A popular education approach at Community Learning Centres (CLCs)

Content of toolkit

Foreword

Since democracy, education in South Africa has experienced a number of shifts and changes at various levels of the system which were ostensibly, attempts to provide relevant and effective education opportunities for all.

Accordingly, adult education has seen its fair share of policy development, learning programmes and national campaigns that sought to improve the quality and increase participation in community-based adult education.

The White Paper on Post School Education and Training (WP-PSET, 2013) sets the framework for a different and more expanded provisioning of adult education through the new system of Community Colleges (CCs). Community Colleges have the responsibility to implement community adult education programmes that will include formal, non-formal and skills programmes. Community Learning Centres (CLCs), formally known as Public Adult Learning Centres (PALCs) traditionally offered formal learning programmes and a smattering of skills programmes. While they will continue to offer formal adult education and skills programmes, a major requirement called for by the WP-PSET is that non-formal and popular education be included in the learning programmes offered by Community Colleges and their implementations vehicles, the Community Learning Centres.

To do this effectively and efficiently would, among other, need CCs and the educators in CLCs to have the requisite knowledge and skills to facilitate non-formal and popular education. Until recently, these education approaches were not known to most CLC educators. In our effort to see adult education better fulfil its broad social purpose, DVV International and its Non-Governmental Organisation (NGO) partner, the Popular Education Programme (PEP) began to present non-formal and popular education approaches to Community Colleges and Community Learning Centres.

Workshops that were held in conjunction with the Department of Higher Education and Training (DHET) pilot provincial community colleges and the South African Forum for Community Colleges (SAFCC) began to orientate adult educators, centre managers and some officials in the DHET to non-formal and popular education approaches.

To further support the development of CLC educators the Popular Education Programme, with the support of DVV International, has developed this Toolkit on *A Popular Education Approach at Community Learning Centres (CLCs)*. We believe it will go a long way to assist adult educators in facilitating effective non-formal and popular education programmes at CLCs and therefore, also an important step in the development of the adult education system.

Farrell Hunter
DVV International

INTRODUCTION

A popular education approach at Community Learning Centres (CLCs)

What is a 'popular education' approach?

Popular education means people's education. It is education for social change based on the belief that education has an important role in addressing injustices and inequalities in the world. Popular education views all education as a political act. Therefore, it is particularly concerned with understanding power – and how the powerful manufacture a 'common sense' that benefits the status quo. Searching for and analyzing the root causes of problematic conditions and relations is central to popular education as it helps people to better understand how to go about changing problems. Popular education believes that another world *is* possible and continuously searches for alternatives and ways of transformation to create those alternatives.

Popular education is a collective effort in which everyone teaches, and everyone learns. As the educator, your role is different from that of a traditional 'teacher' or 'lecturer'. Often, you are referred to as 'facilitator', 'animator', or 'coordinator'. You facilitate the process and lead the actions that generate new understanding, new information, new skills. You encourage mutual respect amongst all participants. You coordinate participants' efforts to formulate questions and ideas, explore difficult concepts, make sense of their experience. You support the process of determining how to initiate and engage in meaningful action. This is what is often referred to as praxis: the hand-in-hand of ideas and practice, of theory and action.

Popular education happens through dialogue and the creation of new knowledge, rather than simply the transmission of existing knowledge. This requires active listening and deliberative co-operation. At best, education responds to people's innate sense of curiosity – the will to know and better understand. But it should also be inspired by our need for beauty, such as experiencing a sunset, if only we stop and allow ourselves to marvel at the world around us. This is sometimes referred to as 'aesthetic curiosity'.

The history of this toolkit

2017 saw the beginning of a process of 2-day workshops for Community Learning Centres (CLCs) in 6 of 9 of the provinces of South Africa. The purpose of the workshops was to introduce community college and CLC staff to the popular education approach as a way of planning and running education that is relevant, useful and enjoyable. We undertook to expose participants to participatory ways of teaching and learning because our experience has shown that this improves sustained motivation to learn. The activities in this 'toolkit' are based on the workshops in the provinces.

CLCs operate in communities and while they may target individuals, many of the issues and problems faced by participants are best tackled together. Hence, all the processes here emphasize working together, and provide opportunities for co-operation.

How to use this toolkit

This is not a recipe book – all activities are suggestions for participatory, cooperative learning and knowledge production. Be flexible, and adapt each activity to your particular conditions and the people who will participate in the communuty learning programmes.

Depending on the time available, you could organise a one or two day workshop and plan and prepare to do a selection of the activities outlined here.

Please note:
- Ensure that you can move chairs around. Fixed seating in rows is not conducive to participation and active learning! Sitting in a circle promotes dialogue.
- While we have given an approximate time for each activity, this fluctuates with the number of people present and their level of experience.
- Each activity lists the materials needed. We have recognized resource constraints – but be imaginative about how you might substitute materials not available to you! For example, If you have limited access to flipchart paper you may want to use newspaper or brown paper and chalk.
- Allow maximum time for the final reviews / de-briefing at the end of each activity, as this is where the learning really happens!

We suggest you read through the toolkit and pick out those activities that:
- Fit your *purpose*
- Are appropriate and *relevant* for your participants
- Can be achieved with the (limited) *resources available* to you
- *Feel manageable* to you, especially if your experience with PE is limited

The structure of activities

All activities are structured roughly along the same lines:
1. 'Lighting the fire ' - beginnings
2. Assembling the information
3. Working (with) the information / turning information into knowledge
4. Suggesting action

> **Hint:**
> Before you facilitate an activity, rehearse thoroughly – run through the process in your mid, imagining each step; practice the instructions you will give, and formulate some of the questions you may ask to deepen understanding.
>
> How will you know whether participants learned what you set out as the main lesson(s)?

Chapter 1

Beginnings

Welcome and introductions

Purpose

- To give participants the opportunity to meet one another and exchange some information about each other
- To begin to build positive energy and motivation for learning together

Time

10-15 minutes

Activity 1: Margolis Wheel

Process

1. Ask participants to divide into two groups by counting off: one – two – one - two - and so on, around the circle. Ask all 'ones' to form a circle and ask all "twos" to form a circle around the ones. Ask the inside people to face people in the outside circle.
2. Ask participants in the inside circle to identify their 'partners' in the outside circle. Give a signal and request pairs to introduce themselves to each other: "say your name; something about where you come from, and what you love doing".
3. After a few moments, call a 'stop'. Ask all participants to do a right turn so participants in the two circles will now face in different directions. (This sounds easy but usually leads to some confusion!)
   Ask participants to begin walking, one behind the other. When you say 'stop' everyone stops and finds a person close to them in the other circle and they form pairs.
4. Ask pairs to introduce themselves to each other: their names, something about where they come from, and what they love doing.
5. Call a stop – and repeat the process another few times, until at least 5-6 pairs have met.

Activity 2: Swopping places

Time
5-10 minutes

Process

1. Ask participants to sit in one circle.

   Explain the following:
   In this game, people who have something in common swop places with one another. You will call out a description and everyone who fits the description quickly goes through the middle of the circle to find another place. Give an example, such as: 'all people who have the colour blue in their clothes: swop places'.

2. Begin the game: create your own descriptions.

   Examples of instructions are
   - all people who love to eat leafy green vegetables
   - all people who like to sing
   - all people whose mother and father are still alive
   - all people who wear earrings / glasses
   - all people who run / walk to keep fit

   Continue this game for a few minutes – ensure you give some descriptions that include all participants so that everyone swops places.

3. Review: Ask participants:
   - How did you find the game? What happened?
   - How did the game make you feel?
   - What is the purpose of playing games? Why do we do it?

Key points may include

- *Playing games make us feel more relaxed and enjoy others' company*
- *If we want to make changes in our lives we need to work together and support each other*
- *Getting to know and like each other is the first step towards working together*

Activity 3: Bingo

Time
20 minutes (depending on number of participants)

Materials
A Bingo sheet and pen for each participant

Process

1. Point out that this game includes different languages.

2. Explain that the object of this introductory game is to speak to as many of the co-participants as possible. There is no prize for the person who finishes first!

3. Distribute Bingo sheets and briefly demonstrate the process: ask a participant one of the questions (eg. 'do you like to sing?'). If they say 'yes' write their name into the space provided, and move on to the next person. If they say 'no', ask another question until you find a description that fits, and then move on.

4. Explain that no one should say where their name should go: this game is based on basic 'research'!

5. Stop the process when one or more participants have called 'Bingo!'

   Review responses: ask questions such as

   • Which descriptions did you struggle with? How and why?
   • Who can name '3 human rights'? or Who 'likes to sing'?
   • Why were some of the questions in other languages than English?

Sample Bingo sheet (please make up your own descriptions / questions to suit your participants! Do use more than one language – even if some participants may not speak it.)

Believes there are many different forms of knowledge	Kan meer as 3 tale praat
Ithanda ukuqhuba	Can name at least 3 human rights
Can define 'democracy'	Loves to sing
Believes that change starts from within	Has more than 1 cellphone number
Uthand' ukudla imifino	Can explain what 'Patriarchy' means
Kan verduidelik wat 'ukudla' beteken	Believes that communities should be involved in decisions that affect them
Can list 3 foods that are rich in vitamin A	Recognises that all people have the right to live a dignified life
Likes to bake	Lives far from town/the city
Believes that 'knowledge is power'	Believes men and women should share the housework

Hopes and Fears about the workshop(s)

Purpose
- To provide some background information to the course
- To give participants an opportunity to express concerns and ask questions
- Demonstrate active learning

Time
10-15 minutes

Materials
Sheets of paper and pens

Process

1. Explain that this exercise is an opportunity for all participants to ask questions about this course by listing their hopes / expectations, and their fears.

   Distribute sheets of paper and pens. Ask each participant to place one hand on the paper and draw around the fingers. Repeat with the other hand.

   Label one hand 'fears', the other 'hopes'.

2. Ask participants to label the fingers of each hand:
- - Hope hand: what are they hoping to learn or achieve?
- - Fear hand: What are they concerned about?

3. Ask participants to stand or sit in a circle. Display all the hands on the floor in the middle of the circle.

4. Review the 'hopes and fears' and respond to them with information, reassurance, clarification.

   For example: if the fear is: "Will I be able to cope?" the response might be: "what can we all do to help each other to not just cope but enjoy the process?"

   Collect suggestions for cooperation!
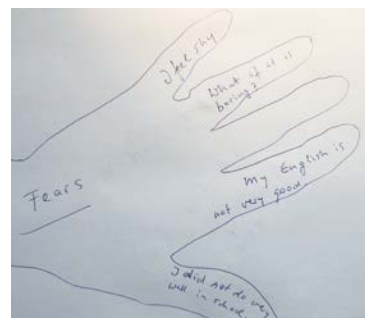
Communication and misunderstanding

Purpose
- To demonstrate how we understand and respond to the same instruction differently
- To discuss some of the obstacles to clear communication and understanding (especially cross-gender, age, culture, 'race' and class)

Time
10-15 minutes

Materials
A few sheets of paper

Process

1. Ask for a few (3-5) volunteers and give each a sheet of paper. Request them to stand facing the other participants. Ask them to close their eyes and keep them closed!

2. Give the following instructions:
- Fold your paper in half.
- Tear off the bottom right hand corner of the folded paper.
- Fold it diagonally.
- Tear off the tip.
- Open your eyes and open the sheet of paper!

3. Review what happened.
   (Note: It is unlikely that the pieces of paper have all been torn in the same way. Therefore, the images will differ.)

The following points should be made:

- *Although we all get the same instructions we interpret them differently – in the same way, we make sense of life in different ways*

- *Even when we think we give clear instructions they may be interpreted differently: there may be differences between what we meant and what the others heard*

4. Ask participants to turn to the person next to them and buzz, briefly:
- Can you think of situations in everyday life where different people made sense of the situation differently? What happened?

5. In plenary, take some example of mis-communication.

Ensure that the following key points are made:

- *We all interpret information from our own perspective, based on our life experiences. If we are giving instructions, we have to check others' interpretations and work towards collective understanding*

- *We can all learn from other people's points of view. By sharing interpretations we can come to a better understanding as a group*

Active listening

Purpose

- Demonstrate how listening is an active process that requires attention
- Explore some of the causes and effects of poor listening
- Examine how power / powerlessness impacts poor /good listening
- Suggest things to do to promote active listening

Time

30 minutes

Process

1. Ask participants to get into pairs and stand opposite each other.

   Give the following instruction:
   When I say 'go!' you should both start speaking at the same time:
   Talk about what you did today before coming to the session.
   Say 'go'; allow the process to go on for 1-2 minutes, then stop.

2. In plenary, discuss what happened and what it means:
   - What happened? Did you hear what the other person said?
   - How does this kind of thing relate to everyday life: two people speaking at the same time and neither of them listening to the other?
   - Do you ever feel like people are not listening to you? What do they do to make you think that?
   - Do you listen better to some people, than to other people? Like who? Why is that so?

3. Ask: What are some of the obstacles that stop us from listening?

   Collect responses; if necessary, probe some of these and remember that:

   - *While the other speaks our minds wander and we begin to think of other things*
   - *While one person speaks we begin to think of what we will respond to him/her, instead of hearing what the other says*
   - *When the other says something that we do not agree with or dislike we begin to switch off and stop listening*
   - *When someone speaks for too long, or uses words that we cannot understand, we switch off and stop listening*
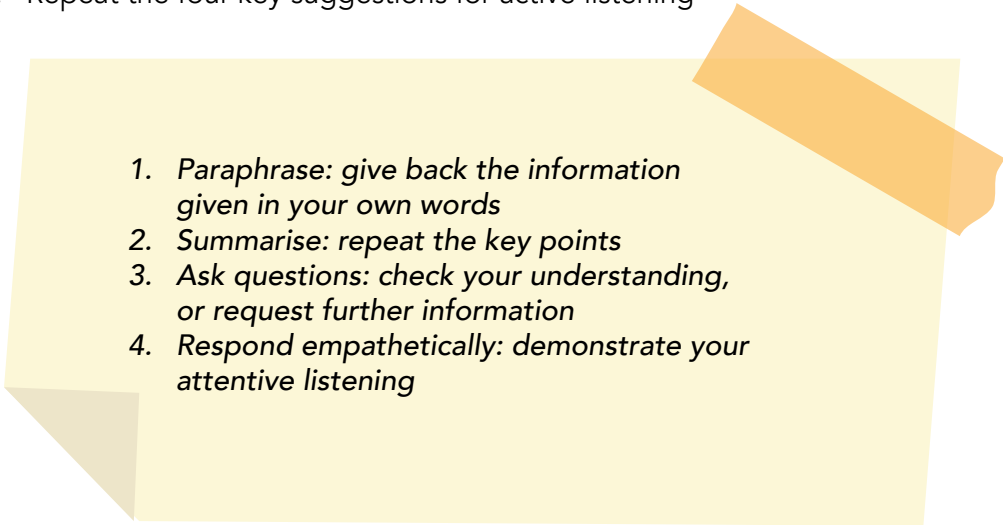   - *Our own lives feel more important than someone else's*

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4. Give a brief input summarising the main points:

- For many people being heard is a problem. Active listening requires attention and concentration. This is something we all need to practice if we want to really hear what the other person is telling us. Good communication begins with good active listening!

- Active listening is different from everyday listening because we make a special effort to hear *and* remember the message.

- People speak with their whole being: head, heart and body. Therefore:

    * We must listen to the *head*: the thoughts, ideas, perceptions and arguments. This requires being open, non-judgemental and interested
    * We must listen to the *heart*: the feelings, emotions, the mood in the words, the face, the gestures. We need to empathize – put ourselves into the other person's shoes, get his or her perspective
    * We must listen to the *body*: what the speaker is doing, the actions and practices, the intentions and plans

5. Ask: what can we do to help us to listen actively?

   Collect responses.

6. Repeat the four key suggestions for active listening

1. Paraphrase: give back the information given in your own words
2. Summarise: repeat the key points
3. Ask questions: check your understanding, or request further information
4. Respond empathetically: demonstrate your attentive listening

Translation Exercise

Purpose
- Developing a shared understanding of different meanings and connotations of concepts and words
- An introduction to 'dialogue' as a means to knowledge production

Time
20 - 30 minutes

Materials
Pen / paper (optional); a list of key words / concepts used in a session

Process

1. Point out that different languages have different words for 'concepts'. For example, 'power', in Afrikaans, could be both 'krag' and 'mag'. In isiZulu, both 'amandla' and 'izikwepha' mean (different kinds of) 'power'. Both translations are correct – but the terms denote different things.

   If we wish to communicate clearly, we need to begin with a shared understanding of the words and concepts we use. This is why it is useful to begin with a translation exercise.

2. Ask: how many languages are in the room? Invite all participants to name the languages they speak by raising their hands. Construct groups of 3-5 with participants that have at least 3 languages amongst them.

3. Ask each group to translate one or two of the words / concepts that is central to the workshop into as many languages as they can. Explain that in another language there is often more than one word – name them all! Explain the differences in meaning, as you go along. Examples are usually helpful in this!

> **Note**
> We often begin workshops with a collection of words around a theme, and write them up on flipchart. This is one way of gauging experiential knowledge, in the room. We then go through each term, translating and explaining. This process often generates a lot of discussion – and participants begin to interact and get to know each other through the dialogue.

4. Present and discuss the different words and meanings in plenary. Invite participants from other groups to add on, question, challenge; the process of dialogue is a process of making meaning and deepening understanding.

   Ask for examples to illustrate each of the different meanings. Explore the context in which the words are used.

5. Review the process by asking participants to sum up: what (if any) surprises emerged? What did they learn?

Recognising that change is possible

Purpose
- To illustrate how change is part of everyday life
- To recognize that change happens as a result of people's actions

Time
15-20 minutes

Process

1. Request participants to look at their surroundings. Point out that things are not as they used to be – people have made changes to their surroundings. For example, they have planted trees for shade / shelter.

2. Ask participants to buzz with the person sitting next to them and list examples of everything around them that has been changed through people's actions.

3. Ask for feed-back and initiate a discussion.

Examples may include:

- *Clay turned into bricks to build a wall*
- *Plants growing*
- *Cotton spun and dyed and cut and sewn / turned into clothes*
- *Trees cut and fashioned into pencils...*

4. Point out how people have turned natural resources into structures and objects to satisfy their daily needs. All this demonstrates that people CAN shape things / their world: they can use their knowledge and skills to affect big changes.

   If they can turn clay into bricks and pots and trees into shelter and paper they can also change other things!

5. Point out that this course is about changes: big and small ones….

    Ask participants to get into small groups of 3 and discuss some of the changes they would like to make in order to improve the world we live in - for themselves and others in their community!

6. In plenary, encourage each group to speak briefly about the changes they want to see and work towards!

    Point out that it is important for us to imagine alternatives – and that education is one small step on the way of working towards those alternatives!

Change for collective well-being

Purpose

- To demonstrate that change does not simply happen at the individual level, but importantly, change needs to also happen at the level of material conditions

Time

20-30 minutes

Process

1. Project or copy the image of the flower and ask participants to consider what they see. Encourage them to buzz with the person next to them:

   What do you see? What does the image mean to you?

2. Point out that this is a very tiny flowering weed – why is that?

   Ask:

   What would you do to make this plant flower brighter, bigger?

   Suggestions may include:

   - *give it a bigger piece of ground*
   - *water it*
   - *ensure it has sunshine*
   - *give it compost etc*

   Ask participants to explain:

   What would you change: the flower – or its living conditions?

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3. Point out that all life – including the life of people – happens in context, under particular conditions.

    Ask:

    If you were to change people's lives – what would you change?

    What might be the equivalent of good soil, compost, water, sunlight for people?

4. Highlight the key issue: change is not only about altering individual people, but about transforming the conditions that impact their lives.

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Note

Using a picture at the beginning of a session is a very useful tool for starting a dialogue. Choose one from your own context; ensure it relates to the theme of a session.
Ask participants to describe what they see (What?)
Then ask: what does it mean? How does it relate to their lives? (So What?)
Then ask: what can we do about it? (Now What?)

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Materials

Co-operative learning

Purpose

- Experience some of the challenges of working co-operatively
- Explore listening and collective decision-making
- Practice working together

Time

15- 20 minutes

Materials

A rope or thick string, approximately 4m long (depending on number of participants)

Process

1. Place the rope, knotted into a circle, into the middle of the space. Invite all participants to stand around the rope, pick it up, and all hold it with both hands.

2. Explain that this activity asks us all to work together. Point out that this may be more difficult than it seems, as we live in a society / world that values competition, rather than co-operation. Therefore, listening with head, heart and body is sometimes tricky.

3. Ask participants to stand in an even circle, with the rope stretched, and approximately equal spaces between all. (this may require everyone to take a step back)

4. Ask all to close their eyes and to keep them closed for the duration of the exercise.

   Explain that in this exercise they may not use their voices – ie. Speak or whisper.

   Wait until all have settled down with their eyes closed.

   Give the following instruction:

   Without opening your eyes and in total silence, please move into a triangle.

5. Observe what happens. When the group stops moving, ask them to 'freeze' (stand still) and open their eyes to check on progress!

   Ask them to step back into a circle and repeat the process.
   Between each attempt you may want to ask for observations, comments – and probe for suggestions on how to create the triangle more successfully.
   Once the triangle has been achieved, you may want to ask them to move into a square – again with eyes closed and no talking.

6. Review the process and draw out some lessons:
   • What does it take to work cooperatively?
   • What can we all do to work together, supporting each other – rather   than competing?

Chapter 2

Situating our work

Sociodramas

Purpose

- Unearth / surface problems and interests identified by participants
- Identify common challenges in our working lives
- Give a clear signal about participation by all, irrespective of language / literacy
- Focus on the senses as important tools for learning

Time

60-90 minutes

Materials

Flipchart, pens

Process

1. Explain that, at best, popular education begins with the interests, needs, demands of participants. This activity will unearth issues, needs, problems, experiences as participants engage in story-telling and play-making and perform short socio-dramas.

2. Create groups of 5-6 participants – depending on the topic / focus these groups should comprise participants from the same geographical area or type of work, or be randomly constructed. Allocate a free space for each of the groups and set a time limit of 20-30 minutes.

3. Explain the task: You are asked to make short plays, or 'sociodramas' that tell a story about a particular challenge or problem you face in your work in the CLC.

   To do this, there are 3 steps:

- Discuss what kind of problems / challenges you confront in your daily lives working in CLCs.
- Construct a simple situation and action that illustrates this problem: Who are the characters? What happens? What happens as a result?
- Allocate roles, find or make props and rehearse the sequence of events, briefly.

4. Perform the sociodramas.

After each performance initiate dialogue:

• Describe what happened. What did you see/ hear?
• What does it mean? What sense did you make of it?
• How does the story presented relate to your lives / work?

5. In plenary initiate a dialogue about work in CLCs based on the plays. Explore

• Are the problems presented common? For whom? What impact do they have on other issues?
• Why does it happen? Who benefits (if anyone?)

Note the main issues / problems raised on flipchart.

6. Invite participants to briefly 'buzz' on possible action.

   Ask: what can we do about it?

   After a few minutes, request feed-back from the 'buzz'.

Note
At this stage, do not engage in in-depth discussion. Instead, point out how we often rush into solutions ("Problem-solving") before we have a deeper understanding of what is happening, and why.
Subsequent activities will help us to analyse problems and proposed solutions in more detail.

7. Close the session by asking participants to comment on the experience of socio-dramas!

Contextual maps

Purpose
- Making the connection between self and the spatial / time context
- Identifying pressures and influences that impact our lives
- Identifying pressures and influences that we exert on our contexts
- Discovering tensions and contradictions

Time
90 - 120 minutes

Note:
You may only want to go through one or two of the processes indicated. This would shorten the time needed – but also prevent the more in-depth analysis arising from individual, group and plenary work.

Materials
Sheets of flipchart for all, different coloured kokis / pens, crayons

Process

1. Preparation
- Outline the purpose of this activity – explain that we need to see our lives and work in terms of the context and the pressures and forces that impact what we do and how we are.
- Prepare a model 'map': On your flipchart, draw a small circle; inside that circle draw a symbol or picture that describes you in your home context (eg. A stick-figure representing you – and other figures representing other adult and children household members)
- Around the small circle draw another circle – label this 'community', then another 2 circles, one labelled with the name of 'city/province', the other 'country'.
- Label the rest of the paper 'global' / world'.

2. Task: individual analysis
- Explain that this drawing will help us to define our context: the pressures, the influences, the forces that impact our lives and work.
- Explain that we will use arrows to identify pressures / influences / forces that shape our lives. Give an example to illustrate what you mean:
- Within your household (inner circle) there are particular pressures – these may be personal, social, economic, political, cultural etc. for example, there might be tension between two people and they often fight over who has to take on what responsibility.

- Draw an arrow from 2 figures inside the circle pointing to you, and label this arrow 'fight over responsibilities'.
- At the community level, there may be all kinds of pressures – ask participants for examples. Draw an arrow leading from the 'community' circle to the figure in the middle and label it with the suggested pressure.
- Ask for an example of global pressures – and illustrate with arrow and label.
- Suggest that it may be useful to think of different pressures and influences, such as economic, political, social, environmental etc
- Set a time limit (approx. 20 minutes) and ask participants to construct and complete their own 'maps'.

3. Review and construction of collective 'maps'
   Ask participants to create smaller groups of about 5-6 people and sit in a circle. The task is for each group member to show and discuss their individual pictures. This will be followed by the whole group constructing a collective map, based on common pressures / influences / forces.

4. Gallery walk and plenary discussion
   Ask groups to display their maps on the wall and invite all to walk around and peruse the maps.
   Review the maps by asking questions such as the following:
- Name surprising / remarkable features in all the maps
- Why do many of the labels speak about negative pressures / forces? What examples are there of positive forces, influences?
- Draw some conclusions about current dominant forces (positive and negative)
- Identify differences and connect them to/with each other: where do they come from?

- Explore dominant messages: why are they happening and how do they impact individual lives? How do they impact communities?
- How do participants *feel* about current conditions: how do those pressures / influences make them feel? (do they feel overwhelmed or powerful? Victims or agents? etc)

5. Our actions and interventions
   Ask participants to get back into their groups, with their maps.
   Point out that we are all at the receiving end of influences – but we also act and influence, ourselves.

   The task is to take a different coloured koki and draw arrows that point outwards – from the stick-figure or communities / country, outwards. These arrows speak about how we influence, the pressures and forces we exert, the impact we have on our households, communities, country.
   Ask for or give an example to illustrate what you mean. (For example, within the home/household, you may provide food and love, within your community you may be a leadership figure, within the world you may refuse to support certain products and labels etc.)

6. Gallery walk and review of process

   Invite impressions / thoughts / responses.

   Ask questions that deepen insight into the process:
   - What's the point of mapping our actions? How is it important to know where our powers of action and intervention lie?
   - What does it mean if there are so many influences on all of us, in our daily lives? Who benefits from the pressures? In whose interests are they?
   - How do we juggle pressures on us with pressures we exert?
   - What is the impact on us individually and collectively?
   - How is it useful to take stock of such pressures – and how do we need to consider them as educators / development workers?

7. Summary and conclusion
   Conclude the activity by drawing the main points together (or asking a participant to do so).

   Summarise insights: what have we learned from this activity, and how will we use what we have learned?

Community Education at CLCs

Purpose

- Clarify the meaning of 'community education' or 'non-formal education'
- Identify different kinds of education that could be offered by CLCs
- Explore the potential of CLCs in strengthening and supporting the wellbeing of community members
- Name and illustrate the unique role of CLCs in communities in S.A.

Time

60 minutes

Materials

- A range of brief scenarios outlining potential roles that CLCs could play in community education; enough copies of each scenario for all group members
- Flipchart and pens

Process

1. Defining Non-Formal Education (NFE)
   Explain that in Apoha (Indian Buddist philosophy) the meaning of a word or concept is defined by what it is NOT. Ask: what is NFE **not?**

   Collect suggestions; briefly discuss the validity of each.

   Summarise by offering a definition of what NFE *is.*

   - Non-formal education is "structured education that may not have the same degree of organised curriculum, syllabus and accreditation associated with formal learning; but more structure than that associated with informal learning"(Wikipedia)
   - Education that is relevant to the needs of particular groups of people
   - Education that is flexible in terms of how the process is organised and the methods used (John Fordam)

   Support the definition by proposing examples of NFE – such as 'a course on bird watching', 'car mechanics', 'training on how to take care of a sick person' etc

   Suggest that often non-formal education is community education; it targets community members rather than individuals, and aims at improving community development, rather than just personal advancement.

2. Situating education in everyday life situations
   Explain that the following activity illustrates how this education is relevant to particular groups of people and their needs, and flexible in terms of 'delivery', ie when and where the education happens.

Outline the process: participants will work in groups around a case scenario. Their task is to make suggestions of education for the kinds of people and conditions described in the scenarios. Prepare to report back to the whole group.

Divide the participants into smaller groups (random groups are fine – unless geographical location may assist future working together and implementation). Ask each group to sit in a small circle and distribute scenarios.

Ask each group to allocate a scribe and report-back person.

3. Task and review
Allow approximately 30 minutes for deliberations.

In plenary, ask each group to read out their scenario and present their suggestions.
While participants report, write up suggestions on flipchart, in point form. Encourage brief discussions after each report-back; ensure the focus remains on NFE suggestions.

4. Plenary discussion
Steer a plenary discussion that addresses questions such as the following:
- Which of the suggestions could be initiated if resources (finances) are a major issue / non-existent?
- What could be the implications (positive and negative) of CLC offering NFE workshops/ courses being non-formal?
- How could CLCs complement other (formal) education, usefully?
- CLCs can arguably address the social justice / human rights agendas of a country. Your comments?

5. Summarise insights / ideas / lessons learned and thank participants for contributing.

Materials: Case scenarios (copy and cut)

Gender-based violence
Phumzile tells a story: "Everyone in our township feels unsafe because of the actions of a minority, especially young women. We witness acts of violence against women all the time: rapes, beatings, harassment and even murder. We asked the police to protect us. But they didn't help."

What is the role of community colleges / CLCs with regards to gender-based violence?

Responding to the housing crisis
Patricia M moved from the rural area to the city, in search of work – and for the next 10 years, she endured harassment, forced removals and constant insecurity in terms of housing. All she wanted was a home to call her own! Many of her neighbours in Shackland had the same problems as she did.

What role could community colleges / CLCs play in the struggle for affordable housing?

Men by the side of the road
For years, Sipho used to work for a plumber. He did not earn much but there was enough to pay rent and service bills and buy food for the family. The plumber's business was not doing well because people in the area were poor. Then Sipho got retrenched. For the next few months, he got up every morning and joined other men sitting by the roadside hoping to be picked up for a casual job.

What education/training could community colleges /CLCs offer to address the problem of unemployment and destitution?

Youth with a future
Charmaine was a happy young woman and a bright student. When her mother passed away she had to look after her father and the children at home, and so she had to leave school. Over time, she started to hang around with the wrong kind of crowd and got into all kinds of trouble. A year later, she gave birth to a baby boy. When a Community College opened not far from her house, she wanted to go back to school. But what would she do with the baby, and what about the other children in the house?

What should community colleges /CLCs offer to help young people like her, and prevent teenage pregnancies?

Dreams of teaching

Thandi had completed her schooling in the rural area of X. Her family celebrated her matriculation – she had done well! However, there was no money in the home to support her going into higher education. Ever since she was a young girl she had dreamed of becoming a teacher. But without money to study – what could she do?

What programmes / workshops should community colleges / CLCs offer to address her aspirations?

✂ ....

Wanting a bigger future

After leaving school, Thabo worked in his uncle's motor car repair shop. He learned a lot about engines and maintenance of cars and he earned a bit of money to contribute to his family's household economy. However, he could not imagine staying in this work forever and he began to dream about leaving his Eastern Cape home and moving to one of the big cities.

What programmes / workshops should community colleges / CLCs offer to address his dreams and help him towards a 'bigger future'?

✂ ....

Studies for the 'third age'

MaDube moved back into her family home in the rural area after her husband died. Not long after she moved, her daughter brought her two children to her: 'please look after them', she said, and a few months later she died. MaDube was a good gogo to the children but she struggled to make ends meet.

What programmes / workshops should community colleges / CLCs offer to address conditions like those faced by MaDube?

✂ ....

Love of learning

Once, there were two close friends, Gladys and Amelia, who had grown up together but then lost sight of each other. When they had grown older, Gladys and Amelia met every morning to have tea and conversation. "If only," said Amelia, "I could do something to keep my hands busy! I am not used to sitting around!" "I agree", replied Gladys, " but handicrafts are not for me. I cannot understand how the world is changing, and I want to learn something that helps me to make sense of change."

What programmes / workshops should community colleges / CLCs offer to enrich the lives of people like Gladys and Amelia?

✂ ....

Something to do

X was a depressed urban area with high rates of unemployment, crime, a very active gang culture and substance abuse. For young people it was hard to survive without joining a gang – there were lots of pressures, and for young people there was very little to do. Where could they meet other youth, and how would they keep busy?

What programmes could CLCs offer to support young people and protect them from the risk from gangs and drugs?

Chapter 3

Exploring Learning

Learning in everyday life

Purpose

- Illustrate how learning happens in many different ways
- Explore the links between learning 'what' (subject matter) to process (how) and purpose (why)
- Demonstrate how knowledge creation is a social process, and how people learn different things at different times and in different places
- Explore the connection between knowledge and power – by noting that various knowledges are valued differently

Time

45 – 60 minutes

Materials

Flipchart and pens

Process

1. Briefly, outline the objectives for this session.
   Tell a brief story to illustrate how you (recently) learned something new.

   Example: it was your sister's birthday and you wanted to bake a cake to celebrate and make her feel special. In the grocery shop you looked at the packaging for flower – there was a recipe for chocolate cake on it! Should you buy the packet? Then you bumped into your neighbour – and she told you she had an excellent, fool-proof recipe for chocolate cake. She wrote it down for you.

   You bought all the ingredients and followed her description – and managed to create a wonderful looking and delicious cake!

   Ask participants to help you unpack the learning: *what* did you learn? *How* did you go about learning it? (looking for recipes, getting advice from a neighbour, trying it out….) *Why* did you learn it – what were the reasons for acquiring this new knowledge?

   Draw 3 columns on a flipchart; write headings into each:
   - What I learned
   - How I learned
   - Why I learned

Fill in the examples from your cake lesson in the appropriate columns.

2. Ask participants to think about something they learned, recently. Ask them to consider how they learned it, and why. Allow a few minutes for quiet individual reflection.

   Now ask all to get into small groups of 3 and share the examples they reflected on. Remind them to be mindful of the 'how' and 'why' of each new knowledge.

   Ask each group to choose 1 of the 3 examples – and together prepare a small 'performance' of 3 minutes that shows the 'what how why' of the lesson.

3. Create a performance space and ask each group to perform their piece; the rest of the participants should guess what the lesson was. Collectively, fill each of the 'lessons' into the parallel columns.

4. Plenary reflection:

• Think about the many ways in which people learn things: who are the 'teachers'? Who else (not on the list) might be a 'teacher'?

• Are there things that women learn – but not men (and vice versa)? How does that happen? Why is that so?

• What kinds of knowledge might not be found in books? Who holds that knowledge? Why is it not written down?

• Think about the many reasons why people learn to do things: is individual interest or need the main reason that people learn?

• Does everybody have the same opportunities to learn – and why/why not? How does the place where we live impact what we learn / not learn?

• Which kinds of knowledge are valued more / less? How does certification impact the way things are valued? Who decides what should be valued more / less?

5. Conclude the session by summarizing the main points. Refer to the flipchart points as you do so.

Examining knowledges

Purpose
- Create awareness that knowledge is a contested concept and that some knowledge is privileged over others
- Extend understanding of how knowledge is produced (rather than only transmitted)
- Deepen insight into hands (body), heart and head as part of the process of knowledge production
- Develop a critical understanding of the relationship between different knowledges and power
- Sharpen the skill of educating as facilitating the process of producing critical knowledge

Time
90-120 minutes

Materials

Please note that this activity works best if participant groups of 6-7 can sit around a table. If there are no tables available, groups can work with tree-flipcharts stuck on the wall, or on the floor

- Flipchart paper
- Koki pens
- Shapes cut out from different coloured paper, such as
    - Arrows of brown for 'roots'
    - Strips of blue for the 'stem'
    - Triangles of yellow for branches
    - Leaf-shaped green for leaves
    - Red circles for fruit
- Scissors
- Glue-sticks
- Spare coloured paper (for additional cut outs)

Process

1. Introducing the activity
   Point out that this activity involves working in groups, in numerous steps.
   Explain that the focus is on knowledge: outline the purpose (as listed above).

   Ask participants to buzz with each other and collect different words for 'knowledge'. For this, ask them to translate the word 'knowledge' into many languages. (see 'translation' exercise)

   In plenary, gather responses and write up all the words on flipchart.
   Request explanations /translations for each word – work towards different understandings, connotations, kinds of knowledge.
   Inquire whether 'wisdom' is the same as 'knowledge'; how about skills?

Note

Depending on participants in the room you may want to begin the session with a focus on local culture and history – and concepts of knowledge as understood by elders / people in the past.

Add to the dialogue by introducing words such as 'ubuciko', 'inyanga' and 'ukwazi' (zwa) – ask for explanations of and examples for each.

Probe and explore understandings of local /historical knowledge in the room, and relate these examples to the terms, introduced:

- In the past, who made the metal tips of the spears? What does that say about their knowledges?
- In the past, who was in charge of ceremonies / celebrations? What knowledge did they need to have, and where did that knowledge come from?
- How about environmental skills – such as rain-making? Planting?
- Was there particular knowledge for different age-sets? How was this referred to?

Lead a discussion on such knowledges:
- Have they survived? How? Who has them?
- What has happened to those skills? Where are they? How are they passed on? What has happened to the community of thinkers?

Explore how many of those knowledges have been formalized, disciplined, professionalised, de-contextualised – and replaced by Western concepts of knowledge…

Point out that this is one of the legacies of colonialism.

2. Constructing a tree of knowledge

Divide participants into groups of no more than 6-7 people. (Intergenerational groups work best as participants bring their particular age-related experience to the activity)

Allocate a table for each group and provide each table with a set of materials, as listed above. Ensure there are sufficient copies of the shapes for each table – ie. at least 10 of each.

Illustrate the process of the activity as you outline the task:
- Draw the rough outline of a tree onto flipchart. Ensure you have ample space for 'roots'
- Write the meaning of each shape onto the shape and stick the samples onto the tree. Explain what each one means:
- Roots = what you learned from your family / in the home
- Stem = what you learned at school / formal knowledge
- Branches = what you learned from experience
- Leaves = what you learned from nature.
- Red circles = what you learned from this session – advise participants to leave these shapes out, for now.

Instruction: Collectively, groups will construct a 'tree of knowledge' using the shapes as directed for particular kinds of knowledge. Emphasise that this is a collective activity: each shape will be labelled after consultation with group members, with one of the examples. For example one of the roots may be 'love and kindness' – write this on the root shape and stick this onto the tree. Shapes should not simply depict individual ideas, but be based on group agreement.

Important reminder: be specific!

Check for understanding of the instruction; allocate approximately 30-45 minutes for this process.
Walk around and assist groups, as necessary. Probe and prod for detail! Give examples to stimulate the dialogue.

3. Gallery walk and reviewing of trees

Ask each group to display their tree and invite all to go on a 'gallery walk' to peruse other groups' trees.

Begin a plenary discussion; ask questions such as
- What are your general observations and questions?
- What similarities / differences do you observe?
- What question do you have about particular aspects of trees?
- What are the kind of things we learn at home, from/with our families?
- Are there just 'good' things – or also negative ones? Give examples!
- Why is there such similarity in the 'stem' of the trees – ie. The formal knowledge? What does that say about our schools?

- Which was the most difficult category of knowledge to address? Why was this so/ What does that say about how we view this knowledge?

4. Investigating relations of power

   Extend the plenary discussion to probing questions of power. Ask each question / string of questions, request participants to 'buzz' (alternatively, ask each group to address one string of questions), then discuss in plenary:
- Where does each knowledge come from? Who has it? Where did they get it from?
- Who needs it? How / why do they need it?
- How is it valued? By whom?
- How is it passed on? What is the process?

5. Exploring knowledge in context

   Request participants to get back into their 'knowledge tree' groups.

   Outline the following task:
   Discuss and identify what makes the knowledge tree grow? What do people require in order to grow their knowledge (the equivalent of water, air, light, compost)? List at least 10 things and write them up on flipchart.

   Allow about 10 minutes for this. Display the flipcharts.

   In plenary, review the lists critically.

   Lead a discussion on
   'How can Community Colleges / Community Learning Centres contribute to making knowledge trees grow and thrive in communities? '

6. Reviewing the session

   Ask participants to rejoin in their groups and pick up the red circles:
   label each one with 'something you learned from this session' and stick them on the tree.

   Conclude the process with each group reading out their red circles, thus affirming what they have learned.

   End the session by pointing out how this process is a demonstration of how knowledge can be produced collectively, with each participant contributing their ideas – and all benefiting from the highly participatory process. Explain, how this was an experience of non-formal education using a 'popular' or 'community education' approach.

Note:
Time permitting, you may want to unpack how the activity was a demonstration of how the popular education approach works: how the steps followed an active learning cycle pattern, and how focus and questions deliberately explored relations of power, asking: who benefits from education, and how?

Exploring power relations through image theatre

Purpose
- Investigate sources and uses of power
- Explore how knowledge alone is not power: power is in relations and unless you know how to 'work' power you cannot act powerfully
- Identify some of the 'levers' used to move power and effect change

Time
60-90 minutes

Process

A. Body sculptures

1. Ask participants to form 2 lines, facing each other. Ask participants to 'pair up'.

2. Explain the process
- In one line all participants are 'sculptors': they create statues / images. In the other line all are 'clay' – they are molded into statures.
- Sculptors will move the bodies and face of the 'clay' to create images of 'powerful'. The 'clay' must respond to the 'shaping'.
- There is no talking.

3. Give the starting signal. Ask sculptors to step back when they have completed the image.

4. When all are back in line, unpack:
- Ask sculptors to describe what they see: how does 'powerful' look? What is the image of 'powerful'?
- Ask clay: how do you feel? How did it feel to be shaped into 'powerful'?

5. Swop the roles of sculptors and clay. Repeat the same process – but ask the sculpors to create images of 'powerless'.

6. Unpack images:
- Ask sculptors to describe what they see? What does 'powerless' look like? How do you recognize when someone who feels powerless?
- Ask clay: how do you feel? what makes you feel powerless?

7. Thank everyone for their willingness to experiment!

B. Image theatre

1. Demonstrate the process of creating 'image theatre':
   Ask for 4-5 volunteers to come into the space and request them to make an image of 'family'.
   - Unpack: what do you see? What does the image say about the relationship of family members to each other? Who is what? How do they relate to each other? Who is most / least powerful? What is the source of their power / powerlessness? How so?

2. Divide participants into groups of 4-6
   Ask each group to think of their workplaces. How do the power differentials between the people at work impact their relationship? How do differences hinder or help cooperation?

   Ask them to create an image of 'power differentials' at work / in their organisations.

   Ask each group in turn to 'freeze' (hold) the positions they have assumed and invite all others to review the image.
   - Begin by asking for a description of what they see.
   - Who holds the power and how?
   - What makes them powerful /powerless?
   - What does it mean: what do unequal relations say about gender, age, health status etc?
   - How do differences hinder or help cooperation / working together?

3. Choose one of the images and ask the group to get back into their positions. Invite all other participants to make changes in the image in order to shift / transform relations of unequal power. Each change must be 'motivated' – ie. There should be an explanation for how / why this will change relations and potentially the power dynamics of the whole group.

4. Ask each group to revert back to their 'power image' and work on small transformations. As they do so, they must motivate and explain each move / shift. Allow as much time as groups need to create a different final image.

5. Plenary review: ask participants to name what we learn about power from these images.
   Discuss:
   • Does power reside in individuals – or in relations? What needs to change if we wish to create greater equality?
   • How can education contribute to such changes?

Chapter 4

Taking Action

Constructing a programme together

Purpose
- Consider what kind of education would be relevant for your community members
- Experience how to produce a draft curriculum for your CLC
- Develop a programme of action
- Demonstrate the power of dialogue (in making knowledge)

Time
90-120 minutes

Materials

- Strips of paper / card – approx. 4 per participant (with a few in a different colour)
- Kokis
- Glue or masking tape
- Small stickers (enough for 3 per participant)
- Flipchart

Process

Participants sit in a circle. There are no tables.

Step 1: Generating themes / topics
- Introduce the activity by explaining the purpose: collectively, you will create a draft curriculum / programme for participants from local communities. The process will demonstrate the power of co-operative knowledge production.

- Briefly, outline the 5 steps of the process: 1. Generating ideas / topics, 2. Sorting ideas into cognate groups, 3. Analysing ideas/topics, 4. Prioritising topics, 5. Drafting a plan of action.

- Distribute kokis and strips of paper / card (4 each)

- Remind participants that community education is organised, but outside the formal (schooling) system; it is usually shorter, very focused on particular issues, and its purpose is to address specific issues of relevance to participants and their communities.

- Ask participants to write down 4 issues /topics of relevance to members of their communities. Write only one on each strip of paper, big enough so all can read it.

- Allow enough time for all to think and write.

- As they finish, request them to put their strips of paper in the middle of   the floor.

- When all strips of paper are on the floor, point out that these topics now 'belong' to all, and it does not matter who wrote what.

Step 2: Sorting / ordering / making sense
1. Point out that what you have on the floor is 'raw material' – like lots of ingredients collected on a table, that need to be sorted before they can be made into a cake or a soup.

2. Invite 2-3 volunteers into the circle and request them to 'make sense', that is, sort the strips of paper. For example, any topics that have been mentioned more than once can all go onto one pile. Topics that are related to each other should be arranged side by side – and so on.

   Ask the volunteers to read out each strip as they order them. Encourage others in the circle to help – make suggestions where strips should go etc

3. When all strips have been sorted and ordered, roughly, invite participants to suggest headings for each group of strips. Write the headings on different coloured strips of paper.

> **Note**
> Making headings for groups may be difficult as some things may not fit. This is a great opportunity to re-arrange, re-sort the strips and create new categories / headings! Encourage as much dialogue and ensure others in the circle to participate and contribute. At best participants get off their chairs and physically move strips – rather than giving instructions to others!

4. Review your 'collection': ask participants to comment on what they see / the groups of topics. Ask questions such as:
- Why are there duplicates of some topics – what does this mean?
- Is anything missing – why was it forgotten? (In this process, new topics may come up – invite participant to write additional strips of paper with those topics.)

Step 3: Analysing topics
1. Request participants to stick the headings and strips of paper onto separate flipchart papers. Display them in different parts of the room (or stick them on the wall?)

2. Divide participants into as many groups as you have headings.
   Ask each group to stand by one of the flipcharts.

   Explain that groups will have 2 minutes to discuss how the topic / heading on the flipchart is relevant, and for whom?

   When you give a signal, groups move to the next flipcharts and discuss the topics.
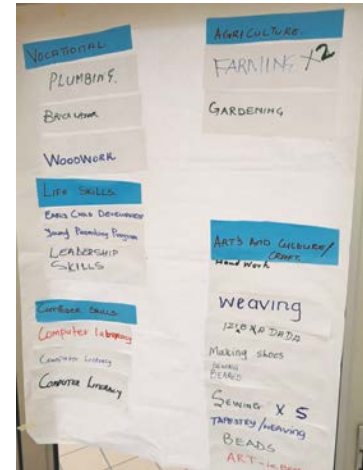
3. Begin the process. After each 2 minutes, give a signal and ask groups to move on until all have had an opportunity to discuss each heading/ topic.

4. Invite participants to sit down and review the process:
   • What new insights have you gained about the topics?
   • Any comments?

5. Summarise the points made.
   Point out how this has been a process of collective knowledge production:
   • What insights have you gained about your communities?
   • How will this assist you in designing relevant education for your CLC?

Step 4: Creating priorities
1. Point out that it is important to prioritise which of these topics / headings are relevant for all and should therefore be tackled first.

2. Distribute 3 stickers to each participant. Ask all to place their stickers on the 3 headings they consider most important.

3. When all stickers have been placed, ask someone to count them.
   This will give you an order of priority.

   If various topics have an equal number of stickers you can repeat the sticker process with those.

Step 5: Making the plan

1. Ask participants to get back into their groups and discuss how they will take this process forward:
- What is the first action to turn the list of topics into a programme?
- What resources would they need – and how can they utilise what they already have?
- What ideas do they have for mobilising community members for their programme?

2. Collect a list of suggestions from all the groups. Request a volunteer to type up the lists and circulate them to all.

3. Thank all participants for their work.

4. Go around the circle and ask all participants for brief comments on the process of collective curriculum making and knowledge generated.

Making (strong) connections

Purpose

- create visceral, tangible connections between participants
- initiate critical thinking and dialogue around different kinds of connections and what makes them strategic, strong, sustainable

Time
30 minutes

Materials
Pieces of string or wool (approx. 50 cm long) for all participants

Process

1. Request all participants to find a space to stand in the room.
   Distribute lengths of string, one to each participant.
   Ask participants to think about the connections they have made with other people or organisations in the room. In silence, consider:
   What purposes do the connections serve?
   What makes them strong?
   How could you sustain them?

   Ask participants to investigate their piece of string:
   How can you use this string to make visible connections with others in the room? Think of many different ways…

2. Invite participants to move around the room and connect with other people by joining the strings. As they do so they should dialogue about the purpose and nature of their connection:
   What is the purpose of this connection?
   How will it strengthen or benefit the work you do?
   How long-term or temporal will the connection be?

Observe what happens. Encourage participants to engage in critical dialogue, and challenge loose connections (such as 2 people simply holding the others' string-ends)

Allow enough time for all to explore how they might interconnect.

3. Ask participants to look around and review different connections (some people may literally be in a 'knot'!)
    Identify particular 'knots' amongst multiple connectors and ask one or the other to drop their string. What happens? How does it affect the connection built with others, or not?

4. Initiate a review of what happened; guide the discussion with questions such as following:
* Describe what happened? How did you make connections?
* Describe the different kinds of connections or even knots you created: How and why are they different?
* What are some of the reasons (purpose) given for making a connection?
* What makes a connection strong? How does this relate to time factors? Are these connections strategic? How so?
* Why are some loose?

5. Plenary dialogue
    Ask participants to explain how connections they have made will benefit the work we do.
* How will CLCs grow stronger through connections made?

Footprints into the future

Purpose

- Imagine alternatives for the future
- Make suggestions for future co-operative actions

Time

30 minutes

Materials

Outlines of footprints on coloured paper (optional) – enough for all participants
Pens

Process

1. Distribute footprints and koki pens.

2. Give the following instruction:
   You have made connections with others and discussed collective action for the future.
   Now imagine ONE action you can commit to in the next 2 weeks. Write this action on the footprint. (adjust time frame if necessary).

3. When all participants have completed their footprints invite them to create a path, together, by placing their footprints in a line that leads towards the door. When all footprints have been placed, ask participants to line up and 'walk the line'. As they do so, each one reads out a footprint, and then walks on – until all have been read out and all participants have reached the door.

4. Briefly review commitments: what are the kinds of actions participants are willing to commit to? What does this mean in terms of work towards an alternative? What will be the potential changes?

5. Finale: invite all participants into a circle. Ask each one in turn to step into the middle and do the following:
a. Name one thing they have learned
b. Extend their right hand into the middle and place it on others' hands, creating a 'knot of hands'.

6. Thank all participants and wish them well for the journey home.

References

References

A good place to begin searching for more inspiration, clarity on popular education, materials and ideas is the following: **http://www.populareducation.co.za/**

The site offers 'tools' based on the PE approach, reading materials, a list of South-Africa based organisations engaged in popular education, reports on meetings, workshops, conferences, and references to many books, manuals and other resources. A lot of the materials are freely downloadable. There is a Facebook site linked to this website, and local practitioners often interact with each other and/or respond to ideas, suggestions, questions….

The site also offers links to many more organisations such as the ones listed below.

http://www.populareducation.co.za/content/popular-education-programme-pep
Building on traditions of 'people's education', social movement/action education and education for transformation, the Popular Education Programme (PEP) was launched in 2011, in Cape Town. It works mainly in the Western Cape but also offers workshops and courses in other provinces

http://www.practicingfreedom.org/offerings/popular-education/
Practicing Freedom is a collective of consultants, trainers, popular education practitioners, youth organizers, researchers and artists.

http://trapese.clearerchannel.org/
Trapese is a collective that does popular education for social change and justice

http://theseedhouse.org/how-we-do-it/popular-education/
Their mission is to create an arena for established and emerging community leaders and organisations to grow and develop in their capacity to bring about sustainable justice and equality through dialogue, creative expression and collective action.

http://www.intergroupresources.com/popular-education/
Intergroup Resources has created a platform for the sharing of resources for intergroup dialogue and political education

https://icasc.ca/directory/catalyst-centre
Catalyst Centre works toward promoting cultures of learning for social change. We work with diverse communities, groups, and organizations to provide workshops, training, and planning, as well as, supports to community projects.

http://www.trainingfortransformation.co.za/
TfT is a course designed for community development workers.

Marshall, J (1991) *Training for Empowerment. A kit of materials for popular literacy workers based on an exchange among educators from Mozambique, Nicaragua and Brazil. Toronto:* ICAE, NDAE and Doris Marshall Institute, Canada.

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