pete Seeger. Filled with disarmingly honest insight and gentle humor, this is an inspiring hymn to the possibility of social change.

Hunter, Daniel, and George Lakey. *Opening Space for Democracy: Third-party Nonviolent Intervention: Curriculum and Trainer's Manual*. Training for Change, 2004.

Hundreds of training activities in detail, over 60 handouts with the content of how to defend human rights against violence, an integrated 23-day curriculum, many tips for trainers, and mini-essays on pedagogical theory -- all of this is included in this book available from Training for Change (TFC). Field-tested in Southeast Asia and extensively revised, the curriculum draws from the experience of dozens of non-governmental organizations which have confronted terror and repression in the field while trying to do their work. Some of these groups go into the field with the mission of nonviolently opening space for democracy, groups like Peace Brigades International, Guatemalan Accompaniment Project, Christian Peace Teams. Other groups focus on humanitarian missions, like Doctors Without Borders or the International Committee for the Red Cross, and yet their workers find themselves in harm's way in the turbulent world of civil conflict. In addition, the authors consulted with military peacekeepers and academic specialists in conflict resolution.

Jesuit Centre for Social Faith and Justice, and Moment Project (Toronto, Ont.). *Naming the Moment: Political Analysis for Action: a Manual for Community Groups*. Jesuit Centre for Social Faith and Justice, 1989.

Kapoor, Dip, and Aziz Choudry, eds. *Learning from the ground up: Global perspectives on social movements and knowledge production*. Palgrave Macmillan, 2010.

Kochman, Thomas. *Black and white styles in conflict*. University of Chicago Press, 1981.

The dynamics, politics, and richness of knowledge production in social movements and social activist contexts are often overlooked. This book contends that some of the most radical critiques and understandings about dominant ideologies and power structures, and visions of social change, have emerged from those spaces. Written by authors working closely with diverse social movements, NGOs, and popular mobilizations in the Asia-Pacific, Africa, Europe, the Americas, and the Caribbean, it articulates and documents knowledge production, informal learning, and education work that takes place in everyday worlds of social activism. It highlights linkages between such knowledge(s) and praxis/action, and illustrates tensions over whose knowledge and voice(s) are heard.

Kulnieks, Andrejs, Dan Roronhiakewen Longboat, and Young Young. *Contemporary Studies in Environmental and Indigenous Pedagogies: A Curricula of Stories and Place*. Springer Science & Business, 2013.

This book is a compilation of the work of experienced educational researchers and practitioners, all of whom currently work in educational settings across North America. Contributors bring to this discussion, an enriched view of diverse ecological perspectives regarding when and how contemporary environmental and Indigenous curriculum figures into the experiences of curricular theories and practices. This work brings together theorists that inform a cultural ecological analysis of the environmental crisis by exploring the ways in which language informs ways of knowing and being as they outline how metaphor plays a major role in human relationships with natural and reconstructed environments. This book will be of interest to educational researchers and practitioners who will find the text important for envisioning education as an endeavour that situates learning in relation to and informed by an Indigenous Environmental Studies and Eco-justice Education frameworks.

Lakey, George. *Facilitating group learning: Strategies for success with adult learners*. John Wiley & Sons, 2010.

George Lakey brings popular education into today, outwardly shedding some of the more radical sounding terminology and imagery with a less intimidating but no less incredible methodology.

Using the name "Direct Education" he takes the fundamental principles of popular education and uses them in explaining the ideas themselves. Rather than a heavy philosophical text, or an activity guide of educational "tricks," Lakey explains using a healthy amount of narrative and storytelling around his vast experience doing popular / direct education, offering the reader the experience of being there and trying to understand the nuances of educative work. The stories themselves seem to be "coded" situations much like described in Freire's Pedagogy, and part of the challenge of reading this book, and why it is good at teaching what education can be, is because the reader is required to "decode" the situations as they go through.

The book itself is divided into 4 principle parts, with a four part resources appendix at the end. Part 1 The learning Group and the Individual, Part 2 Diversity, Difference, and Emotions in Group Learning, Part 3 Designing Learning Experiences, and Part 4 Facilitation. The Appendixes are A: Advocacy, Modesty, and Diversity of Gifts, B: Resilience and Revolution, C: Further Reading, D: Tools and Resources.

Intro

Direct education takes the most direct path to the learner in the here and now. It is experiential, multicultural, and integrates perspectives of movements against sexism, racism, and other forms of oppression. Rather than teach traditional anti oppression classes, it seeks to merge anti oppressive practices and awareness into its method.

Part 1

To learn people must risk, to risk people need safety. In order for people to learn effectively we must emphasize the building of a culture of safety in any educational environment. This safe educational environment is referred to as the "container." It is always more productive to spend 5-10 minutes on container building, even in a 45 minute workshop. Without working on group dynamics, people will not feel safe enough to go outside their comfort zones into the learning zone; the zone of risk and authenticity. Container building is acknowledging reality, it is an invitation to be real. As the container strengthens, pretense falls, and learning happens.

Taking responsibility for our own learning as a group. Setting goals, rechecking goals, and revising goals as necessary. Maximize/Minimize group activity of best/worst learning strategies, to help everyone take responsibility.

Self responsibility and ambivalence. Ambivalence is the enemy of learning, we must address it when it is present. Ambivalence chart: an activity to clear up ambivalence and build the container.

Which is more important, the individual or the group? Both. It is possible to design social arrangements where the individuals well being is in alignment with societies well being. We must emphasize the strength of the individual through self responsibility and strength of community through container building. Direct education is not about balancing this competition, but about dropping it altogether.

Every group has a division between mainstream and margins. Margins also have submargins. Facilitators must be able to relate to the periphery in a way which supports their power and safety.

The Diversity Welcome:

I would like to welcome...(and then facilitator names)

- Women, Men, Transgender People & Spirits
- Your bodies
- Those living with a chronic medical condition, visible or invisible
- Dyslexics
- Your dreams and desires and passions
- Languages spoken by people here (try to know as many as possible ahead of time): Spanish, English, German . . .
- Survivors
- People of Hispanic descent, African descent, Asian descent, European descent
- gay, lesbian, bisexual, heterosexual, queer
- People who identify as activists, and people who don't
- Those in their teens-20s -30s - 40s - 50s - 60s- 70s - 80s (depending on group)
- Single, married, partnered, dating, celibate, sexually active
- Your emotions: joy & bliss, grief, rage, indignation, contentment, disappointment
- Those who support you to be here: Who make it possible
- Your families
- Mystics, seekers, believers of all kinds
- Those dear to us who have died
- Our elders: Those here in this room, in our lives, and those who have passed away
- Anyone else who would like to be welcomed?

Ground rules and group agreements, and enforcement of group norms.

People teach themselves in a safe environment. Open ended questions and group discussion. We must refrain from telling people what to do. It is the job of the facilitator to mobilize confidence, to share tools, and to challenge people to think for themselves.

The secret life of groups

Learning takes place beyond the classroom. Groups often have much more resources than it appears on the surface. Story of the racist comment at the conference, and the facilitator letting it go, but the group helping the person through it afterwards.

Importance for a facilitator to build bridges to the secret life of the group through buddy systems, being accessible at informal times, listening committees, the weather report activity etc.

Steps of becoming a high performance team. Forming, storming, norming, and performing. Shift from doing to being.

Part 2

Acknowledging difference to accelerate learning

Diversity Mingle activity

"Whats at risk when we identify our differences?"

Mainstream/Margin, importance of naming and addressing power. People on the fringes, outside institutional power, are the creative lifeblood of democracy. Importance of shifting judgement to curiosity.

Confrontation and teaching. Trainer confrontations fail to reach objectives, they merely reinforce another pecking order and at best modify behaviors by driving attitudes underground but not changing them. Conflict is important, but working through conflicts in the group rather than scolding individuals from a position of power based on the facilitators experience / analysis.

Diversity and conflict styles. Importance of recognizing cultural differences in communication and conflict styles. Recognizing ones own bias, and working towards a reconciliation of the approaches of the mainstream and the margins. Talking about the talk, "Is something getting in the way of us hearing each other?" "Does anyone have any ideas about how were communicating?"

There is a natural transition from curiosity to judgement as we get older. Street Corner Soapbox activity. Active listening and looking for teachable moments. Importance of acceptance of criticism, even if it seems out of context/inappropriate. This goes back to reconciliation of differing communication styles.

"Calling out" This is a somewhat recent development which suggests it is appropriate to publicly correct someone when they say something incorrect. Lakey considers this to be a managerial instinct, not based on life experience of what works, but in a supervisory duty to correct ones inferiors. He suggests making learning a priority by supporting conflict between mainstream and margins and to go outside participants comfort zones through

- Building a strong container
- Assisting mainstream and margin to renegotiate their relationship
- Assist all to identify their mainstream and marginal identities
- Be aware of privileging mainstream communications styles; model a pro diversity, pro conflict, pro discomfort attitude
- Trust the secret life of groups, and build bridges to it
- Let go of managing, and instead mobilize curiosity

Supporting authenticity in workshops

- Strengthen container and mini containers
- Support projection of feelings onto objects; life river exercise
- Give permission
- Draw cognitive maps and reassure those who need theory; comfort zone drawing
- Watch margins in group and encourage them; never push, but watch and nurture

Part 3: Designing Learning Experiences

According to Lakey, because people learn through successive approximations towards the reality of a subject, it only makes sense that teaching should be in fact structured that way as well. Using the metaphor of an onion, it is necessary that education peel each successive layer of the subject back before getting to the next, and if, in the application phase of Kolb's 4 part model of experiential learning, the concepts were not internalized, they must be readdressed in another way. For Lakey, the notion that a whole syllabus must be covered is the greatest delusion of traditional education. If the basics have not been learned, then moving on is foolish.

David Kolb's model for experiential learning is a turn on Freire's own praxis. The steps are Experience, Reflect, Generalize, and Apply, where apply may be the Experience of the next cycle.

The process of direct education comes from the knowledge and experience of the participants. The framework for this is through elicitive activities and questions, with the aim of eliciting knowledge, skills, wisdom, curiosity, creativity, humor, empathy, critical thinking, action, etc. Specifically, Lakey refers to "Open Ended" questions as the "bread and butter" of direct education.

Through open ended questioning we aim:

- Not to get "right" answers
- List responses to respect contributions
- Encourage the peeling of the onion, or if they get off course, to bring them back to the onion they were peeling
- participants teach each other faster than linear/"logical" approaches

Learning difficult material has to do with how well a thing fits into a persons belief system about the world. The harder it is, the more important the strength of the container and the sequencing of the workshop.

Sequencing is important for any workshop design, as it sets the tone, and may include / exclude different people, or aid or detract from accomplishment of goals. This is true in the case of very difficult, or very foreign, material, as well as in situations where rank and unequal power may be exacerbated by intentional choice. Of course in any group there is a mainstream and a margin, and some are included more readily, but here Lakey was talking specifically about a workshop he ran which included management, employees, and volunteers of a hierarchical organization.

Adequate design takes into account all these things, as well as including variety for the 4 learning styles, activities which can be adapted for the differently abled, give people a space to emote, to take self responsibility, and take into account the breath of the group through integration and differentiation.

Two alternate approaches to design are Negotiated Design, which was more prevalent in earlier popular education pedagogy, and Emergent Design, or going where the workshop needs to go. Negotiated Design has the pitfall of exacerbating the tensions between mainstream and margins, and leading to the tyranny of the majority. Emergent Design must be understood not as "winging it" but as the careful exercise of a facilitator who is well prepared and highly experienced. Often it makes sense to leave a quarter or a fifth of workshop time to delve into ideas which weren't on the agenda, and some facilitators leave half or more unplanned.

Part 4: Facilitation

Setting the tone and building safety - According to Lakey, facilitators differ on their approaches to bonding with participants, whether they start workshops informally, or whether this gives opportunity for participants to project on them before they've established the atmosphere and their credibility for the learning experience. The most important things to consider are the facilitators preexisting knowledge of participants, and how insecure the participants are, regarding the unfamiliarity of the group or the risk involved in the material to be covered.

It is important to start where the participants are both intellectually and emotionally, and move from there into the spaces you need to accomplish the goals which have been set out. Tips for supporting safety of the group include

- Following through on things you say you will do
- Giving positive reinforcement
- Be emotionally/physically ok yourself; have your own needs met outside the group
- Invite participants to high standard of self responsibility for themselves
- Use structures to build safety; Ground rules, buddy systems, opening/closing rituals, writing goals out and revisiting them, etc

Remember, safety is important because learning happens outside ones comfort zone. When bringing people out of their comfort zone, however, its important to be able to recognize the difference between the learning zone, and the alarm zone. If people feel unsafe, uncomfortable, and freeze up, we have to change the energy: send folks back into small groups, declare a break, play a game, etc.

Edgy interventions to accelerate learning- Similar to Paulo Freire's notion of limit situations beyond which people can not see untested feasibility, George Lakey talks about the edges over which people dare not go, the edge of the the comfort zone, the edge of one's worldview. It is at this edge over which participants must go to learn. For Lakey, confusion and hostility on the part of participants are welcome signs. For him, when he sees this, he asks himself, "Whats right here? What group edge might this person be pointing at?" Moderating these conflicts or digging into topics at these junctures has the capacity to bring about learning.

Another important ability for a facilitator is to be able to handle deflection, which participants may unconsciously attempt when conversations veer too close to the edges of their comfort zone. This may take several forms, such as "taking the conversation out of the room" by talking about something the group doesn't have collective experience of (which can have value in the generalizations stage, but not when it is deflecting from the issue at hand), or by attacking an exercise or activity itself, or by generally obnoxious behavior. Handling deflection works best through contextualizing someones responses, placing their opinion on a spectrum by polling the group, or moving immediately to debriefing styles questions.

When talking about different topics, framing is of the utmost importance. It is possible through framing to make weaknesses into strengths, or use conflict to build understanding and safety in the group by trying to understand underlying reasoning for actions or opinions.

Another key way to frame questions for maximum participation is through the use of understatements. Understatements elicit less caution, and work well for probing beneath the surface. Using language like "make a small change" rather than "make a big difference", or "who can relate to some part of what I just said?" rather than "how many people have experienced that before?"

Another way to bring in large ideas for decoding is, when appropriate, through narrative storytelling. Personal stories may be effective in bridging the reflection phase to a real world situation with bigger picture implications for the generalizations stage.

Facilitation in cross cultural situations can be really complicated, and Lakey tells several stories to explain some of the potential difficulties inherent. Specifically the chapter is about his experiences doing direct education in other countries, but the themes are important even for someone teaching mostly to their own culture at home. Specifically, the importance of recognizing that if you are teaching mostly to your own culture, that there will still be cultural margins in any workshop and that you must work to understand and recognize certain kinds of conflicts which stem from deep cultural differences and may not be something you may mediate without support.

Transformational education seeks to get rid of the limits to learning, the blocks. It sees emotion as a tip off to a limiting frame of reference. It aims to help individuals and groups step out of their comfort zones and into personal power; a confrontation with limiting beliefs is the doorway to transformational possibility. Limiting beliefs are held in place by repressed painful emotions, and transformational work starts when one starts expressing that emotion. To free up our power to make change in the world, we need new frameworks of thought to replace the old, and new ways of relating to ourselves and each other.

Conclusion

Direct Education centers around:

- Unique motivation of each learner
- Safety building and the group container
- Self responsibility tools for learning
- Promotion of discomfort and authenticity
- Recognition of conflict as natural and creative
- Abandoning linearity in the interest of ideal learning conditions
- Confronting common obstacles to learning: through differentiation and integration, expressing ambivalence, deliberation, reframing, and asking elicitive questions
- Diversity and anti oppression work
- Taking on limiting beliefs
- Understanding rank, authority, and cross cultural facilitation

Lakey, George. *Powerful peacemaking: A strategy for a living revolution*. New Society Pub, 1987.

Laurie, Peter. *Ah-hah! GATT-Fly*. New Internationalist 204 (1990).

This little book was printed in Toronto and created by a Canadian community group raising awareness around economic justice and trying to foster economic analysis amongst working class people in Ontario in the early 80's. They use a drawing process which allows participants to see the economic system as they build it from participants knowledge, and also to see their own suggestions become built into the picture. The underlying principle of their workshop is that social injustice is linked to the fact that the majority of people are excluded from meaningful decision making power.

The process starts by placing the participants in the middle of a large sheet of paper, and then through conversation with the group the facilitator adds into the picture the economic actors and institutions that make up their lives. In this way they create a high participation environment, encouraging folks to talk about themselves, and creating a vision of society which starts with them.

The process calls for an observer / pulsechecker / co facilitator, which would be a good way for someone who wanted to learn to do these kinds of workshops to engage and as a first step.

The facilitator is to act as a guide, and to do the drawing, and their principle mode of interaction is to ask questions about the participants and about the emerging picture of the economy. Emphasis is made on not simply asking mechanistic, predetermined questions, but thoughtful questions which elicit responses which may be represented on the picture. Questions generally fall into three stages: Questions to draw out participant experiences, questions to think critically about the picture, and questions to help for strategizing about the future.

Constructing the Picture

- Work & Life
- Drawing out themes – unemployment, health and safety, (student loans, no jobs?)
- Housing and community
- Larger picture- ownership of industry, social/cultural institutions
- Global Connections- commodity lines, multinationals, similarities between structural causes of inequalities here and elsewhere

Analysis of Picture

- Examining causes of injustices
- Questions about power
- Role of the state
- Making generalizations – moving from individual to collective perceptions of society
- Testing experience
- Looking at History
- Connecting economics to politics, society and culture
- Drawing connections between issues and groups

Developing Action Strategies

- Most important step
- Identifying long and short term objectives
- Discussion of the difference between reforms which aid or hinder collective empowerment
- Evaluating past actions
- Identifying obstacles
- Identifying allies
- Deciding on specific action plans

Library Thing. "Wabbitweed." Accessed August 4th 2014.
<http://www.librarything.com/catalog/wabbitweed>

Catalyst member Chris Cavanagh maintains a personal database of books that includes many popular education and related titles. Many of these are also part of the Catalyst resource collection.

Lopes, Tina, and Barb Thomas. *Dancing on live embers: Challenging racism in organizations*. Between the Lines, 2006.

Dancing on Live Embers investigates how racism, White power, and privilege operate in the ordinary moments of organizational life. It holds up familiar workplace interactions for scrutiny, and looks for openings to advance racial equity and justice. Through stories, it offers concrete examples of racial justice work by a range of experienced activists. This is a hands-on book for people who are trying to create more equitable organizations—front-line staff, managers, administrators, political leaders, union and community educators and activists, boards of directors, teachers, human resource staff, equity officers, and university and college faculty.

Macrine, Sheila, Peter McLaren, and Dave Hill, eds. *Revolutionizing Pedagogy: Education for social justice within and beyond global neo-liberalism*. Palgrave Macmillan, 2009.

This book brings together a group of leading international scholars to examine the paradoxical roles of schooling in reproducing and legitimizing large-scale structural inequalities along the axes of race, ethnicity, class, sexuality, and disability. Through critical engagements with contemporary theories of class and cultural critique, the book questions the inherited dogma that underlies both liberal and conservative and also social democratic approaches to teaching and makes a spirited case for teaching as a critical and revolutionary act.

Mezirow, Jack. *Learning as Transformation: Critical Perspectives on a Theory in Progress*. The Jossey-Bass Higher and Adult Education Series. Jossey-Bass Publishers, 350 Sansome Way, San Francisco, CA 94104, 2000.

Mezirow, Jack. *Transformative dimensions of adult learning*. Jossey-Bass, 350 Sansome Street, San Francisco, CA 94104-1310, 1991.

Transformative Dimensions of Adult Learning describes the dynamics of how adults learn--and how their perceptions are transformed by learning--as a framework for formulating educational theory and practice. It presents an in-depth analysis of the ways in which adults learn, how they make meaning of the learning experience, and how their lives can be transformed by it.

Mindell, Arnold. *Sitting in the fire: Large group transformation using conflict and diversity*. Portland, OR: Lao Tse Press, 1995.

Using examples ranging from disputes in small organizations to large-scale conflicts in countries around the world, this volume offers practical methods for working with conflict, leadership crises, stagnation, abuse, terrorism, violence, and other social action issues. It brings an understanding of the psychology of conflict and the knowledge that many disputes can be traced back to inequalities of rank and power between parties, providing tools that will enable people to use conflict to build community.

Newman, Michael. *Defining the Enemy: Adult Education in Social Action*. Formerly published by Stewart Victor Publishing, PO Box 51, Paddington, New South Wales 2021, Australia, 1994.

This original and challenging book looks at this kind of learning in Aboriginal adult education, trade union training, feminist adult education, peace education and environmental education.

Peck, M. Scott. *The different drum: Community making and peace*. Simon and Schuster, 2010.

Popular Education News. "Index." Accessed August 4th 2014.
<http://www.popednews.org/index.html>

A website which is no longer being updated, though full of resources and information. "The Popular Education News is a free email newsletter about popular education and community organizing resources for facilitators and practitioners."

Porfilio, Bradley J., and Heather Hickman, eds. *Critical Service-learning as Revolutionary Pedagogy: A Project of Student Agency in Action*. IAP, 2011.

Process Work Collective. "Process Work." Accessed August 4th 2014. <http://www.processwork.org/>

Process Work Institute is dedicated to being a learning community of excellence, promoting research, training, and development in Process Work. It aims to provide cutting edge knowledge in Process Work and its applications to learners through both quality distance education and onsite learning methods, and to inspire and promote personal transformation and greater social awareness.

Purcell, Rod, and Dave Beck. *Popular education practice for youth and community development work*. SAGE, 2010.

Drawing on the legacy of Paulo Freire and the insights of Antonio Gramsci, this book provides new ways of working with communities which put people at the heart of the development agenda. In addition, it offers a strong theoretical basis for action and an insight into the practical application of popular education methods and is based upon strong traditions of practice experience from both the developing and developed worlds.

Shapiro, Ilana. *Training for racial equity and inclusion: A guide to selected programs*. Aspen Institute, 2002.

Explores the interpretation of race as a social construct and how the nonprofit sector built anti-racism training programs to counteract oppression. This piece is a comparative analysis of programs that provide interventions and address the structural racial tensions in U.S. communities and gives highlights, struggles, and tips on creating tools for racial justice work.

Sheared, Vanessa. *The handbook of race and adult education: A resource for dialogue on racism*. Jossey-Bass, 2010.

The Handbook of Race and Adult Education provides a discourse on the theory, the real-life experiences, and the structure of privileges within race and racism. Edited by leaders in this field, the unique resource presents ways for changes in classrooms, communities, and homes for marginalized or oppressed groups and individuals. As the first comprehensive resource on race, racism, and adult education, this book is essential for introductory level graduate students in understanding the complexity of race and racism in an educational context.

Solinger, Rickie, Madeline Fox, and Kayhan Irani. "Telling stories to change the world." *NY Routledge* (2008).

Starhawk. *The Empowerment Manual: A Guide for Collaborative Groups*. New Society Publishers, 2013.

The Empowerment Manual is a comprehensive guide for groups seeking to organize with shared power and bottom-up leadership to foster vision, trust, accountability and responsibility.

Taylor, Edward W., and Patricia Cranton, eds. *The handbook of transformative learning: Theory, research, and practice*. John Wiley & Sons, 2012.

The Handbook of Transformative Learning provides a comprehensive and critical review of more than three decades of theory development, research, and practice in Transformative Learning (TL). It will help adult educators understand what transformative learning is, distinguish it from other forms of learning, and foster it in their practice. The book covers five broad areas: historical, theoretical, practical, research, and future perspective. It is comprehensive, interdisciplinary, critical, reflective, and accessible to a wide audience of interested scholars, students, and practitioners.

The Change Agency. "The Change Agency." Accessed August 4th 2014. <http://www.thechangeagency.org/>

The Change Agency is an independent social movement education initiative. We work with community organisers and activists in the Australia Pacific region to help people win social and environmental change.

The Community Toolbox. "Community Tool Box." Accessed August 4th 2014. <http://ctb.ku.edu/en>

The Community Tool Box is a public service developed and managed by the KU Work Group for Community Health and Development and partners nationally and internationally. The Tool Box is a part of the KU Work Group's role as a designated World Health Organization Collaborating Centre for Community Health and Development.

Training for Change. "Tools." Accessed August 1st, 2014. <http://www.trainingforchange.org/tools>

The Training for Change website hosts a toolbox of training exercises with regards to direct education and capacity building. The tools are focused around the areas of Diversity, Team Building, Organizing and Strategy, Meeting Facilitation and Better Trainings, and Non Violent Action.

Tripp, Peggy, and Linda Muzzin. *Teaching as activism: Equity meets environmentalism*. McGill-Queen's Press-MQUP, 2005.

Vella, Jane. *On teaching and learning: Putting the principles and practices of dialogue education into action*. John Wiley & Sons, 2008.

Walters, Shirley, and Linzi Manicom. *Gender in Popular Education. Methods for Empowerment*. CACE Publications, Centre for Adult and Continuing Education, University of the Western Cape, Private Bag X17, Bellville 7535, South Africa (65 Rand plus 3 Rand postage and packing), 1996.

White, Shirley A. *The art of facilitating participation: Releasing the power of grassroots communication*. Sage Publications Pvt. Ltd, 2000.