



Jefferson Center for Education and Research  
Popular Education Conference 2004

# Popular Education Conference 2004

November 20 - 21<sup>st</sup>  
Centro Cultural of Washington County  
1110 N Adair, Cornelius, OR

## CONFERENCE NOTES



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Dear Conference Participants,

The Jefferson Center for Education and Research is pleased to present you with the following notes from the Popular Education Conference 2004. We hope that they will help refresh your memory about the ideas discussed and lessons learned in the short time we shared together.

Thank you to *all of you* for your participation and contributions to the conference. It was a blessing to meet and work with each of you, and I hope we all find opportunities in the future to share and collaborate in our work for a more just and humane world.

In solidarity,

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## GENERAL REFLECTIONS

*As conference coordinator, I'd like to offer some general reflections on the Conference, based both on my own observations and those made by conference participants in their evaluation forms and in conversations during and following the event. This section is meant to highlight some of the conference's strengths and weaknesses, the learning that came out of it, and opportunities for future learning and dialogue.*

### What We Did Well

1. The **richness of experience and diversity of the participants** (in terms of cultural or ethnic backgrounds, type of work, geographic location, experiences with popular education, language, etc...) was a real blessing and unique opportunity for exchange and learning.
2. For the most part, we created a **friendly, comfortable environment conducive to learning**, sharing and cooperation among participants. Nicholas did a superb job with interpretation in the large group, and participants were very flexible, forgiving, and willing to help with interpretation in small groups when necessary. We dedicated the resources necessary to facilitate attendance for those participants who came from far away and for low-income participants. Child care was available for participants with young children, and Trinidad did an excellent job keeping them entertained with creative activities. Most importantly, the creativity and energy of the facilitators and attitudes and warmth of participants created an atmosphere of inquiry and solidarity. As one participant commented, "it really felt like we were all learners together."
3. Introducing participants to a **variety of techniques, dinámicas, and activities** that can be used to build trust, create an atmosphere of horizontality and equality among participants, keep learning fun, increase people's participation and spur conversation. These techniques and ideas were shared in a way that actively engaged participants – enough so that, in many cases, they will feel comfortable using them upon returning to their communities.
4. The **Resources for Learning table** was a very useful forum for sharing materials, books, articles etc. on popular education and, though many participants wished they had had more time to spend leafing through the different materials, helped spark interest and a hunger to read more about different experiences and theories of popular education.
5. **Connections made between people across the region**, both among facilitators who were able to work together in the planning leading up to the conference, and between participants at the conference itself. Hearing about each others' experiences – and struggles – helped re-energize many participants in their commitment to popular education and community work. Some participants have already been calling each other to follow up on ideas for collaboration or further sharing that was begun during the conference.

## What We Could Have Done Better

1. Nearly all participants felt that there was **not enough time or opportunities to learn about each other's work and experiences** in their home communities.
2. While most participants agreed that the conference did a good job of providing participants with some very concrete tools of popular education to use in their communities, many felt that it **overemphasized the use of dinámicas and activities in popular education and underemphasized a number of core concepts in popular education**, such as:
  - a. The *centrality of dialogue and analysis based on participants' lived experiences*. Ultimately, dinámicas and many activities are simply *tools* that facilitators can use to emphasize a point or help move a group to a point where all participants are comfortable and able to engage with each other in a deeper, more critical analysis of their reality and their place or role within it.
  - b. The *transformative and non-neutral character of popular education*. Popular education is about challenging existing power structures and oppression in society. It sides with those who are marginalized in today's world and seeks the empowerment of persons to act within their communities to bring about social change in the pursuit of a more just and equitable society. While this was alluded to at various points throughout the conference, discussion about how the process of popular education reflects and leads to the changes that it seeks to bring about was missing.
  - c. The *relationship between practice and theory, between action and reflection*. Popular education starts with what people know through their daily life (practice) and provides a space to reflect on that knowledge and deepen it. But pop ed doesn't stop there. Pop ed challenges and encourages participants to return to their communities, and – based on their new, collective knowledge - change, modify or improve their practice (their actions) in some way that helps bring about justice and equality.
3. Particularly for participants with more experience in facilitating popular education processes, there were **not enough opportunities or time to reflect critically on their practice or use of popular education**. Small group sessions only served this purpose to a limited extent, due to a number of factors:
  - Large size of the groups limited the amount of discussion that could happen.
  - Some of the rooms were too small for the number of people in the group.
  - Challenge of creating a space that would be engaging and inclusive for participants with varying levels of experience using popular education.
  - Some facilitators made use of activities during their session as a basis for reflection around the questions rather than starting with or drawing on participants' previous experiences and knowledge in their communities to explore the questions. While this technique worked well for some groups/participants, for others it felt like a distraction that took time away from a more in-depth conversation.
  - More time was needed to fully delve into such difficult questions.
  - Given that there were no in-depth introductions at the beginning of the conference, many small group facilitators spent a good chunk of time at the beginning of their sessions on introductions of participants.
  - Inadequate interpretation (in some groups).

## Some Points for Reflection

1. With limited time and ambitious objectives (trying to provide an introduction to popular education for those less familiar with the practice *and* offer a space for popular educators with more experience to reflect critically on their practice) we only began to meet many of these objectives. How can we build on the discussions and relationships that were initiated at the conference to deepen our understanding and improve our practice of popular education?
2. What formats would be more conducive to a more critical reflection on our practice as popular educators?
3. How can we, as popular educators, be more sensitive to the needs and abilities of disabled participants, particularly in our use of *dinámicas*?
4. Facilitators of small sessions tried different techniques to generate reflection and dialogue based on the questions in the agenda. When does it make sense to begin directly with people's real-life experiences as a basis for dialogue, and when is it appropriate to create a common experience within the group upon which to reflect?
5. Interpretation in the large group worked relatively well, and Nicholas was an excellent interpreter. For some participants this was the first time they had participated in an event with simultaneous interpretation in *two* languages – and it was a positive experience. But when splitting up into pairs or small groups we sometimes ran into challenges with the interpretation – be it for lack of an interpreter, working with a less-practiced interpreter, things taking twice as long because of consecutive interpretation, or problems with the interpretation equipment. Given limited resources, how can we create a truly multilingual space, especially when breaking up into smaller groups is necessary for deeper discussions?
6. Working with participants from different cultures and language groups presents both a challenge and a wonderful opportunity for learning in popular education. Providing interpretation and materials in all participants' languages is one way to ensure that all participants feel comfortable and can participate equally. What other things can we do as popular educators to honor and share power among participants of all cultures? Specifically, what do we need to do when there are only a few participants from a particular language group or culture?
7. In order to help participants reflect on a certain point or as a basis for examining participants' attitudes and responses to different situations, popular educators will sometimes use simulations, activities, or other actions without informing participants' beforehand of their intentions or explaining what they are doing. Is it manipulative not to be up front about the purposes of our activities?



# PART I: Intro to Popular Education

**Facilitators:** Teresa Rios-Campos, Pedro Sosa, Hilary Stern, Noelle Wiggins

**Summary:** Part I used the “House of Popular Education” (developed by Noelle Wiggins and Teresa Rios-Campos) to explore some of the basic concepts and methods of popular education. Facilitators used a specific method to introduce each new concept of popular education. There was time after introducing each concept to take a step back and reflect on the method that was used and how participants might apply it in their own communities.

**Objectives:** By the end of the session, participants will be able to:

- Identify and use at least three Popular Education methods;
- Identify two key events in the history of Popular Education;
- Explain the benefits of Popular Education over traditional education.

## **Agenda/Notes**

### 1. Welcome

### 2. Dinámica (Piña y Naranja)

### 3. Brainstorm: Introduction to Popular Education

#### *What do we already know about Popular Education?*

- We are all teachers and students. We learn from each other.
- [It's] the opposite of traditional education.
- Empowers both people – both share information.
- Works better with oppressed groups –the process is more important than the objective.
- Popular comes from “the people” – educates the people without dividing the students from the teacher.
- Informal education
- Folk schools – role of culture and creativity
- PE as a way to build critical thinking, do analysis, come up with solutions, build self-esteem.
- Experience from the world that is based on personal experience which is shared with others.
- More complete way of learning – there are no professionals.
- Group of people affected by a problem – same people looks for a solution.
- The university of life where the educators and students teach each other in a fellowship atmosphere and in harmony.
- Participatory – goal is to have people participate, work in pairs, bring it down.
- Challenge to traditional learning

### 4. Radio Play (On the History of Popular Education)

## 5. Problem-Posing/Sociodrama & Educating with Questions

*Facilitators and volunteers acted out a short socio-drama looking at the decision of the National Council of La Raza to support President Bush's appointment of Alberto Gonzáles to the position of Attorney General. Following the socio-drama, Hilary Stern led the group in a "problem-posing" analysis of the sociodrama and the problem it helped illustrate.*

### ***What did you see? What were the problems?***

- A sold group
- Hypocrisy
- Racism – Bush pretending he's doing something great for Latinos.
- A group only representing a part of our community – but they did not ask their opinion.
- Using and manipulating the word "raza"
- Choosing an immigrant representing the community to enforce patriot act deflects anger from rich white guys.
- Most of the people using Popular Education work with non-profit agencies.
- An organization that supposedly represented the community was involved with the government.
- Individualism within the communities – they want to divide different communities.
- People who are leaders are targeted to work in government – it quiets them down.
- It doesn't represent an action from the Latino community, but a reward.
- That leader is not a leader from his community.
- Utilizing him (Gonzalez) like a puppet – it's against Latino principles.

### ***What are the causes?***

#### ***Does this problem exist in our community?***

- One individual in Portland was an activist, but traded in his dashiki for a business suit. The head is now gone and the body has fallen to the ground.
- When the key person is no longer there, the organization dies away.
- There is not Latino political power. Anybody can represent Latinos, even if he/she is not part of the community.
- We received phone calls asking us to participate in a presentation; when I got there they did not let me talk. They say that Latinos do not want to participate.
- "Tokenism"
- Grassroots work needs to be done; there is a lack of leaders. We are threatened if we participate.
- My experience in the Caucus Latino: We were left in a room by ourselves.
- After all the effort the rules were changed.
- There is capacity in our communities but other groups don't know how to work with Latino communities.

### ***What can we do to solve these problems?***

- Unite the community. Make sure that the ones representing the community really represent it.
- A communicator needs to be selected rather than a leader, and to promote the idea that we are all leaders.

## 6. Cooperative Learning

*Teresa went over the basic roles in Cooperative Learning:*

- |                |               |
|----------------|---------------|
| 1. Facilitator | 4. Timekeeper |
| 2. Recorder    | 5. Observer   |
| 3. Reporter    |               |

7. Learning Loom (*Due to lack of time, this section was not covered*)

## 8. Meeting Evaluation

### Methods and Applications Table

Method	Application
Dinámicas	<ul style="list-style-type: none"> <li>• Traps and rabbits – with children</li> <li>• Circle – marker on one side and another marker on the other side – to cheer up participants</li> <li>• Youth group – a person facilitates – weaving and unweaving yarn – to relax</li> <li>• Vampire – like it was night – there was a vampire; we all started walking. One person sighs and dies. They were touching everybody. The vampire died.</li> <li>• I have used them with Anglo construction workers.</li> <li>• Anglos do dinámicas like touch football.</li> <li>• The mailman</li> <li>• Hot tortilla</li> </ul>
Brainstorm	<ul style="list-style-type: none"> <li>• Ask small groups to brainstorm resources – they have to share in their community.</li> <li>• Develop base of what group knows</li> <li>• Adolescent boys – put bright bag in center</li> <li>• We grab any object and then we ask questions</li> </ul>
Radio Play	<ul style="list-style-type: none"> <li>• To start dialog</li> <li>• To share and put value on local knowledge</li> <li>• When you know what the issues are, you can use radio show to bring out issues – education about head lice.</li> <li>• CD with information for farm workers</li> <li>• English classes – students talk about racial issues, kind of a radio play – each person writes a sentence.</li> </ul>
Sociodrama/ Educating with Questions	<ul style="list-style-type: none"> <li>• Used sociodrama as a diabetes educator. Participants read about a family reunion where one member has died of diabetes. Helps solve problems with doctors and family.</li> <li>• Asked by HD to present health information to farm workers. Developed 7-scene theater. At end, people who got message were the kids.</li> <li>• Give people roles and cards. Have first act; figure out who they want to interact with. Groups can be people in the room. Did this with high school students.</li> <li>• Stop in middle of situation and charge</li> </ul>



## PART II: Problematizing our Practice

### Session #1: Popular Education: Putting it in Practice

**Facilitators:** Pedro Sosa and Romeo Sosa

**Objective:**

That the participants take ownership of the concept and practice of the use of tools and resources that they have in the community where they work.

**Agenda/Notes**

#### 1. Introduction

*Welcome from facilitators, followed by the introduction of each participant with a dinámica (facilitated by Romeo) in which each person said their name and made a movement and the rest of the groups responded, "Hello" and repeated the person's name and movement.*

#### 2. Formulating the Concept

*Each person received two different colored pieces of paper. On one they wrote what they understood by the word EDUCATION and in the other what they understood by the word POPULAR and then placed them on the wall under their respective categories.*

*We divided the group in two by taking advantage of the resources that nature provides us, giving each person either a dry leaf or a green leaf and having them walk around the room to find all the other people with the same class of leaf.*

*Each group had to define Popular Education using the elements of the previous exercise.*

**Green Leaves Group**

- An environment that allows people to learn by sharing and reflecting on their experiences, values and knowledge to benefit all.

**Dry Leaves Group**

- It is the learning of knowledge shared in a community and the participation of people that reflect on their values and their experiences.

### 3. Reflecting on the concept, the practice and the context

*We did this dinámica with the objective of reflecting on the importance of the relationship between the concept, the practice, and the context and thereby trying to respond to the questions that participants had identified before the conference.*

#### a. Dinámica: The Dangerous Transfer

“The Dangerous Transfer” consists in forming two teams and transferring a sack of corn, a hen and a coyote from one side of the river to the other, taking into account that only one person and only one element can be on the bridge at any given time.

The facilitator read the following story: “You are going to participate in a competition that consists of transferring these three objects from one side to the other. The chairs represent a bridge that is starting to fall, therefore you can only pass one person with one of the objects at any time. Moreover, no participant can leave from the starting point until the previous person returns to the starting point. The trip across the bridge and back must both be on top of the bridge. Whoever falls off the chairs loses.” A signal marks the beginning of the game.

The facilitators encourage a spirit of competition, insisting that the teams hurry up. When the participants make a mistake, the facilitators take away their bags without any explanation and tells them they have made a mistake. At this moment, the facilitator stops the game and the team has to start over again. As soon as one team discovers the correct sequence, the facilitator gives the other team an envelope with information as to the correct sequence. The first team to complete the transfer correctly wins.

#### b. Reflection

*The reflection began with the lived experience of the group, analyzing, for example, the attitudes of the team members during the game.*

Questions	Responses
<ul style="list-style-type: none"> <li>• <b>Who assumed the role of leader and how did he/she use it?</b></li> <li>• What were the difficulties during the exercise?</li> <li>• What are the advantages and difficulties of using popular education be they physical, material, social, etc...?</li> <li>• What were the achievements of each group?</li> </ul>	<p>Our group was a mix, there wasn't a leader, there was a leader but we didn't listen to him, nor did we understand him, given the language barrier, but that didn't keep us from acting, the most notorious difficulty was that we didn't have a moderator. At the end of the game we were able to transfer the three objects to the other side of the river.</p>

Questions	Responses
<ul style="list-style-type: none"> <li>• <b>Who participated more, who participated less, and why?</b></li> <li>• What should be done when people don't want to participate in a meeting or a dinámica?</li> <li>• Can any person do popular education?</li> <li>• Is special training necessary?</li> <li>• What do I need to put popular education into practice?</li> <li>• How can we assure that participants know each other well enough and build the trust necessary that will permit the group to move to place of profound and collective analysis?</li> <li>• How much time should we dedicate to this process?</li> </ul>	<ul style="list-style-type: none"> <li>• Some participated less because we didn't listen to them or let them act.</li> <li>• Under pressure to do things quickly, decisions were made very quickly without taking into account all participants, <b>we took the risk for what we were doing compared to our reality.</b></li> <li>• One person fell off the bridge but tried to continue forward because of his responsibility to the rest of the group.</li> <li>• There was unity in the group to help the team member that fell, what we learned is that before making a decision we should be well organized and learn as much as possible about the problem in order to find the correct response.</li> <li>• I wish that everyone would have participated at the same time to transfer the elements but we all would have hurt ourselves because the bridge wouldn't have held up.</li> </ul>
<ul style="list-style-type: none"> <li>• <b>What did the failed attempts and the pressure on the group symbolize? How did the relationship between action and reflection develop?</b></li> <li>• What have been our stumbling blocks and our achievements in implementing popular education projects?</li> </ul>	<ul style="list-style-type: none"> <li>• From defeat comes victory.</li> <li>• It is an experience to take time, think hard about it, organize ourselves better to do things well.</li> <li>• If we don't reflect on our errors, we will encounter another failure.</li> <li>• Mistakes are opportunities for learning.</li> <li>• It is very important to look at the consequences, to take time to listen to others and decide together, not only wanting to win and solve the problem.</li> </ul>
<ul style="list-style-type: none"> <li>• <b>What did the envelope with information and having initiated the game without having all the data and having acquired it later?</b></li> <li>• <b>What does Popular Education mean?</b></li> </ul>	<ul style="list-style-type: none"> <li>• That we can come up with the definition through our experience, that theory comes from the practice or lived experience of the group, earlier we had defined the concept of Popular Education.</li> <li>• The game made us reflect that we are capable of analyzing the correct sequence without knowing it beforehand.</li> <li>• It would have been better if the group that won explained the correct sequence instead of handing over the envelope with the information.</li> </ul>

- **What are the practices, tools and tricks that popular educators take for granted in the facilitation of popular education but don't always talk about or make explicit?**

According to Pancho Cualquiera:

1. We know from experience that unplanned activities rarely come out well. Nonetheless, we plan very little. We have to learn to dedicate time for planning and for evaluation. We need to encounter a rhythm that goes from action to reflection and back again to action.
2. Action without reflection can turn into a type of vice that keeps us from growing as organizers, as leaders and that, in the end, destroys our own organization.
3. Reflection without action “se vuelve puro rollo” and makes us lose our legitimacy.
4. Planification goes well and is more fun when we do it as part of a team.
5. Whatever planning tool we use should help us respond to the following questions:

- |                      |  |
|----------------------|--|
| <b>1. What?</b>      | Activity   |
| <b>2. For what?</b>  | Objectives (general and specific) ( <i>Implies a response to: Why do it?</i> ) |
| <b>3. Who?</b>       | Person/s Responsible   |
| <b>4. How?</b>       | Methodology and process  |
| <b>5. When?</b>      | Date and time  |
| <b>6. Where?</b>     | Place  |
| <b>7. With what?</b> | Materials, resources   |

And then what? What will the follow-up consist of? Who will do it? How will the knowledge that was learned be applied?

#### 4. Closing Reflection

*At the end of the workshop we reflected on the methodological coherence of Popular Education, that through the first part we were able to construct the concept and in the second part with the dinámica of the Dangerous Transfer, we could see the connection between theory, practice and context.*



## Session #2: Popular Education and Strategies for Social Change

Facilitator (Coordinator): Antonio Salgado

### Agenda/Notes

#### 1. Arranging the Space (Role of an Organizer vs. Facilitator)

A small group formed in the lobby, near the coordinator, others joined gradually, with disorder for it wasn't clear what the work space was and some were still trying to figure out their translation equipment.

The whole group was standing up, in the lobby, with little light, and in two lines – with some people standing in a second line behind the first circle of participants. The “absence” of a work space, the lack of interpretation equipment and the translation all created tension among participants.

The coordinator introduced himself and explained that in this session #2, about popular education and organization, the group would work with the questions written in the binder. The coordinator asked if everyone knew what the questions were: some hadn't read the questions, some knew the questions that they themselves had suggested and the rest had read the questions.

It wasn't clearly explained what the structure of the session would be, the coordinator only said that among everyone we would try to have a discussion to respond to or explore the questions and try to come up with new questions. The coordinator said that the first part of the session was to arrange a workspace because, as everyone had already seen, there wasn't one prepared. Many participants seemed uncomfortable – they wanted to know how they were going to work and in what space, for it wouldn't be easy to work for two hours straight standing up.

It was explained again that among everyone we would try to contribute elements to respond to the questions or to come up with new and better questions. The first question was written on flip chart paper:

#### *What is the difference between a facilitator and an organizer?*

The coordinator explained that in order to respond, first we had to prepare our workspace, and asked for two volunteers – one to assume the role of an organizer and the other, the role of facilitator. The first went to the room on the other side to organize a workspace there, while the second tried to organize another space in the lobby with the group of participants.

The organizer confirmed that she would go prepare the room on the other side with others that offered to help her. Meanwhile, the facilitator clarified her task and began to facilitate, together with the rest of participants, asking participants what the objective of the group was, what we wanted to achieve, how to do it and, based on these responses, she could imagine what was necessary and prepare the space together with the others.

The coordinator limited his participation to repeating that, for the moment, the objective was to facilitate the preparation of a work space, in order to discuss and work with the questions.

With the sensation that the task was still unclear, the facilitator continued to work with the group, asking how they felt, what they thought about the space, and what they could do to be more comfortable. The interaction between her and the group was good; they were beginning to find responses and move themselves (though the coordinator interrupted some) when the organizer returned and announced that the space was ready and everyone could go inside next door. One part of the group instinctively moved toward the other room, another part waited for directions from the facilitator and the coordinator, when finally everyone went into the room prepared by the organizer.

Once in the room, it was decided that the interpretation should be done without the radio equipment. The coordinator apologized because he knew that the situation caused a lot of doubt and uncertainty about what was happening but that it had been done “to be able to see the roles of an organizer and a facilitator”, and he opened up the discussion for each to say how they felt, what they had observed, what had happened in the activity.

I can't know all the different opinions, but I can say that there was a generalized sensation of disorder, that there hadn't been anything prepared, of chaos and that it didn't make sense what we were doing. Everyone in some moment felt this, even those that later caught on and began to participate in the *game* of the situation.

Those that felt the situation to be very chaotic from the beginning, whether they understood the logic of the activity or not, expressed opinions such as the following:

- That they were very confused, they didn't get the point of what we were doing,
- They didn't feel we were talking about popular education
- That the instructions at the beginning were not very clear
- In the activity and the observations that were made, it wasn't easy to see the difference between an organizer and a facilitator

Another group that also perceived much disorganization and hadn't understood that preparing the work space was *part of* the session, but later understood expressed:

- That often the people aren't prepared to respond to the situation
- That at the beginning they felt uncomfortable because they were accustomed to working in comfortable conditions and that they didn't expect something like what had happened
- That they understood the activity but felt that they hadn't been sufficiently prepared, it was difficult to accept because they believed that when one is doing popular education, there should be an environment in which all participants feel good, comfortable and trust each other
- That we should think of activities in which all persons can participate, because often we plan things without taking into account people that have different capacities than our own.
- They observed that the organizer solved the problem very quickly, with the participation of only three or four volunteers.
- The facilitator did a good job with the group because she tried to organize it, meanwhile those in the other room prepared the space but had difficulties because they didn't know the objectives and the way to work.
- That when the organizer prepared the space, everyone went inside, but we couldn't see what had happened with the space that the facilitator and her group had been working on.
- That the organizer felt the necessity of resolving the problem because we didn't have a place to work and so she did it, even though she was unprepared, because she saw that many times, even if one isn't well-prepared, someone has to begin.

Another, smaller group of two or three people, felt less confused and expressed:

- That the exercise was a good lesson, and showed that there are two kinds of leaders – those that are trained to be leaders and those that arise in the moment, like in disasters when the authorities fail to respond and it is the community that mobilize themselves and act.
- Many times we are unprepared to respond.
- There were two ways of resolving the situation – one with an organizer, the other with a facilitator and the two worked, though differently...

Listening to everyone's opinion took a lot of time. The coordinator didn't write down everything that was said, but rather only highlighted that which related to the necessity of the existence of a community to resolve problems, that one of the difficulties **para rebasar** the initial situation what that within the group there wasn't a homogenous community (that, among other things, reacts to things in a similar way) but rather there had been diversity of communities represented. He also intervened to mention that he knew there was confusion, but asked that we try to view it not as a problem, but rather as an expression of the fact that there wasn't something that needed to be resolved – if things were resolved we wouldn't mobilize ourselves.

The coordinator ended the first part, considering that in the opinions of some we could see some of the aspects that helped us see the principal characteristics of an organizer and a facilitator, but not all shared this view. So the coordinator opened up a second round of participations, with extra time for the two volunteers, to try to synthesize what had been expressed about a facilitator and an organizer. This was difficult, since notes were taken in the first reflection. The volunteers and others said what they had observed (included in the points above). The coordinator passed on to the second part, mentioning that often, like in this case, we don't have a uniform answer, but that he hoped that with the ideas expressed, each one could come up with new, related questions.

## 2. The Snail

The first part ended and several participants had expressions of uncertainty and plenty of conflicting emotions. The coordinator facilitated a *dinámica*, the snail hug, in which participants first line up and take each others hand. Then, participants at one end of the line begin to turn in towards the middle, rolling up in the arms of the other participants. When the whole group is rolled up/hugging, everyone thinks about one idea from the discussion, and on the count of three everyone shouts their idea out loud and hugs the rest of the group tightly.

## 3. How can you change the consciousness of a people?

The coordinator asked that participants look for the question dealing with the conscience. Someone read it and wrote on the flip chart paper:

### *How can you change the consciousness of the people?*

Each person had five to ten minutes to leave the building and observe what they could about the conscience of the people, and write one idea – using one word - on a card. Everyone left and after a few minutes returned, but the group waited another ten minutes for the rest of the participants who never returned. It was assumed they were busy with other things. Each person read their card.\*

It's impossible to remember all the words, but some were:

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\* Note: while most participants left searching for their one word about the conscience, one person approached the coordinator and mentioned that the translation was very poor, recommending that they ask the translator to translate more carefully what people were saying.

- Exuberance
- Creativity
- Loneliness
- Closed
- Confusion
- Isolated
- Consumerism
- State of shock
- Reflection
- Necessities/priorities
- I couldn't tell their conscience because I couldn't talk with anyone, or touch anyone

The coordinator instructed the group to form groups based on similar responses. Each group had to respond to the question, in the affirmative, without taking too long. For example, *the consciousness can be changed giving new ideas to the people*, such that putting together the words from the cards in each group, they could come up with a new idea.

The groups talked more about each person's word in order to come up with a response. The directions weren't very clear for everyone, so the groups spent time clarifying what they were supposed to do. After a while, each group read and explained their response, with which we could understand that asking the groups to express their ideas in a short sentence didn't work well.

Some parts of their responses were written down on the flip chart paper:

- You can't read/project
- Analysis of the context
- Focusing on the problem in the community
- We are confused, shaking the people out of a state of shock
- It is difficult with the vitality and the exuberance
- Construct communities, **dar auge** creativity
- Cultural customs

The coordinator mentioned that all of the responses were valid. But what we want to question in the question itself, that is, at first we responded to the question as if it were a valid question, but what if we reversed the question, more or less like this:

***Why can't you change the consciousness of the people?***

The coordinator asked the group to observe how the responses could answer both questions, even when one question contradicted the other. So the following part was to come up with a third question, that, with the help of the group's collective knowledge, would be a new question.

The coordinator noted that the time was up and clarified that his principal objective was, precisely, that the group could elaborate more questions, and not necessarily respond to the questions. He considered that with the experience and expressions of all, even with such confusion, the group could reflect on their experience and formulate new questions.

Someone asked what the relationship was between the first and second parts of the session.

The coordinator responded (with much more disorder than written here) that the questions of this session were focused on the question of organization, social movements and popular education. Of the different arenas present in these three social processes, which we looked at two in this session – the first related to the experience of collective action and in the second, looking at personal (or individual) action. It dealt with interacting in these different arenas of reality, of our collective and individual action; with our ideas, knowledge, experiences and attitudes to reflect on and explore the questions, though in the end we couldn't touch on all of them.

## Facilitator Reflection

The truth is that this was a very difficult experience because I didn't expect such a strong reaction, nor the confusion and chaos in such a magnitude. Without a doubt, it was necessary to follow the structure of a more complete presentation – explaining objectives, the agenda, introducing ourselves, taking notes and some elements that we always do in an exercise of popular education. I decided not to do some of these things since we had had many examples during the morning, but also because there are situations in popular education where these elements are not present, and principally, because I wanted to see our capacity to direct an educational experience collectively – but there were two elements that were really out of my control and could have changed the results – one was taking notes and the other was integrating participants into the group in the actual management of the group.

On the one hand, I had renounced pre-establishing each step of the discussion. On the other hand, I had hoped that taking notes would help to link ideas and I also intended to invite other people to participate in the coordination of the discussion, precisely when the discussion didn't seem to have much direction. But I had expected the group to react in a positive way to the first activity, that is, with confusion but not so much chaos. I felt more nervous, I didn't ask others for help in taking notes or coordinating, I centered on the discussion, but I don't think I was able to get the group to focus on the principal questions. Though it wasn't totally my responsibility, given that we were a group of people, I still feel like I evaded directing the situation. But even with all of this, I think that the situation, together with people's opinions, presented important elements to reflect on our practice of popular education, organization, the role that we play and that which others play in relation to ourselves, and I hope, also, the possibility of posing questions that will help bring our practice to the next level.

I left the conference thinking that I need to learn more about the necessities of people in the United States in order to work in situations with popular education, but I've also thought that the basic conditions of any human being are (should) be essentially the same. And then, on a personal level, I wonder why I got so nervous when I lost control if this (relinquishing some control) is what I was hoping for, and with respect to collective action, I wonder how well we can actually confront reality or an exchange among equals in which we are hurt or affected and still manage to interact and work together. I think that the group made a good effort, even though many felt hurt or affected; they were very sincere and for this I am very grateful and apologize if I lacked respect towards anyone and...

I wait for your words, your advice, to hear what you might tell me...

Thank you.  
Toño



# Session #3: Using Popular Education with Different Cultural Groups

**Facilitator:** Marco Mejia

## Agenda/Notes

### 1. Review - Popular Education

- Share experiences/ideas
- You learn by teaching and you teach by learning
- Promote justice and equality among all
- Cultural exchange of knowledge
- Promote communication
- No one is better than anyone else
- Reflection
- Necessity of Popular Education
- Values: Honesty, Equality

### 2. Different expressions of Popular Education

Group/Community	Con Otros Grupos/Comunidades
<ul style="list-style-type: none"> <li>• Videos</li> <li>• Orientations</li> <li>• Workshops</li> <li>• Forums</li> <li>• Family Education</li> <li>• “Practice/Theory” in the Field</li> <li>• Theater</li> <li>• Promote friendship</li> <li>• Share experiences</li> <li>• Promote cultura/roots</li> <li>• Psychological help for victims of torture</li> <li>• Identify the necessities of the community, what they value.</li> </ul>	<div style="display: flex; align-items: center;"> <div style="margin-right: 10px;"> <p>→</p> <p>→</p> <p>→</p> <p>→</p> </div> <ul style="list-style-type: none"> <li>• Communication using different media: experiences</li> <li>• Common projects that affect various communities</li> <li>• Supporting community activities of other communities</li> </ul> </div>
<ul style="list-style-type: none"> <li>• Cooking</li> <li>• “Meetings” don’t work</li> <li>• Sharing natural areas                         <ul style="list-style-type: none"> <li>○ Women – kitchen</li> <li>○ Men – mechanic</li> </ul> </li> <li>• Define themes of interest to organize around                         <ul style="list-style-type: none"> <li>○ Education</li> <li>○ Cultural celebrations</li> <li>○ Harvest</li> </ul> </li> <li>• Maps and Photographs</li> <li>• Using resources close to the group                         <ul style="list-style-type: none"> <li>○ Forest</li> <li>○ Etc.</li> </ul> </li> <li>• Temple</li> <li>• Store</li> </ul>	

<ul style="list-style-type: none"> <li>• Laundromat</li> <li>• Places of faith</li> <li>• Oral history and publishing it</li> <li>• Singing/choirs             <ul style="list-style-type: none"> <li>○ Union</li> <li>○ Church</li> </ul> </li> </ul> <p>★ There are exercises and dinámicas that aren't comfortable for different groups/identify what works</p>	<ul style="list-style-type: none"> <li>• Using common activities:             <ul style="list-style-type: none"> <li>○ Ceremonies</li> <li>○ Sewing</li> <li>○ Kitchen</li> <li>○ Songs</li> <li>○ Dances</li> <li>○ Oral History</li> </ul> </li> <li>• Native Americans             <ul style="list-style-type: none"> <li>○ Materials for baskets</li> <li>○ Plants</li> <li>○ Etc.</li> </ul> </li> </ul> <p>Relate with other communities that gather</p>
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### 3. Difficulties

My Community	With Other Groups/Communities
<ul style="list-style-type: none"> <li>• It is difficult to really follow up with community work – especially making sure that solutions are put into practice</li> <li>• Attracting “enough” people of color or multicultural given the dominance of English and European American</li> <li>• With workers: Many times it is assumed that if you invite people to meetings, they will come. There isn't appropriate outreach.</li> </ul>	<ul style="list-style-type: none"> <li>• Discrimination</li> <li>• Fights over limited resources (the same)</li> <li>• People think you are going to charge them if you invite them to meetings</li> <li>• Corruption of some organizations</li> <li>• Lack of communication</li> <li>• Different languages</li> <li>• Cultural barriers</li> </ul>
<ul style="list-style-type: none"> <li>• Working with white supremecist in the <b>Russon</b> Project, putting them together with people of color  “I don't respect W.S.!!”</li> <li>• Hate/Racism</li> <li>• Different cultures and groups don't like each other, etc.</li> <li>• Transportation</li> <li>• Selecting themes that will animate the people to come together</li> <li>• Resources \$</li> <li>• Peoples' Schedules             <ul style="list-style-type: none"> <li>○ Work                      Lack of time</li> <li>○ Family                    to meet</li> </ul> </li> <li>• Youth don't have the support of their parents</li> <li>• Misunderstandings</li> </ul>	

<ul style="list-style-type: none"><li>• Bad communication</li><li>• Lack of participation on the part of administrators<ul style="list-style-type: none"><li>○ Local government</li><li>○ The school (district)</li></ul></li><li>• Finding places for meetings and community events</li></ul>	<ul style="list-style-type: none"><li>• Regret [<b>remordimiento</b>] of cultures, lack of trust</li><li>• Classes/Barriers</li><li>• Spite/Hate</li><li>• Stereotypes</li></ul> <p>→</p> <ul style="list-style-type: none"><li>• People don't want to know about incarcerated youth, beggars, etc.</li></ul>
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#### 4. What has worked

- Communication/Media/Propaganda (Publicity)
- Experiences/sharing/testimonies
- Cultural Expression **arasala**
- Having
  - Goals
  - Values
  - Help among each other/solidarity
- Proposal for economic support/financing
- Including
  - Youth – adults
  - Different cultures
- Celebrations
  - Cultural
  - Religious



## Session #4: Power/Privilege & Insider/Outsider Dynamics in Facilitating Pop Ed

**Facilitators:** Veronique Facchinelli and Emiliana Aguilar

### Agenda/Notes

#### 1. Introduction

- a. Agreeing on Agenda
- b. Norms of Participation (don't talk over each other, be conscious about sharing participation, respect, listening)
- c. Introductions (Spider Web exercise) and Expectations
  - To be with friends
  - Learn new perspectives
  - Acquire ideas to share
  - Learn more ideas and sharpen my skills
  - Understand the perspective of North Americans
  - Learn the impact I have as an outsider – I need guidance on best way to manage that impact
  - Focus on “Us & Them”
  - Share/Learn and give support
  - Learn about popular education and techniques
  - Learn more about how it is to be an “ally” and offer support
  - Learn techniques to promote cultural competent programs that have an impact
  - What an appropriate role is?

#### 2. Multiple Forms of Power and Privilege (*this section was eliminated due to limited time*)

#### 3. Dinámica of the Blind and the Deaf

##### *What did you feel after the dinámica?*

- Fortunate to be able to speak
- The small space made it much easier
- I felt good, not lost when someone touched me
- I couldn't help. This is reflected in real life when sometimes we feel blind and deaf when confronted with situations where we can't do anything.
- I felt important because I could move and the voice didn't seem so important.
- I felt important because I could see.

##### *Observers*

- Following directions.
- I was scared, being blind. I was relieved waiting, hoping that everything would calm down.
- We helped each other with our voices and our feet. Those who were blind couldn't make a circle.
- There are different types of leadership and each person is comfortable with different strategies.
- I felt useless because I couldn't protect the others. One always wants to participate.
- I observed and listened: the blind person and their only language was Spanish and I only heard English.
- The voices that I heard were only those of the older participants, were equally split between men and women “a little more masculine.”
- I felt panic, I calmed down when I started acting, doing something.
- Cooperation comes from necessity, in spite of the obstacles, we can achieve goals.

#### 4. Reflection on the Questions

***What does it mean to be an “outsider” facilitating popular education in a given community?***

- Working in a community that is inside of (part of) another, bigger community
- One isn't necessarily tied to a community even if they are from that community
- Are we really facilitating popular education?
- We shouldn't work on issues that we don't know/understand.

***Roles of an outsider***

- Down to Herat – open Herat
- Share skills & leadership
- Come from a place of good intentions

***Roles of white individual?***

- Importance of invitation
- Right intent
- How to make the resources not in an oppressed way
- Safe to say No
- Mutuality – dialogue
- Shared understanding of the roles
- Equal participation among leaders

#### 5. Closing and Evaluation

##### Facilitators' Reflections

- What took us by surprise was the time... we hadn't thought about how everything would take twice as long with the translation. Therefore, in spite of eliminating an activity, we still didn't have enough time to get into a deeper analysis of the questions.
- Our participants arrived with very clear ideas about what they wanted from the workshop, but we didn't have enough time for the dialogue at the end, and therefore don't think we really met everyone's expectations. At least we tried to start a reflection about the themes... again, a good lesson!
- The comments of one of the participants helped us reflect on the use of *dinámicas* and situations that can offend people – particularly the way we referred to blind people and deaf people in the *dinámica*. Of course, it wasn't our intention to offend anyone, but the comment opened our eyes as to the kinds of methods we use to reflect.
- One of the things that took a lot of time was the individual introduction of each participant. We used the “spider web” *dinámica*, where each participant introduced themselves, saying where they were from, which organization they represented, what work they did within the organization and what their expectations were for the workshop. Each person spoke and touched on the problems they encounter in their organizations as facilitators of some program. For example, one woman that worked in the jail saw each prisoner as her own brother, but her bosses “treat the prisoners inhumanely” and she so wants to do something in this situation... but can't! At the end of her introduction, she said, “the higher ups in the prison need workshops like this...” and so it was with many of the participants, introducing the problematic situations they encounter... And so, I think it would have been necessary to make the time for individual introductions at the beginning of the Conference and at some point to listen to the problems and the experiences of each participant. I imagine this would have taken a lot of time in such a large group of 40 or more people, but sometimes it seems necessary...



# Session #5: Strategies for How and When to Use Popular Education

**Facilitators:** Stephen Osserman and Ellen Shortt-Sanchez

## Agenda/Notes

### 1. Introductions

*First the facilitators introduced themselves, reviewed the questions in the session and the agenda. Then they introduced the idea of discussion in popular education and the importance of listening and then actively building on what others have said.*

### 2. Stories - Our Work

*Participants were asked to think and write for a few minutes on cards about how they use popular education and/or would like to use popular education in their work. Each person introduced themselves and what they had written and put it on the board.*

- I've used popular education primarily with urban youth. The main project I worked on was called Umoja and taught collective action and social movement histories using popular education techniques.
- I use popular education with parents in committees to plan school events and give input to school
- I would like to use Popular Education in environmental problem-solving working with the organizations in my community
- I have worked with an organization from the European community, developing small projects that somehow allow women to become active in the economic system, life of their town.
- I have been working as an intern with the Institute for Culture and Ecology.
- I use PE doing health workshops, and workshops for community health workers and groups in general. I use this format to generate group interaction and cooperative learning.
- I would like to use popular education in work with land-based economic development with minority, limited resource forestland owners.
- Agro forestry
  - Demonstrate that it works
  - Those who are interested we host workshops and training (use people who work at the RTRC & other landowners who are doing it)
- I would use popular education activities to help people get comfortable.
- How would I like to use PE? Share basic info about PE at team meeting (pertaining to share personal experience and active listening)
- Currently I don't have a job where I use popular education, but I use it in my daily life, with friends and others to reflect on our reality.
- Also, occasionally I participate in workshops about education and human rights.
- Oh, and I also use PE in order to learn about the organizational processes in the NW of the United States.
- In the past I used it in Community Education and Literacy work.

- I think that Pop Ed is a very important tool to organize and develop true leaders. It's just that it's used when groups are new and they don't realize there is a problem. Because they are so immersed in the educational system.
- Juventud Faceta, youth group. Circle Meetings – we have a facilitator but we are responsible for developing the ideas.
- I'd like to use PE in environments with youth.
- Elementary/Mecha
- Capacity-building/trainings for community health promoters.
- Projects in the community: for example, "The voices of the community in photos" "Group of women in the Christian community"
- Presentations, classes, workshops, etc. For students of medicine and in training, parents, groups of men, cooking classes.
- At a local, state, national or international level
- Themes such as health, model of community health promoters, popular education
- I would like to use Popular Education to wake up the consciousness of the Latino community so we organize ourselves and participate actively to achieve a Profound Immigration Reform.
- Forks, WA
- I work as a health interpreter and also as an English instructor for adults. We have two classes per week for women, two days a week for men and women, and once a week for North Americans that are learning Spanish.
- Additional support: we also help Latinos with transactions or forms that, because they don't know English, are difficult.
- Director of CASA Latina
- 3 programs that use popular education in different ways: with day laborers, immigrant workers, and women. Personally,
  1. Mentor members of the community to become staff
  2. Staff reflection meetings
  3. Shared responsibility for decision making and meeting facilitation
- To be better prepared in popular education, in order to work with the workers at the Center and give them more tools so that they understand what Popular Education is.
- Currently: I'm a student at the Evergreen State College where some faculty integrate popular education methods. I'm frustrated though that there is rarely time for meaningful reflection.
- Future: I'd like to use popular education to mobilize/galvanize alternative commuters to the campus to work to change the way the college thinks about transportation. I'm also in the Gateways program which works with incarcerated young men, and I want to use Pop. Ed. to negotiate curriculum to learn with them.
- Organizer with Voz/Workers Rights Education Project
  - To organize daily on the street corners
  - To conduct workshops
  - Conflict resolution
  - Organizing sport and cultural events.
- Day laborers, we make materials or posters and then discuss them.
  - Brainstorms
  - Street Theater
  - Sociodrama
  - Music
- CASA Latina
- I use Popular Education in lesson plans for the English classes.
- The activities are *dinámicas* from Popular Education and the focus of the themes in each lesson are based on Popular Education.
- We train our volunteer teachers in Popular Education.
- I work with immigrant, Latino adults, coordinate ESL classes and groups of immigrant and refugee mothers of different nationalities.

### 3. Project Planning

*After trying to negotiate the limited time left, we decided to split into small groups and share our experiences in and questions about using popular education in our work. The small groups also worked through a “lesson/workshop plan template” (or learning loom) and began drawing up their own plans.*

### 4. Sharing

*Participants decided to finish the session in the small groups rather than coming back to share.*

## Facilitators' Reflections

### **Which questions did you focus on?**

- "How do you (or want to) use popular education in your work?" This question tried to combine issues in questions listed in the agenda.
- “What have been your experiences in implementing popular education and how can we develop popular education workshops/lesson plans in the particular communities that we work in/with?”

### **What worked well?**

- Having time for each participant to share his/her stories about using pop. ed., and having small group sessions using 'learning loom' template.

### **What didn't work well?**

- Ran out of time to do all that was planned. Didn't have clear process to shorten the process (no plan B).
- Didn't have time either to report back from small groups, or discuss in depth many of the specific questions listed in the session. Many of the specific questions about using popular education in different contexts - new groups etc... did not get addressed.

### **What are some of the conclusions or learning points from the workshop?**

- It is time intensive to spend time on introductions, giving each participant voice, and it is something we don't get much practice in everyday life, where our voices are not included. We need to practice 'active listening' and have patience for each participant. This also brings up optimum group size- smaller means more participation!
- Group discussion has an important role in Popular Education apart from structured activities. With 'guidelines for group discussions' in place, it is a chance to build on each others' experiences, knowledge and questions.
- Participants generally enjoyed hearing others talk and felt they learned from each other's knowledge and experience in the small groups.

### **What are some new questions that came out of the conversation?**

- How could we group people by work they do to have a deepened discussion at a popular education event?



## PART III: Deepening Our Commitment

**Facilitators:** Katie Bagby, Pamela Madzima, Barbara Wyckoff-Baird

**Summary:** In Part III, participants reviewed what they had learned throughout the conference and thought about specific ways that they could apply it in their own work. After reflecting in pairs with their new “buddies”, participants gathered in small groups to get each others’ advice on how to deal with the challenges each person anticipated encountering upon trying to apply pop. ed. in their communities. Participants wrote postcards to themselves with a reminder of one thing they would like to try upon returning home. Finally, the whole group reflected together on ways to support each other and continue the learning following the conference. Objectives were:

### **Objectives**

- Build foundation for dialogue, collaboration and continued learning.
- Review learning and plan for taking it home.

### **Agenda/Notes**

#### **1. Introduction**

#### **2. Buddy Up**

*Facilitators used a dinámica to pair people up randomly in which everyone was given one piece of a two piece puzzle and had to find their missing half.*

#### **3. Individual Reflections and Share with buddy**

*Once in pairs, each person had to write their responses to two questions on an index card and share their responses with a partner:*

- What did I learn?
- What are two things I plan to do to apply what I learned here?

#### **4. Problem Hat Exercise and Debrief**

*Participants got into small groups using the “fruit salad” dinámica. Group members decided upon cooperative learning roles for each participant. Each group member had to place an index card in a hat naming one challenge or difficulty they anticipated encountering in trying to apply popular education in their community or work. Groups spent several minutes trying to think of possible solutions or offer advice on ways to deal with each participant’s challenge. Challenges included such things as:*

- I will face resistance working with others who do not believe in/know about popular education.
- That we all learn more from each participant and identify and resolve community problems (or within my group).
- Different population or population is moving.
- Resources, what we need to use.
- People's schedules
- Time
- Finding the same goal/communication
- Adapting dinámicas to younger white working class guys. Imaginatively challenges (I am).
- Staff of the institution are corrupt. That maybe they need my time, or materials that I cannot easily obtain.
- Ecology understanding which is related to the interest of each person
- People don't feel comfortable sharing

*Following the exercise, observers from each group reflected on what they saw or thought about how their group had functioned during the exercise/discussion:*

- Everyone participated
- Had to rush (x3) – last 2 cards
- Facilitator encouraged people to give ideas
- Challenges were real – not just popular education
- Facilitator helped ensure ideas built on each other
- People got a lot of ideas
- Shared translation and co-facilitators were a plus
- Got to outcomes – future actions
- Time keeper confused
- Process was less focused over time – check in with process once and a while
- Some agreement on what obstacles were
- Benefited from hearing from people w/more experience

## 5. Web of Resources and Support

*Back in the full group, participants brainstormed possible things that might help them continue the learning started at the conference and how to support each other in their ongoing work. Ideas included:*

- List serve to share ideas
- Book – read at a deeper level – bibliography
- Another conference 6-12 months
- Participant list – contact info
- Have dinner with folks in my area – support
- Call each other

## 6. Postcard to Self

Participants wrote postcards or letters to themselves, including 1 thing they are going to change or do differently in their work/community based on what they've learned here, as well as their buddy's name and phone number in order to follow-up after the conference.



# PHOTOCOLLAGE





Time To  
Fire Storm



No



Goals

Pieces

Know Justice The Peace Don't Cry From  
Strive Passing Next Culture Hear Stories



Revolution

Began Without Collective

Storm Feels Alive Again

The Memory Reflection Learn Listening Sharing Again

Reached Out Of Despair She Transform Into Power



No Done







# Bibliography of Popular Education and Participatory Research Resources

*This is a list of the materials you brought to the conference in Nov. 2004.*

*Thank you for sharing! ☺*

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**A World Without Walls: The Critical Resistance Abolition Organizing Toolkit.** Oakland, CA. (Contact Stephen Osserman for more information about this book.)

UMOJA. 2002. **Curriculum Manual for Teachers.** (Contact Stephen Osserman for more information about this book.)

## MATERIALS FROM EQUIPO MAIZ

In the following section are books from the organization Equipo Maiz. They have published a series of books on popular education and its methods. Included is contact information for the organization. The best way to get ahold of these books, according to those who have tried, is to ask someone who lives in El Salvador or someone visiting El Salvador to get them for you. Let the group know if you have success with another approach. Thank you to Noelle Wiggins for having brought these materials to the conference...

Equipo Maiz, 29 Avda. Norte o Apartado Postal 2726 San Salvador, El Salvador, Centroamérica  
[equipomaiz@netcomsa.com](mailto:equipomaiz@netcomsa.com) o [publicacionesmaiz@hotmail.com](mailto:publicacionesmaiz@hotmail.com) (tel.) 225-3810 o 225-0488

Equipo Maiz. 2001. **El ABC de Género.**

Equipo Maiz. 2000. **Harina Para Mi Costal: Una Experiencia de Educación Popular en El Salvador.**

Equipo Maiz. 2003. **Flexibilidad Laboral: Me Matan Si No Trabajo y Si Trabajo Me Matan.**

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## PARTICIPATORY RESEARCH

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## WEBSITES

Alforja: Programa Regional Coordinado de Educación Popular. **La Red Alforja** es una coordinación regional que desde 1980 articula el trabajo de siete ONG de Centroamérica y México. Su labor se concentra en coordinar acciones de formación, investigación, sistematización y producción de materiales para la incidencia política. <http://www.alforja.org/>

The Catalyst Center: Resources, articles, links. Canadian organization focused on 'promoting cultures of learning for positive social change'. <http://www.catalystcentre.ca>

CEAAL: Consejo de Educación de Adultos de América Latina. Una red de organizaciones latinoamericanas enfocadas en la educación popular. <http://www.ceaal.org/>

Center for Popular Education and Participatory Research (CPEPR): CPEPR's mission is to promote and support popular education and participatory research in order to strengthen the participation of everyday people--especially the poor, youth, immigrants, and people of color--in efforts for social justice. <http://www.cpepr.net/>

Centre for Popular Education (Sydney, Australia): The Centre is intent on studying and supporting popular education which is an educational practice that serves the interests of

people who are marginalized, or/and are engaged in advocacy, social action or community development activities. <http://www.cpe.uts.edu.au/>

Formaat: Theater of the Oppressed organization in the Netherlands.  
<http://www.formaat.org/uk/activities/index.php>

Highlander Center: Welcome to Highlander . . . information, resources, links from this center for popular education and participatory approaches. [www.highlandercenter.org/](http://www.highlandercenter.org/)

IMDEC (**Instituto Mexicano para el Desarrollo Comunitario**): Misión-impulsar estrategias de comunicación y educación popular para la participación ciudadana... <http://www.imdec.net>

Infed: Site devoted to discussions of 'informal education'. The part of the site listed in this web address focuses on popular education and includes information about popular education as well as a bibliography. <http://www.infed.org/biblio/b-poped.htm>

International Council for Adult Education (ICAE): Established in 1973, the International Council for Adult Education (ICAE) is a global partnership of adult learners and adult educators and their organizations, and others who promote the use of adult learning as a tool for informed participation of people and sustainable development. <http://www.icae.org.uy>

Popular Education Toolkit: Information, resources, links. <http://www.openconcept.ca/mike>



# APPENDICES



## PARTICIPANT PROFILE

### Popular Education Conference Participants should:

- Be involved (either as a staff member or volunteer for a community-based organization or as an active community leader) in working towards the empowerment, capacity-building and/or organizing of marginalized communities in the Pacific Northwest.
- Have a strong commitment to social justice.
- Be committed to bringing back and sharing the techniques, information, and learning through the conference to their organizations/communities and work.
- Have an interest in and commitment to the philosophy of popular education but may or may not already know about or use popular education.
- Speak either English or Spanish.
- Be open to learning from others and to questioning their own practice.

### In selecting conference participants and scholarship recipients, preference will be given to:

- Low-income community leaders.
- Individuals working directly with low-income communities and/or communities of color.

### Additional criteria:

- Participation will be limited to 2 or 3 individuals from any given organization or community.
- We will look for a balance of participants from rural and urban areas, as well as diversity in the communities and cultures from which participants come or work.
- We hope to have represented multiple arenas in which popular education can be used (ESL, community-based organizing, rural and natural resources based communities, unions, worker and immigrant rights, community health, etc...).



## OBJECTIVES

**By the end of the workshop, participants will:**

- Understand the general objectives, history and philosophical underpinnings of popular education.
- Be able to identify and use various popular education techniques/methodologies.
- Have a sense of the diversity of activities and approaches that the term “popular education” is used to describe – as well as some of the tensions and contradictions that arise in its practice.
- Lay a foundation for relationships and continued dialogue/collaboration with other individuals and organizations in the region experimenting with and dedicated to a popular education approach.
- Have more questions than answers.
- Renew their commitment to the use of popular education as an integral component of work with and in marginalized communities.



# WORKSHOP AGENDA

**Friday, November 19<sup>th</sup>** *At the Best Value Inn in Forest Grove*

- 5:00 Registration for out-of-town participants
- 6:30 *Welcome Dinner*
- 7:00 Meeting for Conference Facilitators

**Saturday, November 20<sup>th</sup>** *At the Centro Cultural*

- 8:00 Conference Registration/*Breakfast*
- 9:15 Introduction/Welcome Activities
- 10:00 PART I: Introduction to Popular Education
- 1:00 *Lunch*
- 1:45 PART I: Introduction to Popular Education *cont.*
- 3:45 Break/Snacks
- 4:00 PART II: Problematizing our Practice
- 6:00 Prep for Cultural Celebration/Informal Discussions
- 7:00 *Dinner*
- 8:00 Cultural Celebration

**Sunday, November 21<sup>st</sup>** *At the Centro Cultural*

- 8:00 *Breakfast*
- 8:30 Gathering Activities/Follow-Up from Saturday
- 9:30 PART II: Problematizing our Practice *cont.*
- 11:30 Roundtable Discussions
- 12:15 *Lunch*
- 1:15 PART III: Deepening Our Commitment
- 3:15 Closing Activities and Evaluation
- 4:15 Good-bye!