The 8th International Conference of the Popular Education Network (PEN)

27-29 June 2018
At Goedgedacht, Riebeek Kasteel, RSA

The 2018 PEN conference is jointly hosted by the ‘Traditions of Popular Education’ research programme (NIHSS) at the University of the Western Cape and adult education staff at the University of Cape Town.
CONTENTS

1. Deconstructing the concept of functionality as used in adult teaching and learning: the experience of ‘illiterate’ women in Kyaka II refugee settlement in Uganda
   Salome Joy Awidi .......................................................................................................................... 5

2. Workshop on Women’s Franchise in Ireland on the 100 year anniversary
   Bríd Connolly, Bernie Grummel ............................................................................................... 6

3. Panel discussion: (How) Can Workers’ Education revive its tradition as a form of Radical Pedagogy?
   Linda Cooper: Grischelda Hartman, Dinga Sikwebu, Sheri Hamilton, Saliem Patel, Madney Halim, Astrid von Kotze, Ari Sitas .................................................................................. 7

4. ‘English for Activists’
   Carohn Cornell ........................................................................................................................... 8

5. Popular Education and the present post-hurricane context in Puerto Rico: because a different kind of world is possible.
   Viviana Cruz-McDougall .......................................................................................................... 9

6. ‘Letsema’ – a dialogue on working with power in a creative way
   Michel Friedman and Nosipho Twala .................................................................................... 10

   Bernie Grummel, Joseph T. Mwale, Moses Daura and Mavuto Tembo .................................. 11

8. Pedagogy of liberation: utilising feminist protest theatre
   Mary Hames ............................................................................................................................... 12

9. Decolonising knowledge: learning in resistance to resource dispossession
   Anne Harley, Jon Langdon, Jeanne Prinsloo and Eurig Scandrett ....................................... 13

10. Decolonising the curriculum at an English university
    Kerry Harman and Jan Etienne .............................................................................................. 14

11. A tale of an alternative world through Popular Education, Continuities and Discontinuities within a #FeesMustFall narrative of social activism at the University of the Western Cape
    Natheem Hendricks .................................................................................................................. 15

12. Educating politicians – organizing education in political parties
    Henrik Nordvall, Maria Arriaza Hult and Annika Pastuhov ................................................. 16

13. We create the future - Participatory approaches to knowledge creation
    Robert Inglis ............................................................................................................................ 17
14. Becoming youth social activists: reflections on power in the research process.
   Salma Ismail, Lyndal Pottier, Siphenathi Fulani, Sisanda Khuzani, Lona Mtembu, Aphiwe Tomose, Phelokazi Tsoko and Amanda Maxongo .......................................................... 18

15. Solidarity across the abyss: Dialogues between text, self and everything else
   Anna James, Injairu Kulundu, Taryn Pereira and Jane Burt ........................................... 19

16. Bringing structural violence to the fore in popular peace education
   Vaughn M. John .................................................................................................................. 20

17. Hip Hop Health - Youth empowerment through hip hop song writing
   Hilary Kromberg and Robert Inglis .................................................................................. 21

18. Creative Dissent, Community Radio and Social Movement Learning: a collaborative meaning-making panel on the Yihi Katseme - the latest iteration of the Ada Songor Salt Movement (Ghana)
   Jonathan Langdon, Kofi Larweh, Mary Akutey and Erica Ofoe ....................................... 22

19. The Power and Possibilities of Popular Education - Perspectives from the UCT Global Citizenship Programme
   Janice McMillan, Sarah Oliver and Uzair Ben Ebrahim .................................................... 23

20. An exploration of the transformative potential of the subject ‘civic education’ in a Zambian high school.
   Kasongo Meki .................................................................................................................... 24

21. The lamentations of an indigenous Chief of the Amabomvane People: Can religion, education and biomedicine undermine the health indicators of a rural community in the Eastern Cape Province of South Africa?
   Gubela Mji ....................................................................................................................... 25

22. Using Popular Education as a strategy to resolve climate injustices in rural communities of Africa
   Willie Ngambela and Felistus Mubukwanu ........................................................................ 26

23. Using Popular Education to bridge the gap between the Law and Movement Building
   Sarita Pillay, Maxine Bezuidenhout and Zimkita Booi ...................................................... 27

   Josh Platzky Miller ............................................................................................................. 28

25. The Share: Learning for Democracy
   John Player ....................................................................................................................... 29

26. Lifelong learning and environmental sustainability: towards an African perspective
   Peter Rule and Lemmy Nuwagaba ..................................................................................... 30

27. Popular Education and oppressed power holders: Who determines who has the power?
   Sarah Rule and Kobus Meyer ............................................................................................ 31
28. Public Sociology and Popular Education: dialogical practice between theory and counter-publics
   Eurig Scandrett and Maddie Breeze ................................................................. 32
   Zamalotshwa Sefatsa ......................................................................................... 33
30. Community Engagement: What's the problem?
   Mae Shaw ........................................................................................................... 34
31. Popular Education Engaging with Power in South Africa and Canada
   Ashleigh Steer ..................................................................................................... 35
32. The Tshimani Centre’s approach to the Arts as/and political education
   Alexandra Sutherland and Sita Suzanne ........................................................... 36
33. Challenges of knowledge production and knowledge use among researchers and policymakers
   Thembinkosi Twalo ........................................................................................... 37
34. Pedagogies of conflict and division: Learning with the ‘enemy’?
   Helen Underhill .................................................................................................. 38
35. From 'indigents' to 'indignados': Theatre and/as popular education
   Astrid von Kotze .................................................................................................. 39
36. Working the ‘in-between-spaces’ for transformation within the academy
   Shirley Walters .................................................................................................... 40
1. Deconstructing the concept of functionality as used in adult teaching and learning: the experience of ‘illiterate’ women in Kyaka II refugee settlement in Uganda

Salome Joy Awidi

My focus is on the power of imagination and informal learning and how it shapes the lives of the marginalized. I believe the power to liberate ourselves lies deep in all of us.

I submit a documentary to share the experiences of refugee women who have liberated themselves by falling back on their imagination. (Running time: 7 minutes)

The documentary shares the experiences of refugee women in a saving and loan association in Kyaka II refugee settlement in Uganda. It explores how the women fall back on other forms of knowing and use of agreed upon symbols to actively participate in a saving and loan association in a village group.

The women lack literacy skills but have found ways to be functional and transforming their lives through access to affordable loans and using their savings to liberate themselves and their households from poverty which is characteristic of rural refugee settlements in Uganda.

__________  ❖  __________
2. Workshop on Women’s Franchise in Ireland on the 100 year anniversary

Brid Connolly, Bernie Grummel

The right to vote was extended to women who were over the age of 30 in February 1918. The Irish state was founded in 1922, and the age of voting was reduced to 21, the same as men. In this workshop, I want to explore what has happened with women’s votes since then in Ireland.

THE WORKSHOP: POWER AND DEMOCRACY

Democracy may be seen as the key route to redistribution of power throughout the population and voting seems to be a key way in which to participate in democracy.

The workshop will begin by introducing the concept of voting and how it enables people to participate in having their voices heard.

I will provide a brief overview of voting and the extension of the vote to different groups in society. I am particularly interested in the experiences of people in the workshop, as they discuss their own contexts.

IRELAND, POWER AND DEMOCRACY

Then, I will provide a short input on how power was exercised in the new state of Ireland from 1922 and how that power was reflected in voting patterns, with particular emphasis on referendums, from the 1937 constitution, to the abortion and divorce referendums of the 1980s and 90s, to the equality referendum in 2015 to the current issue in front of the population.

With this input, the group are asked to reflect on their own experience of voting, of participating in elections and referendums, if applicable, and to the connections between democracy and the voices of the people.

POWER AND EDUCATION

Then, I want to connect civil, social and community education and the ways in which this has impacted on emancipatory social changes. In particular, I will trace the trajectory from very conservative, Catholic thinking to more secular, inclusive and tolerant ways of being and seeing our fellow citizens. I will outline the changes that adult education has attempted to address in the years between 1985 and the present day, particularly with the increased self-organisation of adult education, the influences from Africa and South America and the role of social movements.

I will outline an example of deliberative democracy that was instigated in Ireland to discuss particular issues, the Citizens’ Assembly, and the principles that underpinned it.

Finally, I will conclude the workshop by defending the vote and I’ll seek suggestions on how voting and participation can be made more relevant and meaningful, to create a more inclusive society.
3. **Panel discussion: (How) Can Workers’ Education revive its tradition as a form of Radical Pedagogy?**


In South Africa, during the anti-apartheid years, workers’ education linked to the union movement enacted a particularly vibrant form of ‘radical pedagogy’. Over the last 20 years however, the labour movement has been seriously weakened by the effects of neo-liberal economic policies, as well as the close association of some sections of organized labour with the ruling party, and resulting internal political schisms. Its membership has shrunk, in inverse proportion to the growth of the ‘precariat’ – casual, part-time, sub-contracted, precarious workers - as well as a growing army of unemployed and self-employed. How can we revive the radical tradition of workers’ education in the current context? Can we?

This panel discussion attempts to address this question. Panelists will put forward broader visions of how to revive the radical tradition of workers’ education in South Africa, as well as recount practical attempts to invent new forms of radical workers education.

Each to speak for 5-10 minutes in response to one or more of the following questions:

- How to organize workers in the informal economy for education?
- What education, in times of increasing precariousness?
- What might constitute ‘really useful knowledge’ and how do we make it?
- Workers education: addressing workers, or citizens?
4. ‘English for Activists’

Carohn Cornell

This presentation aims to demonstrate and stimulate critical discussion, of the methodology and materials of ‘English for Activists’ workshops. The presentation will be based on ‘English for Activists’ sessions developed over several years with groups of activists from social movements: first Treatment Action Campaign and later Ndifuna Ukwazi, Social Justice Coalition and Equal Education Parents. The presentation links with one of the themes outlined in the ‘Call for Proposals’: The role of popular education in supporting and exploring dreams towards ‘alternative worlds’.

Target group: Activists who are first language speakers of other languages, who feel they need English as a tool in political struggle, but feel alienated and intimidated when they have to speak English. They may have internalised critical voices which stigmatise ‘mistakes’ including ‘wrong pronunciation’.

Aim/Purpose: To overcome alienation and anxiety about speaking English, to enable individuals to find their own voices and to feel empowered in contexts where English tends to dominate; to prompt discussion of key issues; and to encourage cooperation rather than competition.

Methodology: The time is usually short – a single session of one or two hours, or a few such sessions. We start with a quick pep talk about the important messages they have to share, how valuable it is that they speak other languages, now it’s time to have fun with English and to get more confident, never mind mistakes. Then we plunge straight into speaking in chorus – using texts that lend themselves to declaiming. Two or three run-throughs break the ice, raise the energy level in the room, lead quite easily to small group presentations of the same text (using movement and playing with different voices, e.g. call and response), and spark discussion of issues raised in the text. The emphasis is on speaking, rather than reading or writing: letting your powerful voices be heard. Of course, reading is smuggled in as they initially speak from a printed text and there may also be some writing, when participants are fired up to change, improve and expand the text or come up with their own.

Materials: The materials are intended to raise important issues in clear understandable English that is easy but also enjoyable to declaim, usually with a strong emotional content. Published/‘Found’ materials that have worked well include Brecht’s ‘In Praise of Learning’ (see extract below) and other rousing poems and speeches. I have also drafted some poems/manifestos, drawing on discussion or writing done in workshops. These drafts have then been improved by participants in ‘English for Activists’ workshops. Examples are ‘TAC is our Home’; ‘We the parents of Equal Education’; ‘We the branches of SJC’; and ‘We are the youth’. These materials could be made available via the PEN website.
5. Popular Education and the present post-hurricane context in Puerto Rico: because a different kind of world is possible.

Viviana Cruz-McDougall

As is internationally known, in the month of September of last year, Puerto Rico and other Caribbean islands were hit by Hurricanes Irma and María. The combination of both atmospheric phenomena resulted in great environmental devastation, destruction of agriculture, of homes, other structures and businesses, as well as in many direct and indirect deaths in the island of Puerto Rico. To date, seven months later, many of our families have no homes, furniture, or access to drinking water, electric power or means of communication, and have limited access to means of transportation. Many industries and businesses have ceased operations leaving many unemployed people. A significant number of Puerto Ricans has left the island and migrated to the United States, causing the disintegration of families and a lack of support networks for many.

This situation has created restlessness, anxiety, frustration and depression, thus aggravating the situations of poverty, inequality, violence and crime in the streets that have existed for long.

For more than 100 years Puerto Rico has been a colony of the United States, but unlike what many may think, this situation has not been beneficial to Puerto Ricans. In the present post-hurricane context, both the local government and the government of the United States have acted neglectfully, showing ineffectiveness in responding to this devastating panorama. Meanwhile, community groups, non-governmental organizations and other social movements have started structured forms of response, support and development that have responded quickly to the needs of their own members and those of the most affected populations. These initiatives have been cemented and strengthened by various formative experiences, in which the right to food, housing, water, energy, natural resources, as well as the right to information, to free expression, to work, of association and political participation, among others have been addressed.

The purpose of this presentation is to share Latin American Adult Education Council (CEAAL)’s commitment to Popular Education, to the dialogue between local and international efforts and to creating networks and forging alliances, as a combined strategy for social transformation and social justice. In Puerto Rico, in the aftermath of Hurricane Maria, ongoing community actions grounded in Popular Education are triggering people to rethink their relationship to politics, the economy, culture, the environment and technology. Thus, envisioning the idea that, ‘a different kind of world is possible’.

_______________  ❖  _______________
6. ‘Letsema’ – a dialogue on working with power in a creative way

Michel Friedman and Nosipho Twala

This dialogue will touch on how the framing question of “How can we create a Vaal with 0% Gender Based Violence’ (GBV) is something that lives in each person’s head. It has translated into living key principles such as respect and non-violence, evident in everyday behaviours and actions. The dialogue will look at organisational form and culture, and some of our methodologies and practices that we think work with power in a creative (rather than authoritarian) way. Part of our approach is taking feelings seriously and addressing issues or conflicts as they arise; asking powerful questions to help people find their own answers from within; action groups being led by people that feel most passionate about the issue they’re focusing on; regular reflection as a ‘normal’ part of how we do things rather than a once a year ‘luxury’, listening for emergence etc.

_________________________  ❖  __________________________
7. **Adult Education in a Global Era: knowledge production and the struggle for meaningful change.**

**Bernie Grummel, Joseph T. Mwale, Moses Daura and Mavuto Tembo**

The aim of the workshop is to explore what having a global perspective means for adult education and the challenges it poses to our understanding of knowledge. We are keen to explore the (re)production of knowledge and adult education from a global perspective.

We will share the insights we gained from leading an international, inter-institutional project entitled Transformative Engagement Network (TEN). This project brought together universities and rural communities. Its aim was to enable communities of smallholder farmers in Zambia and Malawi to actively provide foci for policy integration and transformational learning. A key feature of the TEN project was a trans-disciplinary Masters in Transformative Community Development between universities in Malawi, Zambia and Ireland. The Masters sought to create an educational experience that would at once bring smallholders and officers together as equals in developing courses of action and also allow officers of very disparate expertise (for instance in health, agriculture, forestry, planning, NGO operation) to integrate their capacities.

In this workshop we would like to explore the role of adult education in promoting the central importance of integrating diverse social, economic, climatological and agricultural disciplines in the service of transformative learning and offer reflection on key challenges and issues this poses for adult education.
8. Pedagogy of liberation: utilising feminist protest theatre

Mary Hames

This presentation discusses how women students engage with feminist protest theatre to highlight the structural injustices and epistemic violence in the higher education environment. Using selective text and narratives from two workshopped theatre productions #WhatsLeftOut and The Citizen I demonstrate the disillusionment of feminist students with the #FeesWillFall and #Feesmustfall student movement during 2015/6 protests. Their powerful narratives form the essence of these performance productions and show how feminist thought and pedagogy outside the formal classroom are utilised to transgress oppressive masculinities and the patriarchy in general. Using theatre to popularise feminist social-political consciousness became a powerful tool for young feminists in a world that continues to silence, oppress and marginalise their particular struggles.

The feminist pedagogical practices in the development process of the productions foregrounds the power of the feminist as speaking subject. In addition I trace how some of the cast members of the two productions took the lead in educating other students in the movement about the importance of including women and feminist struggles into the broader struggle for free education. I also comment on the feminist leadership roles that they took in the rape culture protests and how they made the connection with physical and economic violence perpetrated against the women workers on campus. I suggest that without the grounding in feminist pedagogy during the creation of the productions they would not have been adequately equipped to give informed feminist leadership and agency in the broader student movement.
9. Decolonising knowledge: learning in resistance to resource dispossession

Anne Harley, Jon Langdon, Jeanne Prinsloo and Eurig Scandrett

Resource dispossession has a central role in both settler colonialism and neoliberal capitalism, and in both cases tends to fragment opposition. Resistance involves a conscious process of decolonisation as well as challenging a process of accumulation by dispossession, whether at community level or in wider movement processes; and this requires exposing hegemonic knowledge regimes. This panel will explore these processes through examples of learning from resistance to resource dispossession in different contexts, including in Canada, Palestine, South African and India. All these case studies are featured in a forthcoming book to which the panel have contributed: Environmental Justice, Popular Struggle and Community Development (in the Polity Press series Rethinking Community Development), written by activist-academics or co-produced by activists with academics.
10. Decolonising the curriculum at an English university

Kerry Harman and Jan Etienne

Jan recently chaired a very successful conference at Birkbeck on Black Women, Womanist Learning and Higher Education: The Politics of Representation and Community Activism and a strong theme emerging from the conference was decolonising the curriculum in HE.

As a result, we are currently developing a project on a Foundation Year programme in Social Sciences and Arts and Humanities at Birkbeck where academics work with community activists to decolonise the curriculum. We will report on that project in the session as well as open the session to discussion on the theme of knowledge democracies (in Higher Education) and community activism.
11. A tale of an alternative world through Popular Education, Continuities and Discontinuities within a #FeesMustFall narrative of social activism at the University of the Western Cape

Natheem Hendricks

South African higher education institutions (HEIs) experienced significant student protests during 2015 and 2016 academic years. These protests were motivated by grievances such as universities’ failure to remove colonial and imperial symbols as well as increases in academic and residence fees which students found unaffordable.

Activists in these protest movements used numerous strategies to convince fellow students and the broader society about the legitimacy of their demands and struggles. Utilising popular educational approaches to advocate and raise public consciousness about their grievances were pivotal in their protests. However, the centrality of popular education within the #FeesMustFall movement at the University of the Western Cape (UWC) was conspicuously limited.

This might have appeared strange, as UWC was known for their activism from the 1960s to the early 1990s within which popular education had a significant role at conscientising students and society about the social injustices of apartheid. Popular education, during this period, was also used to explore strategies to change.

This paper explores how popular education has been utilised at UWC during the anti-apartheid struggles in the 1980s and compares insights from this exploration with activism during the UWC #FeesMustFall campaign during the 2015/2016 period. Furthermore, the paper examines why the latter movement has not drawn on UWC’s historical social activism legacy.
12. Educating politicians – organizing education in political parties

Henrik Nordvall, Maria Arriaza Hult and Annika Pastuhov

The project aims to study internal education in the Swedish parliamentary parties. "Education" is given a broad definition, including all forms of practices arranged in order to contribute to the learning processes of the participants. Our research interest is the teaching practices. How do the parties aim at educating their members as politicians? The importance of political parties in modern representative democracies like the Swedish system can hardly be overestimated. Still, the internal arrangements for learning organized by parties have escaped educational research, popular education research as well as research in political science. Our project addresses this gap. We will conduct a survey in order to examine the study and training arrangements within the parliamentary parties. The survey will locate the main learning and teaching practices in the parties and these will be thoroughly analyzed. This analysis focuses on the participants’ and organizers notions of the studies, how they make sense of it, and how it is organized. Overall, the design intends to contribute to a thorough pedagogic and didactic illumination of political parties’ study and teaching activities.
13. **We create the future - Participatory approaches to knowledge creation**

Robert Inglis

Outside of formal education lie multiple opportunities to engage audiences with emerging knowledge from research in a range of areas. However, despite awareness of negative impacts of deficit-model research communication (in which the researcher is seen as the knowledge-holder, and the public or target audience seen simply as the recipient of information), a huge number of research communication initiatives continue to use this mode. Not only is it often ineffective and regularly damaging, but it limits possibilities for the co-creation of knowledge and active participation by society in applying research to social problems.

The deficit model has strong parallels to the concept of "banking education", used by education theorist and activist Paulo Freire to describe and critique traditional education systems. Paulo Freire was particularly concerned about the extent to which these modes of engagement tended to entrench, rather than transform, the status quo. As an alternative, Paulo Freire proposed that it is only through active participation in processes, which transform their worlds, that members of society can, through "cycles of action and reflection" gain “critical consciousness” and come to understand the real problems and actual needs within their realities.

The proposed workshop will be highly interactive with the aim of exploring some basic elements of participatory processes to encourage new approaches to engagement with emerging knowledge and collaborative knowledge production. Inspired by Paulo Freirean methodologies, these will include (a) Defining the issues/s (by eliciting personal experiences of participants to bring them into engagement with the problems and how they are impacted by them), (b) Exploring the issues through various creative strategies, (Photo voice, songwriting, participatory video) and finally, sharing those learnings with broader audiences and communities through events or engagement activities.
14. Becoming youth social activists: reflections on power in the research process.

Salma Ismail, Lyndal Pottier, Siphenathi Fulani, Sisanda Khuzani, Lona Mtembu, Aphiwe Tomose, Phelokazi Tsoko and Amanda Maxongo

This paper will take the form of an informal presentation of reflections by youth researchers who were involved in an international collaborative research project which explored alternative forms of activism which could lead to reconciliation. The ancient Jewish concept Tikkun Olam, meaning ‘repairing the world’ through acts that promote social justice (Berlinger, 2003) was used to frame the research with the aim that the research findings could bring a sense of forgiveness and restore a sense of humanity.

The project was based at the University of Windsor in Canada and funded by the Canadian Humanities and Arts Council. The project ranges across five sites internationally involving youth activists from Canada (urban and rural), Syria, Kosovo and Cape Town.

In South Africa we linked the concept, ‘Tikkun Olam’ to the African notion of Ubuntu, to mean healing, forgiveness and humanity through helping others. We also included values such as friendship and courage.

The participants in Cape Town are 6 youth from Khayelitsha, who are from an NGO- Equal Education (EE), their project co-ordinator and an academic from UCT. EE is a community and membership-based organisation. It advocates for quality and equality in the South African education system. Khayelitsha is a black township consisting of a mixture of different forms of low cost housing which includes informal settlements and brick houses.

The EE youth researchers were called Equalisers and were part of the Amazi Wethu project in EE. In this film project they were being mentored in documentary filmmaking focussing on the inequities in the schooling system such as the provision of infrastructure for example sanitation. The project was coordinated by Lyndal, and the academic, Salma, provided training in research skills.

The project set out to investigate different forms of civic engagement and youth activism in situations where youth had been traumatised due to past or ongoing structural violence.

In our presentation we wish to reflect and highlight how the youth researchers interacted with power in the interviews with the youth activists, how the activists addressed power in relation to what was happening in their communities and how they challenge power in the work that they do in different ways. If there is time we will also reflect on power within the research team- between the youth researchers, convenor and academic partner. We will conclude the presentation with reflections on the experience of building international youth solidarity through collaborative international research with the aim of forging social justice.
15. Solidarity across the abyss: Dialogues between text, self and everything else

Anna James, Injairu Kulundu, Taryn Pereira and Jane Burt

This is an offering from four education scholars who are wrestling with the possibilities for socio-ecological justice through an interrogation of pedagogy. We are members of T-learning, an international network of researchers and organisations who are thinking about this in the context of learning our way towards a deeply just and democratic sustainable world. The work involved trying to align our research and pedagogical praxis with what it means to learn and work together in a way that enables power with and not power over. We are continually facing the fact that the work that we do to bring about environmental, socio economic and cultural justice, is itself housed within system(s) that are struggling to transform.

For example, as students this includes working with the university in the world, which is not as easy, as it demands challenging the structural contradictions that form relationships of power over rather than power with that are ingrained into the approaches to knowledge creation of a University. We have all found that popular education as an educational approach and pedagogy enables us to both work with others as well as challenge and dialogue around issues of power and prejudice that we hold within ourselves and that emerge within all our engagements.

We begin with a dialogue; this will lead into our individual offerings which are currently summarised as follows:

- Rethinking the role of “methodology” through the decolonial pedagogical thinking with change drivers across South Africa; what this purposefully creates, what it inadvertently excludes, and we can begin to foster our decolonial sensibilities in our own rites.
- Dialogues between experiential and scientific knowledge in the context of learning about contemporary urban challenges (water crisis) in Cape Town, South Africa. How do we move away from a purely scientific and technical inquiry into water and towards an inquiry that finds its validity in local situations and lives on in dialogue across multiple spaces in an unequal city?
- The role of cognitive justice when learning together how to build cases of environmental injustice and, in the process of exploring and realising alternatives and hope in the context of those resisting the devastating effects of environmental injustice on communities in Limpopo South Africa.

The format we wish these dialogues to take will trouble the prepared conference presentation as a certain type of performance with a passive, external audience and instead be fast, dirty and raw which is where we are as a collective in the world today. We are not rehearsing what it means to work as power with; we are attempting to live it in ourselves, our work and the structures to which we are bound. We want to be brave.
16. Bringing structural violence to the fore in popular peace education

Vaughn M. John

While peace education is a marginal aspect of adult education globally, such programmes regularly employ participatory pedagogy to foster critical, holistic and transformational learning. This is the case in South Africa and other countries on the continent where the goals of peace education are multiple and challenging. Such goals include rebuilding relationships and communities, dealing with trauma and forgiveness, encouraging non-violent conflict resolution, and promoting humanisation and hope. In many of these programmes physical violence dominates the attention of programme planners and participants. Structural violence associated with poverty, patriarchy and militarism often remains concealed.

This paper draws on my involvement and reflections on two peace education programmes, the Alternatives to Violence Project (AVP) and the Roll Back Xenophobia Programme. I explore the goals, curricula and pedagogy of these programmes as popular peace education. I critique the dominance of foci on physical violence and discuss recent attempts to design participatory activities which reveal the strong links between structural violence and physical violence. Experiences from two pilots of these activities within AVP workshops in South Africa and Nepal will be shared. Such activities allow for powerful forces and actors to be unmasked and brought into discussions on physical violence. This allows for critical peace education which engages with hegemonic power to unfold. I argue that only once structural violence is brought to the fore can such programmes work towards just and sustainable peace.

__________   ✤   ___________
17. **Hip Hop Health - Youth empowerment through hip hop song writing**

Hilary Kromberg and Robert Inglis

Presentation including video and music with time for discussion

Adolescents living in peri-urban settings in South Africa face multiple challenges to realising their own health and wellbeing. A lack of opportunities exists for young people to gain practical skills and the self-efficacy necessary to address these challenges. One area in which they have the potential to make an impact is that of water-related disease. In this context Jive Media Africa, a media agency with a focus on health communications, initiated the Hip Hop Health project. The project made use of hip hop centred community music making to enable 60 young people from three schools in peri-urban communities in KwaZulu-Natal, South Africa, to share, with their broader communities, findings from research tasks that they had undertaken in the area of water and health. This qualitative case study explored the affordances of this community music making process for the adolescents involved. The study made use of video excerpts, song lyrics and focus group transcriptions, drawing strongly on a Freirean construct of conscientisation and on youth empowerment theory.

The overarching theme of empowerment is supported by three subthemes, each of which was facilitated by the creation and performance of hip hop songs. In ‘becoming’, young people gained knowledge and were empowered as individuals. Through ‘belonging,’ the learners forged mutually supportive relationships with their peers, families and the broader community. Finally, through ‘believing’, young people began to conceptualise the future as holding hope and possibilities, based on their learnings and the experiences of the process. In this sense, empowerment was seen to take place at both an individual and a community level, and demonstrated elements of building critical consciousness through cycles of action and reflection. The findings hold relevance for programmes that seek to address other issues impacting adolescent health and wellbeing by empowering participants through community music making using hip hop and rap.
18. Creative Dissent, Community Radio and Social Movement Learning: a collaborative meaning-making panel on the Yihi Katseme - the latest iteration of the Ada Songor Salt Movement (Ghana)

Jonathan Langdon, Kofi Larweh, Mary Akutey and Erica Ofoe

Building on PEN 2018’s “emphasis on the important link between marginalized communities and academics as equal partners in knowledge production and the struggle for meaningful change,” we propose a mutual-meaning making panel on the the Yihi Katseme (Brave Women) - the latest iteration of the Ada Songor Salt Movement (Ghana). This panel would focus in particular on the use and social movement learning dimensions of culturally rooted creativity (songs, dance/drama, and a tapestry) by the Yihi Katsemé.

For the past eight years there has been an ongoing participatory action research study of social movement learning with the movements in the Ada Songor focused on defending communal access to West Africa’s largest salt yielding lagoon. This communal access is the basis of an artisanal salt winning practice that is over 400 years old, and is the foundation upon which over 60,000 people make their livelihood. The study has been moving with these movements as they have contended with challenges from forces internal and external to the area. Crucial to recent success of activism around the Songor is the emergence of a new iteration of the movement, the Yihi Katsemé (Brave Women) – a movement of women from salt winning communities around the Songor. Having struck out independently from previous movements that limited their leadership, Yihi Katsemé has been using a popular education approach that uses creativity to take questions of culture, history and livelihood concerning the Songor and engage with powerful local and national forces about the future of the lagoon. The panel will provide an opportunity for leaders from Yihi Katsemé, as well as their allied community radio station and national community radio network, and an academic ally from STFX University (Canada) to share their perspectives on this process, and the learning that has emerged from it.

Amongst other things, the panel will discuss the way song emerged organically as a way to mobilize at the community level – using old songs to remind community members of how the resource used to be; it will share how after years of marching in protest at the yearly Ada festival, this past year saw them accepted; it will discuss the collective development of a dance drama that was used at the festival and in Accra to bring the women’s story of the Songor to a wider audience (excerpts of this drama can be shown, depending on time); it will describe the way a tapestry has been used for several years to lay the ground work for Yihi Katsemé’s voice beginning to be heard; and finally, the panel will share the role of community radio not only in terms of programming but also as an ally in contributing to and democratizing the knowledge production of the movement.
19. The Power and Possibilities of Popular Education - Perspectives from the UCT Global Citizenship Programme

Janice McMillan, Sarah Oliver and Uzair Ben Ebrahim

At the University of Cape Town, the Global Citizenship Programme is a programme which engages students as thoughtful scholars and citizens, who are keen to learn, think about, critique and respond to key contemporary issues of social justice within society. The programme offers an experience of active learning as the programme courses are designed to help students find their voice and recognise their POWER as active citizens. As the landscape of higher education in South Africa continues to shift, particularly as a result of the student movements of #RhodesMustFall and #FeesMustFall, the GC Programme too has needed to respond, reflect and rethink our engagement with POWER.

We will present our experiences on the GC programme as a case study by sharing our practice, and use of ‘popular education’ as a stimulus for critique, dialogue and conversation around how transformative pedagogy is used in academic spaces. Questions we wish to explore include:

What further possibilities are there for popular education to contribute to the transformation and decolonial agenda in institutions of higher education? How might we overcome resistance to new approaches to teaching and learning? Our unique position as the GC Programme within the institution of UCT has led to specific challenges and opportunities of engaging with POWER. The Popular Education Network provides a rich resource of knowledge and experience to which we hope to contribute but more importantly, from which we hope to learn.
20. An exploration of the transformative potential of the subject ‘civic education’ in a Zambian high school.

Kasongo Meki

This case study addressed the question: An exploration of the transformative potential of the subject ‘civic education’- A case study of a high school in Lusaka, Zambia. Civic education/citizenship education is a subject that helps learners to have a deeper understanding of the democratic and political practices of a country. In Zambian high schools, the subject was introduced in 2001 and became compulsory in all high schools by 2013.

The study aimed to explore the transformative potential of civic education. This was done by examining the aim, content and pedagogy used in civic education lessons as well as the power relations at play in the classroom. The school is situated in an urban context and has learners coming from different parts of Zambia. The study used Mezirow’s (1981) theoretical framework of transformative learning and experiential learning to explore and answer the research question. The concepts used were problem posing, dialogue, participation, conscientization as used by Freire (1970) and Brookfield’s (1991) interpretation of critical thinking.

The qualitative approach used involved interviewing two teachers, focus group discussion with twelve learners from grade ten to twelve, and observations of two sessions of civic education lessons as well as document analysis.

The findings from this study provided an understanding of the aim, content, pedagogy used in civic education lessons. The key research findings have also shown that the teachers at the school are not civic education trained teachers but have a keen interest in human rights. However, the curriculum at the school conforms to international standards of aims and content of the subject which aims at preparing good, responsible citizens with an understanding of human rights at global level. It also allows for critical thinkers who can challenge bad governance.

The findings revealed that the teachers of civic education rarely use pedagogical practices that allow for the learners’ full participation. The learners revealed that civic education does have an influence on them as they are able to relate the lessons to real life situations.

This study concludes that civic education has potential to transform learners’ frames of reference when they are engaged in the process of dialogue and when the teachers draw on more diverse learning materials other than the textbooks.
21. The lamentations of an indigenous Chief of the Amabomvane People: Can religion, education and biomedicine undermine the health indicators of a rural community in the Eastern Cape Province of South Africa?

Gubela Mji

This paper highlights how hegemonic knowledge of the west, including their colonial powers, uses a lens of imposition and a tendency of choosing to be arbiters of existing indigenous knowledges.

The Chief of Amabomvane laments that new modern systems of delivering health, religion and education that have entered their calm existence have overlooked their daily cultural practices. This Chief believes that the enforcement of these three aspects by external agents that assumed that their communities were blank slates, resulted in a fractured ill community struggling with their beingness and diseases.

The Amabomvane people are proud indigenous people. The Bomvana tribe refused to accept the prophecy of Mhlakaza’s niece of the “cattle killing delusion”. While most of the other Xhosa tribes suffered famine and poverty because of adhering to this prophecy, the Bomvana people grew their cattle, farmed their lands and prospered in this context of Bomvana culture, which contributed to their wellbeing.

The highest determinant of health and wellbeing for the Bomvana person was to live and exist as an embodiment of the Bomvana culture, as a spiritual being who honored and practiced the beliefs of the Bomvana. The Amabomvane believe that the greatest indicator of good health is to live and exist as a Bomvana whereby certain factors must be maintained, such food security, peace and security and looking after children until maturity.

It was with this attitude of pride and awareness of their identities as warriors and self-supporting people that they struggled with the resultant acculturation changes that took place around them. As their land is located close to the Indian ocean, the first contact of the Amabomvane people with the western world came as a result of shipwrecks which left foreigners stranded on their shores. Hence they initially encountered these external influences from a position of power and authority. These encounters imposed new knowledge in the areas of medicine, religion and education.

This was gradually interfering with the Bomvana ways of knowing while on the other hand, internal changes and requirements by the apartheid government forced the Bomvana male to migrate to the mines. These changes impacted negatively on the Bomvana culture - while some people changed and accepted the new external knowledge regarding religion, education and medicine, other people did not, which split the community into two groups. This paper intends to outline the challenges that this indigenous rural community face as a result of external invasion that lacks the acknowledgement of indigenous peoples’ way of life.
22. Using Popular Education as a strategy to resolve climate injustices in rural communities of Africa

Willie Ngambela and Felistus Mubukwanu

It is a known fact that climate change is affecting the entire world. Africa too has recorded these negative effects. Just like other nations, Africa too has these negative effects and recording big challenges on the rural communities especially the women. This in itself has also brought about climate injustice being witnessed by the majority women. A poverty cycle too is being noted. It is from this background that this paper has observed a problem. It is of the view that those who hold political power are not seriously addressing these issues. The authors of the paper therefore, believe some solutions to this problem are urgently needed by bring those who hold political power and the affected communities on board to discuss the solutions to this. The question is how Popular Education strategies can be used as a pursuit to resolve these problems?
23. **Using Popular Education to bridge the gap between the Law and Movement Building**

*Sarita Pillay, Maxine Bezuidenhout and Zimkita Booi*

In September 2017, Ndifuna Ukwazi began piloting a concept called "Advice Assemblies". These are weekly meetings to build knowledge and solidarity around evictions, and are held at a government building occupied by ‘Reclaim the City’ activists.

These assemblies use popular education methods to both build understanding of eviction law, and build consciousness and solidarity around systemic challenges which lead to evictions. The intention is to create a space that allows participants to both respond to their immediate, individual eviction and landlord challenges, while also building a collective movement that addresses spatial injustice and urban inequality.

The Advice Assembly is a direct response to an overwhelming number of eviction cases which the Ndifuna Ukwazi Law Centre simply could not take on, as well as recurring evidence from ‘Reclaim the City’ meetings that tenants were being mistreated by landlords and evicted unlawfully. In many instances, the unlawful practices and evictions could have been prevented.

In response, instead of creating a conventional legal advice office and hosting legal education workshops, Ndifuna Ukwazi opted to pilot the Advice Assembly concept.

This "assembly" idea was largely inspired by a visit to Barcelona by Ndifuna Ukwazi Political Organizers, who were exposed to the las Asambleas held by La Pah. La Pah is a mass movement that began in Spain in response to foreclosures and evictions. The assembly meetings La Pah holds weekly are spaces for tenants to share advice on their eviction. These assemblies emphasise empathy and solidarity between tenants.

Ndifuna Ukwazi chose to build on La Pah’s model by adding an education component to the assembly. This sees popular education used to build consciousness around tenant and occupier rights and the systemic challenges that lead to evictions.

The assemblies are held every Tuesday night from 7-9 PM. The time and day are a direct response to having to be accessible for working-class people who have day jobs and families.

In order to share and get feedback on this concept, we would like to run a "snippet" Advice Assembly session at the PEN, followed by a discussion on the lessons learnt through piloting the model, as well as the possible opportunities growing and improving a model like this can offer for legal education, and organising.

Josh Platzky Miller

In late 2015, thousands of Brazilian students took to the streets in opposition to the São Paulo state decision to close a number of high schools. After escalating police repression and government intransigence, these waves of protest culminated in the occupation of over 200 schools by their students, in some cases lasting for months. In 2016, high school occupations spread to other parts of the country, with over 1000 schools having been recorded as occupied by the end of the year.

This presentation tracks the evolution of student movements within São Paulo and Rio de Janeiro, with particular focus on how they reimagine education – and hence society in general. This occurred both conceptually, wherein students raised questions about the educational system in which they were embedded, as well as practically, in their construction of dialogical, thoughtful spaces within the occupations themselves. Much like in the #Fallist student mobilisations in South African universities, the movements themselves were spaces of teaching and learning, enabling those who took part to overcome felt senses of alienation, marginalisation, and exclusion, while also expanding their educational horizons.

This discussion could expand into aspects of the political economy of education in the Brazilian context, the role of culture and care within the movements, questions and struggles around (social and geographical) location, racism, and sexism, some biographical and institutional shifts that have taken place since (despite the short period of time since the mobilisations arose), or some theoretical work on the imagination, political conscientisation, group formation and assemblage theory, and social and epistemic rupture - perspectives that have arisen both from interactions with the mobilisations, as well as attempts to understand broader frameworks in which these students' struggles have taken place.

The forms of education that were practised within the occupations could be helpful in thinking through what popular education might look like when pursued autonomously and developed through internal participation (while inviting in members of the school community, as well as some sections from universities and social movements), the power relations involved in popular education practices (which often retain relatively stable roles of popular educator and participant), as well as the power and agency that are demonstrated by young people themselves through their actions.
25. The Share: Learning for Democracy

John Player

To the oppressed,
and to those who suffer with them
and fight on their side

Introduction/Conjuncture: Scotland in 2018 remains divided and struggles with Nairn’s (Nairn 1977, 1988, 2001; MacWhirter 2015) concept of Ukania, that is, the archaic imperialist moribund British State. Significant sections of the Scottish people are dehumanised by poverty, inequality, drugs, alcohol, violence and colonialization – they are very much part of Fanon’s (1968) construct of the ‘Wretched of the Earth’.

At PEN I intend to develop a dialectical enquiry into the relationship between structure and agency by describing current Freirean work in Serenity Café in Edinburgh for those in Recovery from drug addiction, alcoholism and issues pertaining to adult children of alcoholic and dysfunctional families. I will show a Power Point presentation of examples of the work of ‘The Share: Learning for Democracy’. The Café’ is an inclusive educational space, which looks at structural issues at an individual, local, national and global level. This is to investigate current systems to build and promote solidarity with people and other groups to champion progressive change! It makes reference to the ongoing ‘Learner teacher/teacher learner relationship’, emphasising its Freirean roots.

I intend to coherently explain the importance of the Recovery Community in Scotland in promoting (see Monbiot 2017) a Restoration Narrative. A narrative or story that joins up what Marmot (2015: 119) describes as the ‘types of adverse childhood experience’ which make it more likely people define ‘themselves as alcoholic, to have injected drugs’ with the profound ‘poverty of spirit’ caused by social causes of addiction. I intend to dialectically engage with the current work being carried out by Alexander (2011: 299) et al who argue that the ‘major reason that Bill W’s solution to the problem of addiction is insufficient is that 12-step programmes do not address the social causes of addiction. Perceiving individuals as the sole cause of their addictive downfall makes sense morally and pragmatically in the 12-step milieu, but it rules out the possibility of social action to ameliorate the dislocating cultural environment’.

---------  ❖  ---------
26. Lifelong learning and environmental sustainability: towards an African perspective

Peter Rule and Lemmy Nuwagaba

In the era that has been termed “the Anthropocene”, when human impact on the environment is unprecedented, humans and other species face enormous challenges related to environmental change. In sub-Saharan Africa in particular, environmental change linked to global warming is tied up with issues of natural disasters, violation of human rights, imperiled communities, poverty, migration and the quest for sustainable development. It also has a bearing on the exploitation of natural resources by governments and multinational corporations, and the engagement in and/or resistance of communities to these processes. In this context, droughts, water scarcity, flooding, land degradation and land grabbing are acute manifestations and determinants of changing natural and social ecologies.

The ability of human beings to survive and thrive in response to environmental change depends at least partly on their learning in the broadest sense of lifelong learning (not only individual but also collective and communal; not only formal but also informal and non-formal; not only lifelong but life-wide and life-deep; not only short-term but medium and long-term). Such learning can be related to solving practical problems but also to addressing issues of identity and ecological awareness, and engaging in struggles for a more just world. It can thus be both instrumental and transformative. It is also embedded in the socio-cultural contexts of participants and informed by their experiences and values - in the African context, by values such as communalism, Ubuntu and connectedness, and by experiences of colonization and resistance, globalisation, urbanization, digitalisation and demographic change.

While a body of literature and research on environmental education and adult learning exists, this is mainly rooted in Western contexts. This paper draws on empirical and theoretical literature to develop an African perspective on lifelong learning and environmental sustainability. It does so by critically interrogating relevant global frameworks such as the Sustainability Development Goals (2015) and the UNESCO 2016 Recommendations on adult learning and education, as well as work on philosophies of environmental adult education and indigenous African pedagogy. In addition, it draws on empirical research concerning popular education and sustainability in Africa, such as Wangari Mathai’s work with the Green Belt Movement in Kenya, the Ada Songor Advocacy Forum in Ghana and the National Association of Professional Environmentalists’ Sustainability School’s efforts in building community resilience in the face of oil extraction and other environmental challenges in Uganda. The paper presents a perspective that is African-centric but globally informed, and that seeks to develop eco-learning that is oriented towards eco-justice and situated as lifelong, life-wide, life-deep and life sustaining. It concludes by generating theoretical and practical possibilities for popular education and sustainability in African contexts.
27. Popular Education and oppressed power holders: Who determines who has the power?

Sarah Rule and Kobus Meyer

Popular Education is a tool towards conscientising oppressed and marginalised people which build critical analysis of their own situation and the confidence to engage with power holders. Traditionally, Popular Education has been practised amongst groups of workers, women, people who are racially oppressed, people who reside in informal housing and others who are marginalised by mainstream society. There seem to be visible markers of the oppression of people such as exclusion from decision-making; economic marginalisation with exploitative working conditions and the lack of services such as water and electricity being provided in rural areas and urban and peri-urban informal settlements.

We question who identifies people as oppressed. We wonder whether Popular Education proponents should consider working with power holders such as traditional leaders (amakhosi (chiefs) and izinduna (headmen)) who see themselves also as marginalised.

- Can power holders be considered to be oppressed or marginalised?
- In a space of multiple identities and layers of oppression, what should Popular Education offer?
- What is the responsibility of Popular Education in situations where powerholders are disempowered or marginalised?

We propose to briefly present our work with traditional leaders in KwaZulu Natal in which amakhosi and izinduna have expressed their feelings of disempowerment and oppression, with some delivering public services but not receiving remuneration and some feeling they had no influence on the development of the South African Constitution. We will then facilitate a discussion which will take the questions above as a starting point.

_____________  ❖  ____________
28. Public Sociology and Popular Education: dialogical practice between theory and counter-publics

Eurig Scandrett and Maddie Breeze

This paper is based on a book publication on Public Sociology Education which at the time of the conference will be in preparation by us for Policy Press. The book argues that ‘public sociology’ which, since Burawoy’s landmark presentation to the American Sociological Association (2004) is increasingly recognised in European and North American institutions as an important sub-discipline, has much to learn from popular education. Public sociology, by being practiced through dialogue between sociology and particular publics, is essentially an educational practice akin to popular education. In learning from popular education, public sociology needs to incorporate the radical implications and transformational potential of practice.

Moreover, the book also addresses popular educators in making the case for an acknowledgement of sociological theory to our practice, and a call to engage in critical dialogue with sociology. To this end, the book argues for the necessary centrality of subaltern counter-publics, and for the commitment to really useful knowledge through the double-legitimation of academic justification and accountability to communities of struggle. This has implications for how and where public sociology is practiced: in, at the margins of, outwith and against the neoliberal university, where knowledge and pedagogy is increasingly commodified and power internalised through technologies of self-surveillance.

The book takes the form of an ‘extended case’, as examples of public sociology education enter into dialogue with a sustained theoretical argument in understanding how the engagement between sociological theory and subaltern counter-publics can serve to understand – and confront – sources of power in our changing world.

The presentation offered to PEN will include dialogue, with the potential to incorporate critical reflections into the book.

Zamalotshwa Sefatsa

The dawn of democracy and its failure to deliver on the promises made has resulted in an explosion of community mobilizations representing a plethora of constituencies and interests in various South African communities. This has necessitated a different form of engaging with power as communities cease to ‘accept as normal a world characterized by massive inequities and the systemic exploitation of the many by the few’ (Brookfield 2005, p.2).

These community mobilizations operate outside the former liberation movements and have been hailed as a ‘new’ strategy of emphasizing the fact that they represent ‘new’ constituencies and they deal with ‘new’ issues arising in the post-democratic South Africa. One such community mobilization was the Community Literacy and Numeracy Groups (the CLING Project); ‘a participatory action research (PAR) project, which [was] a particular form of popular adult education’ (Čubajevaitė, 2015, 142). It is important to note that the CLING Project was initiated by external parties; these parties emphasized the consciously Freirean nature of the intervention, working with community members through Community Researchers to identify local issues and problems and develop literacy activities.

However, as Aronowitz (2012) has argued, many self-identified ‘Freirean’ projects simply denote a more learner-centred pedagogy, rather than the ‘altered power relationship, not only in the classroom but in the broader social canvas’ (p. 258) required by Freire’s theory of critical education.

This presentation will focus on the CLING project in Freedom Park, a community 30 kilometres from the centre of Johannesburg. Freedom Park is a semi-informal settlement that came into being as a result of informal settlements that proliferated around hostels that accommodated immigrants working in the industrial area of Devland. Some backyard dwellers of Soweto also became part of this community. Since 1993, a growing number of shack dwellers have settled in the area. Community members have since fought against forced removals; resulting in the formation of a steering committee tasked with overseeing the development of Freedom Park. The presentation will consider research done with community members involved in the Freedom Park CLING project, including members of the Freedom Park steering committee, to explore the extent to which the project could truly be considered critical education, in the Freirean sense.
30. Community Engagement: What's the problem?

Mae Shaw

This session considers contemporary community engagement in the UK. It is based on *Community Engagement: A Critical Guide for Practitioners*, a free online resource developed by myself and Jim Crowther. The motivation for this publication comes primarily from our experience over many years as teachers on undergraduate and postgraduate Programmes of Community Education. These programmes have historically been validated both by the University and the appropriate professional body, so they are firmly located at the interface between academic and vocational standards; between theory and practice. We have found that these different, sometimes contradictory, demands create a productive dynamic which has been at the core of our teaching, our writing and our relationships with the broader field of practice. We consider that an engagement with significant theoretical frameworks, an awareness of important historical traditions and a capacity to think politically are all necessary in order to practise critical community engagement. Problematising community engagement as professional credo, policy framework and political practice enables practitioners to engage strategically and creatively with the politics of policy, whilst also attempting to enlarge the democratic spaces available to communities.
31. Popular Education Engaging with Power in South Africa and Canada

Ashleigh Steer

This paper explores the understandings generated from a comparative study examining how different contexts influence the employment of Freire’s Critical Pedagogical model by four Popular Educators during facilitator training. The purpose of this study is to investigate how the mobilization of Freire’s Popular Education model in two different country contexts engages with power relations in each country.

The foundation of the theoretical framework is based on Freire’s Popular Education Pedagogical concepts along with concepts concerning power drawn from a study conducted by Bailey and Cervero (1998). These concepts will be used to explore how power relations on a macro-societal level play out in the micro-classroom level.

An interpretivist epistemology forms the basis of the research design and a case study approach is employed to analyse how Freire’s Popular Education model confronts and challenges power relations in each context. Semi-structured interviews, observations and document analysis are the three forms of qualitative data collection tools utilized in this study.

Key findings from this study suggest that it can be difficult for facilitators to always completely eradicate power hierarchies in the classroom as external factors, such as organizational time restraints, can influence the time needed to have an authentic exchange of knowledge between facilitator and student. The arrangement of the classroom space elucidated how power relations between facilitator and student manifested within the physical classroom space. A cross-examination of observation and interview data suggested that facilitators and participants positions in larger society influence not only power relations in the classroom, but also participants’ ability to recognize these power relations.

This study offers more knowledge concerning how popular educators can begin to confront and challenge power structures in society and their own classroom in two different country contexts, and ultimately in this current era of globalization. It also provides more knowledge concerning the mobilization of Freire’s Critical Pedagogical model from two different contexts, which can support and encourage the power of solidarity actions across cultural, national and class barriers.
32. The Tshisimani Centre’s approach to the Arts as/and political education

Alexandra Sutherland and Sita Suzanne

The Tshisimani Centre for Activist Education was established in 2016 to provide political education programmes to support the work of social justice organisations and movements in South Africa. The centre is developing its pedagogical approach to finding dialogical entry points for activists to engage with theoretical, conceptual and practical frameworks to help us think about social change. A key component to this approach is experimenting with the creative and performing arts as modes of teaching, learning and political expression. This is informed by a belief that modes of cultural expression have been historically essential to political resistance and imagination of different futures, and that a pedagogy that places creativity as a central part of political education facilitates a relay between theory, practice and personal politics. A critical understanding of symbolic power and representation – that can be used by political elites to domesticate, and activists to challenge oppression – is central to this approach.

Our presentation aims to explore:

- Examples of the ways in which we have incorporated the arts in our education programmes;
- a critical evaluation of how, when, why and where the arts are useful in political education contexts;
- how symbolism and creativity have been employed ideologically within different political moments;
- what a South(ern) African arts activism looks like and how it can be documented and theorised – particularly as the majority of documentation and theorisation of the arts as/in political activism and education emanates from the US and Europe.

_____________    ✶    ___________

THE 8TH INTERNATIONAL CONFERENCE OF THE POPULAR EDUCATION NETWORK (PEN) 2018
33. Challenges of knowledge production and knowledge use among researchers and policy-makers

Thembinkosi Twalo

The knowledge value chain has multiple stakeholders such as researchers and policy-makers. These are conventionally knowledge producers and knowledge users respectively. Knowledge producers and knowledge users sometimes have conflicting interests, expectations, concerns, and priorities. To mitigate these differences, one of the strategies used is knowledge co-production. However, at times the knowledge co-production process demonstrates the implications of the adage that ‘knowledge is power’. The manifestations of power or powerlessness are demonstrated with respect to knowledge production, knowledge use/consumption, knowledge ownership, knowledge hegemony, knowledge source(s), and knowledge purpose(s).

This paper discusses how the knowledge co-production process in the VakaYiko project demonstrated power dynamics among the stakeholders. It employs theoretical approaches from conventional research, applied research and participatory action research to analyse the concomitant negotiations for power. Power was demonstrated in decision making with regard to how to undertake the study, composition of the research team, sampling of participants, and what to include/exclude in the research report.

The data for this study was gathered through interviews with representatives of organisations that participated in the project and from the project research reports. The four key findings are that (1) the interface of knowledge producers and knowledge users is a site for the contestation of power because of competing priorities and lack of mutual understanding, (2) unresolved knowledge co-creation concerns inhibit the knowledge production process, (3) research uptake is not automatic; it is determined by several factors, and (4) project conceptualisation oversights translate to glitches at subsequent stages of the project.

_____________ ❖ ______________
34. Pedagogies of conflict and division: Learning with the ‘enemy’?

Helen Underhill

This workshop explores a specific pedagogical problem associated with one of the objectives of popular education: “to analyse the possibilities and drawbacks of engaging (with) those who have entered the corridors of power”. In a contemporary moment that has seen rising populism and the emergence of online spaces that enable vitriolic division, this workshop seeks a political reimaginaition that recognises this moment as full of pedagogical potential. Drawn from research with three fiercely opposing ‘sides’ of the post-25 January Revolution Egyptian struggle, this workshop asks whether, how and with what effect we can learn from (and with) those with whom we are divided or in conflict. As such, it is closely aligned with the one of the conference aims and questions: how to reclaim participatory democracy, in the context of the explosion of populist movements and surges of right-wing nationalisms.

Crowther, Martin and Shaw (2008:13) establish that, “learning for a truly democratic society can only be achieved and sustained through the common commitment of citizens to learn, argue, debate and, if necessary, to differ and disagree”. Having reflected on this insight through Mouffe’s antagonistic democracy (2000, 2005) in my research, this workshop would ask participants to interrogate the pedagogical potential of difference and disagreement. This radical approach would emphasise contestation within a democratic culture where “democracy equals conflict” (Davies 2011:1, emphasis in original). In response to critiques of liberal and representative democracy that have highlighted the urgent need to address the emergence of a ‘politics of no-politics’ (Dean 2014), this workshop would explore the possibilities of a political imagination that draws on ‘thick’ approaches to democracy but that is also invigorated with a productive and educative turbulence (Davies 2014) of antagonism (Mouffe 2005).

The workshop will present and create opportunities to explore a range of questions about pedagogies of division:

• What is the shape of our engagement with people with whom we disagree?
• What barriers exist (individually, collectively, socially) that shape this engagement?
• What are the pedagogical opportunities and constraints of debate?
• When, and in what ways, does debate become conflict?
• To what extent can conflict be pedagogical?
• What is the shape of an adversarial pedagogy?
• How might a reimagining of our relationship with our ‘enemies’ lead to a reimaginaion of pedagogy?

It is my hope that the workshop itself would generate important insights into how popular educators, with different experiences of struggle, understand their adversaries. Collectively, I hope participants would reflect on how antagonisms might be understood as pedagogically productive.
35. From 'indigents' to 'indignados': Theatre and/as popular education

Astrid von Kotze

As a popular educator, I was nurtured in a history of theatre work with organized labour - people who identified self-consciously with the aims of working class movements, socially, economically, politically. Twenty years later, when beginning to work with people who often lack the basic necessities for living due to long-term unemployment, and who no longer think of themselves as ‘working class’ but poor, indigent, I had to learn to ask different questions and experiment with different approaches. Confronted with the possibilities of improvising short performances with activists, who chose short plays as a means to draw attention to and mobilise for particular causes, yet new questions arose.

This paper draws on recent experiments with theatre as/and popular education. It documents attempts to transform the anger of ‘indigents’ into the arguments of ‘indignados’, and the righteous rage of indignados so that it becomes useful for indigents. Finally, the limitations of performance theatre as a tool for collective change suggest that some conditions need to be met so that the education is more than a moment of entertainment.
36. Working the ‘in-between-spaces’ for transformation within the academy

Shirley Walters

This paper hones in on the importance of ‘the in-between spaces’ within the academy in order to challenge dominant institutional culture and hegemonic power relations. I will present a case study of the Division for Lifelong Learning (DLL) at University of Western Cape and in particular two examples of its more marginal activities which were hosted regularly over a twelve year period. These are the cross campus annual ‘Women’s Breakfast’ and the annual ‘Julius Nyerere lecture’. I draw on documentary evidence, interviews with key informants and insider knowledge in order to reflect critically on the relevance of the spaces that were created for enacting alternative institutional practices. Theoretical lenses that will assist my attempt to bring the margins to the centre of the analysis will be ‘knowledge democracy’ which includes feminist popular education and ‘decolonisation’.