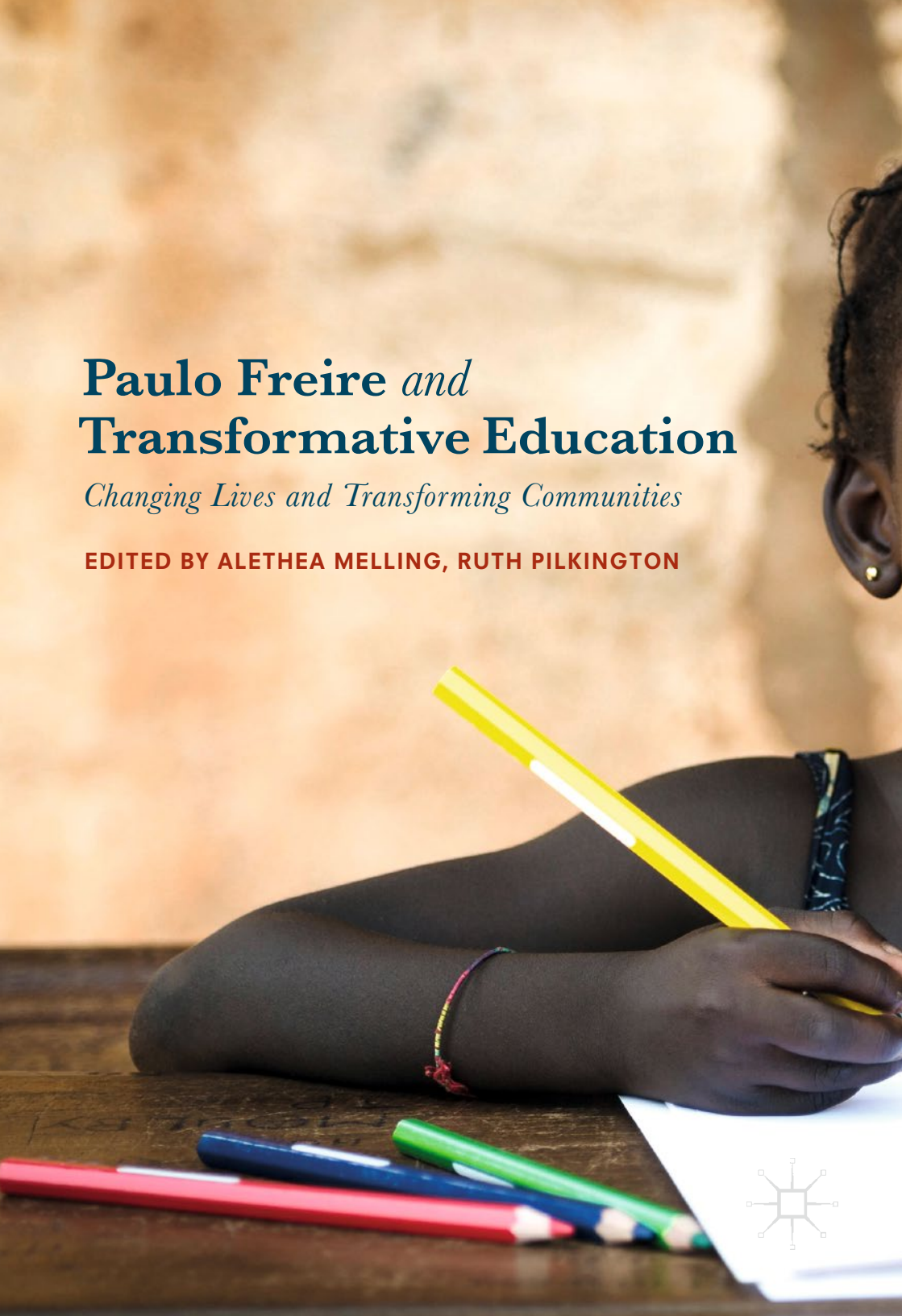

Paulo Freire *and* Transformative Education

Changing Lives and Transforming Communities

EDITED BY ALETHEA MELLING, RUTH PILKINGTON

Paulo Freire and Transformative Education

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Editors

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For
Jo Cunningham
1967–2017

This book was inspired by Paulo Freire, Daring to Dream: Towards a Pedagogy of the Unfinished, *(2007)*

Foreword

To Begin

Paulo Freire, or just Paulo to me, was from a young age concerned with the question of education and with the relations and conditions of oppression—with oppressing, elitist and discriminatory societies.

His childhood, spent with his parents in Recife, had been a happy one. He awoke from this dream when the family lost everything in the crash caused by the capitalist crisis of 1929. His father's salary as a retired soldier was not sufficient to maintain the family.

In fact it was Paulo's grandmother who, through her uncle, grown rich in Rio de Janeiro, the capital of the Republic, had been contributing a large part to the family budget. The wave of decadence which swept the world at that time led Paulo's uncle and all the Freire family to extreme poverty.

Such poverty did not make Paulo rebellious but led him at a tender age to reflect on what happened to the lives of millions of people. To begin with he thought about the lives of those around him and then about the lives of the larger community—from his adopted city of Jaboatão, to which his family had moved in search of better days, and from his city of birth, Recife. And each time he reflected he enlarged the spectrum of his concern with the injustices and the conditions of the majority of the

Brazilian population. He was restless and suffered but did not know the raison d'être of this situation, that of a population which had apparently lost everything or which had never possessed anything.

What was the difference between a white middle-class me studying at school and my poor black school-less street friends? Why do they treat us differently? How can you justify that my neighbour or the son of a peasant are so little respected? We play together and share our sad moments: why then do they say that we are not equal? We seek to survive frequently using the same tactics of invading a neighbouring backyard to pick fruit or to grab a chicken to eat, but only they are accused of theft. As an adolescent, Paulo reflected on these questions in Jaboatão.

The young Paulo began to feel an irresistible calling to become a teacher. He told me that he often slept little at night, concerned with the family's situation of penury, and had to give classes on the syntax and semantics of the Brazilian language (he rarely used the term 'Portuguese language'). My parents Genove and Aluizio Pessoa de Araujo had offered him a scholarship so that he could complete his secondary education. Some years later, they appointed him as a teacher in an important school, which they owned in the state of Pernambuco, teaching precisely the same disciplines of syntax and semantics with a strong emphasis on the question of popular language and speech.

Paulo graduated in Law but soon gave up the idea of practising law after his first case defending a business firm. His interest in education took him over completely. (While studying Law in Recife, Freire met his first wife, Elza Maia Costa de Oliveira, an elementary school teacher, who according to Moacir Gaddoti, was the key influence on Freire's early work.)[1] He went to work in the Education Division of the Social Service of Industry of Pernambuco (SESI-PE), an institution that had just taken on a national dimension. He resumed his direct contact with the peasants who worked in the sugar industry (those who planted, manually weeded, cut and transported the sugar cane to the mills devoted to the industrial fabrication of sugar); with the urban industrial workers from the state textile industry, particularly from Recife, and with fishermen from the coast of Pernambuco.

Paulo perceived that he learnt something very important, fundamental for the act of learning, from his contact with 'these people' (the discriminatory

expression used by the elite to nominate the manual workers) who as students were neither touched, mobilised nor interested by what went on in the SESI schools. On the basis of this observation he perceived that the same also happened in the elite's school classrooms. The difference was that the elite memorised and assimilated what the teacher said, even in an inconsistent and inadequate way, according to millenary tradition, whilst the ordinary working people made it clear that what they were taught in their classes was of no use to them. They expressed their defiance by sleeping during lessons, which was their own way of demonstrating their indifference to everything that happened there.

This did not make Paulo judge or condemn them as ungrateful or as people indifferent to knowledge. He thought deeply and was beset with doubts and questions: what is wrong if they reject everything I do for them? The only thing I do is to attempt to adapt to secularly recognised tested and accepted pedagogical practices.

He started to think from the point of view of the excluded: how is to feel yourself as a 'shadow' of others just because you do not know how to read and write? What in reality is the problem of illiteracy? Is it just not knowing how to read and write? What is the relationship between illiterates and patriarchal and authoritarian societies, tainted by machismo, sexism and racism? Tainted also by the verticality of command, of a hierarchy of men and women who judge themselves to be 'intrinsically superior' to the majority of the population? Of a society with schools only for the minority? Of the lack of community organisation? Why was it that all those people who should be educated in the carefully planned courses offered by SESI-PE were not interested in the classes, which he prepared with such care? This was the fundamental question that Paulo put to himself. On the basis of this he set out to create a new pedagogy.[2]

'My belief in Christ, my solidarity and compassion for their suffering and pain, my effort to study and plan contents and behaviours were not capable of helping them to solve the problem of their empty lives, without hope and perspectives, without a tomorrow', Paulo thought to himself. He started then to study Marx, but not even dialectical historical materialism gave him all the instruments he needed to understand what went on in the intimacy of those beings, who had been denied an education that was now entrusted to him.

He came up against more challenges when thinking what educative practice would be adequate and efficacious for the Brazilian people. Indeed, during the first half of the twentieth century it was common for Brazilians, who were concerned with the generalised submission and misery of the population, to go to study dialectical materialism in the Soviet Union. These communist workers, members of the Communist Party of Brazil, went to Moscow and after an average of eight years (four years to learn the Russian language and another four to learn historical materialism) returned with lessons which had nothing to do with Brazilian reality.

The more Paulo reflected (the great cartoonist, Claudius Ceccon, a friend of ours, often depicted Paulo's head like a volcano in eruption, such was its exuberance and restlessness in his permanent act of thinking) and observed the practice of those who returned from Moscow, the more he was convinced that the solution was in the force that the north-eastern weaknesses and debilities contradictorily indicated.

'What did those so-called ignorant people teach me when they slept during class or told me that what I, Paulo Freire, graduate in law, university lecturer, ex-secondary school teacher, taught had nothing to do with their lives? They taught me, they told me that the best thing would be to take the concrete, the real, daily life with all its connotations, nuances and contradictions as the starting point'. And so Paulo concluded: 'they are teaching me to think correctly'.

Paulo set out then to read and study educators, sociologists, linguists, political scientists and philosophers from all origins, nationalities, ideologies and backgrounds. He absorbed elements and concepts from the humanist personalism of Emmanuel Mounier, from the existentialism of Sartre and Marcuse; from the Marxism of Marx, Engels and Mao Tse-Tung and the revolutionary practices of Che Guevara and Fidel Castro; from the Critical Theory of the School of Frankfurt, with emphasis on Erich Fromm; from the phenomenology of Merleau Ponty and the African thinkers Amilcar Cabral, Albert Memmi, Frantz Fanon and Nyerere. However, what prevailed and marked the 'critical-political-anthropological-ethical-aesthetic-educational understanding', that is the epistemological theory of Paulo Freire, are his life experiences and educational praxis in the Brazilian north-east with 'pinches' from theories and theorists mentioned

above. All these educators, philosophers, sociologists, psychoanalysts and institutions were, therefore, the background to his theoretical reflections.

This does not mean, however, that Paulo's thinking, generated above all on the basis of his experience in the Brazilian north-east, is useful only or even preponderantly for underdeveloped societies whose members are, as a rule, not very well informed. On the contrary, because his ideas were born from the radicalisation of his 'here and now' one can extend the explanation of yesterday and guess what will happen tomorrow in whatever part of the world. Paulo used to say that his Recifeness explained his Pernambuco-ness and this, his Brazilian-ness explained his Latin American-ness and thence his worldliness.

In short, Paulo Freire's theory of knowledge opens the possibility for change in any part of the world because it contains educational proposals for transformation in unjust societies, which, contradictorily, are based on a concrete critical analysis, on a radicalisation of social, political, ethical, aesthetic and economic problems.

Paulo was always a radical thinker: he went to the deepest root of matters, events and phenomena because he understood that only by doing so would it be possible to reach their substantiveness and comprehend the reason for these things, events and phenomena. 'Those people' taught him this through their indifference, their questions, their mystical beliefs and myths, people who, in elitist societies, are considered as people who do not think or know anything.

It was in this way that he understood that education could not be a gift from the person who knows to the person who does not, as if the learners were empty vessels in which 'the knowledge which humanity had constructed over centuries' would be deposited—this is the banking education, which he denounced from *Pedagogy of the Oppressed* onwards. He deduced that knowledge is constructed on the basis of a horizontal relationship between people, in dialogue, based on common knowledge which reveals and apprehends reality, confirming and critically understanding facts, events and phenomena in order to learn them and thence for them to be appropriated as scientific or philosophical knowledge. This is the cognitive process of the act of knowing which ought to be placed at the service of individuals as a cultural good and for the good of the community,[3] of local and world society. This process can only occur

in communion with others, socially, although the process of knowability is absolutely individual. For that reason, Paulo insisted that nobody taught anyone but that we all learn in a loving relationship in search of knowledge, reading the world, in communion. So he established the limits between subjectivity and objectivity in the act of knowing.

It was also the men and women of SESI-PE who awoke most emphatically in Paulo—he already 'knew' this from his youth—the need for respect, tolerance and generosity that have to be established in order to create the necessary climate for the epistemological dialogue, the acquisition of true knowledge, within the relations of the teaching-learning act. Without these conditions, a true education is not possible. Thus, in order to be a good teacher, our own personal virtues have to be educated since we are not born with them. We are born with tendencies for this or for that but if we do not educate these tendencies we shall not have control of our self, which can result in anti-ethical behaviour. If it was human existence that created culture and ethics, the opposite is also possible, the transgression of ethics.

It is opportune now to speak about the question of life in community in Brazil. In order to understand Brazil and the enormous difficulties of life in community we have to pay attention, even though very rapidly, as I shall now show, to the process by which the nation was constructed.

The Portuguese invaded the 'overseas territories', as they call them even today, in 1500.[4] When they did not find precious metals like the gold and silver existing in the Andean countries and in Mexico, which was making Spain rich, but only natives in the stone age stage of civilisation, the Portuguese Crown just hoisted its flag, celebrated a solemn Mass and abandoned the land of Santa Cruz (the country's first name) to its own luck. With the sacking of these lands by the English and French privateers, above all for the wood, known as Brazil wood, which had no equal for dyeing cloth and carpets, the Portuguese government decided to colonise Brazil. King João III divided the land into 13 parts, the Hereditary Districts (extinguished during the Pombaline reforms in 1759), that is, the immense estates that passed from father to son, giving the right to the receivers to colonise and explore the riches of their lands. Some of them chose to produce one crop, at that time highly valued in Europe, sugar. The work was carried out by slaves—Indians who rebelled after not

adapting to the work of planting or producing sugar cane, which required systematised norms and practices, but above all by the indigenous people stolen or bought in Africa. This trafficking of men, women and children was carried out by the Dutch, who brought them in slave ships in the worst possible conditions of insalubrity and respect for the bodies of the unfortunate slaves. And it was the curiosity of these indigenous people which attracted them to visit the ships when these were setting sail, principally for the coast of the north-east of Brazil. It was also the Dutch who constructed the sugar mills, the machines needed to grind, cook the juice and produce the sugar for domestic and industrial consumption (the fabrication of sweets). Rum, a product which resulted from this process, was, by force of Portuguese law, thrown away in order not to compete with the rums made from other fruits and cereals in the Metropolis.

Hence, the historical formation of Brazil is based on a triad: large estates, slave labour and production for export—evil conditions for the constitution of sovereign national states.

The 'lords of the land and of the slaves' owned everything as artefacts, starting with the women of their own families—almost always submissive and rarely unfaithful and including the female slaves chosen for their sexual pleasure and that of their sons, who then went to live in the Big House (*casa grande*). The working slaves—bought in the slave markets—lived in the overcrowded slave quarters (*senzala*), with no comfort and with an average working life of just seven years. They had no rights—neither to profess their religion, nor speak their native language nor sing their songs. They were brutally whipped for the slightest act of defiance by foremen and spared from death by 'an act of compassion' expressed by the owner's wife, in a scene which had the intention of saving this precious 'part' of the sugar producing chain, the most expensive 'piece' of sugar production—inclusive with the forgiveness of the Roman Catholic clergy who proclaimed that the slaves (indigenous peoples of Africa) did not have souls.[5]

All this characterised the Portuguese commercial monopoly, to which the country was subject until the transference of the Portuguese Royal Family to Brazil in 1808, when the city of Rio de Janeiro became the capital of the Portuguese overseas empire.

These first 'lords of land and people' were succeeded, with the same arrogance and slave mentality, by the owners of gold and diamond mines in Minas Gerais. Later, they were followed as the power brokers, in Republican times, by the 'coffee barons' from Minas[6] and São Paulo.[7] The heirs of the coffee barons were the large landowners, businessmen and industrialists who lived in different parts of the national territory.

Hence, the historical possibility never existed of forming authentic communities with all the positive connotations of solidarity and cooperation (even in times of disagreement and struggle) as happened in the Estados Unidos da América (EUA), which was colonised at the same time as Brazil. The colonisers formed a transplanted colony of men and women who had fled from religious persecution and wanted liberty. Brazil was a society which was forged out of a colony of Portuguese economic exploitation which destroyed everything and disdained the native population without scruples, and on top of that handed their rights over to the English, Dutch and French due to their own ineptitude and weakness.

How then to change lives and transform communities in Brazil, if prior to society in its totality there ought to be, as part of it, the individual subjects and the local communities? This was and continues to be even today an untested feasibility among Brazilians.[8]

In reality the true community spirit exists intensely today amongst populations which, having been exploited and robbed throughout their history, learnt solidarity, friendship, collaboration of all kinds and nuances, even as a defence against the classes which still wanted to subjugate them. This type of behaviour is still very strong in shantytown communities, discounting those individuals who do the drug trafficking and who also live in such places. In such communities, members are elected to their organisation by those living there who build schools and crèches through collective endeavours; recreational clubs, libraries; orchestras (frequently symphonic) and musical and dance groups, with or without the help of the public powers. They create alternative 'community banks' with their own monetary systems, as the 'Paulo Freire' currency in the community of Inácio Monteiro, in the eastern district of the city of São Paulo. A few days ago I heard a woman from a shanty community tell a television reporter that both she and her family rarely leave the geography

of where they live 'because on the other side' (the side where the elite and the sophisticated society lives) it is very dangerous!

On the other hand, the middle, upper middle and upper classes in Brazil lock themselves in guarded apartments, houses in closed condominiums, monitored by companies which multiply frighteningly in the country.[9] For this part of the population neither community nor the community spirit exists. They are totally immersed in the cocoons which capitalism has created to protect them from the 'savages' and rioters—the 'vandals' as the media likes to classify them, when they destroy buildings and insanely burn buses and police cars. The truth is that these women and men are tired of their very precarious living conditions: low wages, inefficient urban transport (a worker in the city of São Paulo spends an average of five hours or more per day travelling to and from home), schools and hospitals are frequently run down.

The upper classes wrongly believe that 'this business of community' is something for the poor and that they, with their totally depoliticised, alienated and elitist discourse (and practice) are above it.

These characteristics of Brazil are leftovers from the discriminatory, elitist and authoritarian behaviour with overtones of slavery, which even today persist. The country lost two great opportunities to revert this situation. The first was the Revolution of 1930, which inaugurated, with Vargas, populist politics and the substitution of importation of industrial products, both rejected by the agrarian elites and by North American imperialism. And then in the government of President Goulart (1961–1964), which proposed the basic reforms to the infrastructure and the reactionary superstructure of the country, but was overcome by the military, the large estate owners and the industrialists, above all those linked to external capital, under the tutorship and command of the military-imperialist forces of the government of the USA.

As a result of the *coup d'état* in 1964, Paulo was forced into exile for almost 16 years, since his understanding of education was at the heart of the educational reform initiated a few months before the fatal day of 1 April 1964, during the Goulart government.

Paulo Freire battled fearlessly throughout his life against this mentality of democratic inexperience and the practices that resulted from it. If he was best known for his dedication to the struggle against illiteracy, in reality, his

greatest efforts were directed, substantively and preferentially, at changing the 'reading of the world' in the sense of fomenting a mentality and democratic practices amongst the Brazilian population aimed at building a society in permanent process of liberation. From the end of the 1950s, Paulo thought critically and radically about his country and at the same time showed his love for and solidarity with the people, with the immense majority of the Brazilian population. He believed that changes would come through education and not by means of an armed bloody revolution, which showed little respect for other people.

Conclusion

In Paulo, those words, which pronounce the world, contain within them his ethical liberating nature, his reading of the world, which he introduced into his theory of education. Putting it another way, Paulo Freire's words are always charged, in their most intimate nature, their very core, with the most profound ethical nature which intentionally lives within him and, coherently, in his pedagogical literature. Thence the word to express Paulo is liberating praxis, because the dynamic and intention of the scientific, historical, political and epistemological Truth that only ethically authentic praxis possesses are in his own words. Hence, ethic in Paulo Freire is the *Ethic of Life*.

Paulo Freire, or just Paulo to me, was and continues to be a political educator at the service of humanity, autonomy and the liberation of all women and men, independent of their racial, ethnic, religious, gender, sexual orientation, social class, age or place of birth.

Thus, Paulo Freire created a pedagogy on behalf of the excluded, the ragged, the oppressed, which above all fought against the *relations and conditions* of oppression by means of a theory of knowledge situated *in* the world, *for* the world, and *with* the world. Based on consciousness-raising of reality, he systematised political, ethical, scientific and philosophical education, to enable decisions, options and a commitment that offer the possibility of liberation for all women and all men and, dialectically, the transformation of society.

Nita Freire

Ana Maria Araújo Freire, has a PhD from the Pontificate Catholic University of São Paulo (PUC/SP); she is the widow of Paulo Freire and legal heir of his works.

Ana Maria Araújo Freire

Notes

1. Editor's note: Gadotti (1994).
2. Elza Maia Costa de Oliveira was key to the development of the Freirean concepts and methods discussed and practised throughout the book (ibid.).
3. I shall discuss the meaning of community in Brazil at a later stage.
4. History tells, in a very inadequate way, that Brazil was 'discovered' by the Portuguese, although the territory was already inhabited by the natural and historical proprietors of the American lands on this side of the Atlantic Ocean, when Pedro Alves arrived with his fleet of ships.
5. Today there are studies which refute this previously established version. If they did not proclaim this, they closed their eyes to indigenous and above all Black African slavery.
6. Citizens born in the State of Minas Gerais were known as 'Mineiros'.
7. Citizens born in the State of São Paulo were known as 'Paulistas'.
8. TN. 'Untested feasibility' is the translation for the complex Portuguese concept 'inédito viável' used both in the original English translation of Pedagogy of the Oppressed and in the *Paulo Freire Encyclopedia*, edited by Danilo R. Streck, Euclides Redin, and Jaime José Zitkoski (Lanham, Maryland, 2012, pp. 412–415).
9. Brazilians do not trust public security, which undoubtedly owes us a great deal in terms of efficiency and reliability.

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The authors would like to acknowledge the support of Prof Nita Freire and Prof Tim Ireland in the development of this work, as well as the help of Dr John Lockhart and the Freire Institute. A special acknowledgement is also extended to Kat Huskisson for pulling the book together and being so patient with us all.

Contents

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Deanne Bell is an Assistant Professor of Psychology at Antioch College in Yellow Springs, Ohio, USA. She holds a PhD in depth and liberation psychologies from Pacifica Graduate Institute in California. Her dissertation was entitled 'Ode to the Downpressor: A Psychological Portrait of Racism, Classism, and Denial in (Post)Colonial Jamaica'. Her research and activism interests focus on bystanding social injustice, psychic colonisation and decolonisation processes.

Tony Bennett formerly a data engineer and manager, following completion of his PhD Tony worked at the Trades Union Congress, Sheffield Hallam University and before taking up his current position with UCLAN. His research is in conflict management in the workplace, employee relations and equality. He is a practising and accredited workplace mediator. Tony is also an academic member of the Chartered Institute of Personnel and Development.

Deborah Bentley works within the field of teacher education. Her research documented the impact of a Freirian approach to initial teacher education in a college in the north-west of England. The findings indicated that the initiative was highly successful in facilitating a process of conscientisation; empowering the teachers involved and transforming both their practice and relationships within their professional communities.

Paul Breen and Sam Khan are Lecturers in Greenwich School of Management, London, UK. Paul has almost completed his PhD in Education under the Supervision of Gary Motteram at the University of Manchester whilst Sam is starting out her PhD in the area of Widening Participation and Academic Staff Perceptions. Sam's specialist area is Personal Development Planning, whilst Paul's background is in Education and Educational Technology. He is widely published in this field, and also in the field of Teacher Development about which he has authored a book due for release 2015.

Mahmood Chandia lectures on a variety of social science disciplines. His research interests include: Islamic manuscripts, Islamic jurisprudence and thought, Muslims in Britain, Muslim Studies, Islamic philosophy and Islamic finance. These interests are further complemented by publications on end-of-life issues and race and ethnicity matters.

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Mairead Diviney completed her PhD in 2011 at the National University of Ireland Maynooth and is currently lecturing in psychology in the areas of biopsychology, neuropsychology and quantitative research. Her research interests include learning, memory and neuro-development, with a particular interest in understanding the impact of trauma in early life on long-term developmental outcomes.

Fernando Fernandes is a Brazilian geographer with an extensive experience on youth violence in Brazilian favelas. He worked for almost ten years in Brazilian favelas where he was one of the directors of the NGO Observatório de Favelas. In Brazil he worked in partnership with a wide network involving local partners, the Brazilian government and international agencies such as Unicef, the ILO and ICCO. Fernandes was also lecturer in human geography at Federal University of Rio de Janeiro, Brazil, where he defended his PhD thesis about the effects of violence, social fear and stigma on socio-spatial segregation in Rio de Janeiro.

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Trish Hafford-Letchfield is an experienced academic in social work and social care and has published extensively in leadership and management, sexuality in social work and widening participation. Her main research interests lie in engaging older people in education through innovative pedagogies and the use of the arts in user involvement in mainstream education.

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He was Education Specialist assigned to UNESCO (2008–11), and Director of Education for Youth and Adults at the Department of Continuing Education, Literacy and Diversity, Ministry of Education, Brazil (2004–7). His wide experience extends to public policy education for youth and adults, international political adult education, education, globalisation and higher education. He has a long-standing interest in the work and pedagogical practice of Paulo Freire and has participated in many research and practical projects related to Freire's pedagogy.

Cath Larkins seeks to develop new understandings of children's aspirations and experiences. She does this by working with marginalised children and with the adults who support them. She helps children in their goals for positive change by influencing practice, policy and academic audiences, producing research outputs in a variety of accessible formats, encouraging policy makers and practitioners to adopt participatory and rights-based approaches and developing theories of children's citizenship.

Peter Lavender is a freelance education consultant. He is an honorary NIACE senior research fellow where he was Deputy Chief Executive Officer until 2011. Peter. is a further education college governor and chair of the quality and curriculum committee and Trustee of the National Extension College in Cambridge, UK. His freelance work includes chairing the LSIS Think Tank on Learner Voice, advising the FE Zone of the National Union of Students. Pete is Assessor for the AoC Beacon Awards; research supervisor for the Open University EdD programme and Academic Coordinator for inclusive education. He received an OBE for services to education in 2006.

Margaret Ledwith is Emeritus Professor of Community Development and Social Justice at the University of Cumbria, UK. She is also on the coordinating group of the international Collaborative Action Research Network. Her experience as a primary teacher and adult literacy tutor in Birmingham followed by many years in grassroots practice with communities led to a lifelong commitment to social justice. Margaret is the author of the award-winning book *Community Development: A Critical Approach* (2011).

Mick McKeown helped to initiate UCLAN's Comensus project, which is a service user- and carer-led initiative aimed at supporting service user and carer involvement across teaching and research associated with nursing and social work. Mick is very interested in making links between trade unions and communities.

Alethea Melling is the Director of the Centre for Volunteering and Community Leadership at UCLAN and Visiting Professor to the University of Gujrat Pakistan. Alethea works internationally as well as locally, focusing on the development of emancipatory community pedagogy.

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Victoria Jupp Kina is a community development practitioner and researcher specialising in participatory and action research that challenges global structural inequalities. She is an interdisciplinary researcher working across the fields of community work, social work, geography and the arts. With an explicit international and interdisciplinary focus, her work aims to bring together different forms of knowledge and understanding to positively influence professional practice and reveal, challenge and address inequalities.

Cora Lambert has lectured in All Hallows College, Dublin City University. She has specialized in facilitation and organizational consultancy.

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Introduction

Alethea Melling

History as a Possibility

> *At the end of a Century that is at the end of a Millennium, touched and challenged by world wars, by local wars, of an almost global character, by radical transformations of social, political, economic, ideological, ethical nature, by revolutions in science and technology, by the overcoming of beliefs, of myths, by the return to doubt that puts judgement an exceedingly certain certainty in modernity, it is not easy to catalogue all that may seem to be fundamentally problematic. And that men and women of the nascent century will soon have to respond to. The challenges at the end of the century carry on into the next one.* (Paulo Freire)

This volume is an attempt to bring together the outputs of a robust practitioner dialogue, inspired by the work of Paulo Freire and the tireless drive for a transformative and humanising education. Hopefully, it goes some way to confronting those challenges named above by inspiring others interested in putting Freire into authentic community action. Freire believed in

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the possibility of change and rejected the neo liberal discourse that presents poverty as inevitable, therefore rendering 'opportunities for change' invisible. Freire believed that it is a prerogative of 'being' in the world to transform it, rather than adapt to an unethical order of things. Freire states that it is our responsibility (and privilege) to intervene in reality, and as 'progressive educators, we must be committed to those responsibilities.'

The conference from which the following work is drawn, *Transformative Education: Changing Lives and Transforming Communities,* manifested as a practitioner led learning community, presenting broad themes addressing some of those responsibilities Freire invokes: segregated communities, mobility, border crossing, and associated pedagogies, the emphasis on impact and transformation. Moreover, in Freire's words, this dissemination of authentic community practice aims to create a small but significant context, where a group of educators have come together to 'question the fatalistic perceptions of the circumstances in which they find themselves', and share their ideas for positive change.

At no other time has Freire's work been more pertinent. Latterly, the world has seen an unparalleled refugee crisis in Europe, with thousands of desperate families trying to escape the ravages of war in Syria, Africa, Libya, Yemen and Iraq. As people flee terror, militant movements exploit the chaos to carry out atrocities across the European Union, in the United Kingdom, Russia, Egypt and North Africa. As Governments debate the nature of their military intervention, it is important to pause and think of the oppressed in this situation. The first section of the volume addresses the international context. Tim Ireland draws our attention to the fact that a number of international agendas are changing; Sustainable Development Goals have recently replaced the Millennium Development Goals. The United Nations Secretary-General Ban Ki-moon stated:

> We are forging a bold vision for sustainable development, including a set of sustainable development goals. And we are aiming for a new, universal climate agreement. —

As one set of goals close and another set begins, it is distinctly obvious that a number of priorities are still unattainable (United Nations 2015). The Millennium Development Goals were ambitious and there is some

progress, however, as Tim Ireland points out, these priorities are a product of Western paternalism and European liberal ideology. Therefore, the process becomes one of disempowerment rather than of reciprocal growth through mutual respect. Taking us straight back to Freire's seminal work, *The Pedagogy of the Oppressed,* this is development through 'Banking', a concept never progressive and unsustainable due to the unequal power dynamic involved. Ban Ki-Moon's statement about forging a bold vison for sustainable development through the 2015–2030 Sustainable Development Goals (hereafter SDG),[1] is unachievable without true praxis, built on respect, sharing and equality. However, the Western neo liberal approach rejects true praxis in favour of quantifiable measures, targets and external political power agendas. Moreover, the United Nations Transforming our World: the 2030 Agenda for Sustainable Development is a proposal for change based upon a management model consisting of 169 measurable targets. Unless these 'targets' manifest as authentic people led praxis, change cannot ever be sustainable.

Tony Bennett, a veteran of Management School education, and a strong critic of the neo liberal management model. Bennett also equates it to the exercise of power. Like Tim Ireland, he believes that Freire, (and Gramsci), offer alternatives through a 'pedagogy that challenges the hegemony of neo liberal conventions'. Through this approach, students can explore and understand hidden alternatives available to them as 'future business leaders and citizens'. Mick McKeown, Fiona Jones and Helen Spandler draw our attention to the impact of neo liberal agendas and the resulting disempowerment of both service user groups and trade Unions within the public health and welfare systems of the UK. Mckeown, Jones and Spandler seek to challenge the hegemony of neo liberal conventions by creating alliances for true praxis between both unions and service user groups.

During the Transforming Communities Conference, Terry Bucci and Sarah Schmidt delivered a paper addressing these issues through an analytical overview of the Haiti Empowerment Project and the 'working with' structure of development work.[2] This project implements sustainable development through a 'dialogical methodology' that combats banking education. They believe that engagement and dialogue at grassroots level is the key to empowering communities, promoting equality and

therefore combating the 'false generosity' sometimes epitomised as volunteerism; hitherto a key aspect of development work. Bucci and Schmidt advocate study abroad service learning initiatives. Thus bringing university students into this equation, allowing them to 'explore and understand hidden alternatives' as advocated by Bennett. Furthermore, engage in the 'radical dialogue' of positive change: "How incredible it would be to have a generation of students who not only read, studies, and struggled with the ideas of *Pedagogy of the Oppressed*, but actually lived that frame on the ground…."

Margaret Ledwith also refers to the power of 'radical dialogue', referring to Freire's view that education is politics. Ledwith concludes her paper on the 'Politics of Disposability' by advocating action and reflection as a 'critical living praxis with the potential to transform society for a more just, fair and sustainable future'. This is the 'bold vision for sustainable development' that we all should be seeking to achieve. Freire states victory over destitution is a political struggle in support of profound transformation in the structures of society. He emphasises the need for a political pedagogy to 'invite people to understand the relationship between the problem (the context of the Millennium Goals) and other factors such as politics and oppression' (Freire, Daring to Dream: Towards a Pedagogy of the Unfinished 2007a: 7). Freire sought to create a pedagogy of desire; a desire to overcome a fatalism that instructs the oppressed to accept oppression as the natural order. It is therefore only through a 'pedagogy of desire' where 'we can build up a context for that (a bold vision for sustainable change) to happen' (Freire, Daring to Dream: Towards a Pedagogy of the Unfinished 2007a: 5).

The relentless march for capital gain has a significant impact on community sustainability, leaving those populations who followed a once robust subsistence culture, fragile. According to the UN, 'Forests are a safety net, especially for the poor, but they continue to disappear at an alarming rate' (United Nations 2015). Despite the Millennium Goals initiative, subsistence communities are **'abjectified'**[3] in order to make way for unsustainable business interests. Subsistence communities such as the Aborigines are respectful of the Earth that supports them, reflected through their Shamanic faith, culture and lifestyle. John Pilger's 2014 Documentary, *Utopia* (Pilger 2017), explores in detail the ongoing

tension between big industry and a culture that holds environmental sustainability as sacred. The Aborigine community has been subject to extreme levels of 'abjectification'. By abjectifying subsistence cultures, and pushing them outside the realms of citizenship, big business can legitimise land theft, as these peoples are 'disqualified from belonging' and therefore undeserving of the rights of citizenship. With reference to his own experience of Brazil, Freire discusses the 'excess of power' that characterises such relationships and the way that the powerful use such 'abjectification' and 'social distance' as a barrier to dialogue, and therefore critical participation: 'societies denied dialogue in favour of decrees become predominantly silent' (Freire, Education for Critical Consciousness 2007b: 21).

During his reflexive journey through the 'Seminary of the Streets',[4] David Mowat sought to create a 'Pedagogy of Desire' around socio/eco justice. Freire rejected prescriptive approaches to working with people on the streets (Freire, Daring to Dream: Towards a Pedagogy of the Unfinished 2007a: 5) and Mowat, through his own experience learned that the 'empowerment of the poor was done with poor people, through dialogue, shared living, trial and error'. Mowat embraces Freire's belief that true dialogue is only possible within an environment based on the 'relation of empathy between two poles who are engaged in a joint search' (Freire, Education for Critical Consciousness 2007b: 40). Mahmood Chandia and Bob Walley also suggest the need for a 'global consensus or movement towards an informed pedagogical approach' to social justice, environmentalism, and 'the related issues concerning social mobility, (and) empowerment'. A movement that will promote a deepening 'conscientizacao' through dialogue. Once a challenge is conceptualised, and the possibilities of response are recognised, action will follow (Freire, Education for Critical Consciousness 2007b: 39–41).

Fernando Lannes Fernandes believes Universities have a major role to play in facilitating social justice and the development of such dialogue. Gramsci advocated academia in the struggle for social justice, proffering the cultivation of 'organic intellectuals' (Gottlieb 1989: 113) and the mobilisation of sympathetic academics in taking the social justice agenda forward. Fernandes looks to the Brazilian model for community engagement and seeks to replicate it at Strathclyde University in Scotland. The

University of Central Lancashire, in England, has developed a similar concept of integrated learning communities engaging students in skill sharing with the local people (Melling and Khan 2012: 190). University extension and the associated pedagogy of social justice is an important aspect in the true transformation of communities. Victoria Jupp Kina and Jean McEwan-Short, University of Dundee, Scotland, believe universities can act as 'catalysts for social transformation'. With reference to Pain's argument to engage 'beyond the journal article', Jupp Kina and McEwan-Short assert that higher education institutions 'have a role within social, economic and political development'. Jupp Kina and McEwan-Short emphasise this concept manifested in Higher Education policy and practice, whereby research outputs must include 'demonstrable benefits to the wider economy and society'.

Transforming communities through a truly democratic pedagogy forms a strong thesis throughout this text. Sheridan takes us back to Scotland's disadvantaged communities exploring the theme of empowerment and **Conscientization**[5] within the context of youth work. Sheridan uses Freire's (1998) guiding principles for transformative education as a lens for part of the research analysis. Sheridan explores the notion of love as a key feature of transformative education (observing Freire's notion that 'love cannot be sentimental'). This particular guiding principle underpins the work of Hafford-Letchfield and Lavender who engaged with the elderly members of the community. Hafford-Letchfield and Lavender draw our attention to the links between altruism and reciprocity established through a mutual Conscientization process between the elderly community and their learning mentors. This integrated learning community have taken the guiding principle of love to create mutual transformation.

Larkins and Satchwell have also explored the need for mutual dialogue and the notion of non-sentimental love in their work in relation to literacy and families from segregated communities. Quoting Freire: "One cannot expect positive results from an educational or political action program which fails to respect the particular view of the world held by the people", Larkins and Satchwell address the 'abjectification' of families stigmatised as being part of the Benefit Britain 'poverty porn' (Tyler 2014) culture (Channel 5, 2014). Utilising their position as part of a

'University extension', as advocated by Fernandes, they aim to overcome social distance by giving 'children and young people in those families the space and facility to share their stories and build connections between the communities they inhabit'.

Bucci and Cook take these concepts to their work in Haiti. Bucci and Cook contend that 'literacy volunteer preparation offers an opportunity to bridge differences between literacy volunteers and community members'. This in turn rejects the notion of social distance and replaces it with one of love. As in the case illustrated by Hafford-Letchfield and Lavender, it bonds the links between altruism and reciprocity established through a mutual Conscientization process. Hafford-Letchfield and Thomas provide an excellent example of bridging distance between students and the community through the Families and Schools Together (FAST) programme. This international evidence based parenting programme, delivered within a community setting around the school, provides an 'open space' where dialogue can take place (Freire, Education for Critical Consciousness 2007b: 33). Hafford-Letchfield and Thomas illustrate how social work education and FAST can work together 'to bridge diversity and communities using a model of empowerment and conscientization in practice'. FAST in this context allows a mutually and therefore truly transformative process to take place. FAST rejects a 'traditional' or paternalistic way which has "… not been to exchange ideas, but to dictate them; not to discuss themes, but to give lectures; not to work with the student, but to work on him (or her), imposing an order to which he (or she) has had to accommodate" (Freire, Education for Critical Consciousness 2007b).

C. Lambert, M. Diviney, D. Cowman, M. Ivers, and M. Fitzpatrick share the belief that the reciprocal learning generated through interaction between students and community organisations provides a dialogical space for conscientization. Gurjee also discusses the 'magic' of the dialogical space in her work on peer mentoring. In this context, the word 'magic' describes a transformational relationship based upon the facilitation of codification and the 'critical search for something' (Freire, Education for Critical Consciousness 2007b: 40). Gurjee believes that this is necessary in order to 'create an effective learning environment so as

to develop consciousness and self-realization, contributing to the researcher's own reflexive processes.'

Pedagogies of Hope run through the work of contributors. Ruth Pilkington advocates a 'shift away' from the prevailing view of 'educators as producers' with its emphasis on disempowerment and performativity', towards an 'enabling structure and learning space'. C. Lambert, M. Diviney, D. Cowman, M. Ivers, & M. Fitzpatrick, likewise reverse the notion of production through a community based action learning pedagogy emphasising in practice what Pilkington refers to as 'enabling'. Yasmeen Ali in her work as a community educator with young people believes this shift of power from production to enablement is a truly transformative 'way of providing the students with the opportunity to empower themselves through their own learning'. Ali refers to Freire's perspective the teacher is not only present to 'facilitate' the learning, but rather to 'pose problems' regarding 'codified existential situations in order to help learners arrive at a more critical view of their reality.' A process intrinsic to enabling young people to have the confidence to transform their world. Paul Breen, Rob Clarke and Sam Khan also work within a community context enabling learners facing some of the toughest barriers to accessing education. Therefore, Breen, Clarke and Khan are creating a *Pedagogy of Desire*, or in Freire's words, the *Desire* to start again, to start being different, to see reality and challenge it (Freire, Daring to Dream: Towards a Pedagogy of the Unfinished 2007a: 5). Breen, Clarke and Khan emphasise that this is unachievable without passion, as passion creates the context for *Desire*.

Deborah Bentley explores transformative pedagogy within the context of teacher education. Bentley reiterates Pilkington's notion of production from a teaching perspective, criticising the use of 'educational discourses of instrumental rationality, underpinned by standards and performativity and supported by invasive and oppressive external surveillance is well established'. Bentley refers back to Freire's faith in the 'the freedom to create and to construct, to wonder and to venture'. Aleksander Szram and Trinity Laban have built their creative pedagogy upon the latter conviction by rejecting traditional production methods, 'leading to relatively predictable approaches to musical organisation and encouraging the student to channel his/her musical creativity according to hegemonic

norms.' Alternatively, Szram and Laban advocate 'forming a peer-responsive community where each member educates the others by sharing their musical reflections/responses prompted by their pre-college musical life and experiences'. By embedding Freire's conviction in the freedom to create and to wonder, this peer – responsive community is 'a multifarious pedagogical diet'.

This volume of hopes and desires is in itself a multifarious pedagogical diet, created by people who reject the way that neo liberal discourse seeks to reduce the boundless opportunity of education, to a mindless technological practice. As Freire states, education cannot on its own solve all the world's problems, but it can empower those abjectified by societies' power structures with the tools for effective political dialogue and action. A truly transformative pedagogy is liberating, consequentially the powerful deny education to those whom they wish to subjugate. The work illustrated within these pages shows clearly that social distance presented as inevitable is needless and knowledge is neither property of the privileged. It talks of new knowledge created through reciprocity, dialogue and the rejection of production based learning. Processing new knowledge, created through often challenging learning relationships takes courage. However, as Freire states, 'education is an act of love, and thus an act of courage' (Freire, Education for Critical Consciousness 2007b: 33). The non-sentimental love of humanity and the courage to banish social distance will help us all to engage in a pedagogy of desire.

Notes

1. In 2015, The United Nations announced 17 Sustainable Development Goals to be achieved by 2013, (**Transforming our world: the 2030 Agenda for Sustainable Development)** This included 169 targets across the goals.
2. Terri Bucci & Sarah Schmidt, The Ohio State University, (USA) presented this work at the Transforming Communities Conference, University of Central Lancashire, UK, 2014.
3. Editor's note: the term **Social Abjection**, explored by sociologist Imogen Tyler in her work *Revolting Subjects: Social Abjection and Resistance in Neoliberal Britain* (Tyler 2013).

Margaret Ledwith refers to Tyler's argument from a British perspective stating; "*British Citizenship has been redesigned to abjectify specific groups or populations, producing paralysed, dejected and deplorable populations of non – citizens within the borders of the nation state. The aim is to target certain social groups and to disqualify them from belonging, abjectifying them outside the realms of citizenship*" (Ledwith 2016: 129). Although here Ledwith and Tyler refer to the UK context, this concept is transferable to any culture deemed 'maladjusted' by Western neo liberalism.

4. David Mowat, Independent Activist, Community Development Worker Musician and Human Ecologist, (UK/International) The aSALT course re-launched in 2014 after a three year interval by David Mowat, a freelance facilitator and trainer and an Associate at the Schumacher Institute in Bristol. The Schumacher Institute is an independent 'think and do' tank that applies systems approaches to change work in the light of transitions to more resilient, just and humane social orders. Mowat presented a workshop at the Transforming Communities Conference, University of Central Lancashire 2014.
5. Editor's note: The Freire Institute describe **Conscientization** as, '*the process of developing a critical awareness of one's social reality through reflection and action. Action is fundamental because it is the process of changing the reality. Paulo Freire says that we all acquire social myths which have a dominant tendency, and so learning is a critical process which depends upon uncovering real problems and actual needs*' (Freire Institute 2017).

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Part 1

Freire on the International Stage

Chapter 1.1: The Relevance of Freire for the Post-2015 International Debate on Development and Education and the Role of Popular Education

Timothy D. Ireland

Introduction

It is now over 50 years since Freire's ground-breaking literacy experience in the Brazilian town of Angicos, Rio Grande do Norte, in 1963, known as the 40 hours of Angicos. In Angicos, Freire not only invented a new methodology for adult literacy but at the same time created a new vision of education and a new epistemology constituting a rethinking, in Torres'[1] words, "of the mission of the 'public' and of public education as a contribution to the constitution of democracy and citizenship".

The educational and literacy proposal on which the Angicos experience was founded gave rise to a different pedagogy, which surpassed traditional models with its emphasis on dialogue – understood as an horizontal relationship between persons nourished according to Freire "by love, humility, hope, faith and trust" (1976: 45) – between educator and student and between scientific and popular knowledge. The students

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were perceived and treated as protagonists and subjects of the educational process, since the literacy operation was based on their life experiences and vocabulary. Inverting the logic of the great majority of previous pedagogical proposals, in the case of Angicos, great value and respect were afforded to the world, culture and knowledge of the educatees. This represented a new understanding of education in which popular culture, as a counter-hegemonic project, and popular education became the corner stones of a new educational system, with a strong political dimension capable of contributing to the transformation of society.

The 40 hours of Angicos project which the then President of Brazil, João Goulart, visited in 1963, led to Freire being invited to direct a National Literacy Plan whose goal was to make five million adult Brazilians literate in a period of two years involving the creation of more than 60,000 circles of culture. Freire's literacy method became the official method and part of a system of popular education introduced by the Goulart Government,[2] the only time, until 2014, that popular education was formally recognised by a Brazilian government. Tragically, the National Literacy Programme was aborted when the military seized power on 1st April 1964. Upon assuming control of the destiny of the country, one of the first acts of the civil-military government was to extinguish the National Literacy Plan and arrest and imprison Freire, accused of being 'subversive and ignorant'. He later went into exile from where he returned more than a decade later in 1979 with the general amnesty granted to political exiles.

Fifty years later, in an equally turbulent period of Brazilian history, Freire's presence, influence and ethos continue to be prevalent and disputed in social and educational policy. In 2012, Freire was named as the patron of Brazilian education by the National Congress. Subsequently, in May 2014, the Brazilian federal government launched two innovative proposals: a National Policy of Social Participation (PNPS), which includes a National System of Social Participation understood as a method of government, and a Framework of Reference as precursor to a National Policy of Popular Education. The latter, with strong echoes of the pre-coup period, intended to consolidate popular education as an inter-sectorial and transversal public policy for citizen participation and for the democratization of the Brazilian state.

In Angicos, Freire had set out to contribute, among other objectives, to the formation of the citizen for a new democratic and participative society, recognising the fundamental role of a novel type of education in this process – popular education, of which literacy was a part. Although the praxis of popular education has continued to develop and evolve during the intervening 50 years, it retains the strong influence of the Freirean ethos. At the heart of the PNPS is the intention to consolidate social participation as a method of government. Reaction has been ferocious. The Freirean influence lives on but represents a political-educational posture, which is in no way consensual.

Despite its deep roots in Brazilian reality, Freire's thinking has gained universal recognition and his conception of the transformative power of education continues to influence practice whether it be education in general, adult education, literacy or popular education in Brazil, Latin America and globally. Long before being officially recognized in Brazil, international tribute was paid to Freire as, for example, during UNESCO's Fifth International Conference on Adult Education (CONFINTEA V) held in Hamburg in 1997: "The Conference welcomes the initiative for a literacy decade in honour of Paulo Freire, to begin in 1998".[3]

During the last three years, the international community has been discussing the global future for education and development with the official conclusion of the Education for All initiative and the Millennium Development goals at the end of 2015. This debate took place to the backdrop of a world in which:

1. the spirit of community and participation have steadily been eroded by the growing spirit of neoliberalism which has come to dominate not only economic policy but also social, ethical and human values;
2. the international community has been rocked since 2008 by a series of crises and conflicts terminating with the continuing economic and financial crisis and the growing flux of immigrants;
3. a world-wide series of popular protests expressing a broad range of demands including those for greater democratic participation and dissatisfaction with the growing inequality which current models of development have exacerbated, has met with a vitriolic reaction in many countries resulting in an anti-democratic backlash.

Whilst this debate reached a broad degree of consensus on some of the wider concerns which fundament the post-2015 agenda:

- The planetary demands for sustainability: according to Luiz Eduardo Cheide "Humanity is at a civilizational crossroads. Our model of civilization seems to have exhausted the chances of maintaining the planet environmentally equilibrated".
- Recognition of the unquestionable interdependence which knits all countries of the world into an intricate and seamless fabric.
- The underlying importance of some broad concept of lifelong learning for all.

there was little consensus neither on the shape or format of the future world we want nor on how to attain it.

Despite the international influence of Freire and of paradigms of popular education the post-2015 global debate largely ignored paradigms of development and education fashioned in the global south, and tended to be dominated by paradigms produced in the global north or under the dominance of the global north in which the tension between a more progressive liberalism and a classical neoliberalism is evident. Moosung and Friedrich (2011) argue that international stakeholders should recognize that the ideological field informing lifelong learning policy should not be reduced to the solely European derivative and that in order to enlarge or democratize "the world's educational terrain, the future of international lifelong learning must exceed European liberalism [and] (…) Western paternalism". Alternative paradigms of development with their own specific interpretations of sustainability and of the relations between human and natural environments have found little space. Hence, I would like to argue for:

1. the continuing relevance of much of Freire's conception of education – starting with the example of the Angicos experience 50 years ago;
2. the need to re-read Freire or in his own words reinvent rather than copy Freire;
3. the critical importance of the broad paradigm of popular education for the global debate on the world we want and the education we want.

The Post-2015 International Debate on Development and Education

The combined result of the multiple crises, which have dominated the international scene from 2008 onwards, has been to create a climate indifferent if not hostile to the demands of the broader development and education agendas. For poorer countries, the cost of the crises was translated into less disposable income to invest in education and for the richer nations a weaker commitment to contribute to overseas development through 'official development assistance (ODA)'.

The conjunction of the implementation of the Dakar (EFA) and Millennium Development goals (MDG) with the global economic context, dominated by neoliberal policies in which the outcomes of strategies have been measured more by their short-term results and their economic impact than by their long-term contribution to a renewed comprehension of development, both reduces the focus on development and education as rights and instils a distinctly instrumental perspective to the agenda. At the end of the day, the traditional GNP and GDP tend to carry more weight in deciding what development embraces than any other alternative metrics.

Whilst the Belem Framework for Action embodied the consensus possible at CONFINTEA VI (2009), in subscribing to the goals established by Dakar, the Millennium Development Initiative, the UN Literacy Decade and others, it tended to reinforce the negative interpretation of the role of adult education for the international education and development agendas. Although Elfert (2013) contends that UNESCO and the UNESCO Institute of Lifelong Learning – UIL represent the humanist "first generation of lifelong learning" in opposition to the competing economistic and utilitarian approach put forward by other international organizations, such as the World Bank, OECD, IMF and the European Union, it would appear that in practice the neoliberal approach has maintained the upper hand. Consequently, the adult lifelong education agenda has become reactive and defensive rather than proactive and progressive as discussions concerning the international development and education agendas post-2015 were brought to a conclusion first during

the Global Education for All Meeting organised by UNESCO in Muscat (Oman) in May 2014 and then in May 2015 at the World Education Forum in Incheon, Republic of Korea.

The Synthesis Report of the Global Public Consultation, – part of the Global Thematic Consultation on the Post-2015 Development Agenda – entitled ***Addressing Inequalities*** (2013: 22), is categorical in affirming that there can be little doubt that the set of policy prescriptions known as the Washington Consensus, has favoured a strongly market-based approach, whilst undermining some of the key functions of the state and overlooking the human cost of this strategy, particularly for people living in poverty. The elimination of subsidies on basic commodities, trade liberalisation, privatisation of state enterprises and deregulation have, in particular, resulted in down-side costs to the populations of developing countries.

The new global goal and targets for the post-2015 education agenda were initially agreed at the Global Education for All Meeting in Muscat (2014). The so-called Muscat Agreement comprised seven education goals of which three are directly related with youth and adult learning and education (Targets 3, 4 and 5). This new proposal for the education agenda was then further discussed during the World Education Forum, which convened in Incheon, Republic of Korea. There it was agreed that the new global goal for education should be "***Ensure equitable and inclusive quality education and lifelong learning for all by 2030***". Central to this agreement was the understanding that education should possess a goal of its own within the new Sustainable Development Goals (SDGs) proposed for development in the period 2015–2030, in addition to constituting a transversal theme which underscores the broad development agenda. To attempt to guarantee this, the new global goal was to be included as one of the seventeen Sustainable Development Goals in order to avoid a repetition of history in which the lack of articulation between MDGs and EFA resulted in absolute priority being given to MDGs. The SDGs were debated and approved at the General Assembly of the United Nations in New York in September 2015.

The document 'Transforming our World: The 2030 Agenda' agreed in New York contains among other elements the 17 Sustainable Development Goals with their related 169 targets. This forms the foundation for

international development cooperation for the coming 15 years. Its principal characteristic, which distinguishes it from the MDG, is universality. Whereas the MDGs were essentially based on a 'donor-recipient' model, the SDGs involve all countries both developing and developed in taking actions and steps towards sustainable development. Three question marks were raised concerning this document: firstly, the question of the financing of the development process, secondly its weaker position on human rights and finally the non-participatory and un-transparent manner in which the final agreement prior to the General Assembly in New York was struck (Social Watch 2015). There remain critical differences between the UN and the World Bank concerning the role of the private sector in education delivery. It would seem that yet again market demands will gain the upper hand over humanitarian concerns.

Hence, we are led to question to what degree the concepts of development and education contained in the new proposals for the post-2015 agenda contemplate paradigms other than those rooted in European liberalism and western paternalism. Despite articulating the process of development with sustainability, the concept continues to be dominated by the notion of economic growth and by the central role of the market. Alternative paradigms of development with their own interpretations of sustainability and the relations between the human and natural environments find little space. This leads us to posit the continued relevance of the Freirean perspective of popular education as a viable and necessary counter weight.

Popular Education Past and Present: Reinventing Freire

When recalling Freire's literacy project in Angicos in 1963 at the beginning of this chapter, we sought to demonstrate that despite the 50 years which have elapsed since it took place, Angicos retains its political and pedagogical pertinence. More than a mere literacy project, the 40 hours of Angicos represents an experience in which popular culture assumed protagonism as a counter-hegemonic force and popular education was conceived as part of a political project aimed at emancipating the oppressed and contributing to

social transformation. Popular education sought to establish a new epistemological understanding of how knowledge was generated. Hence the eminently political nature of education was central to this new educational system – education is always in favour of or against but never neutral. As Fávero comments (2013: 59) "[…] nobody expresses better than Paulo Freire the common characteristic of all those movements (of culture and popular education): the power of the ideology of liberation and confidence in Man as the Subject of History". The civil-military regime comprehended the threat that this system represented for the new government and repressed it violently, exiling its author.

Freire's theory of knowledge continues relevant in that despite the passage of time the objective conditions of oppression remain in place and if anything have become more acute in the current neoliberal climate. When Freire initiated the Angicos project, it was understood as a dangerous challenge to the established order and therefore represented a counter-hegemonic force. During the past 50 years since Angicos in 1963, Freire's influence as an educational theorist with a defined political position has never been hegemonic but has remained as a constant counter-weight to less progressive conservative or liberal thinking. Hence, the Freirean ethos and philosophy have been constantly reinvented both by Freire and by other educational practitioners in accordance with the changing conjuncture. Capitalism has evolved but its underlying premises remain the same.

Hence, it is necessary to recognise the transforming potential of Freire's thinking in the period in which it was conceived and elaborated in dialogue with the complex reality circumscribing it. Freire constantly repeated his desire that instead of copying or transporting his ideas from one period and one context to another it was necessary to reinvent the same ideas to guarantee their relevance to the new context and conjuncture. Thus, it is up to us to carry out a rereading of Freire in the current context whilst recognising that many of the conditions and challenges, which inspired Freire in the 60s, still exist perhaps with other configurations. Although the climate of the cold war has been substituted by neoliberalism and colonialism by neo-colonialism or coloniality,[4] the relations of domination or oppression between nations or within nations continue to exist and to be reflected in the field of education and the struggles of the social movements. Illiteracy challenges the governments of the major-

ity of the large emerging economies like Brazil, China, India, South Africa, Nigeria, Indonesia, Malaysia, etc. Literacy appears both in the Education 2030 Agenda and in the Sustainable Development Goals, and has long been a standard theme in the CONFINTEA agendas. The question of participation and democratic representation, of liberation, of autonomy and struggle against the tutelage of the West, of consumption in relation to sustainability, of the relation of the human world with that of nature are included in the agenda of demands and struggles, which possess a global dimension.

It is for these reasons, that in a phase in which we seek to establish new configurations and directions for development and education globally, popular education constitutes a paradigm with the potential to offer new parameters for the international debate; especially when in the inter/multicultural and pluriversal perspective, we create the potential for dialogue with other alternative paradigms or Southern epistemologies,[5] equally ignored or treated as inferior by the dominant Western powers. As a basis for this dialogue, we suggest tenets, which we deem to be central to the praxis of popular education, at least in its Latin American formulation, and representative of the concept's power constantly to challenge and question dominant thinking on education and development.

The set of principles, which follows, is not intended to be exhaustive, but rather indicative of the potential of popular education as a collective construction capable of orienting new educational practices in specific contexts:

- Education is considered as a right and a fundamental human necessity, which is part of humanity's ontological vocation. Learning is part of our DNA as superior animals and of our programming in the Darwinian sense.
- Education is a process – subject to human agency, whose objective is to humanise, emancipate, liberate and make people more creative. In this sense, education is not limited to transmission but above all to produce knowledge as a constituent element of the practice of liberty. On seeking to emancipate, education takes as its starting point and primary tool dialogue, which according to Beisiegel (2008) presupposes reciprocity and equality of conditions.

- Based on the notion of our incompleteness as human beings, education and learning are understood as lifelong processes.
- By refusing that fatalist thinking (neoliberal) that denies the dream of another possible world, utopia becomes the horizon and the very realism of the educator. In the words of Freire (1997: 85) "the world is not; the world is becoming".
- Education is understood in the broad sense covering what we conventionally call formal and non-formal education in which the school is not the sole space for the transmission of knowledge (Freire 1991: 16) and, consequently, is characterised as not just a logical or intellectual process but also as a profoundly affective and social one.
- An education which valorises daily experience and places quality of life/ well-being/ collective happiness of the subjects as the goal of education: life as the ultimate curriculum.
- Education as an intentional political act, which seeks to emancipate and presupposes a project of society. It constitutes a pedagogy committed to active citizenship and political participation.
- An education, which valorises and seeks to deepen democracy, placing ethics as the central reference in the search for its radicalization.

Conclusion

By nature, all international agendas are built on compromises and possible consensus.

It would seem, nevertheless, that the underlying logic of both the Education 2030 Framework for Action and Transforming our World: The 2030 Agenda for Sustainable Development is Eurocentric and western liberal and neoliberal. These agendas, although promising to reduce world poverty, will do little to question or transform the existing relations of power and structures of oppression, which contribute to unequal opportunities for development and equally unequal access to educational opportunities. Although the right to education is remembered, the overriding function of education is to instrumentalize the development process.

As one of the more influential counter hegemonic theories of knowledge and education, Freire's opus remains an important reference.

According to Ramón Grosfoguel (2013), the original Freire, together with the Theology of Liberation, have the great merit of contributing to the criticism and production of counter-hegemonic thinking in Latin America in which popular culture was adjudged central for the production of critical thought. To do justice to Freire we should understand his intention of creating a theory of education or a new epistemology and not an eclectic assortment of methods and techniques, which can be used piecemeal when convenient. Whilst contexts and alliances have altered and shifted in the last 50 years, it is our understanding that policies inspired by Freire's ethos have the potential to question the very basis of western democracies.

This is not to argue that Freire is the sole theorist and popular education the unique alternative. There exist other important alternative paradigms based on other cosmologies, which possess a similar potential to challenge. What we propose is the need for a constant dialogue between alternative paradigms of education and development including popular education due to its proven track record. Whilst there is little likelihood of such paradigms becoming hegemonic in the foreseeable future, they have a fundamental role as permanent challengers, questioners and counter-weights to the established orthodoxy. There exists no recipe for change but the belief that change is possible and that history is moved by human agency must encourage us to continue seeking ways of developing education as a practice of liberty.

Notes

1. Carlos Alberto Torres (2013) Angicos, 50 anos depois: da cultura popular à educação popular, In: **Cinquentenário: 40 horas de Angicos**. Brochure produced for the commemorations in Angicos in April 2013.
2. Goulart took over the presidency of Brazil in 1961 when Jânio Quadros resigned. He was deposed by the military coup in 1964. During his brief period as president he initiated a series of wide ranging basic reforms ('*reformas de base*') including banking, fiscal, urban, electoral, educational and, above all, agrarian reforms. These social and economic nationalist measures which foresaw a greater intervention of the state in the economy

were understood by the elite (property owners, businessmen, middle classes) to threaten the status quo. As President, he visited Angicos on 2nd April 1963 where he delivered the 40th hour of the literacy programme.

3. Declaration of Hamburg, 11, p. 4.
4. The "coloniality of power" is an expression coined by Anibal Quijano to name the structures of power, control, and hegemony that have emerged during the modernist era, the era of colonialism, which stretches from the conquest of the Americas to the present (Steve Martinot, The coloniality of power: Notes towards De-colonialization. http://www.ocf.berkeley.edu/~marto/coloniality.htm).
5. Editor's note: The concept of 'Southern Epistemology' is outlined by Portuguese social theorist Boaventura Sousa Santos and Maria Paula Meneses in *Epistemologies of the South.* This book reviews western or dominant epistemologies 'which are seen to decontextualise knowledge from its cultural and political contexts' proposing an alternative epistemology of the South, 'which consists of interventions that engage with 'ecologies of knowledge' (Southern Perspective 2017). The Southern Link.

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Chapter 1.2: Paulo Freire and the Politics of Disposability: Creating Critical Dissent Dialogue

Margaret Ledwith

Paulo Freire's (1972) ideas radicalised my occupation, community development, when *Pedagogy of the Oppressed* was first published in English and became widely available, from 1972 onwards. This provided practitioners and activists with a theory of liberation based on analyses of power, *conscientization* and action for change, a critical pedagogy. One of the central tenets of critical pedagogy is contextualising personal lives in their political times; the bigger picture is key to understanding the changing nature of power relations. Here, I look at stories, from dominant narratives to counter-narratives, to explore Freire's claim that stories of everyday life contain both theory and action for change, and how, in changing the story, we change the course of history. Little stories become counter-narratives that challenge dominant narratives, those big stories that persuade us to accept that some lives are more important than others, and point the way forward to a more equal, fair and just future. 'Creating critical dissent dialogue' captures Freire's pivotal emphasis on dialogue and dissent as central to the process of critical consciousness, the basis of collective action for change.

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Stuart Hall, before his death in 2014, alerted us to a major conjuncture, a point at which social, political, economic and ideological contradictions are condensed into a historical moment created by market fundamentalism being sold as 'common sense', presenting a crisis, but also an opportunity for change. Stuart Hall's point is that effective interventions need to 'see' the forces of power critically. This involves 're-experiencing the ordinary as extraordinary' (Shor 1992: 122). And, we find the 'extraordinary' in the stories of everyday life once we start to see in an unblinkered way that what we accept as normal is simply unacceptable. Becoming critical involves questioning everything; when we begin to see things differently, we act differently in the world. For these reasons, I am interested in stories of ordinary, everyday life.

Contextualising Practice

Community development is about social justice and environmental justice, about change for a more fair and sustainable world. Its process is popular education in community, connecting stories of everyday life to their political times. Discrepancies in life chances emerge depending on who we are – young/old, black/white, male/female, rich/poor, and the many **intersections**[1] of all these differences. We begin to question and expose the way that power works in society to privilege some people and disadvantage others. Once we see the story, with all its inherent contradictions, we can change the story. It involves critical consciousness: questioning the way things are, building new knowledge from new understanding and acting on that knowledge collectively to challenge unjust power relations and to bring about change. The key point I want to emphasise here is that for this to work we must keep our eye on the bigger picture and constantly work to understand how structural discrimination reaches into people's personal lives to create unjust life chances. This is why any practice claiming a social justice intention must be contextualised in its political times if it is has aspirations for social change.

In relation to this, let's now consider the story of the 'welfare scrounger' as a way of identifying how dominant ideologies become a 'truth' in public consciousness.

Dominant Narratives and the Politics of Disposability

The 1980s marked a sudden rise in neoliberalism, an ideology that was previously little known or understood. Its emphasis on free trade, elevating *profit* over *people* and *planet*, is justified by stories that demonise the poor. Thatcher in the UK, Reagan in the USA, Pinochet in Chile, the IMF, the World Bank, all played major roles in the rise of neoliberalism seizing the opportunity created by a recession as high unemployment stretched welfare budgets to capacity. In the UK, people on welfare became reviled as 'welfare scroungers'. Margaret Thatcher told poor people to tighten their belts, rich people need to get richer in order to create a trickle-down effect to the poor. This justified a massive transference of wealth from the *poor* to the *rich*, and nothing ever trickled down! Child poverty escalated from 1:10 in 1979 to 1:3 by 1997 at the end of Thatcherism.

Thatcherism's campaign to sell the idea of the 'public burden of welfare' was a spurious truth that legitimised targeting the poor to benefit the wealthy. From 1997 to 2010, the Labour government achieved 'a remarkable political coup' by gaining cross-party support for the Child Poverty Act 2010 which legalises the pledge to end child poverty by 2020 (Lansley 2013: 14–17). However, a failure to challenge thinking in two areas left the ideology of 'the welfare scrounger' intact: those of powerful vested interests; and failing to challenge public consciousness on issues of fairness and a common good (Walker and Walker 2011). By 2008, Killeen accused successive British governments of violating human rights by failing to change the hatred of the poor created by the 'welfare scrounger' image. This had become so entrenched in public consciousness, he claimed that 'povertyism' had become a form of structural discrimination, alongside racism and sexism, based on widespread belief that poor people are of less value (Killeen 2008).

On 12 May 2010, Cameron launched Britain's coalition government. His election campaign consisted of 'sprinkled speeches and photo opportunities with new flavourings – green trees, social enterprise, the "big society", free schools, hug-a-hoodie, vote-blue-go-green, the-NHS-is-safe-with-me' were distractions from the real business of the day: 'Deficit reduction takes

precedence over any of the other measures in this agreement' (Toynbee and Walker 2015). This smokescreen of 'deficit reduction' obscured Cameron's intentions to shrink the state. After the election, it became clear that whereas, 'Margaret Thatcher privatised state-run industries; Cameron's ambition was no less than to abolish the post-war welfare state itself' (Toynbee and Walker 2015). The coalition government ran with anti-welfare, dominance of the market and individualism, dismantling the public sector and much of what had been built to protect people in times of vulnerability at the same time as increasing vulnerability with a resurrected campaign based on hatred of the poor, reviling the stereotype of the welfare scrounger. On 7th May, 2015, Britain re-elected Cameron's Conservative government to continue their neoliberal agenda unabated. Individual greed prioritised over collective need creates a divided society, with a tier of super-rich at the top. The commitment to end child poverty by 2020, embedded in law in the Child Poverty Act 2010, has become undermined to such an extent that Child Poverty Action Group accuses the government of violating the policies it has a legal obligation to meet: 'The Government is turning its back on poor children… last week's child poverty statistics showed that absolute child poverty has risen by half a million since 2010' (Alison Garnham, 1st July, 2015 available at http://www.cpag.org.uk/content/government-turns-it-back-poor-children).

These trends are happening on a global scale. The World Economic Forum in Switzerland in January 2015 attracted the force of the anti-poverty charity Oxfam who are called for urgent action on narrowing the gap between rich and poor of the world. Oxfam's research shows that the share of the world's wealth owned by the wealthiest 1% has increased from 44% in 2009 to 48% in 2014, while the poorest 80% currently own just 5.5%. At this rate, in a year, 1% of the world's population will own more wealth than the other 99% (http://policy-practice.oxfam.org.uk). Their message is that global wealth is increasingly in the pockets of a small privileged elite who manage to generate wealth by focusing on a few economic sectors, such as finance and insurance, pharmaceuticals and healthcare, to lobby for policies that enhance their interests further: '85 billionaires have the same wealth as the bottom half of the world's population' (http://policy-practice.oxfam.org.uk). In the UK, the top 1% of the population now own about 14% of the national income compared

with just over 5% in the 1970s. This upper level concentration of wealth must be redistributed if child poverty is to be reduced (Lansley 2013).[2]

The story of the welfare scrounger has been so powerfully sold as common sense, we fail to see the contradictions, to recognise the consequences of its inhumanity. Paulo Freire named poverty on this scale as 'a crime against humanity' (Freire and Macedo 1995). So, the next question is what to do about it! Paulo Freire is celebrated for not only offering the tools to analyse oppression, but the tools to bring about change. Education is never neutral, he said, it is either domesticating or liberating. The central tenet of this thinking is that we are all intellectuals and activists capable of recreating the course of history, but while our minds are colonized with dominant narratives that justify unacceptable inequalities, we fail to see the inhuman contradictions that we live by.

Paulo Freire Creating Counter-narratives of Change

Stories that diminish people, dehumanize, rob people of dignity and self-respect, destroy aspirations, hope and potential, creating a *Culture of Silence.* But, the simple act of looking through a critical lens to question everyday life, brings a new perspective. We 'see' life with all its contradictions in stark relief, and are able to question its inhumanity. This, for Freire, is the beginning of becoming critical. The process of critical consciousness starts with creating the context for people to question their everyday experience in order to recognise oppression as a political injustice rather than a personal failing. In these ways, Freire put the emphasis on teaching 'to question answers rather than answer questions'! (Shor, quoted in McLaren and Leonard 1993: 26).

Freire offers practical tools to help this process. Using a problematising method, we capture a scene typical of everyday life in the community as a photograph, drawing, play, poem or song, 'known in Frearean terms as a codification'. In a culture group, this is decoded simply by posing questions:

Who do you see here?
Where is it?

What's going on?
Who is involved?
Why is it happening?
What can be done about it?

By asking questions, dialogue is ignited. The group begins to pose its own questions, turning away from the codification to deepen dialogue. And, as dialogue deepens it moves into a process of *conscientization*, people 'see' more critically, and the taken-for-grantedness of everyday life is replaced with a greater awareness of the contradictions we live by. In this way, we bridge the gap between thinking and doing: seeing more critically, we act more critically in the world.

Problematising Katrina

In 2005, Hurricane Katrina hit the Black communities of New Orleans. Images of dead and abandoned people in the floodwaters as the ill-maintained levees gave way were beamed around a shocked world which looked on in horror., These people were largely black, often old or very young, female, ill or disabled, some dead, others clinging to submerging rooftops appealed for help, while the rest of the USA, the most powerful country in the world, carried on with business as usual. The following year, Henry Giroux challenged us for failing to critique President Bush's non-response to the emergency (Giroux 2006a). A television documentary on Hurricane Katrina presented the story of a young man who, anguished by seeing his people abandoned, acted on his own initiative. As chaos and death surrounded him, he happened to pass a yard full of yellow school buses. "Aha, I know how I can help!" He leapt over the fence and hotwired one of the buses. Then, heading for the women and children of his community in particular, he ferried busloads to the relative safety of the dome that had been set up for temporary shelter. Many people were frozen with fear, but he had the presence of mind to act, saving the lives of some of the most vulnerable in his community. What would be done to honour his integrity and ingenuity? Would the story end with him getting the freedom of the city of New Orleans? Perhaps a

medal of honour? How could he ever be repaid for such selflessness? No such honour for him: he was charged with the theft of a school bus!

Henry Giroux, as we progressively treat some social groups as human detritus, says that poor young people no longer hold societies' dreams, but have become societies' nightmares in a culture of cruelty (Giroux 2013). Neoliberal narratives have defined youth, rather than having problems, as *the* problem. And that this assault on our children indicates a deep moral and political crisis. A year after Katrina struck, the victims were not only deemed unworthy of state protection, but labelled dangerous and treated as disposable. Why, asks Giroux, did the government focus on rumours of crime and lawlessness rather than treating the situation as a national emergency?

'A new politics now governs American policy, one that I call the politics of disposability. It is a politics in which the unproductive (the poor, weak and racially marginalized) are considered useless and therefore expendable; a politics in which entire populations are considered disposable, unnecessary burdens on state coffers, and consigned to fend for themselves. Katrina laid bare what many people in the United States do not want to see: large numbers of poor black and brown people struggling to make ends meet within a social system that makes it difficult to obtain health insurance, child care, social assistance, savings, and even minimum-wage jobs….

The tragedy of both gulf crises must do more than provoke despair or cynicism, it must spark a politics in which the images of those floating bodies in New Orleans and the endless parade of death in Iraq serve as a reminder of what it means when justice, as the lifeblood of democracy, becomes cold and indifferent in the face of death' (Giroux 2006b).

Theorising the 'Welfare Scrounger'

In relation to this, I would like to introduce the thinking of Imogen Tyler (2013) on social abjection theory. In line with Henry Giroux, she warns that neoliberalism is much more than free-market rule, it is a form of social and cultural control in which state power is constantly producing relations of subject-object as relations of power and disgust. To maintain

power, it is essential to convince people that the object of derision is an unworthy form of human detritus. This hardens public opinion against those held up as undeserving, undesirable and disposable, and is reinforced by media stigmatisation. This paves the way for policies that punish the poor, blaming the victims of injustice for the structural disadvantages that create their reality. The consequence is escalating inequalities. In Gramscian terms, dominant hegemony internalised as 'common sense' gains public consent, and neoliberal policies continue to govern for the market against the people!

One significant illustration from Tyler is the way that class politics have been reformulated in the caricature of the 'chav'. By 2002, 'chav' had become a common disparaging term for disadvantaged young people, reinforced by Vicky Pollard, the comic creation of Matt Lucas, as typical of poor young women as feckless scroungers. This helped me to see how, since the first introduction of the 'welfare scrounger' as a benefit rip-off, this image has now been embedded in dominant ideology, reinforced by comic humour in the media, to harden public opinion against poor people. This dehumanisation of poor people has resulted in what Lansley calls 'anti-poor' rather than 'anti-poverty' (Lansley 2013), with the result that income inequalities are escalating, creating a crisis of child poverty with the 5th richest country in the world choosing not to feed its poorest children!

My main point here is that any practice for social justice has to bridge the gap between thinking and doing in this rapidly changing world. I have explored some ideas about the way that neoliberalism, an ideology based on maximizing profit, uses derision to label those in poverty as unworthy in order to justify privileging the privileged. This, in turn, gains popular support for dismantling welfare. This is what Henry Giroux calls the 'politics of disposability'. The consequences are escalating social divisions, leading to not only nations but a global super-rich who have more in common than with those of their own culture. At the same time, thinkers, such as Wilkinson and Pickett, offer evidence that the future lies in community, how we treat each other, not in profit (Wilkinson and Pickett 2010). Trends indicate that profit is not being equally distributed to alleviate inequality, but is widening inequalities by being directed upwards to the already privileged. This is an enormous problem. The rich have accumulated too much of the available resources, so the challenge is to lower this ceiling, not raise the floor, if we want a future based on social justice and sustainability.

When you combine these theories with the evidence on growing up poor statistically presented by Child Poverty Action Group, it is clear that risks of child poverty are not equally distributed, they are linked to forces of power and disempowerment. Building on new ideas, like those of Imogen Tyler and Henry Giroux, extends a Freirean approach to practice, giving us the tools to 'see' power in action in the context of current political times. It is only by contextualising practice in its times that we can develop action capable of challenge and change for a social justice outcome.

Freire and Participatory Action Research: Seeking a Critical Living Praxis

I have mentioned the impact of Paulo Freire's ideas on community development. Freire also had a huge impact on the participatory action research movement, which challenged the dominant assumptions of traditional research. Identifying power by asking, (a) whose ideas are informing the research questions and in whose interests is it taking place, (b) who is controlling the research process, and (c) who decides on the results and outcomes of the research for whose benefit. Participatory action researchers increasingly called for a new worldview, suggesting that 'the modernist worldview or paradigm of Western civilisation is reaching the end of its useful life … that there is a fundamental shift occurring in our understanding of the universe and our place in it, that new patterns of thought and belief are emerging that will transform our experience, and our action' (Reason and Bradbury 2001: 4). A participatory paradigm for research, one based on participatory democracy, aims to give autonomy to the voices of subordinated groups. It elevates the diversity of human experience over the imperative of economic 'progress', and locates social and environmental justice at its heart.

In the early 1980s, I came across Reason and Rowan's (1981) *Human Inquiry: A Sourcebook of New Paradigm Research*. 'This book is about human inquiry … about people exploring and making sense of human action and experience … ways of going about research which [offer] *alternatives* to orthodox approaches, alternatives which [would] do justice to the humanness of all those involved in the research endeavour' (1981:

xi). Reason and Rowan (1981) changed my understanding of research. They gave me insight into *participatory action research* as a liberating practice consonant with the value base of community development practice, offering an *integrated praxis*, or a *unity of praxis,* a way of building knowledge in action and acting on that knowledge in iterative cycles that go ever deeper and broader into understanding and change.

Influenced by Paulo Freire, here was research based on working *with* people in reciprocal, mutual relationships to co-create knowledge in cycles of action and reflection, and acting together on that knowledge to transform social injustice by:

- Rejecting the alienating methods of scientific research
- Emphasising connection, healing injustices
- Bridging gaps between thinking and doing
- Co-creating new knowledge, new truths, counter-narratives

Developing a *critical living praxis* that is capable of weaving theory and practice together bridges the gap between *knowing* and *doing*, to move nearer to praxis as an ethical way of *being* in the world. With this in mind, my purpose is to identify a way of co-creating new knowledge mutually with marginalised groups, relevant to the changing political context. For this, I choose to use the term *emancipatory action research* because it overtly states its purpose to bring about social change as part of its process.

Stephen Kemmis (2010) talks about a *unitary praxis* as an approach to life in which we 'aim to live well by speaking and thinking well, and relating well to others in the world …If we accept this view, then we might say that action research should aim not just at achieving knowledge of the world, but achieving a better world'. Emancipatory action research includes all people involved as co-participants in a process of education for critical consciousness, with the intention of informing action for social change. Co-participants are equals, as with Freire's notion of co-learners and co-teachers, a spirit of mutuality in which everyone is prepared to teach, listen and learn. Creating critical dissent dialogue is important, involving all co-participants in co-creating knowledge for our times. These are counter-hegemonic critical spaces in which power relationships are investigated and deconstructed in order to reconstruct democratic relations with new possibilities for a world that is fair and just.

This concept of a democratic public space is a vital context for community development as a site for critical dialogue and participation in the process of participatory democracy (Habermas 1989). We need to find new ideas for spaces where we can get involved in critique and dissent, identifying new truths, and developing the courage to 'tell unwelcome truths' in the wider world as part of our action (Kemmis 2006).

Critique and dissent are the processes that Freire had in mind when he talked about denunciation and annunciation: critiquing the *status quo* opens the space to transform the present into a better future. In these ways, emancipatory action research contextualises personal lives within the political, social and economic structures of our times by:

- equalising power in its process by working *with* not *on* people
- using methods that liberate not control so the traditional *objects* of research become *subjects* co-creating new knowledge from lived experience as a valuable truth
- co-creating new knowledge that is beyond the written word through story, dialogue, photographs, music, poetry, drama, drawings
- contextualising personal lives within the political, social and economic structures that discriminate
- demonstrating an ideology of equality in action using demonstrable skills of mutual respect, dignity, trust, reciprocity
- dislocating the researcher as external expert to become a co-participant
- co-participants becoming co-researchers in mutual inquiry
- creating the research process as a participatory experience for all involved
- creating a research process that becomes empowering in its own right
- creating a social/environmental justice outcome through collective action for change based on new understandings of the world

These, says Stephen Kemmis (2010), are the criteria against which to judge the contribution of emancipatory action research initiatives to social justice if they are to change history not just theory!

- **Discursively unsustainable:** is it based on any false, misleading or contradictory ideas?
- **Morally/socially unsustainable:** are there aspects of the process or outcome that are excluding, unjust, oppressive or dominating?

- **Ecologically/materially unsustainable:** do aspects of the process or outcome involve excess of either natural resources or degradation of the environment?
- **Economically unsustainable:** do aspects of the process or outcome fail to address costs and benefits to people or expose power relations between privilege and poverty?
- **Personally unsustainable:** is any physical, intellectual or emotional harm or suffering a consequence of the process or outcome?

One simple way to lay the foundations for creating critical dissent dialogue as a precursor of an emancipatory action research project is to keep a reflexive journal. *Writing* in a journal can raise questions in the process of becoming critical. By questioning, contradictions are exposed that interrupt the taken-for-grantedness of life. This links knowledge and experience, theory and action, and values and practice. Connections are made with the bigger political picture that is the root source of structural discrimination that manifests itself in local lives. Each week, on the left hand page record critical incidents and on the right hand side link these experiences with theories and statistical evidence. I am calling this a reflexive journal because it suggests going ever deeper by reflecting on reflections. This makes links between knowledge and experience and exposes issues that can be used to stimulate dialogue in a community group. In these ways, we begin to understand power in order to denounce it, and by denouncing it we create an interruption in the *status quo,* a space in which to build *counter-narratives* of human flourishing, *annunciation* as Freire would term it. Because, if stories go unchallenged they silently seep into the public mind (McNiff 2012).

When Stuart Hall identified this current historical conjuncture as a point at which social, political, economic and ideological contradictions have become condensed in a crisis of market fundamentalism, and ideology sold as global common sense, but making no sense at all, his challenge was that crisis is an opportunity for change, a crack where the light shines in!

The last word goes to Naomi Klein:

> "History knocked on your door, did you answer?" That's a good question, for all of us. (Klein 2015: 466)

(Ideas in this chapter are developed from Ledwith, M (2016) *Community Development in Action: putting Freire into practice*, Bristol: Policy Press)

Notes

1. Editor's note: Intersectionality as a sociological model evolved during the 1980s and can be attributed to the work of sociologist Kimberlé Crenshaw (1989). Traditional feminist sociology has been criticised by black and ethnic minority academics for its focus exclusively on gender without taking into account of other factors; in this case, race. Intersectionality acknowledges that people are multifaceted and that factors such as race, culture, social background have an impact over and above simply gender.
2. 'Since this was written, the phenomenon of a global superrich funded by austerity measures that target the poorest of the world has escalated. We have witnessed the referendum on Britain's membership of the European Union (EU), in June 2016, promised by prime minister David Cameron as a vote winning strategy, create his downfall. He failed to recognise the levels of disillusionment in white, working-class voters prepared to risk a new future on the insincere promises of the likes of right wing activists like Boris Johnson and Nigel Farage; votes that appeal to the working class Right, notions of fortress Britain, of walls that keep out migrants and asylum seekers, illusions of a return to when Britain was Great. The referendum resulted in a close 52:48 win for Brexit, the withdrawal of Britain from the EU, and the consequence has been political uncertainty for Britain ever since. By November 2016, we witnessed the USA elect Donald Trump based on very similar promises with similar political uncertainty as a consequence. At the same time, neoliberalism as a political project continues to create widening divisions between poverty and privilege in most countries of the word as it careers towards uncertain, unsustainable futures for both people and planet.

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Chapter 1.3: Pedagogic Challenges to the Hegemony of Neo-liberal Business and Management Teaching

Tony Bennett

Introduction

All business and management teaching must be set in its pedagogic context. The received wisdom of the day is derived from the dominant political-economic model of that society. Currently it can be argued that it is an extreme neo-liberal version of free market capitalism. The question is, 'how can we challenge this apparent hegemony?' This chapter advocates that by undertaking a 'dialogue' (Freire 1974) with our students it is possible to demonstrate that a credible critique of neo-liberal business and management is possible; specifically, through the vehicle of HRM teaching, when radical analytical tools from a key subject area, industrial relations, are applied through a pedagogic lens informed by the thoughts and praxis of Freire and Gramsci.

To this end, it is argued that teachers of business and management need to develop a pedagogic checklist for their subject in order to enable them as 'educators' (Freire 1972) to enlighten students about the hidden

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alternatives to conventional and mainstream teaching, both in subject and practice. An audit for enlightenment, it is further posited, that can be informed by a model derived from the work of Freire, and another key radical thinker, Antonio Gramsci, who has critically expanded our understanding of the management of power in modern societies and organisations. Business and management are about the exercise of power. Its teaching should, therefore, also embrace the objective of a critical focus on how that power is exercised and on whose behalf. Only through a pedagogic perspective that challenges the hegemony of neo-liberal conventions can our students begin to understand the many alternatives available to them as future business leaders and global citizens.

The chapter opens with a review of the key conceptual thinking of the two writers. Set in this context, the discussion moves to a review of industrial relations as critical school of thinking and how it can provide counter arguments to the received wisdom of the market. The paper closes with the development of a pedagogic checklist template, drawn from the foregoing discussion to offer tutors an alternative teaching strategy to raise the 'consciousness' of their students to other models of organisations.

Pedagogic Theory and Practice Through the Lens of Freire and Gramsci

The focus of Freire's (1972) critical analysis of contemporary education practice was the emancipation of the people, the oppressed, through educational enlightenment. Reflecting later on his work, Freire identifies the anomie of the many in society, in that:

> Hope is an ontological need. Hopelessness is but hope that has lost its bearings, and becomes a distortion of that ontological need. (1992: 8)

Thus Freire captures the centrality of hope for a fairer future and a better society within the human condition, and reminds us of the pedagogic imperatives that can help us realise that hope for ourselves and, crucially

as educators, for others. For Freire (1972), the key flaw in conventional education, and for him also its logic in the sense that it helps perpetuate the dominance of oppressor over the oppressed, is both its inequitable and stultifying nature. Where:

> The teacher talks about reality as if it were motionless, static, compartmentalised and predictable. Or else he expounds on topics completely alien to the existential existence of the students. (1972: 44)

In this way the teacher 'narrates' and the student remains a mere 'depository' for the 'knowledge' the powerful in society deem valid, necessary and of no risk to their privileged position. Unchallenged, this pedagogic process witnesses the 'banking' of such information, such as it is, by the learner as the norm for both students and teacher. In contrast, the radical educator for Freire is tasked with developing an emancipatory pedagogy that is premised on 'problem posing' methods of education which see teacher and student as equals. As students are posed problems that relate to their real world experiences, and crucially require a critical understanding of the political context of those problems, so for Freire education becomes 'the practice of freedom – as opposed to education as the practice of domination' (1972: 54). For Freire (1974) the radical must recognise the pedagogic difference in terms of being 'an extension' to the 'subjects', the workers or students, you engage with in terms of passing on skills and knowledge, and their radical role of communicator who in true dialogue with their students seeks also to raise their consciousness in the process of that education.

Gramsci (1971), whilst sharing many of the conceptual and practical views of Freire, focussed on the political 'hegemony' for which elites and potential elites contest the supreme power over the majority: through the ideology of common sense. Reflecting on the historical significance of hegemony and its ideological role in oppressing the many, he further identifies that this hegemonic control is exercised by 'intellectuals' in support of the dominant group (1971: 12). The task of the counter intellectual is to develop an 'organic' role (1971: 12–18) within the social group they seek to support and emancipate them through offering an alternative ideology. As Leonard notes for HE intellectuals this is no small

challenge (1993: 166), and the degree to which it is possible forms a key backdrop to our discussion here.

Acknowledging the influence of Gramsci on modern thinking, Hobsbawm (2011) rightly highlights that like all Marxists, or indeed all great thinkers, his ideas are grounded in the context of his time. For Freire, context is also key to the empowerment of people. As he observes:

> **Integration** within one's context, as distinguished from **adaptation**, is a distinctly human activity. Integration results from the capacity to adapt oneself to reality **plus** the critical capacity to make choices and to transform that reality. (2013: 4, emphasis in the original text)

Whereas as passive players, people otherwise merely 'adapt' to the continuing existing state of their oppression. As Freire further opines invariably, therefore, their capacity to develop is never realised by the majority of people because of their manipulation by an elite through 'organized advertising, ideological or otherwise' (2013: 5). For Freire, this leads to men (sic) being 'unable to perceive critically the themes of their time, and thus to intervene actively in reality' (2013: 5). Through this the majority as 'oppressed' are prevented from reaching their potential as more enlightened and self-determining individuals (Freire 1972, 1992).

Both Freire and Gramsci in their different ways recognised the significance of culture in the 'oppression' of the many. For Freire this centred in particular on 'a concern for the democratization of culture' (1972: 39). Freire offers a pedagogic praxis to aid learners through dialogue with their tutors to at one recognise their own interests and better understand how a culture is created and maintained by others that can and will be a constraint on those interests.

A small body of literature (Mayo 1999; Leonard 1993) exists, that is drawn on in this chapter, on how we can seek to synergise the concepts and analyses of Gramsci and Freire to good effect. For instance that Gramsci offers a view that is not hindered by the Marxist orthodoxy of economic determinism (Leonard 1993), but conversely still allows us to critique and challenge the hegemonic nature of the prevailing current economic philosophy of neo-liberalism as an alternative form of economic determinism.

For Leonard, the two writers' belief that through offering another insight, not solely based on a traditional Marxist view of overthrowing Capitalism, that focuses also on the agency of the individual could counter both the fatalism of futility in seeking change suffered erstwhile by both the worker or peasant when confronted with the seemingly irreconcilable social effects of untrammelled neo-liberal economic orthodoxy. In the context of this chapter, Mayo (1999) notes the continuing negative influence of neo-liberalism on adult education, again in relation to the givens of market efficacy that underpins that education. Specifically with regard to pedagogic practice, he usefully recognises the degree of synergy that is possible in adapting Freirean and Gramscian concepts in adult teaching. He further provides us with insight that is applied in the discussion that follows, noting crucially that both men's approaches were informed by their common experiences as politicised adult educators driven by the goal of emancipating the dispossessed through 'transformative action' (ibid.).

Industrial Relations as a Model for Critical Study

Some of the arguments in relation to Freire and Gramsci fit into a key area of HRM identified as having a more radical focus to offer in the critique of mainstream business teaching. The contribution of industrial relations (or employee relations) study to potentially enlighten students of other business and management disciplines is in the recognition that the employment relationship as the central building block for all businesses, and as a theoretical concept, is at one both inherently antagonistic and also contradictory (Sisson 2009; Elger 2009). This is in the sense that the worker has only her or his labour to sell. Therefore, the employer has potentially the opportunity to exploit this relationship given the unfair balance in power that exists. Conversely, it is contradictory because the employer buys only the potential to labour and they must still seek the commitment of the worker to their 'shared' objectives. The 'oppressive' nature of the workplace and the role of 'hegemony', within organisations and in society as a whole, and conversely the conceptual and practical

potential of industrial relations to offer pedagogic tools to provide a fuller understanding of this hegemony, become clear here.

However, there is ambivalence, at best, over how this potentially most critical of HRM and business sub-disciplines is taught. For instance, in many HRM programmes it is offered merely as an option for students, similarly mirroring its absence altogether in many MBA programmes. Evidence, it can be argued, that a more critical study of people management inconveniently challenges 'the givens' on which such programmes are largely based.

Nevertheless, in terms of Freire, when students are offered the opportunity to study industrial relations, we as educators can construct a meaningful dialogue with them where we first demonstrate the practical aspects of the subject and then raise their consciousness to the issues of power and hegemony (Gramsci 1971) that underpin its study and practice. To illustrate, many students today are fazed by the notion of politics and power. This is a central premise for building a framework based on Freire and Gramsci. Therefore our first task is to demonstrate the relevance to them of context (See Fig. 1). This is done by demonstrating the dynamic and changing nature of industrial relations with respect to the different philosophical drivers for governments to formulate practical employment strategy and legislation.

One of the most obvious areas of HRM to consider is employment legislation and the hegemonic battle for 'fair rights' in order to explain the ideological nature of such struggles. A perfect example in the UK is the attack on the right to claim unfair dismissal. Later in the paper we consider the ideological reasons why the last coalition government systematically reduced the rights of workers to protection against unfair employment practices under the law. The assault on the value to society of the trade unions is also well documented. It becomes almost a sub text and a mantra of one section of society served by the dominant media in the UK today (Milne 2012; Bennett 2014). The apparent received wisdom that we live in an individualised society where the notion of the collective is an anathema is another good example of challenging the hegemony of convention through teaching i.e. to help our students test these notions. The means open to us include:

Conventional teaching model	**Critical pedagogy model**
Philosophical assumptions	**Draw on Friere and Grasmci's philosophical insights**
Socio-economic system unchallenged – 'a given'	Question hegemony of the dominant system and critically investigate alternative models
Predominantly unitarist or at best pluralist perspective of organisations	Adopt a radical perspective of organisational theory and practice
The discourse of the market is a given	A discursive analysis of that language reveals its hegemonic intent
Unitarist view of workplace conflict and its management	Pluralist or radical perspective that challenges the legitimacy of conventional conflict management processes
Pedagogic practices	**Pedagogic practices**
Conventional approach Teacher as 'narrator' Student as 'passive' learner Reliance on a 'banking approach' to educational practice Context is unproblematic and neutral	**Draw on Freire and Gramsci concepts of:** • Dialogue with students • Tutor and students as 'equal knowers' • Centrality of 'problem-solving' • Consciencization of the students

Fig. 1 An alternative pedagogic models for business and management learning

Uncritical approach to historical development Assumption that students motivation is solely skills and knowledge development within the current hegemonic order High focus on vocational skills development Underpinned by post-modern argument of economic determinism and the inevitability of globalisaton and the global neo-liberal model The political nature of the workplace both as influenced by society and as an area of conflict in the organisation is largely ignored Tutor role as 'extension' channel for knowledge and skills	• The 'organic intellectual' role of radical educator • Centrality of Ideology and hegemony • Context of the subject area must be critically assessed • Integration over adaptation • The key role of culture • The political nature of all society and the role of the oppressors and the oppressed • Marriage of practical skills and knowledge and intellectual enlightenment • Sceptical of post-modern notion • Argues continuing dominance of bureaucratic and oppressive organsational forms • Apply concepts of power such as Fox's perspectives (1985) and Lukes' model (1974)as standards for all organisational analysis • Tutor role as 'communicator'

Fig. 1 (continued)

- Critically discussing the objective of the union and their heritage.
- Deconstructing their opponents' criticisms
- Analysing the question of workers' rights – and discussing the logic of their removal
- Questioning the market need to function untrammelled by restriction – Asking 'where is the evidence?'

As Judt's (2010) further observes the market has even permeated into the employment relationship of the HE teachers themselves, and undoubtedly impacting on the discourse of their pedagogic practice:

> In English HE circles today, the **market-as-metaphor** dominates conversation. Deans and heads of departments are constrained to assess 'output' and economic 'impact' when judging someone's work. (ibid, p. 117 – my emphasis)

The aim of this chapter is to begin to develop the pedagogic tools for educators to critically analyse this discourse – why neoliberalism dominates both the subject matter of business schools and also constrains the liberty of the academic and reveal its real meanings and hegemonic nature to students of business and management.

Conflict Management in the Workplace

Conflict management is a key focus of industrial relations but largely ignored in most mainstream teaching of business and management in any real critical sense. In terms of the focus of our discussion, Fox (1985) crucially defines three ideological perspectives on conflict central to the study of industrial relations. Firstly, the acquisition of management power encourages a unitarist view of the employment relationship, typically supported by rhetorical strategies encouraging staff members to work in harmony towards common goals. Implicit in this view is managers' 'right to manage' which, if internalised, regards conflict itself as irrational. Fox also identifies a pluralist perspective in which organisations are seen as comprising of social groups that have competing values, interests and

objectives. From a pluralist perspective, conflict is both rational and inevitable, requiring employers and employee representatives to devise and utilise agreed conflict resolution processes.

Finally, Fox outlines a radical perspective in which conflict is not simply viewed as inevitable, but as both a product and driver of change. The intellectual roots of the radical view can be traced to Marxist theory and Gramsci's (1971) conceptualisation of hegemony. Lukes (1974) draws on Gramsci to develop a coherent theory of power, identifying three levels of conflict: open conflict; agenda setting and hegemonic control. Hegemonic control (the most pervasive and difficult to challenge) is associated with a unitary outlook where consent is manufactured through a ruling elite's capacity to control information and communication, and embed its values and beliefs in governance and educational systems. A pluralist perspective is associated with the second domain of power. Control here is incomplete, and limited to setting the agenda for discussion. It is, however, possible to challenge the agenda set by a ruling elite, and force negotiations on the issues identified. Fox's radical perspective is associated with open conflict. At this level, alternative agendas may be put forward, even if pursuing them has a limited chance of success (Ridley-Duff and Bennett 2011).

Workplace conflict arises in countering the power of neo-liberalism to seek to regulate the workers through overt discipline but more covertly hegemonic power (See Lukes 1974). However, most mainstream business teaching ignores the fact that workers fight back; or simply blame it either on poor management communication in justifying its actions or dysfunctional actions by 'trouble makers.' In reality the 'frontier of control' (Thompson 1989: 133–144), and the inherent conflict in the employment relationship, are best understood from a radical perspective (Fox 1985) as rather the logical manifestation of workers' resistance to a system that oppresses them *both* in terms of control and the return on their labours. The challenge for the educators is both to contextualise and enter in dialogue with students in considering this alternative perspective on the world of work that for most students fundamentally challenges their erstwhile conceptions of working life.

Crucially, this approach to understanding the causes and consequences of workplace conflict, and its possible resolution, can be framed in a

Freire/Gramsci viewpoint that pedagogically challenges the received wisdom of conventional academic discussion on conflict management. The latter we can argue is based firmly on a unitarist view of the workplace that neither reflects reality nor its political nature.

A Template for Radical Pedagogic Practice in Business Schools

The aim of this chapter is not to dismiss the relevance of key business and management skills and knowledge, for instance, in areas such as leadership and organisation, accountancy, ICT or sales and marketing. Rather, it is to offer an alternative pedagogic template through which business school educators can both help their student develop these necessary skills, whilst also offering them alternative perspectives of the world of work largely absent from most mainstream teaching. Figure 1 offers such a template.

An Example of Applying the Practical and the Theoretical Insights of Freire and Gramsci

Arguably one of the most contentious areas of industrial relations that best exposes the current hegemonic tendencies of British governments is the constant changes in law with respect to workers claiming unfair dismissal, discrimination and challenging other unfair employment practices. Centred on the role of the employment tribunal, originally conceived as a cheap and easy means of access to justice for workers and first established over 40 years, successive governments, driven by neoliberal market ideology, have routinely drastically curtailed the rights of those workers.

As a pedagogic tool for student enlightenment this area of industrial relations offers two key and complementary elements of learning. Through dialogue, particularly with employed HRM students or managers, the tutor

first establishes the common pedagogic aim of understanding the rights and responsibilities under employment law of employers and employees, and the skills and knowledge they wish to develop. In order to do this the tutor explains that through open discussion they must first put that legislation in its current and historical context. It is here that the tutor is able to enlighten the student to the nature of what for them was an erstwhile neutral and purely practical aspect of managing the employment relationship.

Through the posing of problems, for instance, 'what rights have workers to claim unfair dismissal?' and 'what is your role in that process?' the educator is able to initiate the consciencization of the students. In practical terms, but reinforcing the ideological nature of the last Coalition Government's strategy on industrial relations, the key changes in workers' rights to seek redress at an employment tribunal were:

- To increase the time you have to have been in employment with the organisation from one to two years before an unfair dismissal claim can be lodged
- From being a free service, employees needed to pay a fee of £1200 to make a claim
- Unfair dismissal cases will be heard by a single judge when previously there were lay members drawn from an employer and an employee background
- New forms of contracts introduced that remove the right to claim unfair dismissal

(SEE Renton and Macey (2013) for a detailed analysis)

Crucially here the educator can stress to students that this is an example of the hegemony of the market that plays to the common wisdom espoused, for instance, by the right wing press, and that no evidence exists for the need for these changes. Employers surveyed by the government did not see the threat of unfair dismissal cases as a barrier either to recruitment or good people management. As Busby et al. conclude, the Coalition Government's diagnosis for the need for employment reforms, rather than evidence- based, was 'politically motivated and ideologically grounded making it unreliable with the potential to damage employment relations and restrict fundamental workers' rights (2013: 2).

Recent reports back up this conclusion and when shared with students adds to their consciencization. In the year following the introduction of fees in July 2013 the number of cases being taken to employment tribunals by employees fell by 79% (CIPD 2014).

Conclusion

The employment relationship and its management, just like the organisation's relationship with its customers or service users, is central to all aspects of business and management. In consequence, a critical industrial relations approach whose conceptual centre is that relationship, it is felt is a more than legitimate means to challenge the assumptions on which mainstream teaching of accounting, marketing, operational management etc. is based. Rather, by applying pedagogic practice informed by Freire and Gramsci, it offers greater insight through a critical lens on all business teaching provided by a more radical industrial relations perspective.

For this author, it has been heartening in the past, when teaching HRM, for postgraduate students to say at the end of the programme, and report back to the course leader, that 'studying this module made us see things in a different way'. Similarly, teaching undergraduates in industrial relations who declare at the end of the model that they now understand the role and purpose of the trade unions, offers some small evidence that changes in views are possible.

Crucially, it is also the hope of this writer that this discussion in some small way contributes to the radical argument against the apparent immutability of market hegemony, by way of marshalling the inspiring and equally practical and conceptual pedagogic insight offered to us by Freire and Gramsci; whereby we can offer our students another more equitable but no less effective vision of managing the workplace and society as a whole.

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Chapter 1.4: Researching to Transgress and Transform

Deanne Bell

Introduction

In the face of historical trauma, how can critical consciousness develop? Can radical researcher empathy, its experience and expression, play a transformative role in research encounters? These questions guide reflections on dialogues with residents of Tivoli Gardens, an inner city community in Kingston, Jamaica in which 76 people were killed by the state in May 2010. Three researchers are collaborating to witness survivors' stories of trauma in order to create a public art installation to memorialize loved ones lost and break historical silences thereby catalyzing conscientization (the process through which social and political realities become understood through critical consciousness, Freire 1970). Taylor's (1997) concept of percepticide – as the annihilation of the perception and understanding of atrocities – is proposed to account for ways in which participants, and others, simultaneously know but do not acknowledge the meaning of the violence. Freire and Shor (1987) idea of liberatory education – as

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a praxis that critically challenges psychic colonization (Oliver 2004) – is extended to research practices with emancipatory aims.

This chapter also explores the psychological conditions under which people living in death saturated environments begin to perceive the social structures that permit mass murder. It proposes a form of inquiry that transgresses social science research norms by accompanying research participants as they critically analyze the world in which they live. Transgression emerges in the presence of a form of witnessing elaborated upon by Oliver (2001). Based on participant insights it becomes possible to imagine researchers of collective trauma as agents of transformative, liberative and healing praxes.

Researching Collective Trauma

On May 24, 2010 the government of Jamaica issued a state of emergency and sent security forces into Tivoli Gardens, an inner city community in Kingston. The police and army surrounded the community attacking residents for four days. Officially, the death toll stands at 76 people, the largest number of civilians killed by the state in a single operation since a post-slavery rebellion in 1865.

What precipitated the incursion into the community was a request, in 2009, by the US government to extradite a known drug lord, Christopher 'Dudus' Coke. Coke was wanted in the US on drug and arms trafficking charges. In Tivoli Gardens he was esteemed as a leader, a 'don,' 'The President,' head of a notorious international drug trafficking organization called the Shower Posse.

Tivoli Gardens is a politically polarized community in Kingston. Such areas are known as 'garrison' communities as they are closed to opposing political views, delivering votes en bloc (or near 100%) to the political party which governs the area and from whom residents receive financial benefits. They are autonomous zones – self-armed, with a justice system independent of the state. Garrisons are plagued with chronic poverty, high unemployment and violence and are also sites of resilience and resourcefulness. In Tivoli, some people enjoy homeownership yet many are unable to regularly meet basic needs such as food, electricity, and

medicine, as well as books and transportation for their children to go to school without the patronage of the area don and/or the Member of Parliament.

In 2012, in response to signs of Post-Traumatic Stress Disorder, the Ministry of Education opened a hotline for school-aged children of Tivoli but the hotline was flooded by calls from adults. On hearing this, I conceptualized a Truth and Memory project as part of a process that could witness people's experiences, acknowledge human rights abuses and contribute to public understandings of state violence.

In 2013, I began to collaborate with Deborah Thomas, professor of anthropology at University of Pennsylvania, and Junior 'Gabu' Wedderburn, an artist/activist. Together, Deborah, Gabu and I are working to create *Tivoli Stories*, a multi-media art installation, as a platform for members of the Tivoli community to remember those killed and contribute to a healing process in which historical silences are broken while supporting efforts of human rights activists working on issues of state crime.

Jamaica is a (post)colonial[1] nation that gained political independence from Britain in 1962. It has one of the highest per capita murder rates (United Nations Office on Drugs and Crime 2013) and one of the highest per capita lethal police shooting rates in the world (Jamaicans for Justice and the International Human Rights Clinic of the George Washington University Law School 2008) yet there is little public outrage.

The conditions that set the stage for this apathy are rooted in the colonial experience and described in a report by the Department of Sociology and Social Work, UWI (2001) in their analysis of the post-independence period when self-rule began. When a centralist styled government developed in response to underdevelopment. When the state, mirroring the plantation society model, commandeered public life. When demands for social and economic transformation went unmet. When independent civil society was displaced by political patronage. When crime began its upward spiral.

The era of the late 1970s and early 1980s is described as a period of 'war' in which political party allegiance motivated murderous confrontations over scarce benefits in some poor, urban communities (Department

of Sociology and Social Work, UWI 2001). Politicians issued guns to party supporters living in garrison communities. Law enforcement agents deployed aggressive power and repressive strategies against the black, urban poor.

Political sociologist, Anthony Harriott (2003), argues that the rapid growth in the murder rate in Jamaica has arisen from disputes between gang members in the expanding informal sector of the country. He explains that in response to law enforcement that does not protect people living in marginalized communities, violent self-help acts are the group's survival strategy.

Against this backdrop Deborah, Gabu and I asked survivors to share their experience of what took place in Tivoli Gardens during those four days in May 2010. What foregrounds, expectedly, participant's narratives are recollections of what they endured prior to, during and in the aftermath of the invasion.

The dullness that hovered over the community on Monday, May 24th, a day after sporadic gunfire could be heard in and beyond the blocked neighborhood.
The view of a helicopter swung level with second story town homes driving residents indoors.
The herding of families and neighbours into houses considered safe.
The calling out to God, the unbroken prayer.
The inability to eat, to shower, to sleep.
The lack of TV and radio.
The lack of contact with the outside world as cellular batteries drained and could not be recharged since electricity was cut off to the community.
The fear, the ceaseless fear, that at any moment the militia could, and did, enter homes removing men and boys to their death.
The onset of an asthma attack. The escort to the Kingston Public Hospital in an ambulance with masked soldiers.
The premature birth and death of a baby.
The wheelbarrow transporting an alive shrapneled body to the public hospital.
The execution of two sons by the militia as they kneeled on the curb in front of their neighbor's house, hands behind their heads.
The witnessing of their murder by their mother as the youngest son cried, "Mummy, Mummy, Mummy, Mummy, Mummy…..Mummy, Mummy, Mummy, Mummy, save me, save mi no Mummy?"

The sight of dead bodies piled into open back trucks.
The smell of burnt, burning bodies.

In addition to these accounts of brutality and psychological torture, I was also listening for sites of resistance, because it is from neighbouring downtown communities that conscious reggae music emerged as a sociologically indigenous form of historical-cultural analysis. I was listening for a voice of opposition, not expecting the silences I heard alienating people from their knowledge that the trauma they describe is an acute manifestation of traumatization – a process by which everyday structures in the social world oversee suffering, deprivation, humiliation, physical endangerment and scarcity (Maurice Stevens forthcoming).

What I heard, in almost all narratives, is evidence of what Diana Taylor (1997) identifies as the psychological accompaniment to Argentina's genocide in its 'Dirty War' when 30,000 people disappeared without much initial outcry. Taylor describes the destruction of the perception, understanding and meaning of atrocities as percepticide. The way people simultaneously see and overlook what they see when amplified tyranny destabilizes the self. When mass violence overwhelms victims and spectators destroying their sense of reality. Under these conditions fear rises and individuals regress in a defensive manner. Understanding of events is then pushed further away. Empathy recedes making room for what she sees as, "a new, silent population" (p. 132).

Kelly Oliver's (2004) idea of psychic colonization also helps us understand how subjectivities are emptied. Racism, Oliver shows, invades the psychic space of the black supplanting the sense of self with humiliating images of inferiority. Once alienated from the self, subjectivity, or a sense of oneself as agent, is lost. Estranged from their affects the ability to derive meaning from events is compromised.

In *Witnessing: Beyond Recognition* Oliver (2001) proposes an ethical response to oppression and trauma. Arguing that mere recognition from the other is not an adequate response, she develops the idea of witnessing, summarized as subjective address and response, as reclamation of relationships historied by psychic colonization. Oliver extends witnessing

beyond sight to also include touch (in its affective sense) because witnessing is not only about restoring the visibility of the other. It is not satisfied with exposing trauma. It is fundamentally concerned with invisibles that bind us, elements that exceed cognition. Bearing witness is a way of being in relationship through which understanding increases because what is shared intersubjectively, in addition to language, are visceral and imaginal experiences. In this mode of being what arises, as subjects engage in dialogue about traumatization, is a gestalt of oppression expanding verbal articulation. In the imagination via a form of memory Watkins and Shulman (2008) refer to as the kinesthetic imagination, invisible structures of oppression inclusive of their dynamics are raised to consciousness becoming available for working through.

Being Forsaken

But this form of witnessing is not always offered to marginalized people in research encounters. Tuhiwai Smith (2012) demonstrates the need for decolonizing methodologies to address ongoing colonial encounters produced by academic imperialism. In an effort to participate in research capable of transgressing practices that overlook traumatization I attempted to fully witness a member of the Tivoli community as he critically examined the social forces that foreclose on people's lives. What follows is an excerpt from the interview:

Deanne: You said the people in Tivoli are still traumatized?
Shawn: *Yes*.
Deanne: What do you think could be done to help them?
Shawn: *Bwoy,* [boy] *that's a whole heap of thinking, because people dem* [them] *being traumatized and yet still soldier and police around them. Enforcing and doing what dem doing. Some a dem even acting out of the law. You understand what me a say? So I don't know what kind of counselling, or what kind a ting* [thing] *they're gonna do right now to get back to the people dem. You understand what me a say, because with the traumatization wheh gwaan,* [that's occurring] *plus the soldier and*

the police still molesting the people dem, and dealing with the people in such a bad way, I don't know how anyone get over that or what gonna come out fi dem [for them to] *stop think about that. You understand what me a say? Is an everyday situation, is not like just today, is an everyday situation wheh* [that] *the people dem haffi face. You understand wha me a say* [what I'm saying]*?*

Deanne: So they're being retraumatized?

Shawn: *Same way. Same way. Because when you done used to a ting you know, and something happen to you, you know, and then you just know say bwoy, it just continue, continue, continue, bugging you, bugging you, bugging you, wheh* [what are] *you gonna tink?*
How you gonna pray?
Tell me now.

Twenty-one months after this conversation I returned to Kingston in order to explore, with Shawn, how his critical consciousness, (evidenced in his analysis of the repeated retraumatization of the community), had so quickly turned to despair. I asked him what he meant by the question, "how you gonna pray?" as this seemed to be a rhetorical expression of hopelessness. He explained:

You can't think about God at the same time that you're thinking about your tribulations. Father God forsake you.

To be forsaken is to be abandoned.

As we spoke it became clear that the sense of being rejected and cast off extended to interpersonal relationships as well. For four days Tivoli resident's lives were dominated by the presence of violence and the absence of its end. During this period victims lacked personal and social power. During, and since the state of emergency, unbidden images and memories of sounds and smells of varieties of death inhabit community members' psychic life hijacking their emotional experience, flooding their affect, obliterating (in those moments) their ability to think about anything but the devastation they feel. These symptoms cohere rendering trauma survivors voiceless and hopeless.

Until they are transformed, the full effects of traumatic memories remain detached in intrapsychic space. In reflecting on the necessity to bear witness to the Holocaust, Shoshana Felman (1992) calls for a dialogue between the inside and the outside of atrocity, between trauma survivors and witnesses, because, "From within, the inside is unintelligible, it is not present to itself" (p. 231). What Shawn and other community members suffering from the shock of trauma need in order to metabolize traumatic experience is a social space in which to articulate their experiences through which they become aware, affectively and cognitively, that the witness perceives their experiences. Because witnessing the inside of the horrors of trauma can validate the suffering, releasing and healing it.

Without such a communal space marked by caring curiosity and the sense that the witness crosses into the survivor's perceptual world, psychic interiority as the somatic scene of post traumatic experiences perseverates suffering, torturing the victim, fragmenting the self, breaking people up inside, incapacitating their ability to think critically.

In this follow up discussion I also asked Shawn how he had transgressed the normative tradition of silence in our initial conversation. He recalled that in the aftermath of the state of emergency journalists, human rights activists, counselors/psychotherapists and the international commission of inquiry (occurring at the time of this writing) asked residents about the objective events of the massacre. But Shawn could not remember anyone displaying interest in his subjectivity. No one expressed curiosity about his understanding of political power, state violence or their effects on people's daily lives. While some mental health workers offered interventions to help treat PTSD symptoms Shawn did not know of anyone being asked about their understanding of the roots and structures of the chronic trauma that plagues the community.

Throughout our dialogue, Shawn articulated community member's desire to be heard and their reality that they have no one to address.

> *We don't have people to talk to like how you come now we can talk to you now. Dat* [that] *is the problem. Dem* [they] *don't have anybody to talk to. Who dem a go talk dem cry to?* [Who can people cry to?] *If you no come now and say bwoy* [boy] *'How di* [do] *people dem feel? I want to talk to di people dem.'*

People no come [people don't come] *and talk and say 'I want to talk to di people dem.'…People woulda speak up more. Mi* [I] *can tell you dat and I can bet mi* [my] *life on dat. Because dem want to talk you know.*

Who I gonna talk to? Who's gonna listen?

The reason that people don't talk about how they feel is maybe they don't have a person like you now to express…like how you'd a go in the details [your going into detail] *and put down, jot down certain questions to dem inna* [in a] *certain way.*

You can't get to express yourself….maybe nervousness and pointless…

No body come to really say bwoy, 'I hear you' or 'I hear your cries and if you feel like you want to speak out, you speak out and say what's on your mind…. Nobody no care.

Its just like you now come an give us a lickle [little] *hope now, a piece a hope now we can express ourselves freely and know say bwoy* [boy] *you no haffi look behind you and who a talk, who a listen…You can just talk openly…*

What community members lack are displays of interest in their perceptual world. Relationships with others who they believe will care enough to hear the meaning of their speech. Despite an interest in verifying and documenting the events that occurred during the state of emergency victims had yet to be invited to testify to the circumstances out of which their traumatic stress had emerged, conditions that trapped psychosocial pathology in their bodies, hidden away from articulative expression.

What Shawn and other community members responded to in some of the dialogues we have had was an intersubjective experience marked by care. Then a voice, capable of speaking to the psychic pain, can come forward. In the presence of interpersonal warmth, they understand that their story is wanted, their voice belongs.

Liberatory Modes of Research: Empathic Inquiry

In *Learning to Question: A Pedagogy of Liberation* Freire (1989) affirms that, "What is needed is a historic-cultural psychoanalysis." (p. 92). I believe that transgressive and transformative research practices that witness research participant's experiences and knowledge via relational

humanism can invoke the sociopolitical inclusion Martín-Baró (1996) saw as necessary in order to reformulate society. In situations of historical trauma, creating vulnerable, dialogic spaces where people can move between their personal anguish and the sociohistoric determinants that shape their lives are an ethical responsibility of researchers committed to transformative participatory action research.

Notes

1. The term (post)colonial is used to problematize the experience that for poor black Jamaicans the sociopolitical conditions are not posterior to the colonial order.

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Chapter 1.5: Conceptual Landscapes of Global Environmental Conscientization

Mahmood Chandia and Bob Walley

Introduction

The ongoing debate on the ecological climate (Johnson 2009) and the possible courses of action (Dessler and Parson 2010) suggests the need for a global consensus or mitigation (Edenhofer et al. 2014) towards an informed pedagogical approach on climate change (Haslett et al. 2014). In 2006, a UK government white paper (Stern report) "identified climate change as a current challenge, not a future threat. The influential Stern report also identified three key elements in response to climate change, of which two – technological transfer and behavioural change – have clear

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implications for education" (Bangay and Blum 2009: www.eprints.ioe.ac.uk) Freire argues:

> When people lack a critical understanding of their reality, apprehending it in fragments which they do not perceive as interacting constituent elements of the whole, they cannot truly know that reality. (Freire 1996: 104)

The report also pointed to the critical human unawareness of climate change. Conscientization or critical consciousness (Mustakova-Possardt 1998) of climate change is crucial (Haslett et al. 2014). Critical consciousness being a moral awareness, Mustakova-Possardt (1998) argues, propels individuals to dis-embed from their cultural, social, and political environment, and engage in a responsible critical moral dialogue with it, making active efforts to construct their own place in social reality and to develop internal consistency in their ways of being (Mustakova-Possardt 1998). An informed pedagogical approach to climate change relates to social change and empowerment within communities creating what Freire would identify as 'praxis' (Bentley 1999). The critical question posed in this paper is what level of critical consciousness does the population currently possess and are the communities engaged adequately empowered to develop an informed pedagogical approach?

Method

Codification is identified by Freire as a way of gathering information in order to build up a picture (codify) around real situations and real people (Emmy and Ahmed 2013). This method has been consciously applied throughout this research. The paper is underpinned by a set of Freire concepts (conscientization, praxis, codification, community engagement) as an intellectual framework to evaluate the field-work findings. Given that Freire's concepts advocate knowledge, action or practice and reflection, and the ultimate aim of global environmental issues, and this paper, is to instil these concepts on a critical mass scale, it seems more than appropriate to apply these concepts to this study.

This paper, in essence, explores levels of environmental conscientization on an international scale, giving examples from field research and case studies based on active participation and community engagement (Archer and Hughes 2012), and collaboration with three diverse communities. The concern with 'participation' in social change processes builds on the work of participatory approaches to social transformation outlined by Freire. He explains:

> This early work was essentially a form of popular education that saw participation as a means of engaging the excluded and disempowered in processes of learning and social transformation that would enable them to become aware of and able to overcome the structures of oppression that shaped their lives. (Ling 2010: 5)

In this paper the ability of these different communities to react to social and environmental transformations are evaluated. The pedagogical approaches applied in engaging with these communities and their impact or added value are compared and contrasted. The level of conscientization regarding this subject among the case study groups research is evaluated, and those communities' perceptions of potential social and political change is also explored. The research concludes with theoretical and practical suggestions on how to mobilise social change towards an applied conscientization regarding environmental issues. It considers the implication of such suggestions on local and global communities, and the extent to which applied volunteering (Volunteering England 2008) can add value and empower people to make a positive impact. Consequently, this involves moving beyond the 'banking model of education' on environmental matters to a more 'praxis/reflex' model.

> Observations throughout the world make it clear that climate change is occurring, and rigorous scientific research demonstrates that the greenhouse gases emitted by human activities are the primary driver. (Leshner et al. 2009: 1)

In addition, most of the leading scientific organizations worldwide have issued public statements (State of California Governor's Office of

Planning and Research 2011) endorsing this position (Cook et al. 2013). This is an alarming observation, and there is an ever-growing amount of evidence supporting the continued anthropological detrimental effect on our planet and its ecosystems. For example, in 2013, the Intergovernmental Panel on Climate Change (IPCC) concluded that:

> Warming of the climate system is unequivocal, and since the 1950s, many of the observed changes are unprecedented over decades to millennia. The atmosphere and ocean have warmed, the amounts of snow and ice have diminished, sea level has risen, and the concentrations of greenhouse gases have increased. (Stocker and Dahe 2013: 1)

The effects of climate change are starting to be seen around the globe, and the IPCC regularly assesses the impact of energy systems, transport, industry, forestry and agriculture. (Intergovernmental Panel on Climate Change 2007). The American Geophysical Union argues that "Human-induced climate change requires urgent action. Humanity is the major influence on the global climate change ... Rapid societal responses can significantly lessen negative outcomes" (NASA 2015: www.climate.nasa.gov/scientific-consensus)

This research, however, concerns the large percentage of the population who do not work for the IPCC or know of their recommendations to policy makers. Further, they are not affiliated with environmental groups nor are they climate scientists. These are the local residents within global communities who are concerned with mundane daily matters. The level of understanding concerning the current plight of the global community is explored; given that the climate and climate change affects all parts of society.

With this in mind, this paper undertakes an investigation into the level of knowledge and understanding of the above issues in three different areas of the world taking evidence from communities domiciled in a city, Jakarta in Indonesia (see section "Jakarta, Island of Java, Indonesia: (City)"); a town, Burnley in Lancashire in the UK (see section "Burnley, Lancashire, North West, UK: (Town)"); and a village, Bhimpokhara in Nepal (see section "Bhimpokhara, Baglung District (Dhawalagiri Zone), West Nepal: (Village)") using Freire concepts to evaluate the enquiry. These three areas were chosen as they provide an insight into different

communities in vastly dissimilar areas of the globe; each representing its own level of conscientization and surrounding environmental circumstances. It was anticipated that focusing on a city, a town and a village would provide an indicative insight into the extent that critical knowledge is possessed regarding environmental issues. Further, it would also shed light on expedient methods of community engagement using Freire's concepts as a guide thereby adding value to developing an informed pedagogical approach on addressing climate change.

Community Engagement: Case Studies (City, Town and Village)

Jakarta, Island of Java, Indonesia: (City)

> Jakarta already faces regular floods, but with the current land subsidence, prognoses are that the whole of North Jakarta will be below sea level by 2050. (The Indonesian Netherlands Association 2012: www.ina.or.id)

According to the Indonesian Netherlands Association and the local population, rivers that run through Jakarta now regularly flood every year. The people living in Jakarta with whom this research engaged with associated this with "continued deforestation which has caused erosion of the land further upriver" (Walley 2014: 1) which they argue is having a detrimental effect on the city and its people. This claim can be partially supported through evidence recorded upriver from Jakarta, detailing the inability of the rivers to handle excess rainfall (Sagala et al. 2013). Furthermore, Jakarta is considered as one of the most vulnerable cities to climate-related disaster, including flooding, sea-level rise, and storm surge (Firman 2011). In fact,

> Flooding is a dominating environmental problem in Jakarta, where densely populated neighbourhoods referred to as 'Kampongs' are often the most prone to inundation. People living in these neighbourhoods are regularly made homeless for several days, sometimes weeks, and have to deal with disruptions in work during floods, while facing an increased risk of water-related diseases. (Spies 2011: 51)

Applied volunteering and direct consultation and dialogue conducted with Jakarta's voluntary flood aid rapid response team revealed that the cities and communities living around the rivers are the poorest (Firman 2011), owning the cheapest real estate in the areas where the flooding hits worst (UNESCO 1999). Indonesians use the term Kampong, which literally means 'village', to denote a poor neighbourhood of a city (McCarthy 2003). The volunteers on the team recollect accounts of residents in Kampongs who hold on until the very last second before they reluctantly agree to being evacuated from their homes.

These communities are repeatedly affected by climate change with dire consequences. Furthermore, while the conscientization of this issue was evident the sense of powerlessness among the population was equally obvious. Thereby, leaving a dilemma regarding the most effective redress for a compounding problem!

The pedagogical approaches of the different groups include direct engagement with the local communities conducted through applied volunteering with the support of the Voluntary Jakarta Flood Aid Rapid Response Team (VJFT). This was a locally effective reactionary measure for Jakarta's annual flooding problem, as many people were being successfully evacuated. However, sustained regular flooding suggested a greater need for urgent action. Campaign groups such as Greenpeace Indonesia highlight the effects of issues, like deforestation, and provide an effective media presence helping to raise awareness among communities. During applied volunteering with Greenpeace Indonesia, consultation and dialogue was initiated with the Indonesian Government by the researcher. It was discovered that plans were already in place for the Great Wall, or Garuda, of Jakarta which included infrastructure work to the canals and rivers that run through Jakarta (Tarrant 2014). Direct dialogue was opened with the Ministry for Forestry regarding deforestation in Indonesia. This was in response to the Indonesian Government announcing plans to classify plantations as forests in order to develop further lowland rainforests (Greenpeace 2013). This was condemned by Greenpeace and a number of other environmental and civil society organisations (Greenpeace 2013).

In an attempt to redress the issues, the following evidence was collected through one to one interviews and focus group engagement following Freirean principles of dialogue (The Freire Institute 2015) or

consultation with four parties: people living in affected communities, or Kampungs, in Jakarta, Jakarta's Rapid Voluntary Flood Aid Response Team, Greenpeace Indonesia and the Indonesian Government. From accounts collected in the Kampongs there was very much a shared belief that only government intervention can provide respite from the flooding. According to the resident volunteers in Jakarta's Voluntary Flood Aid Rapid Response Team, the Indonesian government had been unconcerned with the flooding issue until it started affecting the roads used by officials to get to and from the government offices (Walley 2014). Nevertheless, organised groups like Greenpeace Indonesia actively gather research and observations of further climate change throughout the country. (Greenpeace 2013) In response to the flooding the Indonesian government has sanctioned the construction of the Great Wall of Jakarta, however it remains to be seen if this will stop the effects of soil erosion and deforestation upriver (Firman 2011).

The study in Jakarta gave an informed codified view of the social structure at work within the different groups engaged with the study. The process of developing a critical awareness of social reality through reflection and action is utilised by groups of empowered volunteers who risk their lives in the flood aid rapid response team. By being part of a larger organisation like Greenpeace Indonesia, further empowerment to work towards social change by challenging the Indonesian government can be possible but even this seemed a far cry for the communities in Kampongs.

Burnley, Lancashire, North West, UK: (Town)

The area Hyndburn (where Burnley is situated) according to the 2011 census has approximately 10,000 BME people (Lancashire County Council 2011). It was a group of participants from these areas that were engaged with for this research. A group of BME women ranging from 20 to 57 years of age were interested in learning more about the environment demonstrated by their enrolment on a short applied volunteering course called 'Promoting Sustainable Environments'.

Despite the infrastructure for recycling, environmental education in local schools, and the presence of renewable energy wind-farms, the

communities researched in the Burnley area were relatively disengaged and unconcerned with issues of climate change. In a recent study, it was found that people in most developing countries perceived climate change as a much greater threat than people in developed countries (Lee et al. 2015). Recruitment for the short course was difficult, as many people indicated that it was irrelevant to their daily lives. The difficulty in recruiting for the course 'Promoting Sustainable Environments' pointed towards a sense of apathy among the local community towards awareness of climate change.

In total 10 people were enrolled on the course. The participants were initially gauged for their understanding of climate change. The discussions suggested that many were surprised by the impact of climate change on human existence (Walley 2014). Hence, the importance of making it relevant to daily lives became paramount in engaging with this group. Following introductory lessons about the subject, applied volunteering activities were organised in the local area. These voluntary activities and events included tree planting, coppicing and woodland management, with further active learning sessions on permaculture and food growing.

The group demonstrated a keen willingness to apply themselves in all activities and subsequent direct dialogue revealed that local litter pollution was a common concern. But its environmental impact had never been appreciated by the group. Equally, local flooding in nearby Hebdon Bridge and Todmorden (BBC 2012) also fostered a critical consciousness of global concerns. This facilitated critical reflection based on local relevance on global behaviour.

Bhimpokhara, Baglung District (Dhawalagiri Zone), West Nepal: (Village)

Bhimpokhara, is located high in the foothills of the Himalayas in Nepal. Communities here live in relative isolation residing in collections of traditional Nepali houses spread throughout the mountainside (Nations Encyclopedia 2015). The majority of the population either go to work in the fields each day, or work for months at a time away in the military or in the construction industry in neighbouring India (Rijal 2013). During

the research, observations of seasonal rituals and customs to bring about a good harvest were recorded; including religious fasting, buffalo sacrifice and public speeches from the village elders. They are a proud and traditional people that trace their ancestry back hundreds of years and have lived in a sustainable manner with little resources needed to be outsourced (Walley 2014).

The environmental issue in this village is essentially litter pollution. Plastic packaged sweets and other goods are brought up from the nearest town of Baglung, a five hour jeep ride up through the mountains along rough terrain. However, given the poor infrastructure of the village, it is unable to deal with waste packaging which collects on the streets, around houses and the water fountain in the centre of the village (Weibel 2011). A further noteworthy issue in the village relates to 'economic migration' – many of the young people leave the village in search of employment in the towns and cities. The population that remains in Bhimpokhara is a composition of young children and senior citizens. Consequently, limited human resources are available to plough the land and more importantly, retain the ancestral knowledge of medicinal plants located in surrounding mountains. Nevertheless, this was undertaken by the research team, viewing it as part of the empowerment process and ensuring that future generations would have access to this knowledge.

The process of developing a critical awareness of this social reality is in its formative stages, although there was increasing concern among the village elders about these issues. Historically, local people had eaten crops from their land, perhaps occasionally supplementing this with other locally sourced produce. But, this did not involve plastic packaging. Further, there seemed neither foreseeable solution nor capacity to address local litter concerns. In fact, both fieldwork observations and direct dialogue with villagers suggested a growing sense of powerlessness and despair among villagers.

To address this situation and empower the villagers, dialogue was opened up between the researchers and the village elders regarding their plight and possible solutions. The community seemed keen to participate in discussion, but were unsure as to how best tackle the problem. New products were still being brought up from the nearby town every three or

four weeks, and there was uncertainty about where this would eventually lead. According to Freire,

> It is not enough for people to come together in dialogue in order to gain knowledge of their social reality. They must act together upon their environment in order critically to reflect upon their reality and so transform it through further action and critical reflection. (The Freire Institute 2015)

No doubt, a transformational change was to be witnessed and praxis as a way of reflecting on the litter problem and reacting to it was in its formative stages but there was a lack of infrastructure or support from authorities in Baglung to meaningfully act. So, further dialogue with Resolve International (Resolve International 2011) and the partner NGO in Baglung, Bhimapokhara Yuva Club (BYC) was an essential requisite to progress towards empowerment.

This involved direct dialogue with the residents of Bhimpokhara and surrounding villages. Codification, as a way of gathering information in order to build up a picture (codify) around real situations and real people, was key to understanding the issues in Bhimpokhara. Research was undertaken of the living conditions of people there and shared with the charity Resolve International for further aid work in the area. This mode of interaction swiftly revealed a profound sense of powerlessness. The local community very candidly expressed an absolute lack of knowledge, understanding and experience to secure such transformational change. In fact, the research in the village suggested that villagers were equally concerned the problem would exacerbate. The situation resembled, to the researchers at least, Freire's criteria of an epoch, one which is,

> ... characterized by a complex of ideas, concepts, hopes, doubts, values and challenges in dialectical interaction with their opposites striving towards their fulfilment ... (The Freire Institute 2015)

However, the aspired transformational change appeared a distant mirage due to the compounding powerlessness among villagers and marked absence of dialogue between them and the authorities. The absence of such core Freire concepts for transformational change suggested that there was a long

journey ahead, and to achieve this further educational work was required to contribute to a heightened sense of community empowerment.

An Analysis: How Does the 'Problem' Provide an Opportunity to Provide 'Conscientization' as Awareness Raising?

The three case studies provide an interesting insight into the extent to which what factors can help or hinder the pathway of 'powerless' to 'powerful', employing 'conscientization' as a stratagem. Upon reflection, the process of developing conscientization of the social realities concerning climate change was found to be relative to the community engaged. The feeling of powerlessness was recorded to be the major factor in limiting action.

On Java, governmental changes have slowly started to appear since the major floods of 2007 which shook the Indonesian government into plans to build 'the Great Wall of Jakarta.' (Reeves 2014) The passage of time will, no doubt, reveal if the politicisation of this issue could finally prove to be its solution. Whilst changes had started this was very much reactive rather than pro-active. Despite flood measures being put into place annual flooding seems set to continue and members of the communities in Kampongs close to the river continue to suffer. Ironically, the direct dialogue between these communities and the Indonesian government continues to be minimal. This can only provide very limited empowerment, if any, as Freire suggests,

> Leaders who do not act dialogically, but insist on imposing their decisions, do not organize the people – they manipulate them. They do not liberate, nor are they liberated: they oppress. (Freire 1996: 178)

The research suggests that ongoing grass roots work may help sustain wider behavioural change and a shift from powerlessness to empowerment. In this environment where issues surrounding climate change are politicized, recruitment for large active organised groups can help decrease

the feeling of powerlessness. Members of the community are continuously recruited from all over Indonesia to become Greenpeace volunteers, and the continued media presence may further assist to educate the Indonesian population through 'decodification'. A process, Freire explains,

> ... whereby the people in a group begin to identify with aspects of the situation until they feel themselves to be in the situation and so able to reflect critically upon its various aspects, thus gathering understanding. It is like a photographer bringing a picture into focus. (The Freire Institute 2015)

The engagement and educational work in Bhimpokhara with the partner organisation Resolve International and BYC made it possible to engage many members of the community. Direct dialogue with the local community and village elders brought about continued awareness and an understanding of the issues in the village. Further conscientization and community empowerment can come from continued applied volunteering focused on further dialogue between the communities, NGOs and the local authorities, raising awareness of the environmental issues. Freire argues, "If the structure does not permit dialogue the structure must be changed" (Freire 1996: 126), this is quite applicable in this context.

In Burnley, the short course 'Promoting Sustainable Environments' did help increase knowledge and awareness of participants but further applied volunteering to continue conscientization of the people in this area is needed. The local community participants stated that they were more inclined to an attitudinal change in their actions (drive less, recycle, etc.) because a critical consciousness had been fostered. These small behavioural changes can potentially lead on to a more active participation. This research found that the communities engaged in Burnley (see section "Burnley, Lancashire, North West, UK: (Town)") were the most disconnected from the issues surrounding climate change, when compared with the other two target groups (see sections "Jakarta, Island of Java, Indonesia: (City)" and "Bhimpokhara, Baglung District (Dhawalagiri Zone), West Nepal: (Village)") engaged. The research suggests that issues like global warming and large scale flooding have been heard of but the causes are not clear and any localised action seems irrelevant. People living in Western countries like the UK arguably have the most scope to

act, but apathy towards climate change is a factor of concern in contrast to the other two places.

This describes the praxis model outlined by Freire, referring to the action and reflection that can be the result of experiential learning. The project conducted in Burnley followed this model, and by empowering participants through active volunteering, it aimed to avoid the 'banking education' model (The Freire Institute 2015).

Recommendations and Conclusion

Critical consciousness, or conscientization, is a fundamental aspect of Freire's concept of popular education (Freire 1996). Popular education is grounded in notions of class, political struggle, and social transformation. The designation 'popular' is meant most of all to exclude the upper class and upper middle class. This research is primarily concerned with the 'regular' people within the community, who are currently disengaged by the theoretical and practical suggestions identified in this study. Freire talks of 'a pedagogy of hope' that enables the popular classes to develop their language and the anticipations of their new world. He further elaborates that language is a route to the 'invention of citizenship' (Freire 2014: 31).

The theoretical and practical outcomes of this research suggest that the method of language or engagement was instrumental for the understanding of climate change for these communities. As this research has shown, engaging different audiences requires bespoke approaches. The three groups indicated a similar overarching sense of powerlessness or apathy towards actively seeking and engaging with the idea of social change leading on to, an enhanced applied environmental awareness. This is a common challenge in environmental education (www.gov.uk 2011). The increasing politicisation of environmental issues still requires voluntary organisations to empower communities. Giving people something local, positive and active to work towards in order to make an achievable and visible impact is crucial in battling this powerlessness and instigating social and behavioural change, e.g. the Burnley case study (see section "Burnley, Lancashire, North West, UK: (Town)"). The local element consolidates the relevance of the action to the participants.

This study has equally been underpinned by the concept of 'decodification'. The challenge of discovering how this subject can be made relevant and brought 'into focus' for each community attempting to be engaged is the real key to successfully working towards an enhanced applied environmental awareness. Freire argues

> ... it is not enough for people to come together in dialogue in order to gain knowledge of their social reality. They must act together upon their environment in order critically reflect upon their reality and so transform it through further action and critical reflection. (The Freire Institute 2015)

Applied volunteering with larger organisations like Resolve International or Greenpeace further empowers communities to act, reflect and transform.

The conceptual landscape this study is underpinned by and its case studies indicate that the notion of powerlessness needs to be fully appreciated. As this research has shown, there are positive actions that can be undertaken by a community to empower itself. Equally, collaborating with larger organisations through applied volunteering opportunities towards community empowerment, mobilisation towards social change and enhanced applied action is also instrumental. It is the social myth of powerlessness that is a real barrier to be overcome. Freire states that "we all acquire social myths which have a dominant tendency, and so learning is a critical process which depends upon uncovering real problems and actual needs." (The Freire Institute 2015) Freire underlines the importance of developing a critical awareness or conscientization, of one's social reality through reflection and then action. Action being fundamental, as it is the process of changing reality and negotiating empowerment.

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Chapter 1.6: What Should the Public Role of Universities in an Unequal Society Be?

Fernando Lannes Fernandes

Introduction: To Fight Inequalities We Also Need to Fight the Neoliberal University

Neoliberal agenda has been pushing the higher education system into new modes of operation underpinned by market values, economic rationality (Santos 2011) and business-led strategies (Moriarty 2011). The main result is the substantial reduction of public investment in benefit of market-oriented strategies of funding that directly impacts on the foundation basis of the university as a *public good* (Santos 2011). As such, research and teaching agendas tend to be led by the influence of market/profitable needs rather than fundamental issues for social change. This process is also observed in the current conceptualisation of 'impact' that pushes research outcomes towards non-consensual government strategies and with a strong focus on economic outcomes. In this sense, as part of a 'culture of positivism' (Giroux 2011, 2014), education (in a philosophical sense) gives place to 'training'

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(instrumentalised skills with lack of flexibility, critical reflection and more profound analytical abilities) and research assumes a pragmatic dimension in response to economic growth agenda that does not necessarily mean sustainable growth or wealth redistribution in society. In that respect, the 'evidence based' agenda is also a matter of concern, and should be critically questioned because of the underpinning references sustaining the production of knowledge that informs policy and practice (Gabbay et al. 2003; Davies 2003; Geoff 2005; Piggin et al. 2009). Indeed, conceptual frameworks driven by references such as 'what works', 'efficiency' and other similar ideas are at the core of a neoliberal agenda for research that is on many occasions 'taken for granted' by academics willing to generate 'impact'. These consist of hegemonic forms of *knowing* that configure what De Sousa Santos (2007) refers to 'epistemicide'. In doing so, universities may be contributing to worsening inequalities rather than reducing them. As Holmwood (2011) points out, 'the promotion of the market mechanism in higher education is set to reproduce and solidify inequalities, rather than to dissolve them' (2011: 13). As such, to what extent can market-oriented strategies sustain the place of universities as a fundamental institution for a democratic society? As Holmwood (2011) argues; the issue of university's social mission can no longer be avoided, as the problems of publicity of universities are problems of social justice.

These challenges inevitably involve a reflection upon the way higher education institutions engage with the social justice agenda. This is particularly relevant for the universities as they are institutions addressing research and teaching that will ultimately impact on the education, practices and attitudes of new generations of professionals, as well as informing policy and practice. In other words, it relates to the kind of professional universities are delivering to society, and the solutions universities are presenting in response to societal challenges.

From a teaching and training perspective, values, beliefs and attitudes towards poverty may reflect on stigmatising practices that will reinforce structural drivers. In fact, as Tyler (2013) sustains, 'stigmatisation operates as a form of governance which legitimates the reproduction and entrenchment of inequalities and injustices'. I consider that these practices are reinforced by 'pedagogies of monstrosity' (Silva 2012) that underpin the learning process when acritical and apparently 'neutral' positions driven by a positivist agenda dominate the higher educational landscape. 'Pedagogies of monstrosity' refers to any form of dehumanisation and

objectification of the *other* that are also present in the hidden forms of prejudice that underpin acritical and self-contained models of learning (for example, when learning is not embedded in living experiences based on encountering differences). As an institution with a fundamental role for democracy (Giroux 2010, 2014), it is the mission of the university to challenge people's preconceptions by promoting reflexive thinking in order to generate critical consciousness. This is even more relevant in times of instrumentalisation of learning, where universities' agendas for social justice should involve the responsibility of educating students to perform a morally responsible political authority (Giroux 2010).

Professionals alone may have a limited capacity to change the structural drivers in an unequal society. However, they have a central role in delivering policies and practices that will impact on the situation of the vulnerable groups in society. They can have either a critical perspective that can mobilise positive attitudes, sensitivity and care, or negative attitudes that in general lead to indifference and penalisation of poverty. In this regard we sustain that professionals have the power to mitigate the negative effects of the penalisation of poverty and the politics of disposability by adopting a critical professional attitude and role. In addition, as a collective they can pursue bigger changes that may translate into structural changes.

Fighting inequalities is a challenge that must involve a diverse range of actors in order to cover the critical areas for community and individual development. It demands not only a better understanding of problems to achieve creative and effective solutions, but also nurturing a workforce who are interested in, capable and sensitive to deal with issues of poverty, marginalisation and social exclusion as part of a major political project to mobilise all sectors in society to tackle inequalities whatever the field.

This paper aims to explore how universities can work better to prepare a new generation of professionals to understand, communicate and deliver practices that are sensitive to the needs and rights of the most marginalised people in society. This sits in a pedagogical framework of 'coexistence', where hidden prejudices are challenged and reconceptualised towards positive forms of social interaction and acknowledgement of the *other's* inventive power and modes of existence (Silva 2012). In other words, this paper claims for the need to ackowledge *peripheral epistemologies* - those non-hegemonic forms of *knowing* - which should sit within an system that

is underpinned by a 'ecology of knowledge' (De Sousa Santos 2007; 2011). That should be the foundation basis for the public role of universities. Here it is sustained that any form of public engagement performed by universities will not contribute to a genuine process of social change unless the hegemonic *episteme* is challenged. That means not ignoring the fact that most agendas driving universities teaching and research are driven by concepts that are contradictory with the principles of social justice.

In Search of a Transformative Engagement

One of the key elements of a 'pedagogy of coexistence' refers to the way we live and interact with the difference. At university, students (and staff) should be involved in pedagogical approaches that not only promote a higher level of interaction with the difference, but that also acknowledges other forms in which knowledge is produced. As such, the role of such pedagogical approaches is to generate an engaged and humanised interaction where learning is part of *shared* forms of knowledge that critically contest the way knowledge is traditionally produced (and legitimated) in academia.

Barker (2004) asserts that a scholarship of engagement at universities should include practices that are 'relevant to political participation and democratic decision making' (Barker 2004: 134). He suggests ways to promote activist research with people affected by inequalities, such as public scholarship, public information networks and civic literacy. These are underpinned by a *transformative engagement* and *action research*.

Research and work with marginalised groups is challenging and can necessitate unconventional approaches which may challenge established research methods and professional practices. This also requires confronting identities, values and perceptions of social reality and 'the others'. To do this, it is necessary to adopt an intellectual and professional approach that avoids the false idea of 'neutrality' as well as 'academic purism'. As Cornwall and Jewkes (1995: 1674) point out, 'changing relations between researcher and who participate in research involves political and personal transformations'. As a result, it is necessary to deconstruct social representations by reframing professional judgements and rethinking the way 'researchers' and 'professionals' engage with marginalised people.

Action research, in this sense, must involve according to Schensul (2010):

(a) Long term commitment;
(b) Stem from 'authentic' needs and perspectives of the people;
(c) Be rooted in local culture, history and political economy;
(d) Focus research and related activities on those needs;
(e) Strive for a comprehensive 'whole community' or multilevel approach;
(f) Combine research with development;
(g) Build local institutions;
(h) Evaluate results;
(i) Work towards and plan for sustainability;
(j) Involve reciprocal learning and knowledge development;
(k) Include personal, situational and political reflexibility;
(l) Engage producers [participants] in contributing to the development of scientific knowledge through joint presentations, publications and other means of entering into scientific debate.

This list, however, will not be sustainable unless these principles are part of a strategy that necessarily involves an agenda for research and collaboration between university and society from grassroots to a more systemic and structural level. Such an agenda, to be implemented (and eventually legitimated) should necessarily be part of an institutionalised commitment to a *transformative engagement* at universities. In my opinion, unless universities commit formally to a transformative engagement agenda, it becomes difficult to integrate research and teaching with action. This institutionalised commitment does not mean a rigid structure, but a framework that provides the essential mechanisms to connect community collaborations with the wider university life. For instance, it is known that many students need to complete a community-based placement in order to fulfil their practical skills. If universities have formal mechanisms to enable a good amount of these placements to be aligned with a wider strategy for transformative engagement, it is possible to turn what is currently a one-off disconnected activity into a powerful resource for collaborative work that would be part of an agreed agenda for collaboration. For instance, in the area of community health, students from health disciplines can connect

with students from social sciences and humanities disciplines in order to deliver an integrated agenda that is part of an agreed collaboration to improve the community health in a certain geographic area. As such, once a collaborative plan is set (which would involve local authority, health board, community organisations and service users) students will have a direction that will be part of a joint initiative. Students will have a more meaningful way of interacting with colleagues from diverse disciplines, and work together with a range of stakeholders to address specific issues. When placements end, the agreed agenda will ensure that what has been initiated will be carried out by another student. This is a very simplistic and illustrative example of a much more complex approach. In my view, this kind of initiative should be coordinated by a university programme; a *University-Community Collaboration Unit*, for instance. This unit, in its turn, would be part of a university policy for extension.

International Inspirations to University Engagement

What has been said is not new, and has been developed in different formats in Latin America and Europe. In the European case, since the seventies some universities, in particular in the Netherlands, have created *Science Shops* (‘*wetenshapswinkels*’) to strength university-community collaboration as a way to redirect university research and development towards (economic and political) non-elites (Farkas 1999). The Dutch science shops were a result of student movement in the late 60s. As a key principle, they were set up to enhance the public’s benefit from university resources through direct work with communities, operating as an ‘intermediate’ between scientists and the public (Farkas 1999: 35). As a space for students’ engagement with local issues, science shops help universities to fulfil their responsibility in educating students for citizenship; they also contribute to a range of developments carried out by researchers and lecturers such as follow-up research projects, development of innovative research methods, new interdisciplinary collaborations as well as better informed courses (Sclove 1995). Indeed, not only concrete results, but also educational and psychological effects among the participants as a whole (Wachelder 2003). Although ‘science shops’ are very diverse in terms of academic discipline

and mode of operation (Wachelder 2003), there is a fundamental aspect involving 'community-based research' (Farkas 1999) and the understanding that science shops should operate as an intermediary between scientists and the public. Usually science shops operate by starting with a client question/problem that is transformed into a research question and then developed by post-graduate students under supervision of senior academics. Students receive credits for their activities and at the same time they adjust their research interests and career plans to social problems (Sclove 1995).

Although science shops are an interesting model for university-community engagement, they tend to be limited by their institutional place within universities, as departmental initiatives rather than part of a wider university policy. In Latin America, in contrast, the existing framework in support to university-community collaboration sits in the concept of 'university extension', which is essentially driven by a wider policy that is not only at the heart of universities management structure, but also embedded in the national policy for higher education, as in the case of Brazil. As such, 'University extension' operates at a more conceptual and policy level. It involves university wide programmes with multidisciplinary approaches and cross-departmental collaborations; as part of this, it embraces agendas for social justice promoted by governments as part of its strategy. University extension also has a relevant role in the shaping of curriculum by informing strategic approaches to address social justice agenda on teaching activities. In this respect, university extension offers an opportunity to reflect upon research and teaching practices by experiencing new forms of interaction, communication and learning with the world outside academia; a way to engage with the social inequality agenda through the involvement of non-academics in a dialogical process (Fernandes and Rodriguez 2015); and a driver for public engagement and an inductor for projects addressing social exclusion. It is a strategic concept to reflect on the role of universities on concept and design of public policies (Oliveira 2004). It involves the 'transformative relation' (Freire 1983) that enables a process of reflection upon university research and teaching agenda in a way to engage students and researchers within a transformative practice. Such elements are essential in producing a critical mass to move universities towards a more systematic agenda of public engagement, connecting research and action across universities in active collaboration with communities and wider society. Lately, 'university extension'

is a driver to impact on curriculum by informing a new generation of researchers and professionals.

Conceptually, 'university extension' sits in the social function of universities, or in other words, the public role of universities in society. As such, universities should be considered public goods that produce research committed to the societal challenges and inform the new generations of professionals with a sense of social responsibility and civic engagement. As a principle, universities should be committed, with democracy, equality and social justice as underpinning values driving teaching, research and public engagement. Indeed, university extension has the potential to drive universities towards an active participation in the building of social cohesion, strengthen democracy, fight against social exclusion and environmental degradation, and also in defending cultural diversity (Santos 2011).

The Brazilian Forum for University Extension defines university extension as 'an interdisciplinary, educational, cultural, scientific and political process that promotes the transformative interaction between the university and other sectors in the society' (FORPROEX 2012). As such, this 'transformative interaction' means not only the potential to change lives and transform society, but also a way to transform the universities themselves as a result of such interaction. This is a critical aspect of university extension based on the principle of horizontal dialogue in respect to non-academic knowledge in the creation of *transformative knowledge*. It means that the involvement of non-academic public – in particular those who are marginalised and excluded from the means of knowledge production and recognition – is essential in turning knowledge produced *at* university (and *by* the university) into knowledge produced as part of a broader interaction with the society that goes beyond the physical and symbolical walls that typically separate the *academic world* from the world.

The conceptualisation of such a process involves the breakdown of traditional ways of doing research and teaching that still remain in most of contemporary universities – in particular in those disciplines that are sustained by a pragmatic, positivist approach and ideologically underpinned by the idea of 'scientific neutrality'.

Paulo Freire in his work *Extension or Communication* (Freire 2006) was very critical of an idea of extension he observed in the Chilean rural communities. The vertical process of communication and the technocratic approach to solutions meant that communities' voices were ignored by

those who believed themselves to be in a better position to make decisions based solely on scientific evidence and technical knowledge. As such, the extension model Freire criticises 'objectivises' the human being, by ignoring the popular and localised knowledge in contrast with the university which is seen as the holder of the scientific evidenced truth that would promote the redemption of ignorance.

The key problem here is not only a matter of being open to dialogue, but also a matter of epistemological principles guiding university research and teaching approaches. The illusion of 'scientific neutrality' that is translated in the concept of 'scientific evidence' is probably the heart of the problem when it is conceptualised from a culture of positivism as it is criticised by Giroux (2011).

University extension, as I argue here, contrasts with this vertical model of communication criticised by Freire. It is, actually, in line with Freire's most radical pedagogy. As such, university extension is based on the relation of theory-practice as part of a dialogical relation between university and society as an opportunity to exchange knowledge (Jezine 2004) and, as a result, promote mutual learning. As Freire points out 'knowledge is not extended from those who consider that they know to those who consider that they do not know. Knowledge is built up in the relations between human beings and the world. Relations of transformation, and perfects itself in the critical problematization of these relations' (Freire 2006: 107).

The concepts of 'university extension' and the 'science shop' offer a framework for university public-engagement as well as an operational model for collaboration. They operate projects between universities and local communities with a clear focus on reducing the impact of inequalities and promoting social justice by redirecting universities research and development agendas. Such projects involve a wide range of activities that aim to promote integration between academics and communities in order to make universities more sensitive to local issues and, by extension, adopt a research and teaching agenda more committed to local problems. These models offer a valuable framework which Scottish (and wider UK) universities could adopt as part of a more engaged and systematic involvement with the inequalities and wellbeing agenda, by addressing research and working together for the promotion of concrete actions to benefit local communities.

Considering the idea of engaged scholarship, transformative engagement and the principles of communication, dialogue and plurality of knowledge, universities should have a more active public role in fighting inequalities by producing research that impacts positively for social change as well as by informing a new generation of researchers and professionals who are more engaged and sensitive to work with marginalised groups (Fernandes 2014; Fernandes and Rodriguez 2015).

I believe that the British model for 'public engagement' is a good starting point towards a transformative engagement at universities. It is claimed to be 'the myriad of ways in which the activity and benefits of higher education and research can be shared with the public. Engagement is by definition a two-way process, involving interaction and listening, with the goal of generating mutual benefit' (NCCPE). However, there are limits that should be considered in the formulation of a more progressive and participatory agenda where the public is more actively involved in decision-making issues that govern research and teaching agendas at universities. In my view, the model of university engagement in the UK seems to be disconnected from grassroots initiatives, and typically oriented by the idea of 'public engagement' that do not necessarily translate in the *transformative engagement* approach suggested by Barker (2004). In fact, public engagement at British universities seems to offer a good framework for communication, exchange and dialogue. However, it does not mean that fundamentally, and by principle, public engagement as it is conceptualised, is committed to engage with society towards a common agenda of interests. As a result, it keeps universities as autonomous entities rather than mobilisers and catalysts for societal change through research and teaching.

Exploring University Extension Ideas in Scotland: The Shared Knowledge Hub

The Shared Knowledge Hub (SKH), was a small pilot project created at University of Dundee and operated between 2015 and 2016. It was an attempt to respond to the challenges presented in the first part of this paper through the implementation of some principles of university

extension, and having as a core element a critical pedagogy approach with a view on *coexistence*.

In its piloting phase, SKH focused on issues of poverty and destitution in the city of Dundee, and considered recommendations produced in the seminar 'Engaging Dundee' held in 2013, and in a participatory survey conducted in 2014 (Fernandes and Sharp 2015). The hub aimed to operate as a facilitator/connector to maximise opportunities for knowledge sharing between students, practitioners and marginalised people who were threatened by or living with homelessness. The focus was on mutual learning to enable a critical consciousness process (Freire 2012) between students and marginalised groups.

SKH was rooted in the idea of 'civic literacy' that 'enables individuals to connect private troubles to larger public issues as part of broader discourse of critical enquiry, dialogue, and engagement' (Giroux 2014: 18). The project, by nature, bridged critical thinking with action, encouraging students to engage with marginalised populations in search for a new way to enquire 'research' and 'learning'.

The Shared Knowledge Hub was based on dialogue and sharing of knowledge and adopted a strong focus on *engagement, participation* and *process* as key components of the whole action. In order to provide a meaningful frame to critical thinking, the project had gradually directed towards a small-scale research on stigma and service experience that also involved the production of a short video-documentary.[1] This is fundamentally oriented by the conceptualisation of homelessness and destitution as a result of a *politics of disposability* (Giroux 2012), and their social representation as result of 'pedagogies of monstrosity' (Silva 2012) that de-humanise homeless people and generate social disgust (Tyler 2013). In such, students and marginalised people involved in the project understood that the project could help to inform university teaching activities with materials produced in a mutual and reflexive collaboration between students and marginalised people. During the project discussions, participants found it relevant to identify ways to influence the existing approach to poverty and marginality at university wide activities, and in particular teaching. Students feel that the university does not address many issues of poverty during their training. Marginalised people also agree that professionals are not prepared to deal with their issues. For

the group, professionals in formation should be more informed and prepared to deal with critical societal issues, with a sense of ethic and civic responsibility. It is understood that technical training and specialisation do not prepare students to deal with problems such homelessness. As a result of these discussions, the group expects that the findings of the research and the video will help to build a more critical understanding of 'homelessness' that will have an impact on the training and ethical formation of future professionals that are likely to come across homeless 'clients' over their professional careers as is the case, for instance, with medics, nurses, social workers and architects.

The project operated as an actual hub where students developed their individual projects (a dissertation, for example) as part of a collective intervention. By sharing similar interests, students could explore different views, methods and engage in multi-disciplinary approaches. On top of this, students were exposed to alternative forms of knowledge production that considered the experiences lived by homeless people and practitioners. Students could then critically reflect on the way 'scientific' knowledge was being produced at university, and consider different positioning in their approach to research methodology.

Although SKH was a small pilot project, it was possible to identify its potential. The conceptual and operational framework proposed for SKH provided a space for the production of a common agenda of interests in which teaching and research activities were committed to local issues. As such, one of the potential processional outcomes for the SKH is the development of a university agenda to address inequalities, in particular issues affecting the local communities. The SKH generated good practices and learnt lessons, which are informing a more substantial programme that is being considered around the creation of a *University-Community Collaboration Unit*. At a more grounded level, looking at opportunities for students and marginalised groups, there are also some potential impacts. For students, there is a component of improved communication skills, and the incorporation of social justice agenda in their own scholarship. Not only, they became more critical and sensitive to exercise listening and to understand the situation of people in poverty from a closer and dialogical perspective. They also learnt (and discovered) together the best ways of working in a multidisciplinary team

and with non-academics (whom, in this particular case, are homeless people and practitioners). Finally, students developed intellectual autonomy by sharing, discussing and searching for solutions and problem solving as part of a mutual, dialogical and interactive learning process. For marginalised people, the project offered an opportunity to learn new life skills and to create collective narratives that were translated into the video-documentary. Participants engaged in a culture of 'making it together' with university students. Their access to university premises and staff was for many their first contact with an 'ivory tower' that is, typically distant, disconnected, inaccessible. Promoting access to such an environment was a simple, though a good way to stimulate self-esteem, self-confidence by breaking social, symbolical and cultural barriers. It was also a way of building a gradual belief in a different future by providing new references and horizons that for many were until that point unthinkable. It was also a way to gradually create a more receptive culture within the university boundaries to open spaces to marginalised groups and, as consequence, change the university's institutional culture in the way it interacts and relates to marginalised groups.

There is a great potential for transformative educational practice within the 'university extension' conceptual framework. The core idea of promoting learning through critical lenses and based on pedagogical approaches underpinned by the principles of coexistence seem pivotal, in my opinion, to reframe the traditional modes of operation in higher education. More than that, it is crucial to challenge the dominance of neoliberal ideologies as well as positivism and pragmatism in teaching and research agendas. Universities, as public goods, should engage in pedagogical approaches that literally push students and staff outside the classroom and into communities not only to 'engage' with a sense of social justice, but also to question the very foundations of the way knowledge is being produced and legitimated when informing policy and practice.

Notes

1. By the time this paper was written the video-documentary was being edited.

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Part 2

Transforming Communities

Chapter 2.1: From Brazil with Love Youth Participation Practice in Scotland

Louise Sheridan

Introduction

A key tenet of Freire's (2000) ideas is that all education is political and this is no different from the education of young people, whether formal or informal. There has been a long established political imperative to involve young people in key societal matters. The United Nations' (1989) *Convention on the Rights of the Child* (UNCRC) asserted the need for young people under the age of 18 years to have the opportunity to influence decisions that affect their lives. On the 18th of September, 2014, approximately three quarters of Scotland's 16 and 17 year olds exercised their right to vote for or against Independence for Scotland within the United Kingdom (The Electoral Commission 2014). This supports Macleod's (2009) belief that young people are vital members of society, who have their own thoughts and opinions and a desire to express them. This chapter will highlight examples of policy directives, such as that

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from the Scottish Community Education Council (1996) and Scottish Government (2003; 2016a; 2016b) policies, which clearly assert the importance of enabling and encouraging young people to get involved in decision-making processes within local communities in Scotland. The study looked at the lived experiences of young people who have taken part in a youth participation project (YPP) in Scotland. Freire's (2000) pedagogical theories provide a framework for analysis of the data within the study. This chapter will discuss an early examination of findings in relation to the role of some of the youth workers who have been involved in the YPP. It was clear, at an early stage, that the YPP is an example of transformative education in action, with both young people and youth workers noting positive changes at individual and community levels. The first section of the chapter will examine some aspects of youth participation practice in Scotland. An ethics of care was described by young people and youth workers involved in the YPP, which connects with Freire's (2004b) concept of armed love. The next section will demonstrate what is understood by armed love and how this was manifest within the YPP. The concept of armed love is a thread that weaves its way throughout Freire's theories and principles for practice. The third section examines three of Freire's (1986) principles and how they connect to, and underpin, a good practice approach to youth participation. This leads to the conclusion that Freire's theories and ideas should form a part of the training, and the development of the experience, of youth workers. I also conclude that the Scottish Government needs to invest more in the development of youth participation practice across Scotland. Youth participation practice is an example of transformative education that can result in positive social change.

Youth Participation Practice in Scotland

The political imperative to encourage the youth participation in decision-making processes has been existent for nearly two decades in Scotland. The Scottish Community Education Council (SCEC) led the *Connect Youth* initiative, which aimed to boost young people's involvement in things that affected their lives such as service provision in communities

(SCEC 1996), and youth councils were deemed a suitable forum to enable this to happen. Checkoway (2011) notes that young people from middle and upper-income families are more likely to participate in youth councils, which was also found to be the case in Scotland (McGinley and Grieve 2010). This raises the question of whether youth councils are the most appropriate forum to engage young people from a wide range of backgrounds. The Scottish Government (2003) introduced legislation that called for local governments to involve young people in community planning processes, a wider arena than youth councils, and the Scottish Government (2012a) recorded examples of this happening across Scotland. There is scope for the further development of opportunities for young people to take part in youth participation projects in Scotland, and beyond. The doctoral study will provide some insight into youth participation practice in Scotland, looking at what is working, what the benefits are and what the lessons to be learned are. Whilst the doctoral study concentrates on one example of a youth participation project that stems from local and national government policy, it is worth noting that youth participation practice takes many forms.

Different approaches correlate to differing understandings of young people's capacity to act meaningfully in society, and how youth work might act to help navigate the perceived hurdles that young people face. James and McGillicuddy (2001: 3) suggest three different perspectives of young people. The 'prevention perspective', within which young people are seen as deficient and not able to bring about positive changes in their lives. This perspective warrants an approach that Quixley (2008) identifies as youth service provision, in which young people are helped to overcome the deficiencies that they are seen to have in order to conform to the accepted norms of a particular society. In the 'youth development perspective' young people are believed to face hurdles that prevent them from reaching their full potential therefore the approach focuses on building young people's individual skills and knowledge and relies on help from a supportive adult (The Funders' Collaborative on Youth Organizing and The Movement Strategy Center 2012). This view recognizes that young people must navigate their way through the many challenges and expectations they face, from peers, family and society (Ginwright and Cammarota, 2002). Finally, the 'empowerment perspective', which stems from the belief that the societal structures are the root causes of young people's problems warrants an

overall approach that encourages and enables young people to take collective action to challenge inequalities within society.

Youth workers play a pivotal role within all of these approaches, irrespective of the views held of young people. Elvin and Frew (2010) refer to a traditional view of role models within youth work, which would include youth workers modelling societal norms for young people who are seen as 'lacking'. They also discussed youth workers as inspirational figures, with youth workers inspiring young people to make choices and take actions through them espousing values such as social justice and equality. It could be said that a common theme in both examples is the notion of care for young people, whether it be through treatment or empowerment. Noddings (2002) is a strong supporter of having an ethics of care for young people in an educational setting. This involves ethical decision-making, with care and concern for the wellbeing of young people at its core. Noddings affirms that when young people have a sense that a teacher or youth worker cares about them, they cope better in the face of adverse situations. This ethics of care is echoed strongly by Freire (1998) in his reference to the idea that education is an act of love.

Armed Love

Freire's (2004b) transformative approach to education is grounded in 'universal ethics', which he described as valuing people's sense, and embodiment, of personal agency. Freire (2004a) believed that it is a teacher's role to help young people to realize their potential as agents of change. In youth participation practice, an element of universal ethics involves youth workers seeing young people as partners in a process of change (Share and Stacks, 2007). Haskell McBee (2007) refers to the context of care within a classroom but the sentiments are applicable in the context of youth participation practice or youth work in general. Haskell McBee avers the importance of demonstrating care for young people in the classroom, which can be done through finding out '...what is important to them, to truly listen to them and their personal stories and viewpoints' (2007: 41). Daniels (2010: 9) recognizes that care and armed love are both key components of universal ethics but also

acknowledged that it is a challenge to distinguish between 'care' and 'armed love' and what they manifest as within a learning environment. For the purpose of this discussion on the YPP, they will broadly be considered as being the same thing. Freire (2004b) believed armed love does not involve sentimentality but, instead, it is about being concerned about helping people to make a difference in their lives. Armed love is embodied by noticing if someone is tired, or noticing if someone seems not to understand a concept and responding to this. It is also about provoking critical questions, discussions and actions and not simply accepting information without question. Barber (2007) notes that these are vital elements of youth participation practice that are necessary to enable young people to empower themselves. Barber (2009) cautions, practice that appears to be empowering may actually be controlling. That is, achieving the youth worker or organisation's agenda as opposed to helping young people to achieve their goals. All of the youth participants in the research described a strong sense that the youth workers care for them. They identified situations in which they felt they could confide in the youth worker about concerns or in which they felt cared for, through the youth worker taking time to talk to them individually if they had noticed the young person was not their 'usual' self. This was echoed by the youth workers, who identified authentic care for young people as something that brings about positive outcomes for individual young people. The study found that youth workers play a crucial role in the helping young people to build their confidence. It is evident, from this study, that the creation of a caring environment within which young people can work alongside youth workers is a contributing factor for the success of youth participation practice as a means of transformative education.

Principles for Youth Participation Practice

Freire's vision of transformative education was underpinned by a set of seven principles for practice and the notion that all forms of education are political encapsulates the principles (Freire 1996). It is possible to relate all seven principles to good practice in youth participation but, for the purpose of this short chapter, discussion will be on principles one, six

and seven. Principle one denotes the 'the importance of pedagogical space' Freire (1996: 127). In any educational situation, be it formal or informal, it is beneficial to the learners if the environment is conducive to learning. There must be a recognition that, in order for at least the possibility for people to exercise curiosity and take part in critical discussions, certain conditions must be in place. With even the best intentions from young people, a dark and imposing room can hamper the experience. Pedagogical spaces reach beyond the notion of physical space. It could involve showing some appreciation when a student has made a thoughtful contribution, which helps to show students that it is possible for them to create new ideas and possibilities. This is the embodiment of caring and armed love. Freire (1998: 89) referred to the finer details of creating a good learning space, such as the need to 'understand the meaning of a moment of silence, of a smile, or even an instant in which someone needs to leave the room.' These seemingly small acts, and showing respect for students, can have a positive impact and are a demonstration of a commitment to universal ethics that were described earlier. Mutual respect is a key component of Barber's (2007: 85) 'Engagement Zone', which is part of his 'Top-Down/Bottom-Up Model of Youth Engagement' approach to youth participation practice. In an 'Engagement Zone' adults must treat young people as equals in the process of dialogue. In slight contrast to Barber's view here, Freire (1986) recognized that teachers hold a position of authority. Or, in the context of youth participation practice, youth workers are in a position of authority over young people.

That being said, principle six states that teachers should not impose their agenda onto students (Freire 1986), or onto youth participants in this case. It is important to recognize that some people need assistance to '*name* the world' (Freire 2000: 88). In other words, some young people may need support and a conducive environment (principle one) in order that they can identify and examine the issues that are most prevalent to them. In this circumstance, the youth worker must strike a balance between directing young people when necessary, to taking a step back and listening too. This relates to Henderson and Thomas' (2002) notion of 'predisposition', which relates to the different roles that youth workers can take as mentioned earlier. Aligned to Freire's (1986) sixth principle, Henderson and Thomas (2002) also advocate against a youth worker

influencing the direction of progress based on his or her own views. Freire (2000) was clear that teachers, or youth workers, have a necessary role to play in enabling a transformative process, but he did not envisage that they would manipulate the situation for their own cause. Butler and Princeswal (2010) suggest that cultural forms such as poetry, film, music, drama, and hip-hop provide useful mediums for young people to identify and explore issues that are pertinent to them. These have been shown to be attractive means for young people to reflect upon their experiences within society and envisage and work towards change. The context that they referred to is urban Brazil, which is where Paulo Freire initially conceived his theoretical ideas. Whilst lessons can be learned in a Scottish context, it should be noted that Butler and Princeswal (2010) feel that there is still work to be done in terms of researching the benefits and longer-term outcomes of using cultural forms of youth participation. Future research into the outcomes of using these mediums in Scotland is undoubtedly needed.

Whether future research takes place or not, there still remains the need to mediate and manage realistic expectations. Kohfeldt et al. (2011) note that adults often place limitations on young people's voices. This can be further exacerbated by the fact that adults who have a significant role in youth participation projects are often faced with a conflict of interest; having to deal with the young people's agenda, whilst still operating within the limits of their own organisation. This did not present as an issue in this case; all participants in the YPP articulated that there is a fluid, two-way, process of communication between the young people and senior members within the local authority. Young people expressed a sense that their views are valued and acted upon. Kohfeldt et al. (2011) emphasize the need for adults operating at all levels of institutions to embrace the concept of youth participation; those responsible for administration and funding must be willing to meet with young people who are involved. On the assumption that there is a level of success within the YPP, it appears that young people's voices, experiences and participation are perceived to be valued. This leads to principle seven, which states that teachers should respect the autonomy of the students, respect cultural identities and value their experiences (Freire 1986).

Freire (2000, 1998) wrote that respect for students' identities is an ethical requirement and not just respect for them as human beings but

respect for their culture too. He wrote that a core element of the educational process is about respecting what people know and that 'a fundamental starting point is respect for the learner's cultural identity… language, syntax, prosody, semantics, and informal knowledge' (Freire 1996: 127).Young people are experts in their own lives and the youth worker's role is to help them to explore their perceived realities, which connects to earlier point that youth workers are not role models in terms of guiding young people on how they should be. A crucial part of the process is that young people are given the space and opportunity to identify the paths of action that they wish to take, which might not necessarily be those that the youth worker would choose. The concept of armed love is ever present.

Youth workers should demonstrate that they care and love young people and give them the security to consider their lived experiences at both a micro and a macro level (Freire 2004b). Freire (2000) believed that by broadening their knowledge, by asking questions 'of authority, of freedom, of reading, of writing, of the virtues of the educator' (Freire 2005: 97), people would be equipped to challenge and overcome the injustices of the world and to take new directions (Freire 1998). Young people were not excluded from this kind of process; Freire noted that they are more than able to create new knowledge and take action, but that they must be supported in the right way to do this (Freire 1998). He described some parameters for working with young people in transformative education. It is important to enable them to have the level of freedom that promotes autonomous thinking, but also to set boundaries that give them a sense of protection and support. With the right level of harmony between freedom and limits, many things are possible. An ethics of care towards young people inherently means showing respect for them in relation to all aspects of the process – including respect for their cultural identities. The discussion of Freire's (1968) principles one, six and seven has gone a little way to demonstrate that his theories in relation to transformative education have something to offer youth participation practice in Scotland. In spite of the fact that McLaren (2013) claims it is not possible implement Freire's theories and principles for practice beyond the confines of the Third World, the contrary appears to be happening in Scotland – on a small level. It is important to recognize that Freire

believed that his pedagogical approach could not simply be transported to another context, he conceded that efforts must be made to adapt his ideas and methods to fit the particular context, paying particular attention to the historical context (Shor and Freire 1987).

In Scotland, and beyond, there has been a political context asserting the need for young people to have an active role within their communities (United Nations 1989; Scottish Government 2003, 2012a). Despite this, work is still needed to create a culture of participation amongst young people in Scotland, particularly if Ginwright and James' (2002) concerns prevail. They suggest that many young people face barriers that prevent participation in the civic arena, such as a basic lack of access to the means to express their political views. Findings from a study conducted by Matthews (2001) suggest that work should be done to promote youth participation projects as accessible to all young people and not just to those who are from more affluent backgrounds or those who are more academically able. Giroux (2004) refers to young people as *The Abandoned Generation* and calls for youth workers to continue teach critical thinking, active democracy, and community action for social change. In order to enable this to take place in consistent and cohesive manner, the Scottish Government (2012b) must provide more resources and give recognition to youth work as a worthwhile profession. There is a will amongst young people; the levels of participation of 16 and 17 year olds in the independence referendum in Scotland gives some indication of that (The Electoral Commission 2014). Resources should also be given to projects already involved in successful youth participation practice to enable them to share best practice and research is also needed into the long-term outcomes for young people, and communities, as a result of YPPs in Scotland.

Conclusion

This chapter has shown that there are aspects of Freire's theories and principles for practice that can be adopted and adapted within youth participation practice in Scotland. Some findings from a doctoral study have shown that the embodiment of armed love and the ethics of care is present

in the YPP in question, with positive results for individual young people. An increased level of confidence was recorded by all young people who have taken part in the YPP, which can be indirectly attributed to the relationship that they have with the youth workers. Regardless of whether a Freirean approach to youth participation is adapted, the Scottish Government must make the necessary investments in local authorities and voluntary youth organisations across Scotland. Without the necessary resources, there will remain a huge gap between rhetoric and reality.

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Chapter 2.2: The Benefits of Giving: Learning in the Fourth Age and the Role of Volunteer Learning Mentors

Trish Hafford-Letchfield and Peter Lavender

Introduction

An estimated 3 million people are volunteering across England with around 1.9 million of these volunteers working directly with older people and who potentially add significant value to the value of paid professionals (Naylor et al. 2013). It is suggested that volunteers can play an important role in improving people's experience of care, in building stronger relationships between services and communities and supporting integrated care (Centre for Social Justice 2010). They may also be of particular value to vulnerable older people with complex needs who find themselves dependent in later life. Similarly, the nature of volunteering is changing where volunteers play a vital role in the potential transformation

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of care services and in making innovation happen. These opportunities allow community members to act as both beneficiaries and providers of support (Naylor et al. 2013). There may however be a lack of strategic vision in particular circumstances about what volunteering can actually achieve within the realm of care for older people. The environment for volunteering is a complex and challenging one given the interacting factors which drive it and there is a need to capture the vantage points from both sides of those engaged in voluntary relationships.

This chapter draws on selective findings from an independent evaluation of Learning for the Fourth Age (L4A), a social enterprise which provides tailored learning opportunities to older people in care settings. L4A recruits, trains, places and matches volunteers ('learning mentors') with older people living in care or receiving care in their own homes. Older people and their learning mentors form partnerships which develop around a focus on learning and on areas of personal interest primarily identified by the older person. Learning mentors come from mixed background, the majority of which tend to be students in post-compulsory education, but who also include older peers from the local community and others looking to enrich their life or work experience. The evaluation reported here was centred on five key areas determined by L4A but in general terms, its main aim was to evaluate the empirical evidence on the benefits of learning in later life in care settings through the work of L4A and the contribution of its stakeholders and beneficiaries.

The full report on the findings from the evaluation has been reported elsewhere (see Hafford-Letchfield and Lavender under review). This chapter however draws specifically on the qualitative data generated from a sample of the L4A volunteer learning mentors (n = 22) who engaged in the evaluation. The findings in relation to this group established that the volunteer learning mentors were a significant contributor to the impact of L4A and provided some rich insights into their experiences of volunteering which had initially been of marginal interest. We discuss these findings in the light of what they contribute to our understanding of the value of volunteers to the care and support of older people with complex needs living in care settings. We particularly discuss the value of informal learning in supporting social inclusion and enhancing participation with older people with a view to highlighting the unintended consequences of harnessing,

developing and enriching reciprocity and mutual exchange between people involved informal learning which partnerships. Paulo Freire's assertion that 'solidarity requires that one enter into the situation of those with whom one is in solidarity' as a radical posture.' (Freire 1995: 31) was clearly reflected in the depth and breadth of relationships formed through the learning interventions stimulated by the approach of L4A. Based on our own reflections, we suggest that volunteering involves a multi-level relationship which if supported, valued and based on 'dialogue' (Freire 1970) and 'learning' which provides an important mechanism for increasing older people's social participation and community engagement.

Volunteering and the Motivation to Work with Older People

There is considerable research that examines why a sizeable section of the population engages voluntarily in activities aimed at enhancing the well-being of others with much of it based on theories about motivation and some of it draws on Self-Determination Theory (SDT) (Deci and Ryan 2000). According to SDT, all people have an innate need for autonomy, competence and relatedness and the satisfaction of these needs in turn affects their motivation, development and well-being. Deci and Ryan (2000) have investigated both intrinsic factors which they assert drive people to seek new challenges, knowledge and a thirst for new skills as well as the extrinsic factors, for example how interacting with our social context stimulates, hinders or blocks, this positive feature of human nature. Both of these are important to consider for older people living in institutional care settings. A vision for a culture of person-centred care involves giving attention to language, environment, positive person work, and human values (Kitwood 1997) in order to facilitate opportunities for personal growth to flourish. Older people's self-determination and autonomy in social care, is often affected by poor environments and risk adverse cultures (Francis 2013; Hafford-Letchfield 2013). Deci and Ryan (2000) also referred to the notion of 'competence' meaning that whilst people interact with their social environment, they will also want to feel effective and they can do this by searching for challenging activities to master. The

literature on informal learning is becoming increasingly recognised within care where valuing experience and wisdom-based knowledge provides a basis for reflection and means of achieving quality of life as well as passing it on to others. Altruistic attitudes also comprise an important component of altruistic orientations, one that is not dependent on personal, material, or social resources that might decline in old age (Kahana et al., 2003).

For those involved in volunteering, there is good evidence to suggest that this also can have a positive impact on the volunteer in terms of improved self-esteem, wellbeing and social engagement (Naylor et al. 2013). Some research has shown that benefits for older volunteers has also been beneficial in reducing depression and enhancing better cognitive functioning and general health (Withnall 2010). Finally, Kahana et al. (2013) have stressed the need meaningful human connectedness even close to the end of life (Kahana et al. 2013). Less in known about the value of assisting others and whether the giving of informal support is as beneficial as receiving it. Some organisations may not necessarily recognise volunteers as part of the workforce. Managers working with or in care settings can influence the quality of what volunteers bring by creating an autonomy-stimulating volunteering climate and learning may be one of these.

Methods

Within its broader objectives to enquire into the benefits of L4A's work on the health and wellbeing of older people in care settings, the independent evaluation referred to here also sought to review how L4A's work with its learning mentors has impacted on the effectiveness of its work overall given that they are a key resource for the organisation. As the independent external evaluators, we wanted to find out what worked and under what conditions, in relation to the learning and development interventions by L4A's volunteer learning mentors.

A qualitative approach was used to inform the evaluation so that some 'depth' could be achieved from key informants. We gathered a diversity of viewpoints and in particular from the experiences of older people themselves on the meaning and value of formal/informal, structured/unstructured learning. This was in the context of their interactions with

L4A as an organisation and the purpose was to try and understand any benefits from such relationships, whether intended or not. A representative group of older people were interviewed across the different aspects of L4A's provision, to gain data on how learning was specifically conceptualised, recognised and acted upon – in order to make exploratory connections between these and reported aspects of their wellbeing. L4A worked in a number of settings including care homes and domiciliary settings where older people were getting support.

Given that learning mentors provide the main resource for L4A's learning partnerships, 22 active learning mentors were interviewed (a mixture of face to face and telephone) based on a broad topic guide. Some learning mentors worked with more than one partnership with an older person. Interviews lasted anything between 20 and 60 minutes relative to the length and depth of experience. These were digitally recorded. Ethical approval was given by Middlesex University and informed written consent was obtained from all participants.

Analysis involved listening to the interview recordings independently and comparing notes to identify and agree emerging themes. The evaluation was formative in that we made suggestions and recommendations throughout the evaluation so as to ensure immediate benefit. Formative research is a method for generating knowledge when working with systemic change (Yin 1984) and embeds ethical and value based approach when working with vulnerable populations (Liamputtong 2006).

An Overview of the Main Findings

A snapshot demonstrated that L4A was working with 11 care homes, with 36 volunteers visiting approximately 68 residents. L4A worked with approximately 150 people per week with over 50 people in domiciliary settings. Rich findings were found in relation to the benefits enjoyed by older people from being in a relationship that recognised their potential for learning and their individual interest (see Hafford-Letchfield and Lavender 2015). It was clear that 'learning' was going on, learners were making progress and discovered new skills, knowledge and confidence. Examples included: art and crafts; discussion of current affairs; the

stimulation of affective learning through the process of engagement; developing reflective skills using reminiscence and storytelling. Older people articulated the impact on knowledge and skills for independence for example through building relationships with others through learning activities; digital inclusion to enhance independence such as online shopping and staying connected. Older people also commented on the value of building new relationships with people from different backgrounds to their own or representing groups that they had little previous experience of. They used these experiences to reflect on their own attitudes to later life. Being in touch with the outside community, being able to continue to contribute and feel productive in turn had the effect of promoting resilience where there were adverse conditions impacting on their wellbeing.

> *"If I get the hang of it, anyone else can then learn from me…..It's enjoyment, knowledge, I think it's more than passing the time, yes it's not just about passing the time".* (older person learning to use an i-pad)

We were able to identify intrinsic enjoyment of learning subjects as well as those feelings stimulated by opportunities for interacting with others similarly motivated (Withnall 2000). Providing stimulation and learning was often seen as of vital importance by the older person. L4A's work is different from the normal provision of 'activities', which are often provided in groups within care settings. It is distinct from 'befriending' which can be perceived by the older person as a less equal relationship. In terms of operationalizing or recognising 'learning', this was not always a conscious process or recognised by the recipient or provider as such but the reflective approach adopted by the learning mentors had the potential to facilitate a more person centred approach and in encouraging deeper learning.

A surprising and interesting finding was that occasionally some of the residents we interviewed described themselves as too busy to fit us in because there was so much going on. This is a striking challenge to the stereotype of older people living in care (Scourfield 2007).There were a couple of examples where older people played a more active role in challenging the system from within the 'institution' they were living in. For

example, two older people imitated and led learning activities for their peers. Another example is described in the case study below:

George, aged 76 lives in Sheltered Accommodation. He had a very satisfying career in computer science and even when he retired, returned to consultancy to keep up his skills. However, after a series of blows to his health, particularly affecting his mobility, George decided to move to an environment where he had more security when he was not feeling so well. However, George has becoming very agitated and dissatisfied with his environment as he has not been able to develop sufficient depth of relationships with other tenants in the scheme. George expressed a lot of angry feelings about this and how he felt conflicted in his identity as an older people and the institutional ageism within his own setting and peer group. Being introduced to a volunteer from L4A has provided a 'lifeline' to George firstly to express and explore some of these feelings which can become internalised but secondly to find an outlet for his potential provider of training as his knowledge and skills have been utilised within the wider housing scheme to support other peers who wish to enhance their IT skills. George is currently considering learning Spanish. Learning another language was an opportunity he felt he missed out on in his earlier life when he was too busy working. L4A eventually found him a learning mentor able to fulfil this ambition.

The Benefits of 'Giving': The Experiences of Learning Mentors

One of the advantages of tailoring individualised learning opportunities in care settings was the flexibility of learning mentors and the unintended support they provided in 'crisis' situations. It occasionally happened that the older person was not able to engage in a planned activity because of illness or a family matter. We found that learning mentors would adjust their interventions and be flexible in their planning so as to respond to the needs of the older person. This flexibility and opportunity to share current issues was particularly valued and seen to enhance the relationship overall, something that was echoed in the interviews by learning mentors. Carr (2011) talks about features of co-production in terms of the centrality of relationship based practice, continuity and dignity in

care. This was an unrecognised benefit of the partnership enjoyed by the older person where they had the opportunity to confide in someone not directly involved in their situation or care. Individuals sometimes relied on the learning mentor for informal support and advice, particularly where the learning mentor was not directly involved in any decision making process. Both the older person and learning mentor described situations where having a non-judgemental listening ear within the context of a personal relationship, brought a more person-centred perspective to their experiences of living in care. These are advantages for promoting safeguarding, advocacy, dignity and safety within care services (Scourfield 2012). For example, learning mentors were more likely to take up a quality issue with greater tenacity than if the older person had reported it to a paid carer.

The introduction of a reflective tool to learning mentors was also one which helped to incorporate theories about informal learning and learning transfer. Learning mentors found it immensely useful to talk to L4A staff about their experiences of working with the older person and the use of critical reflection appeared to foster the conditions necessary for more transformational experiences and to maximise the potential for continuing engagement. In L4A's processes for supporting learning mentors, written reflective accounts were introduced into record keeping with exploration on how a two-way reflection involving the older person could be developed. Critical educational gerontology (Glendenning 2001) has referred to the importance of examining relations between knowledge, power and control where learning acts as an agent of social change. The process can be 'painful; incidental, unanticipated or imposed' (Withnall 2000: 295) suggesting a form of review taking place in an unstructured or spasmodic way and leading to greater self-understanding as well as about societal issues and structures (Hafford-Letchfield 2013).

There were challenges in measuring the impact of learning interventions and their quality. The matching of the learning mentor was crucial as being able to establish the right rapport offered a unique potential for bringing out a dormant or latent interest in the older person as well as a sense of fulfilling an ambition not yet achieved or desired. Examples included exploring Chinese history for one woman who had had relatives in Hong Kong but regretted never being able to visit. There were some tensions identified for example where the older person did not always "feel up to it" (learning) – or felt frustrated about being able to get back

to an activity previously enjoyed when they became unwell. Mastering something on the other hand was associated with giving a 'boost' to physical health as well as a psychological boost. In a couple of situations, this was seen as an opportunity to optimise health. Here, health was seen as a fuel for learning and vice versa:

> In summary, whilst the relationship between learning interventions and wellbeing was mostly self-reported, we were able to observe potentially low-cost, high impact interventions in care settings. The unique way in which the interventions are tailored to an individual, combined with the learning mentor relationship and subsequent support offered, all appear to contribute to what might be conceptualised as 'wellbeing'. In those we interviewed, more specific features of what was described as contributing to a sense of wellbeing involved expressions of reciprocity, particularly where the older people gave something in the exchange in their relationships with learning mentors. This came out very explicitly in the interviews with learning mentors. For example, the concept of learning mentors getting as much out of the relationship came as a quite a surprise to some of the older people interviewed. Generativity, (by which we mean reciprocity between different generations) involved in learning partnerships, was also a feature of wellbeing. Achieving generativity, often referred to in the literature on older people, is important in order to avoid stagnation where people become preoccupied with personal needs, comforts and concerns (Withnall 2000). Both the learning mentors and the older person actively reflected on how working with someone from a different generation had been beneficial through developing improved perspectives on the other person's experience, expertise and contribution to the relationship. We noted that the concept of 'youth' was particularly emphasised by older people, as this is noticeably missing in their experience of living in care homes or if they are socially isolated in their own homes. Dealing with loss, an often an unacknowledged undercurrent in care settings was often acknowledged by both sides of the learning partnership. For example, learning mentors referred to the 'payback' in their motivations to work with someone where the situation connected with their own personal story. Younger learning mentors also referred to achieving feelings of empathy and personal growth, all of which contributed to their motivation and thus their own wellbeing. These are themes that need to be exploited further so as to connect with current debates about the benefits of intergenerational learning and how this in turn contributes to the wellbeing agenda – for both volunteers and older people.

Freire was clear in his vision that one of the challenges is for society to recognise the value of education going beyond the acquisition of knowledge or skills through study, experience, or being taught (1970). The interactions that we observed in the work of L4A may not have been instantly recognisable as learning but the model embraces accessibility, equality and social justice and focuses on motivation and entitlement to confront stereotypes about ageing. Optimum conditions identified which helped learning included: individual learning mentor/resident sessions; sessions with an agreed or evident purpose; co-production of activity between resident and learning mentor; coaching or skills acquisition (e.g. drawing; use of IT; discussion of a novel). Conditions which hindered learning activity included: illness of resident; lack of any follow through by staff or connection when the learning mentor is not present; lack of clear purpose or shape to the session; irregular or infrequent interventions; poor quality intervention by learning mentors.

Chapter Summary

Attracting, retaining and getting the best out of volunteers will become increasingly challenging as we move towards an increasingly ageing population, and a more individualised society (Hafford-Letchfield 2016). Therefore, contributing to our understanding on the type of optimum climates that can result in positive outcomes such the volunteers own motivation, and placing a high value on 'giving' is of both practical importance to changing organisations and to policy makers. This small scale evaluation enabled us to make some of the links between reciprocity, mutuality, and older people's participation through the medium of informal learning. The literature on volunteering however is often confined to homogeneous areas such as befriending.

This evaluation has identified that paying attention to altruistic attitudes that are likely to motivate helping and volunteering. The gerontological research in social care clearly tells us that in order to combat ageism (Jenkins and Mustafa 2012), we need to move beyond notions of dependency towards promotion of agency, autonomy, and exchange-based models of old age which include contributory orientations to late life (Biddee

et al. 2013; Hafford-Letchfield 2010, 2013). The economic imperative also creates a challenging environment for volunteering and there has been a shift towards job-substitution which means that volunteers may have a multiplicity of reasons for getting involved. The management of volunteering and supporting infrastructure needs to be carefully resourced to achieve its full potential as well as ensuring sensitivities around the motivations and outcomes for those involved in volunteering schemes.

Volunteering can bring broader benefits to communities, including by enhancing social cohesion (Bradley et al. 2010; Knapp 2010). Attitudinal expressions of compassion and good will toward others can also serve as expressions of generativity that promote meaningfulness and wellbeing in late life. Paulo Freire stated that "those who authentically commit themselves to the people must re-examine themselves constantly. This conversion is so radical as not to allow for ambivalent behaviour… Conversion to the people requires a profound rebirth. Those who undergo it must take on a new form of existence; they can no longer remain as they were."

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Chapter 2.3: Children and Young People in Dialogue with Researchers to Create Connections in the Community and the Classroom

Candice Satchwell and Cath Larkins

Introduction

While our (the present authors') backgrounds and research are different in discipline and emphasis, we share a belief that children and young people themselves are the best placed to inform an understanding of their own issues and problems, and to educate those of us who see our role as social worker or teacher. We begin from the premise that "One cannot expect positive results from an educational or political action program which fails to respect the particular view of the world held by the people" (Freire 1970).

Understanding concepts from the perspective of the learner is a crucial but often overlooked notion in education. Satchwell has examined children's understanding of punctuation (1998); their concepts of climate change (2013, 2016); and their communication about physical pain (2015). Although these subjects may seem disparate in nature, the fundamental importance of recognizing the child's perspective remains central.

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Drawing on some data from the punctuation project, we argue that children's concepts are based in a logic which is not always identified or acknowledged by adults, and therefore the children's perspective is not always taken into account when designing the curriculum.

Similarly, understanding the concept of children's rights from children's perspectives can inform policy makers' and practitioners' understanding of how services should be delivered. Work carried out by Larkins with disabled young people (and others) illustrates how children's perspectives on social justice challenge neo-liberal welfare reform. Based on Freire's approach and inspired by Butler (2009, p. 15), this research uses 'words, ideas, conditions, and habits' central to children's experiences of rights and citizenship, then reflects these generative words and themes back to children as problems to reflect and act on through critical dialogue (e.g. Larkins 2011; Larkins et al. 2013).

The two authors of this chapter have recently come together to research a marginalized community comprising people in receipt of social and welfare services who are frequently negatively portrayed by the media. Our research, funded by the Arts and Humanities Research Council, aims to give children and young people in and outside of those families the space and facility to share their stories, to build connections between the communities they inhabit and to challenge how they are stereotyped.

For the purposes of this chapter, we begin by considering some examples of how we have come to an **understanding *of*** children's perspectives, and continue with thinking about how we have applied this in deepening **understanding *from*** children's perspectives in the application of research to action.

Understanding *of* Children's Perspectives

For learning to occur, and for appropriate collaborative action to take place, we agree with the Freirean notion that one should begin where the learner is, not where the educator wants them to be. And in order to see where the learner is, we need to understand their perspective on the issue

at hand. Methods for gaining access to children's thought processes are notoriously problematic, as Fine and Sandstrom recognized:

> Discovering what children 'really' know may be almost as difficult as learning what our pet kitten really knows; we can't trust or quite understand the sounds they make. (1988, p. 47)

This sentiment was recently echoed by a student helper on a project attempting to understand children's language in relation to pain (Carter et al. 2015):

> It must be like being a vet, being a doctor for children – how are you supposed to know what they mean?

Methodological developments since the 1980s have, however, shown there are a wide range of ways in which children can reliably inform researchers of their perspectives (Punch 2002). The difficulty then may be adults' capacity to hear and understand rather than children's capacity to express their views.

To address this difficulty, a research project investigating children's concepts of punctuation used an ethnographic approach employing participant observation over two years in primary school classrooms. During this time, through observing and recording teachers' ways of talking about and instructing in punctuation, and talking and listening to children and observing them as they wrote and discussed punctuation, it was possible to discern: (1) how children interpreted teachers' instructions; and (2) how children developed their own understanding of how punctuation works. By following the children over two years, it was possible to see how this understanding changed and evolved over time.

If we take the time and trouble to talk, and more importantly to listen to children about their concepts, we can find it increasingly difficult to answer the questions such dialogue provokes. If we want to avoid power-imbued and unhelpful answers like 'Because it is', or 'Because I say so', children's questions make it pertinent to interrogate our own acceptance of the way things are. In the case of punctuation, it becomes important to investigate the provenance of our inherited

writing system. While some adults may perceive the use of full stops, question marks, and so on to be 'obvious' and their misuse 'lazy' or 'illiterate', children (and indeed many adults) are often working hard to make sense of an apparently arbitrary and baffling set of conventions.

For example, a child asked why an exclamation mark is not followed by a full stop, whereas speech marks require a full stop as well – and deciding whether the full stop goes before or after the speech marks presents an additional challenge. A teacher during the research study explained to her class: "You must always use a capital letter for your name, and a capital 'I' for yourself, because you are *very important*." Later, when a 6-year-old boy was asked why he had not used capitals in this way, he said, "Well, I'm not very important." Were he writing in French or German, of course, there would be no such requirement to capitalize the first person pronoun – '*je*' or '*ich*' – and, neither, incidentally, for the first person object pronoun in English – 'me'. Surely it is rather impolite to capitalize 'I' but not 'you', in the same way that we are told it is bad manners to put oneself first in 'me and you', rather than taking the secondary position in 'you and I'. Such arbitrary conventions can be mystifying for a child encountering them for the first time.

Freire articulates the importance for the learner to know the history of that which they are learning:

> Technical training …. [necessitates] the right to know the 'why' of the technical procedure itself. The worker has the right to know the historical origins of the technology in question. (Freire 1996, p. 131)

For punctuation, the history is long and complex, and like other aspects of our language such as the notorious English spelling anomalies of 'bough', 'cough', and 'through', cannot be explained according to simple rules. While we may not feel a complete linguistic history for school children is necessary, we do need to acknowledge that language is a changing phenomenon, and our current punctuation conventions are required for certain kinds of writing, but they are neither obvious nor clear. Children's concepts can help us to challenge our own assumptions about the status

quo, and by extrapolation, can even make us consider what is 'right' or 'wrong'. We consider punctuation to abide within binaries of correct or incorrect, but children's perspectives make us see that there are alternatives. Later we discuss how such possibilities can be applied in the contexts of children's rights and the community.

Further examples from the punctuation project highlight the shortcomings of our attempts to understand children's perspectives. When analyzing the writing of children in isolation from the context in which it was produced, we are in danger of applying a deficit model regarding their knowledge and misinterpreting their reasoning. As John Dewey said:

> As long as we confine our gaze to what the child here and now puts forth, we are confused and misled. We cannot read its meaning. (Dewey 1902)

It was only through the use of detailed participant observation that it was possible to explain why a child continually wrote about a canine book character as 'Breakspear?' with the name followed by a question mark even in mid-sentence, as in 'Breakspear? wanted to help Mrs Armitage'. The child had copied the word from a display on the wall, where the character's name came at the end of a question. The child had inferred that the question mark was an integral part of the name: indeed, research has shown that at an early age many children do not distinguish between letters, numbers and symbols (Ferreiro and Teberosky 1982). Such occurrences show that, without an understanding of the context, we are in danger of making assumptions about children's knowledge. While the use of a question mark in this way is 'incorrect' and constitutes an 'error' in the child's writing, the revelation that there is a perfectly good reason behind its use makes us reconsider our notion of the child as a passive learner of skills. This child is constructing his own sense of how punctuation works, predicated on the belief that the teacher's writing on the wall is an exemplary text. All the examples of children's writing collected during this project demonstrated beliefs and a form of logic that could be justified, but only with a knowledge of the context in which they were produced.

Understanding *from* Children's Perspectives

So, we have seen that some concepts are hard for adults to explain and that based on their own experiences and explanations they have heard, children can give explanations of grammatical rules that have a contextual logic which can challenge adults' understandings. The second study considered in this chapter utilized children's capacity to provide challenging logic and explanations to a different context: disabled children's experience of rights and low income. This study, funded by the Office of the Children's Commissioner for England, sought to apply Freire's (1970) suggestion that the process of re-creating knowledge involves enabling people to recognise the causes of their oppression through action and dialogue and that the knowledge created through this process can provide critical insights to others seeking to challenge oppression.

The study (Larkins et al. 2013) involved a core group of 11 disabled children and young people who acted as young researchers throughout the study. They identified generative words and phrases related to disabled children's experience of rights and low incomes. Rather than existing full or simplified international rights conventions such as the United Nations' Convention on the Rights of the Child (UNCRC), the United Nations Convention on the Rights of Persons with Disabilities (UNCRPD), and the International Covenant on Economic, Social and Cultural Rights (ICESCR) they developed their own definitions of rights in discussion with adult advisors (see Larkins et al. 2015 for details). They reflected on their own and other young people's experiences of these rights by talking about their own experiences and hearing stories from the research conducted with other young people and families (by adult researchers). Through this process the young researchers provided explanations of the barriers to disabled children's rights and the causes of these, and recommended solutions.

When reflecting on other disabled children's experiences they widened their understanding of the difficulties young people faced. For example, they learned that one young person had experienced bullying to the extent of being thrown to the floor from his wheelchair and that his mother had consequently kept him out of school only to be faced with a legal reprimand. In their research reports and video, they highlighted this story as an extreme case of the injustice that they sometimes experienced

when their own impairments led to bullying or misunderstanding from teachers and fellow pupils. The attention they gave to this issue challenged some of the adults on the research team who had perhaps become desensitised to this kind of injustice, due to the recurrence of similar reports in previous research.

When exploring the infringements of disabled children's rights in low income contexts their explanations revealed specific understandings of causes and barriers. For example, a parent whose son, Joe, needed single storey accommodation due to severe life-limiting learning and physical impairments and complex health needs, described having to move away from her extended family. She reported the poor quality of the social housing they had been moved to and the lack of support with improving it:

> *I got no grant, no decorating materials because they said I didn't fit the criteria right, no help with cleaning, no nothing. It's full of asbestos, it had rats, which is why I've got cats. I had no money to get even any paints.* (Joe's Parent)

She also described receiving support from a voluntary organisation, who built a sensory room for her son Joe, but that he could not use it as the house was so damp that she could not heat it. The young researchers identified this as an infringement of 'the right to live somewhere which has heating, lighting and keeps you protected from the damp'. They noted one particular cause:

> *Joe does not get to use the sensory room because his Mum cannot afford to heat it. His mum owes the heating company £2000 which she is paying off at £40 a week – it will take her until May 2022.* (Young Researchers)

Here then, their focus was parental income rather than the quality of social housing or lack of extended family support.

In a second example another young person, Ashleigh, had limited educational support and a lack of social activities. Ashleigh has a visual impairment and a learning disability. Her mother noted:

> *It clearly states on the statement she should be getting one-to-one support, but I don't see sound nor sight of it basically… she doesn't seem to be getting an awful lot at the moment.* (Ashleigh's Parent)

However, when the young researchers reflected on Ashleigh's life experiences they highlighted the barriers she faced to enjoyment of 'the right to meet with other people/ play/do sport/take part in activities in your local area', rather than rights to education. The young researchers identified a similar income-related barrier with regard to parental income, but noted that Ashleigh's Mum needed to work so that she could afford to give Ashleigh money to go on trips. They also asked:

> *Why don't the Government read these stories about someone disabled? It would encourage them to do better.* (Young Researcher)

When using their new understandings to make recommendations and to lobby decision-makers in national and local government, they also suggested solutions that challenge forms of service delivery that are currently accepted as standard. For example, although they saw parents and parental income as an important form of support enabling the fulfilment of children's rights to a basic standard of living and to engagement in social activities, they advocated for greater independence for children and especially young people. For example, they recommended:

> *Give children and young people more access to personal assistants to support them to do the things they want to do and help them be more independent from their parents. – This does not mean giving us personal budgets and us employing them. Personal assistance should be free and provided by people like the council.* (Young Researchers)

This recommendation challenges the expectation that young people should remain dependent on their parents well into their twenties or sometimes even thirties. It also challenges the trend towards lowering entitlements and the privatisation of social care services.

These examples show that there were some similarities and differences between young researchers and the adult research participants' perspectives on the rights that they identified as important, the barriers highlighted and the solutions recommended. Whilst the young people focused on heating and leisure in these examples, they also valued rights related to education, family life, work opportunities, health and other aspects of a

basic standard of living. There was some overlap with adult perspectives about the causes of difficulties, with young researchers and adult participants both focusing on parental income levels or the high costs of essential goods and services. However, a division in perspectives occurred in relation to the solutions they advocated, with the young researchers having greater expectations that governmental attitudes and standardised models of service provision could and should change.

Taking This Understanding Forward to Make Connections

Learning from both of these studies confirms once again that children and young people can give logical accounts of complex concepts in diverse contexts. More significantly, however, they indicate how children and young people's perspectives can provide a much needed critique of educational and political practices. In listening to their experience and logic, adults and other young people are required to question their own understandings of the world and how it is experienced by others. We can also be inspired to unpick some of the assumptions about how education or social care should be provided. It is easier for politicians and practitioners to know what concepts like rights and money mean when they are used by children and young people: complex law and practice gets translated into meaningful everyday contexts.

Children's and adults' understanding of the world and how to reimagine it in new ways is, as Freire describes, a process of reflection, dialogue and action. In these two studies we explored dialogue in contrasting ways. In the first we attended to children's and teachers' explanations about concepts which are presumed to be shared, but about which more useful understanding can be co-constructed given reflection and dialogue. In the second study, we focused on broader stories of experience and how these were interpreted by social actors who often never met (adults and children who were researchers and research participants). In both studies, their understandings of the concepts and experiences they sought to convey were also doubtless influenced by other social actors

and discourses that we do not describe above. Attending to the influence of social actors and discourses that are absent or present in the process of Conscientização (critical consciousness) is significant because it may help to understand the origins of our assumptions if we are to challenge them.

For this reason, in our next joint project, *Stories to Connect With,*[1] we will be exploring the idea that accounts of experience, including oppressed people's accounts of transforming their social, educational, political or economic contexts, are assemblages of meanings. These assemblages are constructed from internal and external dialogues with other people, resources and environments. This relational world view means shifting our understanding from conceiving of things as fixed objects and bodies in distinct and delimited spaces to seeing all materials (human, social and abstract) as produced through their relationships to each other (bodies, objects and ideas) (Deleuze 1988, p. 123; Deleuze and Guattari 1988, p. 261). We believe the notion of assemblage may be useful in enabling adult and child researchers together to unpick the different ways in which dialogue and action towards transformation may be assembled together with material and human relationships.

The challenge then remains not simply to listen to and to learn about and from children's understandings, but also to act on these understandings to bring about reimagined forms of social justice.

Notes

1. Stories to Connect with: disadvantaged children creating phygital community artefacts to share their life-narratives of resilience and transformation (AHRC-funded project, 2015–2017).

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Chapter 2.4: Bridging Communities Through Co-learning and Participation in Parenting Programmes: A Case from the Families and Schools Together Project

Trish Hafford-Letchfield and Bernadette Thomas

Introduction

One in four families in the UK are expected to be in poverty by 2020 and the breadth and depth of the impact of growing up in poverty can have a profound effect on children's wellbeing (MacInnes et al. 2013). The socio-economic status of a child has been identified as a significant predictor of their educational attainment. Breaking the link between deprivation and poor educational outcomes requires more accurate identification and action beyond the mere 'raising of aspirations' (HMG 2011). This is a perhaps flawed premise often cited by policy-makers as the solution to improving

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educational outcomes. Armstrong (2015) suggests that investing substantially in building effective collaboration with parents/carers, with their families and social networks provide *the* key interventions needed, beyond 'aspirations'. Tapping into the needs and interests of disadvantaged families and creating an inclusive environment in schools may provide a causal model for improving pupil attainment (Gorard et al. 2012). This commitment to exploring how to foster alternative leadership which come from within deprived communities themselves also draws on themes from Paulo Freire's critical ideology. Freire (1973) asserted that the cultivation of individual and community growth was essential to help overcome barriers to wellbeing.

This chapter describes a community based programme that aims to build sustainability, citizenship and participation by bringing families and schools together to learn in equal partnership. We describe the Families and Schools Together (FAST) programme which utilises a systemic model and uses transformative pedagogies to bridge diversity and communities using a model of empowerment and conscientization (Freire 1970). We discuss some of the salient features of the programme which have contributed to its current success and which have been supported by evidence from a multi-method evaluation. We will also be discussing our experience of placing student social workers in FAST teams. By taking up the role of 'community partners' in FAST, social workers at the very beginning of their social work training had the opportunity to work at the grass roots in their local communities and experience the socio-economic and political realities faced by children, young people and their support networks. We reflect on the outcomes of this 'co-learning' – i.e. where social workers, schools and families learned together and consider some of the implications for professional practice in relation to partnership working. According to Freire (1998) understanding that problems are not just personal but significantly influenced by inequality, norms and traditions is essential to the authenticity of such partnerships.

Background to 'Families and Schools Together'

Families and Schools Together (FAST) is an international evidence based parenting programme delivered within a community setting around the school. Its universal approach utilises a systemic whole fam-

ily approach which engages the local community through the team that delivers the programme over an eight week cycle. The initial FAST weekly groups are led by a trained, multi-agency team of professionals from health, education and social care, with parents from the local school as partners. In summary, FAST project partners are comprised of *school partners* (any member of the paid school staff), *parent partners* (parents who have children at the school) and *community partners* (by drawing on professionals such as social work, health, mental health, voluntary sector providers or from local people who work or live in the community).

At the end of the programme the families attend a graduation ceremony. Parents and carers are engaged at every level of the FAST programme – planning, training, and implementation and post- graduation, are supported to set their own agenda over a period of 22 monthly multi-family group meetings, called FASTWORKS. This group then emerges as a parent/carer led network with school support to sustain the relationships that have been developed and to identify its own community development goals. The team aims to be culturally representative of the families being served in the groups. This holistic, multi-systemic, relationship-building approach strives to prevent poor outcomes and enable all children to achieve their potential and support the transition from nursery to primary education (MacDonald et al. 2006; Kratochwill et al. 2009).

FAST has gained status as an evidence-based programme by the United Nations (UN) internationally as a result of rigorous research on the effectiveness of the programme. To date, four large randomised controlled trials with one- or two-year follow-ups have been carried out to demonstrate that FAST helps children and their families (McDonald et al. 2006; Kratochwill et al. 2009), currently a $15 million RCT is underway in Philadelphia, US and the first UK RCT is due to commence in September 2015. Within the UK, an extensive roll out of FAST has been funded by *Save the Children* through a project team based in Middlesex University. For example between 2009 and 2012, 2786 families took part in the programme and some of the findings from the evaluation identified a 33% increase in parents/carers involvement with the school; a decrease of 20% in children's behavioural problems according to their teachers and

that 76.9% of parents taking part felt more able to support their child in his or her education (Save the Children 2011). These findings and the subsequent feedback from those involved in FAST reflect Freirean dialogical tenets of love, faith, humility, hope, critical thinking, and solidarity from his writings on education (Freire 1998). Ongoing evaluation of FAST continues to confirm the importance of 'dialogue' as a means for transformation through education and social action. The philosophy of FAST enables it to work towards achieving a deeper richer engagement than is common in modern schooling contexts by providing a structure within which participants can be encouraged to allow multiple way communication. Freire (1998) spoke of the importance of being humble and open to listening to the ideas of others, particularly by not being 'overly convinced of one's own certitudes' (1998: 34). This is a well-recognised barrier in many professional contexts and social work in particular is constantly searching for new ways to reconnect with those it has pledged to serve (Hafford-Letchfield et al. 2014).

Developing Partnership Between Social Work and Families

There is a strong commitment to partnership work in social work education, grounded in a philosophy and value base at the core of practice (Cocker and Hafford-Letchfield 2014). Partnership with children, young people and their families is an essential aspect of anti-oppressive and anti-discriminatory practice and has these core principles enshrined in legislation and policy. However, there are a number of tensions between the rhetoric and realities for achieving effective partnerships between families and social work. Pease (2002) has asserted that 'empowerment' is in danger of becoming a form of professional practice in which social workers are encouraged to develop the 'technologies' of empowerment but which in reality continue to perpetuate hierarchical power relations. Taking a co-productive approach (Needham and Carr 2009) is one which regards people who use services as assets with skills and building on people's existing capabilities. It is an approach being adopted by social work to try and

break down the barriers between social work and people who use services. These include reciprocity (where people get something back for having done something for others) and mutuality (people working together to achieve their shared interests). Co-production has been led by the service user movement and advocates for peer and personal support networks alongside professional ones to facilitate services through change as opposed to direct provision (Needham and Carr 2009).

However, there are a number of tensions inherent in professional-service user relationships which may undermine good practice and empowering interventions (Hafford-Letchfield 2009). This is exemplified for example, in the deconstruction of the policies around prevention and child protection, which Featherstone et al. (2014) have called a 'marriage made in hell'. They suggest that the term 'intervention' needs interrogation, as it suggests practices delivered *to* families rather than practices *with* families. They argue that a continuing focus on the assessment of risk to children by family and care-givers; has 'managerialised' social work services by giving priority to procedures and risk-averse practice given that referrals to it are "more likely to engage families as they are seen to be at risk rather than being in need" (2014: 1741). Building on the language and practice of family support however opens up more possibilities in terms of thinking about what families need at different times and to explore how social work practice can recognise and support *interdependence* in a relational model of welfare. Social work has certainly been under siege from government constant reform of its policies, education and practice leading in many situations to the direct undermining of its emancipatory objectives (Cocker and Hafford-Letchfield 2014). Finding progressive ways of conceptualising empowerment therefore requires the construction of strategies more relevant to the current context. Thinking through some of these challenges underpinned some of the philosophies and principles underpinning the education initiative that we developed with FAST which aimed to bring social work students closer to communities at an early enough point in their social work education so as to be able to take a more critical perspective on those structures and institutions which do not always support relationship-based practice.

Social Work Students as Community Partners

Social work students following a BA (Hons) Social Work at Middlesex University spend their first year preparing for professional practice. In professional education, 'learning to learn' effectively plays an important role in imparting both values and a sense of identity alongside the essential knowledge and skills needed for professional practice. This contributes in both intended and unintended ways to the socialisation of students into the professional culture as well as a high degree of intellectual ability, empathy, resilience and insight. This particular combination is considered to be attributed to a degree of life experience and the ability to articulate and make sense of that experience when entering the profession. Those responsible for social work education need to make the important links between these activities and the quality of support offered to service users and their communities in order to raise the standards of services available (Hafford-Letchfield and Dillon 2015).

Examining how 'learner' social workers acquire their professional identity/is suggests changes in the wider context within which this education takes place. Social work is a profession that is committed to understanding that the social environment, including the cultural setting, has an enormous impact on individual experiences. We also need to appreciate how social work scholarship assists us to frame the different roles that social work plays and the nexus between the personal, biographical, political and social knowledge covered. Dunk-West (2013) has referred to the importance of student social workers being able to enter a period of time and space within social work education where they "learn and fashion" their "social work selves" (2013: 9). She further emphasises the active process of how learners interact between older ways of thinking and relate to newer ways which develop alongside their journey to becoming a social worker.

The 'Community Project' module encourages students to look outwards towards the communities they serve and to think more holistically about service users. It embraces a learner centred approach, where students can capitalise on their own life and work experiences and develop their potential to build networks and alliances in their everyday

community. Students learning is conceived in the spirit of citizenship and by thinking about 'normal' life away from a conceptualisation of pathology that sometimes exist within welfare paradigms. Given that much of public policy refers to the concept of community participation and user involvement, the Community Project module gets students to look outwards at 'normal everyday community life' before they start to 'pathologise' or 'label' problems and solutions, some of which contributes to discrimination and oppression of different groups in society. Students are required to be assertive, curious and active in liaising with members of a local community and to identify and recognise theoretical concepts in practice. They are introduced to theory, knowledge, skills and practice issues associated with understanding communities. They also take the lead in directing their own learning with support by being out in a local community and getting involved with some of the issues identified including observation and self-directed inquiry supported by guided reading and learning activities.

Students following the Community Module were offered a voluntary placement with a local FAST team. A small grant from the university helped to support them with travel expenses to undertake the FAST training programme. A project co-ordinator was also funded to support the students and to assist with evaluation. Fourteen students took up this opportunity and were placed with programmes in the South East of England. The final section of this chapter briefly reflects on the experience by drawing on just one of the key themes emerging from the evaluation. FAST programmes are all subject to a standard evaluation which is embedded in the FAST methodology and programme design but the evaluation of this pilot project was extended to facilitate further enquiry into the students learning experiences from an educational perspective. We examined those aspects of FAST which added coherence to the Community Project module outcomes and how engagement with FAST has contributed to the students' knowledge and skills in community social work specifically in relation to co-learning and partnership working. Following ethical approval, the main source of data for evaluating the student perspectives and experiences drew on (a) a recorded discussion in a focus group of students conducted towards the end of the project (n = 6) and (b) documentary analysis of the student's written reflective

commentary on volunteering which was integrated into the overall portfolio requirements for assessment for the Community Module (n = 14). Qualitative data was collated and subjected to a broad thematic analysis using inductive methods. Several themes emerged but for the purpose of this short chapter we briefly focus on one of the themes which provided insights into the value of co-learning and participation between social work students and families. The evaluation in full is reported in Hafford-Letchfield and Thomas (2016).

Demographic data and feedback on programme satisfaction was collected from the parents at the end of the formal FAST programme. One of these sources involved asking open-ended perspectives on the experience of parents, teachers and FAST UK team members.

The Value of Co-learning in Communities

Students recognised the value of reciprocal knowledge exchange with parents and of learning to communicate more equally whilst in situ. By adopting a social approach; using humanity and respect, social work students gained an informed understanding from their 'normal' week-to-week exchanges with families during FAST which contributed to more empathic problem solving.

> *I learned something about my own parenting, for example, when he's playing up, trying something different, taking time in reading a book.*
>
> *Yes it was learning how to speak to the parent and not tell them what to do. I will probably take that into my placement, not belittle them or not make them think they have not done their job properly.*

In three reports for the cycle of FAST involving social work students, team member satisfaction was rated as high. There was a strong sense of teamwork, with the FAST team viewing their team members as "dedicated" and "hard-working." Team members were able to speak freely and voice any comments they had, with general consensus among all team members being that the team worked effectively as a unit. Every team member agreed with the statement – "the team and its individual

members have grown, personally and professionally." Numerous team members identified how much they enjoyed participating in the programme, with one parent stating – "I thoroughly enjoyed the programme, learned a lot and met some very nice people." Another school member said – "[FAST was] a thoroughly superb programme and it was well worth the effort to see the families grow. I'm glad I was a part of it."

Freire's depiction of 'dialogue' as a means for transformation through education and social action was considered an important value in this relatively simple project. Social workers often refer to the 'interdisciplinary' team, or 'team around the child' yet working towards achieving a deeper richer engagement than is common in modern schooling contexts is no easy feat given the complexity of structures and institutions that impact on social work practice. True partnership requires multiple way communication that enters the world of families and communities, particularly those experiencing challenges and hardships with humility, openness and a willingness to listen. One student said:

> *As a would-be social worker, I now know that it will be my job in the future to be an advocate of change to my service-users; whether I speak up for them in person or empower them to do so themselves, I will hopefully be helping them realise they hold the power to shape their own futures.*

Frieirian dialogical tenets of love, faith, humility, hope, critical thinking, and solidarity require purposeful action within social work so that they are not only accused 'overly convinced of one's own certitudes' (Freire 1998: 34). Meaningful structures are required within education to foster these ideals. Working directly with parents and their children through opportunities in FAST provided a rich source of experience to inform students of the reality of parents and children's lives. Students gave concrete examples where they put themselves in the families' shoes to explore new ways of thinking. Freire reiterated:

> *the importance of a social worker (in the broadest sense) who "supposes that s/he is "the agent of change", it is with difficulty that s/he will see the obvious fact that, if the task is to be really educational and liberating, those with whom s/he works cannot be the objects of her actions. Rather they too will be the agents of*

> *change. If social workers cannot perceive this, they will only succeed in manipulating, steering and 'domesticating'. If on the other hand they recognize others, as well as themselves, as agents of change, they will cease to have the exclusive title of 'the agent of change';* (1973: 116)

Freire's conscientization (1970) involves bringing to the surface the critical consciousness's of the people so that they might be more fully aware of the systems and structures that have affected their lives. Social work students in this project articulated their understanding of how dependence is often created and sustained when systems and institutions do not engage with emergent community capacities. For example one student commented:

> *it is paramount to understand the community you live in or work in, educating oneself will open up a better understanding of the individuals that you may come in contact with; for example the issues effecting that community such as the impact of bedroom tax and cap in benefits.*

Students were able to recognise the contribution of different relationships such as those between families and between families and the team as well as those with neighbours and wider communities. Freire asserted that entering into dialogue presupposes equality among participants with mutual respect and that through dialogue, there is change and resultant new knowledge; i.e. co-production. Students made clear links from their observations and involvement in FAST on how these could be harnessed better when working in challenging circumstances, particularly with time and resource constraints.

There are a number of thematic domains in Freire's work which may provide a terrain for debate in relation to the potential impact of FAST and the merit of including professionals in wider networks as exemplified here. These include the preoccupation with bureaucracy and managerialism in social work services that have eroded the ability of individual workers to meaningfully engage with children and their families (Miller et al. 2011). Obviously this one small approach is not a panacea and there were a number of limitations (see Hafford-Letchfield and Thomas 2016). This initiative demonstrates more generally however, that the

likelihood of those working in statutory services need to find ways of resisting neo-liberal inflected 'transformations'. This depends on the ability of social workers, their educators and advocates to make links with other parts of the sector, such as education, and most importantly with the users of services, without whom, there would be no social work.

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Chapter 2.5: Conscientization and Transformation in the Workplace: New Forms of Democracy for Mental Health Services

Mick McKeown, Fiona Edgar, Helen Spandler, and Lynda Carey

This chapter makes a case for workplace democracy grounded in trade union and service user movement alliances with a particular focus on the mental health context. We draw parallels between ideals for union and community organising, activist learning, the education of practitioners, and the practice of mental health care, including novel dialogic approaches. All of the protagonists on this territory, mental health practitioners, trade unions, universities, and mental health service user movement groups face specific legitimacy crises. A democratising turn holds open prospects for renewed legitimacy for all actors and organisations involved, though we should be alert to pitfalls as well as possibilities.

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Everywhere, a Crisis of Legitimacy

UK unions have a significant image problem and are losing members, difficulties exacerbated by structural economic changes over time. Mental health services also suffer legitimacy issues, not least because of the dominance of a bio-medical model that serves to squeeze out more social understandings of mental distress. Practitioner groups such as nurses, comprising the majority of the workforce, are challenged by some quite particular and foundational critiques of their values and commitment, with common humanity and compassion called into question by high profile service failures (Francis 2013). Service user or survivor movements risk co-option and incorporation, and dilution of radical critique, by engaging in organised systems of user involvement and participation. Universities, which educate the mental health workforce in partnership with NHS organisations, have their own problems with legitimacy as they become increasingly commercialised, moving away from an ethos of knowledge production as a public good. All of this takes place in an increasingly neoliberal age, where public services and the welfare state withstand the worst of economic austerity measures. As such, the NHS is prey to ideologically driven undermining of its value for modern times; a challenge rendered more potent as funding cuts cumulatively diminish quality of services.

At this juncture, it would be easy to become demoralised at the task in hand of defending our major public institutions or working for a society in which ideals of community solidarity, mutuality and reciprocity are ever more visible and valued. There is, however, cause for optimism. Progressive social change is always a possibility, and facing up to these legitimacy crises at the same time as fighting neo-liberal inspired austerity can afford opportunities to fashion new politics and ways of relating that embody greater democratic participation than most citizens have ever known. Immediately, these require mass acts of conscientization or its close relation, consciousness raising. Furthermore, such enlightened citizenship must be predicated upon stronger relational ties and a greater commitment to dialogue, respect for difference, and open-minded deliberation rather than dogma.

Focusing on mental health services in particular, and societal views of mental health, gives us the chance to create a new politics of mental health. Because mental health care can be compulsory and coercive, the social relations therein can alienate service users and staff alike. Peter

Sedgwick in his classic text, *Psycho Politics* (1982: 256), foresaw the potential for democratic alliances to prefigure alternatives:

> The achievement of this kindly and efficacious condition, for all patients and all societies, is the central problem of psychiatric care. It is also the central problem of social liberation.

It is this distinctly Freirian goal that this chapter is concerned with. In turn, we offer potential solutions to the various identified legitimacy crises and make an argument that some of these can be woven together in the mission to create more democratic workplaces for everyone's ultimate benefit.

Reclaiming Legitimacy

Union renewal strategies aim to reverse decline in membership and promote participation of grass-roots members in internal democracy. These organising approaches are an antidote to an over-reliance on so-called servicing models, which render union members' dependent on shop stewards and paid officials. On top of this, the members can appear to be in a private relationship to the union, recruited on the basis of non-workplace offers, with little attempt to induct them into ideals of trade unionism. As such, unions can seem hollowed out, lacking in effective social ties between members. The union response has been to initiate programmes of renewal built upon basic organising to re-establish internal social capital.

Large public sector unions such as Unison and Unite are also experimenting with renewal approaches involving alliances with communities: so called reciprocal community unionism. Taken together, these initiatives (re)create a sense of community within the union, alongside establishing more meaningful connections with the community beyond the workplace. For the mental health workforce, this means forging alliances with service user and survivor social movements.

Amanda Tattersall (2010) recognised three ways in which trade unions might establish relationships with communities and social movement groups. Only one of these represents a set of authentic, reciprocal relationships, where solidarity is built upon shared objectives that neither belong wholesale to either partner; not singularly workplace defined nor

community defined, but mutually agreed. Imperfect solidarity models might include single issue, instrumental relationships that do not survive beyond a specific campaign or action, usually serving one partner more than the other. Better are coalitions grounded in some mutual interest, where joint involvement increases the power of a campaign and potential success, but, still, ongoing solidarity need not result. The ideal type seeks a longer term alliance, attempts to base this upon democratic lines, and lessens asymmetrical solidarity (Brown 2006). Effective solidarity between unions and communities needs to be built in advance of being drawn upon; that is, long before any protest action or campaigning (Wills and Simms 2004).

A relative failure of organising approaches to date suggests that unions also face crises of capacity and commitment amongst the membership and Gall and Fiorito (2012) cite Freire's *Pedagogy of the Oppressed* in making the case for a synergistic interaction between mobilisation and union commitment. The challenge to build a more connected and capable membership crosses over with union learning objectives, with participatory learning opportunities seen as an integral part of the organising agenda (Findlay and Warhurst 2011; Forrester 2004).

Freire and Conscientization

It has long been recognised that mass education under capitalism is a tool for pacification and reproduction of a compliant workforce but, in the right hands and organised differently, learning can be emancipatory (Bernstein 1977; Freire 1971). Such liberatory education recognises the symbiosis of knowledge and power. Mutual learning is at the heart of social movement organising, challenging hegemonies and supporting cooperative linkages between movements (Horton et al. 1990). These approaches to learning embody an 'ideal of educating for citizenship in a fully free democracy' in contrast to 'educating to serve a state' (Adams 1975: 205).

Freire's critical pedagogy is relational, dialogic, democratic and, at core, political. Whatever the context, learning pivots on conscientization, a process of political awakening realised in the interaction between participants, framed by mutual understanding, hope and love (Apple 2014;

Gadotti 1994; Giroux 2007; Glass 2001; Roberts 2000). If emancipatory potential is to be fulfilled: 'respect for the autonomy and dignity of every person is an ethical imperative and not a favour that we may or may not concede to each other' (Freire 1998: 59). The enlightenment that occurs within a dialogic learning process potentiates the identification of and resistance to sources of oppression:

> *Learners together, in the act of analysing a dehumanising reality, denounce it while announcing its transformation in the name of … liberation* (Freire 1971: 4)

Freire's influence has been significantly felt in nurse education via theories of learning grounded in humanistic psychology if not fully-fledged critical pedagogy (McKeown et al. 2015; Mooney and Nolan 2006; Purdy 1997; Waterkemper et al. 2014) with explicit reference to new models of leadership and affinities for social justice (McKeown and Carey 2015, Waite and Brooks 2014). More extensively, Freirian practices have infused trade union, worker and community education initiatives across the globe or can be seen in movement activism or asset based community development initiatives (Alinsky 1971; Brown 2006; Horton et al. 1990). Thus, Freirian ideals of democracy and learning are prominent beyond traditional education settings, notably in the activism and organisation of new social movements that favour horizontal, participatory decision making and democracy. Many such movements subscribe to notions of prefiguration – attempting to exemplify a preferred form of society in the course of trying to achieve it. In the mental health context, Crossley (1999) has noted the possibilities for enacting small-scale experimental utopias, many of which are distinctive for the quality of their democracy.

Union renewal tactics have also been strongly linked to union learning strategies, often grounded in distinctly Freirian ideas of participatory education and, effectively, conscientization. Indeed, Brown (2006) goes further to argue that union organising and renewal efforts *must* connect with radical histories and pedagogies if they are not to lose all potential for achieving transformative change. Hence, TUC organising campaigns have been built upon a longstanding commitment to an Organising Academy and many union bureaucracies manage learning and organising

together. Furthermore, the more effective union renewal approaches are essentially relational and well-suited to organising health care services (Saundry and McKeown 2013).

For Brown (2006: 42) unions must reinvent their attachment to popular education, revisiting and revitalising learning that:

> [goes] *beyond instrumental knowledge and skills … hold*[s] *things up to critique, to be named and renamed, … aims to uncover injustice and build solidarity in opposition to injustice. It is this practice that can contribute to a new education within unions and guide popular trade union educators.*

For Jurgen Habermas (1986, 1987) deliberative democracy is a means for social change, and crises of legitimacy are almost always indicative of democratic deficits, which in turn precipitate movement formation. Bauman (2000) contends neo-liberalism has precipitated a state of liquid modernity, within which practitioner groups such as nursing struggle amidst organisational uncertainties and flux (Randall and McKeown 2013). Health care workers and service users have been particularly assailed by a welter of ideologically motivated, top-down reorganisations, without any meaningful chance to have a say in these changes. Furthermore, critical reviews of recent service failures have been wielded by politicians eager to undermine the legitimacy of a state funded health service. Paradoxically, the government has looked to increasingly centralised solutions whilst urging leadership at the local level.

Interestingly, some progressive thinking within the Department of Health has extolled models of so-called transformational leadership and a recent White Paper makes liberal use of Freirian ideas, linking democracy, social connectivity and community engagement (Bevan and Fairman 2014). Unfortunately, there is minimal evidence that democratic leadership ideas have gained any traction in practice. Conversely, typically inflexible hierarchies persist, and significant managerial and union time is devoted to discipline and grievance rather than participatory problem-solving or transformation. Moreover, the disempowerment of nurses and others is compounded by medical dominance.

As in any other work context, an increasing degradation of autonomy results in grass-roots nurses experiencing the alienation of diminished

control over work pattern, intensity and content. A powerful source of alienation for nurses and other healthcare workers is the way in which their very caring identity can be undermined by fragmentation of tasks and lack of control over how the work is organised resulting in diminished amount of time to spend with service users, denuding the quality of relationships. In mental health services this is exacerbated by a concomitant increase in levels of compulsion and coercion. Ultimately, and closely bound up with understandings of what it means to be a compassionate, 'good' nurse, this results in alienation from 'species being' (Marx 1844: 1977); our innate desires to be of value to other people.

Workplace Democracy in Mental Health Services

Freirian influence in health care is also to be found in democratised approaches to research such as participatory action research, appreciative inquiry, and experience based co-design. These research practices conceive of the health care context, staff and service users, as a community with a potential to collaboratively imagine and implement new ways of relating to each other and organising work; akin to Freire's notion of generativity. It is not without irony that more often than not any benefits of such participatory projects have to be orchestrated on a case by case basis, vulnerable to reverting back to type once single projects have been completed. For any transformational potential to be properly realised, the practices of participatory democracy would have to be implemented on a much larger scale into the management and organisation of health care services. Thus, a democratisation of the labour process is required (McKeown and White 2015). Ideally, such workplace democracy would have to be inclusive of all relevant actors, including the workforce and service users and their families and friends.

A crucial finding in the Francis Inquiry is that neither service user and carers voices nor some nurses and union representatives were able to successfully raise or escalate concerns over falling standards of care in the face of substantial management inspired, and Board approved, reorganisations. For these reasons, the Francis Report recommended improving

systems for attending to employee voice and strengthening nursing union representation. Across the NHS there has been enormous growth in interest in service user or carer voice, leading to widespread investment in developing so-called service user involvement initiatives. These have been established at all levels from the idea of co-produced face to face care to strategic involvement in the planning and delivery of public services, with nurses in the vanguard of supporting these endeavours. Similarly, this ethos has also been reflected in the fields of education and research.

Despite some of the more progressive examples exemplifying dialogic, deliberative democratic principles, many service user involvement initiatives are effectively co-opted, much less explicitly democratic, and struggle to achieve substantial or lasting change in services. Indeed, it may be the case that service users and staff appreciate the process of involvement practices to the point where they are more likely to accept inertia to change; involvement and alliances as palliation rather than transformation (McKeown et al. 2014).

Arguably, the logical extension of trade unions' renewal mission is the establishment of democratic worker control within workplaces (Simms et al. 2013). Various forms of workplace democracy have been attempted in a number of different industries and national contexts with beneficial impacts for organisations. Mostly, however, these examples of organised support for worker voice have favoured delegated representative forms, rather than participatory democracy. We have argued elsewhere that public services, with at least a rhetorical commitment to union-employer partnership working, could be opportune environments for enacting more prefigurative approaches to workplace democracy, and that, in the mental health context in particular this should combine support for both worker and service user participation (McKeown et al. 2014).

Initiatives for enabling democratic expression of worker and service user voice are essentially vehicles for cooperation and hence ought to be enjoyable in practice (Sennett 2012). Furthermore, we contend, they could be a significant tool to address the aforementioned endemic alienation for both service users and staff in mental health care. In the latter sense, democratised employment relations could also complement other democratising turns in care delivery, such as therapeutic communities (Winship 2013) or Open Dialogue (Seikkula and Arnkil 2013).

Conclusions

The self-same factors that threaten the legitimacy of our public services and educational institutions, trade unions and social movements can also be the spur for their renewal. Once suitably reorganised and reinvigorated, alliances forged between the latter can be the engine for radical transformation of the former. The tools for such a transformation are at hand, and a Freirian inspired adoption of democratic dialogic and relational practices for conscientization, grounded in a positive humanistic ethos, represent as good a starting point as any. The democratic transformation of mental health care, as Sedgwick foresaw, could very well prefigure social change on a much broader canvass. This appeal for democracy in mental health services must acknowledge its huge potential amidst routine denial; with service users and many practitioner staff lacking effective voice or influence, with progressive policy rhetoric somewhat blind to the realities of compulsion and coercion. Such contradictions would not be lost on Freire:

> *To glorify democracy and to silence the people is a farce; to discourse on humanism and to negate people is a lie* (Freire 1971: 48)

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Part 3

Pedagogies

Chapter 3.1: Reconceptualising Practitioner Knowledge

Ruth Pilkington

Reconceptualising practitioner knowledge for those engaging in the education and support of others is a particularly crucial element within the context of Freirean pedagogies. It therefore fits well within the context of this book to have a section that explores how educational practitioners are engaging with Freire in their pedagogy, practice and approach to their own development and in designing and facilitating enabling space for others.

In addressing this question of practitioner knowledge for educators, I am aware that the term 'educator' may raise concerns, but it is a widely understood term and allows us to approach the challenges raised by Freire within the context of formal educational settings at all levels. Within any process of education then we have to consider the learner and the educator and how each contributes to emancipatory learning. The challenge for educators, for teachers, of engaging with their role and contribution to emancipatory learning is to be the focus for this section of the book, and it is important therefore to remind ourselves of how this might influence

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the educational practitioner as an individual who also needs to engage in learning and have the scope to influence and shape educational purposes.

As a starting point it is appropriate to acknowledge the contested, complex and dynamic nature of learning for those involved in education as teachers (Ball 2003; Avis 2010). Education systems across the globe vary widely in their structures, funding, and more importantly in how they are purposed. Increasingly, there is a sense that the social purpose for education is no longer directed towards an ethical goal of creating a capacity for critical social action, rather it is about marketisation, consumer demands, performativity, employability and employment; in other words, it is about meeting the economic purposes of governments and society. Within this environment, educational organisations are focusing on outcomes that address competitive advantage, and increasingly bureaucracy and managerialism (Ball 2008). In the face of this teachers can feel disempowered, disenfranchised and experience a sense of being victims of change and political agendas.

In countering these agendas, I suggest it is helpful to recall the prevailing view of how practitioners learn. The learning of educators is frequently framed as a professional undertaking (Evans 2008; Robson 2006; Sachs 2000) and is characterised as being discursive in its approach, contingent and embedded within the context, setting and process of practice; and it is relational: a social undertaking which is culturally framed and situated within the knowledge needs of the community of practice (Appleby and Pilkington 2014; Wenger 1998; Roxå and Mårtensson 2009). The learning of educators is complex embracing a broad span and range in the field of knowledge educators are expected to hold. Shulman (1987) considers educational practitioners as needing to be competent in seven areas of professional knowledge. In addition to this, the practitioner him/herself shifts in terms of competence between a technical, self absorbed level of competence as a novice, towards a broader, informed, unconscious competence and artistry of experience (Eisner 1985). Further, practitioner identity is regarded as being strongly aligned with and shaped by practice. A consequence of this is that whilst this makes teacher identity vulnerable in the face of a growing politicisation and marketisation of education, it means identity is also about service for the

learner and the centrality of practice. All this influences how effectively and confidently educational practitioners respond to the changing educational environment, and, consequently, how effective they are in framing their pedagogy and development within the Freirean ethos of enablement and collaborative critical learning (Freire 1970).

This is the heart of the challenge facing educators today. They have to be flexible, confident and self-directed agents in their own practice and in developing learning for others. Building on critically reflective and experience-based learning for example, Eraut (2004) proposes that practitioners should adopt a deliberative process of learning in the workplace. This deliberative process incorporates application of both reflective processes, and problem-solving activity, which he suggests can culminate in action and lead to new knowledge or understanding for practice, new or flexible behaviours and resolution of problems. Others emphasise the capability and capacity of educators to operate across boundaries and within multiple communities adapting their discourses across communities and organisational processes (Roxå and Mårtensson 2009; Wenger-Traynor et al. 2015). They emphasise too the ability of practitioners to bring to bear diverse skills and knowledge and the application of agency to practice and their own development.

This places considerable burden on the practitioner to respond unilaterally unless organisations start to create space and opportunity for reflection and learning. In Appleby and Pilkington (2014), we argue that the burden of development of educational practitioners should be a joint venture for both organisations and individuals: where organisations on the one hand recognise the value and economic worth of employees; and individuals in their turn apply critical approaches to direct development of themselves and to influence educational purposes. In this case, these purposes encompass social justice, emancipatory and critical pedagogy.

Building on work undertaken in the northwest of the UK, Appleby and Pilkington propose a model of critical professionalism, enabling structures and learning space to frame educational development of practitioners. Within this section of the book the contributions here present examples and approaches for how, in diverse changing and challenging educational contexts, practitioners are able to shape educational pedagogies to reflect the Freirean purpose of critical social justice and partner-

ship, and to enable learners and educators to move practice forward in exciting ways. This implies a shift from banking education towards agency in learning. I suggest the examples here offer an updating of Freirean pedagogy for the 21st century and for the demands of modern day communities, supporting learners to evolve as critical change agents in their own right.

Dr. Aleksander Szram talks about how his pedagogy changed after reading Pedagogy of the Oppressed. He shifted to a problem-solving approach with students from didactic one. He reflects on his move from a banking model to one that enables students to create and act with agency. He realises his role is actually quite different to the master apprentice one where students learn from a master, and in learning this, he embraces a Freirean stance where power is handed to the learners to actually learn from experience with Szram the guide on the side.

Cowman and colleagues discuss the use of community-based, service learning. This places the student within communities using action, reflection, and experiential learning, Students engage directly with communities and action. This learning is then framed in reflection and critique to take forward learning in a more powerful and transformational way. The challenge in this example is that supporting such learning, whilst powerful, required a major investment on the part of the college, teacher and students to set up relationships with communities that would allow students to contribute to community development and change through research and action. The impact on students in the early stages is significant they suggest and the value to communities transformational.

Bentley focuses on teachers' learning. She returns to her college where she established a Freirean approach to teacher education empowering teachers to change, transform and develop in their own right as teachers. In returning to review the impact of her work, Bentley finds a situation with the majority of teachers feeling frustrated and disenfranchised in the face of organisational cultures of accountability and risk aversion. However, the voices of teachers emerge in their narrative with Bentley as they are given opportunities to voice their fears and concerns and where they strive for authenticity despite the cultural constraints. In the same ways as students need to be given space and tools to develop and voice, and to influence through action, so too do the teachers. This is especially

the case because teachers learn from dialogue that is focused around practice and the needs of practice and their students, through sharing and peer exchange.

McEwan-Short and Jupp Vina in their paper address issues directly related to the subject my own interests, namely the capacity and space for academics to act as critical pedagogues, who are recognised as having a crucial, transformative role to play in the educational function of universities for social justice, critical thinkers etc. They unpack the implications of engaging in critical pedagogy suggesting it should transform classroom practice to places of dialogue and construction, transformational exchange and growth, where students are encouraged through engaging with theory and experience to become critical agents. The example lays out an interesting challenge but one that the authors suggest enables academics to move beyond the current discourse of research versus teaching and to create a more powerful identity as critical pedagogues.

Peters' article also challenges our identity as critical pedagogues, focusing on the current debate and obsession with students as partners. He questions the shallow interpretation of 'students as partners' in Freirean terms, relating it to his own personal journey of development from history specialist to educational developer, and discusses the impact it has had on his own practice. In taking this approach, Peters can explore the vision of HE where *students as partners* is related to a marketised vision of students as consumer, student as client. He argues for a developmental model where true dialogue and active participation in learning at all levels can emerge. He deconstructs for the reader the concepts implied by the Freirean and Blairite concepts of partnership and concludes that for us as educators, Freire's concept of partnership might free us to engage with students differently as learners and to escape the often passive stance being adopted by academics and teachers in education in the face of policy.

Mckeown, Jones and Sander in their chapter focus on unions and their discussion of the health service perspective reminds us that Freire's critical pedagogy is relational, dialogic, democratic and, at core, political. They identify a growth in health care research that is participatory and appreciative, using democratised approaches to research such as participatory action research, appreciative inquiry, and experience-based co-design.

They suggest we perhaps need to learn from Freire and reposition the workplace as a locus for learning and social change.

Finally, Gurjee focuses on mentoring as a research case study that has the potential to affect sustainably and profoundly upon the learning of mentor and mentee alike. Although she primarily explores the literature behind her research, she also highlights for the reader the value and emancipatory potential of mentoring, proposing that we may need to reevaluate the positioning and use of pedagogues of mentoring as a major tool.

At the start of this piece, I argued that in order to achieve the pedagogic stance and capability required, and in order to share power with the students so they can learn actively and as owners of their learning, teachers need to shift from a position of powerlessness and passivity. All too often teachers appear – or see themselves – as victims in the face of bureaucratic and political agendas that limit their space for action. For me, if we are to engage with the student-led pedagogic proposed by Freire, we too have to be agents of change, critical, informed teachers engaging in learning that transforms our practice. The examples within this section offer insights into the debate and examples of success and thought-provoking explorations of practice. Their examples make everyone an agent within educational processes. The articles challenge the banking model, recommending instead a purposive, dialogic partnership, one where teachers work with students as partners in constructing understanding, identity and knowledge. By asking questions around how we teach and engage with Freirean pedagogies, these articles challenge tutors, teachers and academics to interrogate their own role and identity within educational processes and give new sense to the relational nature of teaching. The conclusion is that teaching is never a neutral process, rather it is one where we should critically engage with context, policy and our own values, and examine our contribution and role in learning in order to fully understand and enact a Freirean approach.

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Chapter 3.2: The 'Pedagogies of Partnership' in UK Higher Education: From Blair to Freire?

John Peters

The idea of working in partnership with students has become all pervasive in UK Higher Education (hereafter HE) in recent years. The language of partnership emerged as a reaction against neo-liberal visions of HE as a marketplace with students as customers and Universities as HE providers (NUS 2012; Molesworth et al. 2011). Indeed, according to the National Union of Students [NUS], 'students as partners offers a valuable alternative to the rhetoric of consumerism.' (NUS 2012: 6) The idea also explicitly builds on, and from, discussion of the means of enhancing student engagement (Nygaard et al. 2013). The NUS argues partnership is the culmination and highest form of student engagement (NUS 2012). The broad appeal of the notion of student partnership is clearly indicated by the Quality Assurance Agency adopting it as part of the Quality Code for UK HE. Then, in 2014, the quango charged with enhancing learning and teaching in UK HE, the Higher Education Academy, issued its own call for funded evaluation projects exploring the success of '*pedagogies of partnership*' (HEA 2014).

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So is the echo of Freire in the term *pedagogies of partnership* intentional? Certainly the rejection of neo-liberalism and banking models of learning, together with talk of tutors and students working together is beginning to sound like democratic pedagogy. But is this a revolutionary and romantic ideal of truly democratic, inclusive and consciousness-raising HE or another technocratic domestication of such ideas of the kind so beloved by Tony Blair's 'New Labour'? Unfortunately much of the language and rhetoric of student engagement in UK HE policy-making, dating back to Blair's electoral victory in 1997, would suggest the latter. Work in UK HE on student engagement has often taken behavioral or psychological perspectives, which have ignored socio-cultural context or human being and becoming (Kahu 2013). This often serves to reduce complex, situated human relationships into institutional or individual deficiencies of engagement, which can be addressed by technocratic means. This is the pretence that education can be an apolitical act. Engagement becomes about involving student representatives in quality procedures or nonsensically encouraging students to 'own their own learning'. So the recent HEA pedagogies of partnership call talks of 'the value of regarding students as active partners in their educational experiences' as though they could ever be otherwise.

Despite these concerns, interest in *pedagogies of partnership* may well offer critical pedagogues an important opportunity to engage colleagues with the ideas of Paulo Freire. Approached with Freire's hope, rather than academics' more accustomed cynicism, it might be just the moment to do what McArthur has suggested and to re-invigorate commitments to social justice within and through UK HE (McArthur 2010). Freire's ideas offer a theorized and hope-full means of engagement with the rhetoric and practices of student partnership, which can bring real power, meaning and life to that partnership. Conversely, to achieve this, it is important to be aware of the ways in which partnership may be subverted and domesticated into the marketized, neo-liberal HE model. By contrasting the conceptualisation of technocratic Blairite educational reform with Freire's ideas it is possible to guard against such subversion and to develop a pedagogy of partnership which dares to dream and offers hope and possibility to students and academics together.

This chapter will explore the exciting potential offered by the *pedagogies of partnership* to engage UK Higher Education with the ideas and ideals of Paulo Freire. It will frame the discussion by briefly outlining my own personal and professional journey as an unfinished self, from Blair to Freire. The current idea of partnership working with students in UK HE will be explained as a development from work on student engagement and an explicit reaction to the marketisation of UK HE. Emerging forms of student partnership working will be outlined before offering a brief typology of 'Blair or Freire,' domesticated or critical pedagogic partnership working. The chapter will conclude with a proposed pedagogy of partnership which offers the opportunity to ensure we frame UK HE as working with students to transform their world.

Growing Up Within the System

My own academic background is as a historian and my assumption when I achieved my first academic post in 1990 was that I would follow a fairly standard academic career path, researching and teaching on the First World War. I fondly assumed that by 2014 I would be at the height of my powers as a leading academic in the field, contributing to great works on the social experience of that terrible war. And there was a political (with a small p) purpose in this history teaching; encouraging students to be critical of grand narratives, of the state's justifications for war and suffering and to constantly question both their own assumptions and those of historical figures. However, once in post, I quickly became as interested in what and how my students learnt whilst at University. It seemed natural, as a HE teacher, to want to know what students were learning and to understand how I might best help them learn. Yet it was clear that not all my colleagues shared such an interest and that this interest marked me out, despite or perhaps because of my junior status when I achieved my first permanent appointment, to become the department's learning and teaching representative.

After some years, encouraged by discussion facilitated by my learning and teaching role with colleagues from other disciplines and buoyed by feedback from students, I became increasingly disillusioned with the

traditional lecture format and adopted approaches justified in terms of supporting student-centred learning. The dominant learning and teaching discourse was about shifting from presentational teaching to facilitating student learning, expressed most bluntly by Tom Angelo as 'teaching without learning is just talking' (Angelo and Cross 1996: 3). I moved from telling students what I thought was interesting about my subject to engaging them in finding out what they thought was important. This pedagogic shift, from lecturing to running group work sessions on historical documents, was a clear rejection of the banking model of education and a major step away from talking *at* my students towards working *with* them (Peters 2001). However I didn't necessarily have the language or the knowledge of pedagogic literature to be able to express it in this way. The change might equally be described in terms of Ron Barnett's work on 'learning for an unknown future' (Barnett 2012) as a move from teaching students historical knowledge and towards seeking to engage them in the wonders of historical study as emerging historians.

This shift was allied with a fierce belief that Higher Education, particularly in the humanities disciplines, was about more than knowing a lot about the subject. Shaped by my own inability to articulate what I had gained from HE study of history on graduation, I was determined to help students articulate their HE as more than just a degree. Again, because of wider debates at the time, there was a ready-made and easily available discourse for this in the form of generic skills and graduate attributes. Better still student profiling and, later, Personal Development Planning [PDP] offered a means of engaging students in discussion and articulation of their broader learning (Peters et al. 2000). With this I moved out of History and into a central educational development role at University with joint responsibility for implementing an institutional system to support student PDP and to advise colleagues across the university on student centered learning. Again this move echoes Barnett's (2012) argument that academics have recognised the need to move beyond reproducing academic identities to emphasise broad generic skills when seeking to promote the wider value and purpose of higher learning.

Throughout this work the 'student voice' had been important to me and, in my central role, I increasingly became engaged in projects which explored the student experience through gathering their feedback and

seeking to develop HE practice in the light of this. However there was something unsatisfying and unsatisfactory about gathering and representing student views in this reactive way. Again the possibility of working *with* students rather than researching their views led me to engage students in various forms of participant research and involve them directly as change agents. Approaches such as the adoption of Appreciative Inquiry methods and engaging students as co-researchers of higher learning meant promoting and creating occasions when students spoke directly to staff and worked with them to enhance practice across the University (Kadi-Hanifi et al. 2014).

Belatedly and partly driven by a move to a University with an avowed Catholic social mission and a building actually named after Paulo Freire, I finally began to read his works seriously. Suddenly a number of issues made considerably more sense to me. Here was a language for articulating the purpose and power of education as a collaborative and political act. The paucity of language and aridity of discourse involved in seeking to articulate student centered learning as helping students 'take ownership of their own learning' or selling the benefits of HE in terms of skills development was painfully laid bare. This takes me to, and beyond, Barnett's (2012) fourth and final category of supporting complex learning as growing human being, because it recognises the centrality of human growth but adds the social and political mission. For, as Richard Schaull puts it, Freire demands we decide what education is for:

> There is no such thing as a *neutral* educational process. Education either functions as an instrument that is used to facilitate the integration of the younger generation into the logic of the present system and brings about conformity to it, *or* it becomes 'the practice of freedom,' the means by which men and women deal critically and creatively with reality and discover how to participate in the transformation of their world. (Freire 1996: 16)

And so, rather late, I recognised my home in critical pedagogy as the spirit of the education I had always wanted to provide. In the process it clarified for me the importance of education and the need to question the assumptions in the language used to describe the purposes and outcomes of HE.

Blairite Higher Education

Like many others I was carried away on the wave of optimism created by Tony Blair when, in 1997, he was elected as the first Labour Prime Minister of the UK for 18 years. Having been asked his three priorities for government he had famously replied: 'education, education, education.' This promised higher priority for purposeful education, higher funding and, with a target of increasing participation levels to 50% of young people progressing into HE, the pledge was to expand access to all those who could benefit from it. My move into educational development work came at this time and I was swept along by some of the promise of these ideas.

However while there were clearly successes in increasing the numbers attending HE and widening participation, the optimism was undermined by the Blair government's failure to challenge the neo-liberal assumptions of previous Conservative governments. The injection of funds into HE did not match the rise in student numbers. Yet this funding came with greater demands for accountability and a particular marketised view which saw the value of HE only in economic terms. HE was to be judged either on the economic contribution it made to UK Plc. or on the individual value it delivered to its students. The logic of this argument was that government funding should come with strings attached, in terms of requiring HE to offer subjects that best support the economy, and students should be expected to become customers of HE, bearing an increasing proportion of the cost burden because it was they, after all, who would reap a graduate earning dividend. As Peter Mandelson put it in his introduction to *Higher Ambitions*:

> HE equips people with the skills that globalisation and a knowledge economy demand, and thereby gives access to many of this country's best jobs. … That means focusing on the key subjects essential to our economic growth, and boosting the general employability skills expected of all graduates. (*Higher Ambitions* 2009: x)

Moreover, Universities enthusiastically followed the money, adopting the trending technocratic rhetoric of business; promising to engage with

key stakeholders, pursue efficiency gains, rigorously maintain quality and standards, and engage effectively with student customers. Like many others, I found myself increasingly trapped in an 'unhomely' educational development position between managers and academic colleagues (Land 2001; Manathunga 2007). Managers expected my role to deliver enhanced practice across the university for students around generic skills and employability, and to provide technocratic solutions to ensure efficiency gains in terms of ensuring colleagues could teach lager classes without a dip in student outcomes. Unsurprisingly, perhaps, many colleagues saw my central role as a disciple of marketised HE, de-skilling their situated pedagogic practices and threatening the pedagogic relationship with their students. Fatalism beckoned unless a means could be found to rekindle hope of transformation.

The Roots of Partnership in Student Engagement

With rapid expansion and increased marketisation, student engagement became a major theme of concern. A lack of student engagement might lead to drop-out or failure to achieve desired outcomes from HE and therefore both a loss of customer income and a decline in student-customer satisfaction with the University. So it was a concern driven, in many cases, by the logic of the market. What is more, the most widely accepted conceptualisations of student engagement in HE are behavioural or psychological (Kahu 2013). These both not only allow but encourage technocratic solutions; the development of effective teaching practices to produce forms of individual engagement that can be measured and assured by survey. As Kahu points out, this is an atomised and de-humanising approach which ignores wider socio-cultural factors, power relationships and fails to grasp the importance of rounded human relationships at the heart of purposeful educational engagement.

A recent literature review on student engagement (Trowler 2010; Trowler and Trowler 2010) provides a typology of student engagement that splits the literature into three areas; engagement as participating in learning in the teaching room, engagement as participation and

representation institutionally in governance and quality processes and engagement as a sense of identity with the university. However, almost as an aside, two conflicting models of student engagement are set out; a market model with the student as consumer and a development model with the student as partner. The market model sees students as purchaser of HE from the university provider in order to achieve personal economic benefit. In this model student engagement is about responding to customer demands and enhancing the university brand in the market place. The development model offers something different; students attend university for mutual social benefit and seek to be part of a learning community. Here student engagement is about dialogue and engagement in the co-creation of knowledge for development and growth.

The Idea of Student Partnership

The most powerful expression of partnership with students as the goal of student engagement in UK HE came from students themselves. The National Union of Students *Manifesto for Partnership* (2012) sets out a vision for UK HE based on partnership, while actively rejecting alternative models of student as apprentice or student as customer. Indeed, it states 'students as partners offers a valuable alternative to the rhetoric of consumerism' (NUS 2012: 6). Student partnership, it argues should operate at all levels of HE from students actively participating in the learning process, to student partnership in developing national HE policy. The manifesto argues persuasively for students taking an important role in course design and delivery, in the co-creation of knowledge, as co-producers of learning outcomes and agents of change in HE practice and governance. It is a statement of the folly of trying to sell HE to student when we can unleash the power of working *with* students to transform HE.

This concept of partnership with students received support from an unexpected source when the Quality Assurance Agency for UK HE enshrined partnership working within its code of practice:

> Partnership working is based on the values of: openness; trust and honesty; agreed shared goals and values; and regular communication between the partners. It is not based on the legal conception of equal responsibility and

> liability; rather partnership working recognizes that all members in the partnership have legitimate, but different, perceptions and experiences. By working together to a common agreed purpose, steps can be taken that lead to enhancements for all concerned. The terms reflects a mature relationship based on mutual respect between students and staff. (QAA 2012)

The Higher Education Academy has also supported work on student partnership, commissioning research on the pedagogies of partnership and recently producing a report on *Engagement through Partnership* which argues, apparently without irony, that 'Engaging students and staff effectively as partners in learning and teaching is arguably one of the most important issues facing higher education in the 21st century' (Healey et al. 2014: 7). And so the concept of working in partnership with students has become all pervasive in UK HE.

Emerging Forms of Partnership Working

There are many different forms of student partnership working across the HE sector, some more theoretically informed and developed than others, and with an increasing reach. However there is also the threat that such challenging and democratic approaches may be domesticated to better fit the prevailing neo-liberal agenda.

'Students as academic partners' (Nygaard et al. 2013) offer various and increasingly widespread, project-based approaches to engaging students as members of mixed staff and student teams to target and undertake specific improvements in HE provision. 'Students as co-creators of the curriculum' (Bovill et al. 2011) takes the further step of engaging with students to co-design their programme. 'Students as producers' (Neary 2014) is a more theoretically informed approach which fundamentally positions students as co-creators of knowledge and understanding. 'Students as change agents' (Dunne and Zandstra 2011) positions students as key drivers of development and transformation in HE. The adoption of a particular Appreciative Inquiry approach to partnership working has opened the door to students working as educational developers and working with staff to develop pedagogic practices (Kadi-Hanifi et al. 2014).

Yet there has been little sign of moving partnership working with students into the wider community and experiences in the vein of US civil engagement programmes are still few and far between. There is, though, the possibility of student partnership growing to achieve collaborative pedagogic community engagement such as that experienced by Campbell and Lassiter (2010) as part of 'the other side of Middletown' project. The growing free university movement in the UK offers another possible route forward in terms of engaging HE staff and students with their wider communities in radical pedagogic ways.

However even forms of partnership working within HE are not without their open critics and, more insidiously, domesticating forces. For example, Furedi wrongly rejects working with students as, in itself, an expression of the student-as-customer model, objecting to the very idea that students might have something positive or useful to contribute to HE and its practices. 'The conceptualisation of students as change agents may represent a form of unwitting manipulation of students to act in accordance with the logic of marketisation' (Furedi 2011: 3). This deeply conservative position, insisting tutors know best and that rejection of the market entails keeping students in their place as grateful recipients of our expert knowledge and critique, is as flawed and hope-less as the logic of the market. This would be a pedagogy of apprenticeship and conformity. Students should have a say in in what is taught and how it is taught, not as customers but as partners and co-creators of their higher education. A pedagogy of partnership would want to learn from, and work with, students as change agents as part of helping them become change agents capable of transforming the wider world. But perhaps Furedi is right that the rhetoric of 'students as …' can be domesticated to fit a marketised version of partnership. Critical pedagogues should be aware of, and resistant to, this domesticated neo-liberal version of student partnership.

Blair or Freire Partnership

So what would a hope-full and transformative Freirian idea of working with students as partners look like and how would it differ from one shaped by the technocratic, neo-liberal language of Blairite HE? (Table 1).

Table 1 Blair or Freire educational partnership

Freirian educational partnership	Blairite educational partnership
Romantic partnership	Business partnership
Love and hope	Contract and charter
Community action	Stakeholder involvement
Possible dreams	Addressing shortcomings
Social justice	Employability
Social benefit	Individual benefit
Community action	Individual mobility
Conscientizing	Personal development
Radicalisation	Domestication
Political	Apolitical
Holistic	Technocratic
Being more	Empowerment

Freire's early writing would immediately establish distinctions in terms of the avowed political nature of education. To pretend that education is apolitical is a form of domestication; to accept the dominant discourse and to seek to fit students to the existing world rather than working with them to challenge and transform it. Depoliticising education makes it merely training and development. Inherent in Freirian partnership is a democratising political aim, which seeks to upset current power relations and raise the consciousness of students to question assumptions and realise their potential to effect transformational change. 'Democracy is taught and learned through the practice of democracy' (Freire 2000: 91). What is more, Freire would have no truck with the Blairite third way and calls for the left to come to terms with neo-liberal ideas in order to gain power:

> I cannot understand how one would adopt the centre as the left's new address. … I do not accept this form of fatalism. … 'Instead of converting myself to the centre and occasionally coming to power, as a progressive, I would rather embrace democratic pedagogy and, not knowing when, attain power along with the popular classes in order to reinvent it.' (Freire 2000: 52–3)

Freire's later works might just as importantly establish key differences in terms of the emotional labour of education. For Freire education is a

work of the heart, based on love and hope, and the model of partnership is a romantic one. It is a relationship in which teacher-as-student and student-as-teacher share and seek to build their possible dreams. Partnership with students is about becoming teacher-student and student-teacher: 'The more youth educators possess, the more possible it will be for them to communicate with youth. The young can help educators maintain their youth while educators can help the young not lose theirs' (Freire 2000: 73). This can be set against the market model of partnership as a dry business exchange based on contract and charter with a focus, more often than not, on deficits and shortcomings.

Finally, there are distinctions regarding the setting and focus of education in these two models of partnership. The dominant discourse of much partnership project activity in Higher Education places the ambitious individual in a market environment; so projects consult stakeholders and develop the group-working skills of engaged students for their individual benefit and social mobility. Partnership activity is a useful additional means of developing employability and individual empowerment. Freire places partnership at the heart of the educational process. Education is community action in pursuit of social justice and social benefit, which involves us individually and collectively 'being more' (Nita Freire 2007: xi).

The Pedagogy of Partnership

The pedagogy of partnership offers a key opportunity for critical pedagogues to abandon the common lapse into fatalism and to seize the opportunity to work with students in our learning communities. Therefore, with a leavening living educational theory (Whitehead 2014) and appreciative inquiry (Cooperrider and Witney 1999), it is possible to set out some of the key aspects of such a HE pedagogy, guarding against the threat of domestication into marketized HE practices.

Fundamentally a pedagogy of partnership builds from a shared hope; the coming together of tutors and students in a community that nurtures and values hope above cynicism or fatalism. There must be opportunity for both staff and students to explore what they hope for from HE and from this specific encounter. To enable this the community must pro-

mote respectful dialogue and harbour the conviction that we can benefit and grow from bringing and hearing different perspectives, that there is '*unity within diversity*'. From this, a dream of transformation can be established. This requires a faith that transformation is possible and that hoping and dreaming are fundamental human activities capable of driving difficult but possible change in our world.

History is unfinished and partnership is an on-going process of being and becoming more both individually and collectively. Such a process involves co-investigation and mutual reflection; a critical curiosity, which seeks, out and unpicks individual and shared assumptions of 'what must be'. It then nurtures the co-construction and implementation of alternative ways of being. The role of the academic teacher in all this is to stay youthfully open to change and excited at challenge, to inspire question asking, to value wisdom rather than knowledge transmission and to raise the consciousness of all partners as actors in their own fate and that of their community. It is to recognise education as a profoundly subversive political act of renewing our 'unfinished selves' as we teach and help students become active, democratic citizens, capable and confident of transforming their world.

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Chapter 3.3: A Pilot Evaluation of a Community-Based Service Learning Pedagogy Within an Undergraduate Psychology Degree

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CbSL as a Transformative Pedagogy

Service learning is a pedagogical strategy in which students engage in community service that will enhance their understanding of course concepts and enable them to make contributions to their communities (Rhodes and Davis 2011). In Community-based Service Learning (CbSL) students learn by engaging with community partners in a range of ways including through research, advocacy and direct service. As Driscoll et al. (2014) point out, community engaged learning has its roots in the transformative and reflective pedagogies of Freire and others. It focuses on empowering and transforming students as well as developing

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critical thinking and civic responsibility. In theory, this engagement reflects Freire's learning principle of learning beginning with action, which is shaped by reflection and gives rise to further action.

The transformative effect of service learning in general and CbSL in particular has been documented in a number of evaluations. For example, Rowe and Chapman (1999) highlight that the experience of community service, in linking a student to an environment in which knowledge can be put to use and reality can be tested, can have transforming effect. Kendrick (1996) evaluated a CbSL component in a sociology module and reported that students had increased personal efficacy and greater ability to apply course concepts to new situations. McKenna and Rizzo (1999) conducted a study of student perception of the impact of service learning and the majority of students reported a positive impact on academic and personal development. Lundy (2007) integrated CbSL into a Life-Span Development course and reported that it resulted in higher exam scores and increased empathy (compared to students who undertook a research project or an interview project without interacting with community organisations). A study by Reed et al. (2005) suggested that even small scale, short-term experiences of service learning can have an impact on students' sense of social responsibility. Other documented benefits of CbSL for the student include making curriculum relevant, clarifying values, promoting community and civic responsibility, encouraging multicultural awareness, developing critical thinking skills, developing research skills, fostering personal development, fostering social development and building classroom community (Driscoll et al. 2014).

For CbSL to have value it must also contribute to the community partners. The community-based organizations involved in the CbSL program at DePaul University reported that the benefits of being involved outweighed any challenges (Worrall 2007). According to Driscoll et al. (2014) the benefits of CbSL for the community include providing meaningful services, creating opportunities for community members and agencies to participate in student learning, building community awareness of universal programs and services, and providing opportunities for collaboration.

CbSL Within the Irish Context

Universities all over the world are increasingly being called to engage with communities (Driscoll et al. 2014) and Ireland is no exception. Indeed the National Strategy for Higher Education to 2030 (Higher Education Authority 2011) recommended that 'engagement with the wider community must become more firmly embedded in the mission of higher education institutions' (p. 21). In light of this recommendation, a number of higher education institutions have taken action to encourage the involvement of the wider community in a number of activities including Community-based Service Learning. Campus Engage is a National Network set up to promote civic engagement as a core function of Higher Education in Ireland. The network aims to strengthen the relationship between higher education and the wider society, through civic engagement activities including community-based research and learning. As part of the strategic plan for 2017 (launched in 2013), All Hallows College (a small liberal arts college in Dublin) adopted CbSL as an institutional core learning strategy.

All Hallows College CbSL Pilot Study

In 2013, All Hallows College piloted a CbSL component in an undergraduate humanities programme. The module selected to pilot CbSL was Lifespan Development which was delivered to second and third year students completing a four year degree in Psychology and Theology.

Methods

Participants

Second and third year BA Psychology undergraduate students (n = 25) were recruited to participate in a pilot evaluation of the implementation of CbSL within a Lifespan Development module. A total of 21 students completed the questionnaire at Time One and 16 students completed the follow-up evaluation questionnaire at TimeTwo.

Measures

A self-report questionnaire was constructed with the goal of evaluating the CbSL component under a number of areas including (i) Civic Responsibility, (ii) Critical thinking, (iii) Collaboration and (iv) Academic development. Students were asked to anonymously and honestly rate their agreement with a number of statements under each of these headings. Total scores were calculated for the Civic Responsibility, Critical Thinking and Collaboration outcomes. The Academic Development items were not totalled as they measured separate constructs. Students were also given the opportunity to make additional comments under each of the headings. In addition, the students were asked to comment on the methods of assessment used in the module. The questionnaire was administered to the students at the beginning and end of the course.

Procedure

The Lifespan development module consisted of 12 × 90 minute lectures and 1 × 50 minute seminar, over one semester. This module introduces students to the important developmental stages across the lifespan and aims to develop greater understanding of different theoretical perspectives and how these contribute to our understanding of adolescent and adult development. The aim of the CbSL component of the module was for students to interact with relevant community-based service providers and to apply their knowledge and research skills in a real-life context in a way that would benefit the community partner. The community partners were chosen on the basis of relevance to the class material and were invited to participate by the Director of Community-based Service Learning in the college, who also arranged student site visits. The community partners served a range of client groups including homeless people, young people in disadvantaged communities, elderly people and people living with chronic illnesses. Students were randomly assigned to the sites in groups of three or four.

As community organisations often have an interest in research related to their work, but do not have the time or resources to explore the relevant literature, it was decided that the students would use their research skills to identify and evaluate research on a topic of relevance to the community

partner. Assessment for the CbSL component was based on a focused literature review and poster presentation. Students undertook an initial site visit to the service provider to learn about their work and to discuss possible areas that they could research. Students then had the opportunity to discuss their ideas with classmates and teaching faculty in class. The teaching faculty helped the students to conduct literature searches and identify relevant research. Finally students prepared posters based on their literature reviews and these posters were shared with the community partners. The questionnaire was handed out on the last day of class as part of the feedback solicited for the course. Students were assured that their responses would not be examined individually but that they would be pooled for analysis.

Results

Prior to, and following the completion of the module, students were asked to fill out a questionnaire to evaluate the pilot module. A number of areas were explored including (i) Civic Engagement, (ii) Critical Thinking and (iii) Collaboration. In addition Academic Development was explored in the post module evaluation. The reported levels of agreement and student comments are reported below. Table 1 shows the average level of agreement for each item at Time 1 and Time 2 (with lower scores representing greater agreement).

(i) Civic Engagement

When asked to evaluate their level of civic engagement following their involvement in community based service learning, 81% of students reported that they felt that they could have a positive impact on local social issues. However, as shown in Table 1 the average agreement with statements relating to their concern for local community issues and their belief in their ability to change their community slightly decreased. Further research should explore if this trend is statistically significant and if it exists in other CbSL programmes. Students reflecting on their experience reported "*I see the needs in the community and would like to participate in the future*" and others note "*Through education I can contribute to my disadvantaged community*".

Table 1 Mean rating (and standard deviations) for each item at Time 1 and Time 2

	Time 1	Time 2
Civic responsibility		
I think people should contribute to their community	1.57 (0.59)	1.75 (1.18)
I have shown concern for local community issues	2.48 (0.87)	2.06 (0.93)
I believe I can have a positive impact on local social problems	2.38 (0.92)	1.63 (0.96)
Critical thinking		
I can identify assets in my community	2.48 (0.81)	2.06 (0.68)
I can identify needs in my community	2.05 (0.92)	1.94 (1.06)
I can generate solutions to community needs	2.86 (0.85)	2.25 (1.00)
Collaboration		
I have leadership skills	2.05 (0.81)	2.25 (0.68)
I can work well in team with others	1.90 (0.99)	2.06 (1.06)
I can take initiative	1.71 (0.96)	1.94 (0.85)
I can work with people from cultures other than my own	1.92 (0.87)	1.88 (1.09)

(ii) Critical Thinking

Students were also asked to reflect on their perceived ability to assess needs and assets in their community and to contribute to novel resolutions to community partner needs. Following participation in the CbSL module, 75% of students agreed with the statement that they could identify needs within the community, with only 50% agreeing that they could generate different solutions to community needs. Students reflected that "*CbSL helps to look at service provisions in the community with new eyes*". Others noted that "*My new understanding helps me to think outside the box*" and interestingly "*Working in different parts of the communities leads to frustration as I feel we are working against each other*".

(iii) Collaboration

In relation to leadership and teamwork 81% agreed or strongly agreed that following the CbSL experience they could work well in a team. Students reflected that "*I don't have leadership skills, but thanks to the CbSL placement, I have learned to take initiative and work in a team*". Other students reported that while they developed new team skills on site with the community partner, they also brought these new skills back on

campus reflecting that "*Site visits helped my team skills, working with others helped in developing a new initiative in college*".

(iv) Academic Development

A key component of the evaluation was to determine if CbSL enhanced student learning in the lifespan development module. These items were included in the Time Two questionnaire. Table 2 below shows the level of agreement with each of the relevant statements.

Results indicate a positive impact of the CbSL component in terms of student learning, with 75% of students reporting seeing a connection between academic learning and service learning. Students reflected that "*Doing CbSL gave me a sense of mission to the society I live in – it was stimulating to study*", others note that "*I can now see how I link my academic skills to everyday life*". Students also commented implementation issues but acknowledged that the CbSL component of the module offered important practical applications, "*As a programme it had huge teething*

Table 2 Percentage agreement for academic development items

Academic development	Strongly agree (%)	Agree (%)	Neither (%)	Disagree (%)	Strongly disagree (%)
I understand how the subject matter of this module can be applied in everyday life	18.8	43.8	–	31.3	6.3
I can see the connection between academic experience and real-life experience	31.3	31.3	6.3	25	6.3
I learn better when the course includes practical activities	37.5	25	25	6.3	6.3
I see the connection between academic learning and service learning	37.5	37.5	12.5	6.3	6.3
I have achieved the learning objective	18.8	56.3	18.8	6.3	–

problems but CbSL works fantastic as a practical application". However, almost 40% of the students did not see how the subject atter could be applied in every life.

(v) Comments on Assessment:

As it was a pilot implementation of the module, it was important to obtain student feedback in relation to assessment. In the self-report questionnaire, students were also asked to reflect on the methods of assessment. Results revealed that there was both positive and constructive feedback provided. Students reported that "*All methods helped me with understanding the material*" and "*All assessments contributed to my learning*". Others however, noted that there were too many assessments, placing a high and demanding workload on students. This was reflected in participant comments with students noting that there was "*Too much workload – I was not happy at first but not too bad in the end*". Others thought that the assessments were a good idea, however difficult to evaluate due to the wide variety of topics being conducted across the class; "*Assessments were a good idea but hard to evaluate as everybody was dealing with different topics/too many for one module*".

Reflection of the Director of Community-Based Service Learning

As already stated, the Director of CbSL was central to the delivery of this pilot module. She was responsible for implementing CbSL across the college, helping faculty members design CbSL elements appropriate for the module learning outcomes, co-ordinating site visits and liaising between the community partners, faculty and students.

Patience

When asked to reflect on her experience of piloting CbSL, she emphasised the need for patience. Her experience highlighted the importance of

careful planning and taking time to build up relationships with community partners. She advised against trying to introduce more than one new CbSL module at a time as each one needs a lot of time and resources to establish.

Working with Community Partners

Securing the commitment of community partners was labour intensive and time consuming. Many of the community partners with whom the director already had relationships were used to facilitating students in traditional work experience placements and were unfamiliar with CbSL so it took time and multiple forms of communication to explain the process and negotiate their new role. In addition, given the mixed ability in any undergraduate class, it was difficult but important to convey to community partners from the outset that the output of students would be varied and community partners could potentially receive work of lower quality. Given the generosity of the community partners in supporting the initiative it may be worth considering other ways to add value to the process for them in future.

Working with Faculty

In her experience of promoting CbSL to faculty within the college, she reported a mixed reception ranging from openness to ambivalence to antipathy. Given the critical importance of faculty co-operation in the delivery of CbSL, staff engagement presents a challenge.

Managing the Needs and Expectations of all Stakeholders

The director recognised the challenge that came with trying to meet the needs of all stakeholders within the narrow framework of any one module. Integrating a CbSL component that had value for all participants, while also meeting academic requirements and not overburdening the

students or community partners, was a difficult balance to achieve. The director had to deal not only with the community partners, students and faculty but also with senior management in the college who had high expectations for implementation. It is important that all parties have realistic expectations and achievable goals.

Conclusion

This chapter highlights the benefits and challenges associated with a pilot implementation of CbSL as well as areas to consider and develop in future implementations. While the self-report questionnaire findings support both a positive and negative impact of CbSL, it is important to note that the questionnaire itself may not have really tapped into the areas in which students experienced change. The written reponses to the open-ended questions on the other hand, give a greater indication of the potentially transformative nature of CbSL. It is also important to acknowledge that this was a pilot study carried out in a very small college and as such there is no comparison group. As this was not a controlled study it is not possible to conclusively say whether changed that occurred for the students happened directly as a result of taking part in the CbSL component. However, the feedback from students and from the Director of Service Learning is important and insightful and will guide further implementation of CbSL modules.

One of the most important learnings to take away from this is in relation to balancing student workload and community need. As indicated by the students' comments in relation to assessment, some students may have struggled with the task of conducting a focussed literature review so it would be advisable to consider other means of assessment. As expressed by the Director of CbSL and by research elsewhere (e.g. Worrall 2007) educators who hope to implement CbSL should take their time and work closely with community partners to build strong relationships and to discuss the range of ways that students could contribute to their service (e.g. service and advocacy options as well as traditional academic assignments).

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Chapter 3.4: Using a Freirean Approach with in the Global Youth Solutions Programme

Yasmeen Ali

This paper will be providing an understanding of a research project that will be undertaken as part of a doctoral study. It will begin by providing a background to the study before exploring ways of evaluating the Global Youth Solutions programme to see which aspects of the programme allow the facilitators to act for change through critical thinking. It will also be looking at way to see whether or not the programme provides the participants an opportunity to break away from the 'culture of silence.'

The paper will begin by outlining any literature that supports the work before highlight the key questions intended for investigation. The methods and methodology to be used in this study will be explored and how they will allow any conclusion to be drawn from the data. The ethical implications and a reflection on areas for further study will also considered.

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Literature

Having successfully completed a recent research project on the peer led aspect of the Global Youth Solutions programme, it brought to the forefront two aspects for further study. The first one being, the delegates understanding of the word empowerment. The study found that delegates who had attended the programme felt a sense of empowerment, however each individuals understanding of the word empowerment differed. Gillman (1996, cited in Humphries 1996: 99) claims that there are a number of theorists and practitioners who use the term empowerment however they all have their own interpretation of the word. Similarly each individual that attended the programme interpreted the notion of empowerment in their own individual way and as a result further study was needed to understand how it is defined by young people. As well as gaining an understanding of the young people's interpretation of the word empowerment there was still a need to evaluate the programme further and look into what aspect of the programme contributed to the feeling of empowerment.

The Global Youth solutions programme is based within the Centre for Volunteering and Community Leadership at the University of Central Lancashire and it prides itself on the ethos to engage, empower and enable young people in finding and fulfilling their true potential. In order to achieve this, the Centre has largely based its teaching methods on the work of Paulo Freire. Paulo Freire, a Brazilian philosopher influenced and dominated the educational arena in the late twentieth century with his theory of liberating education. He felt that education was a means of providing individuals, who were oppressed in society, a way of breaking away from the 'culture of silence' and transforming the world around them.

According to McLaren and Leonard (2004) Freire offers a system where the power of learning is shifted from the tutor to the student. The role of the tutor is to facilitate sessions to ensure learning is taking place however the learning is guided by the students. Murphy (2008, cited in Hall et al. 2008: 32) argues however that according to Freire's perspective the role of the teacher is not to only facilitate the sessions, it is about

posing problems about 'codified existential situations in order to help learners arrive at a more critical view of their reality.' Allowing the students to take control of the power of learning in a critical manner enables them to achieve critical awareness and break away from the 'culture of silence' (Fritze year unknown). It also allows the young people to develop a self-awareness which will free them to be more than just 'passive objects' (Fritze year unknown).

Mizen (2010, cited in Banks 2010: 24) states that we live in a society where the structures and cultures are alien to us and those in power determine how we live our lives. Similarly, young people are also determined by those in power and their way of dealing with the youth is by fostering 'certain models of family conduct', educating them 'in particular mores and values' and shaping 'the nature of youth's involvement in work' (Mizen 2010, cited in Banks 2010: 25). Paulo Freire (1996: 26) outlines individuals strive for humanisation however dehumanisation is historical reality and this idea of dehumanisation occurs due to the unjust social order. In order to overcome this Freire developed an approach that enables individuals to critically reflect on the world and act on changing it so it is humanised and more just (Beck and Purcell 2010: 26). According to McLaren and Leonard (2004) Freire offers a system where the power of learning is shifted from the tutor to the student. This shift in power is a way of providing the students with the opportunity to empower themselves through their own learning. The role of the tutor is to purely facilitate the sessions to ensure learning is taking place however the learning is guided by the students. Murphy (2008, cited in Hall et al. 2008: 32) argues that according to Freire's perspective the role of the teacher is not to only facilitate the sessions however to pose problems about 'codified existential situations in order to help learners arrive at a more critical view of their reality.' Allowing the students to take control of the power of learning in a critical manner enables them to achieve critical awareness and break away from the 'culture of silence' (Fritze year unknown). It will also allow the young people to develop a self-awareness which will free them to be more than just 'passive objects' (Fritze year unknown).

As the Global Youth Solutions programme provides the participants with a similar system, it would be interesting to explore further, the portrayal of the Freirean methods within the Global Youth Solutions

programme. This exploration will provide colleague within the Centre with a more theoretical understanding of the programme as well as draw our attention whether the adoption of the Freirean approach can contribute to the delegates feeling of empowerment.

In order to evaluate the Freirean methods with in the Global Youth Solutions programme the following questions will be asked to address the issues.

- What aspects of the programme allow the facilitators to act for change through critical thinking?
- Does the programme provide the participants with the opportunity to break away from the 'culture of silence?'

Methodology

In order to identify the most appropriate methodology to use to gain reliable and valid findings it is vital I explore the ontological and epistemological understanding of the researcher. The ontological and epistemological understanding of the researcher will determine theoretical view point of the topic (Kuhn 1996, cited in Plowright 2011: 177). There are a number of theoretical viewpoints with the main ones being positivists and anti-positivist. Plowright (2011: 177) points out that positivists basic beliefs are that 'it is an objective reality in which facts about the world are "universal."' The polar opposite of this is what Plowright (2011: 177) explains as a constructive paradigm or even anti positivist. Those that take on an anti positivist stand point see reality as something that 'is socially constructed through relationships, psychological activities and shared understandings that we all take part in' (Plowright 2011: 177). Those that take on a positivist approach to their research tend to favour a quantitative approach whereas anti positivists favour a more qualitative approach or a mixed method approach.

Due to the nature of this study and the ontological and epistemological understanding of the researcher this doctoral study will be adopting an anti-positivist approach. It is felt that it would be rather difficult for the researcher, to remain totally objective due to their involvement with

the programme. Darlington and Scott (2002: 1) also argue that 'scientific methods of investigation have great difficulty coping with the dynamic and complex social world of the human services.' Following further reading it was decided that the methodological approach most suited to this doctoral study was a pragmatic approach. Rossman and Wilson (1985, citied in Creswell 2009: 10) state that pragmatists focus on the research problem and use all the methodological approaches available to understand the problem. Using all the methodological approaches allows the researcher to understand the world and its participants with some level of objectivity. Additionally using a variety of methods to collect data will help expand the range of inquiry as well as allowing the different methods to target the different enquiry components (Darlington and Scott 2002).

In order to evaluate the Global Youth Solutions programme and its adoption of the Freirean approach this study will be looking at both long term impact and short term impact on the participants. To identify which aspects of the programme allowed the facilitators to act for change through critical thinking the researcher will interview (unstructured) past and present facilitators of the programme, exploring the long term impact of the programme. The participants that attend the Global Youth Solutions programme in 2014 as delegates will complete open ended questionnaire so they are able to state whether or not the activities within the programme provided them with the opportunity to break away from the 'culture of silence.'

Unstructured Interviews

As mentioned above the study will be using unstructured interviews and open ended questionnaires to help evaluate the programme. It will begin by individually interviewing ten facilitators that have been involved in the programme over the past five years. The programme is delivered on an annual basis and each year five young people are recruited and trained to facilitate the programme and as a result two facilitators from each year will be interviews. McIntyre (2005: 222) states that 'the best qualitative interviews are guided not by the researcher but by the interviewees' and so incorporating unstructured interviews within the study will provide a

more in depth view of how the programme has helped the facilitators act for change through critical thinking. Interviewing two facilitators from each year will also provide the opportunity to compare the thoughts and feelings of the facilitators over the years.

McNeill and Chapman (2005: 58) state that interpretivists are more likely to favour the use of unstructured interviews as it gives the interviewee the opportunity 'to say what they want rather than what the interviewer might expect.' The use of unstructured interviews also gives the interviewer the flexibility to change direction of the interview as they are not confined by an interview schedule (McNeill and Chapman 2005: 57).

Fontana and Frey (1994, cited in Punch 2009: 148) discuss seven aspects that need to be considered when planning to conduct unstructured interviews. They list the seven aspects as firstly assessing the setting, understanding the language and culture of the respondent as well as deciding on how to present yourself when conduction the interview. Additionally the interviewer needs to locate the informant and then gain the trust of the respondents as well as establish a rapport so that the raw data can be collected. Out of the seven aspects discussed by Fontana and Frey the most important aspects for this study is establishing a rapport and gaining the trust of the interviewee. Establishing a rapport and the trust of the interviewee may help to generate more qualitative information about the respondent's beliefs, attitudes and interpretation of the world. As a result of this the respondent may feel comfortable and more willing to open up, increasing the validity of the data (McNeill and Chapman 2005: 58).

When conducting the unstructured interviews for this study the participants will be informed that the session will be recorded which could result in them feeling slightly nervous. Additionally due to the researcher's role as the Global Youth Solutions co-ordinator, the participant may feel uneasy to fully share their thoughts and feelings. Keeping this in mind it is vital the researcher develops and establishes a strong rapport with the interviewee by engaging in an informal conversation, in familiar surroundings to them. Engaging in a more informal discussion will allow the researcher to extract rich and valuable data. Punch (2009: 148) on the other hand states that in order to gain this rich and valuable data the

interviewer needs to have the skill to probe, interpret and be able to develop realistic significance of the data, a skill that does not come naturally.

Cohen et al. (2011: 414) state that although unstructured interviews are easier to conduct and do not need to be worked out in advance, the analysis of the data on the other hand does take some time to uncover. This is due to the lack of clarity and direction of the interview that leaves the interviewer to spend some time to identify the issues that emerge. Similarly McNeill and Chapman (2005: 59) also point out a number of weaknesses attached to unstructured interviews. Firstly due to the lack of structure the participant may not focus on the topic that interest the interviewer. In the case of this study the researcher will need to be mindful of this possibility and ensure that the participant is gently redirected back to the topic in hand.

Conducting unstructured interviews have also been claimed to be an unreliable method as it depends on the unique relationship developed between the interviewer and interviewee bringing into question the objectivity of the interviewer (McNeill and Chapman 2005: 59). Although the role of the researcher within this study is to establish a strong relationship with the interviewee in order to make them feel comfortable to share personal information the researcher needs to be wary that subjectivity does not creep in. This will be done by making sure that it is the participant that is mainly sharing their thoughts and feelings and the researcher's role will be purely to prompt and facilitate the discussion.

Also due to the time consuming method of conducting unstructured interviews, the sample more often than not, generates small numbers and so as a result generalisations to the wider population cannot be made (McNeill and Chapman 2005: 59). As this study is only concentration on the Freirean approach used within the Global Youth Solution programme, generalisation to the wider population is not needed.

Open Ended Questionnaires

Additional to the semi structured interviews, open ended questionnaires will also be used to collect data for this study. The questionnaires will allow

the researcher to evaluate the short term impact the Freirean approach has on the delegates attending the Global Youth Solutions programme.

According to Munn and Drever (2004: 20) when designing a questionnaire there are a number of things to consider such as how attractive the questionnaire is, how easy is it to understand, how quick it is to complete as well as it being brief and to the point. Munn and Drever (2004: 20) state the researcher needs to ensure that they cover these aspects as this will encourage the participants to complete the questionnaire and most importantly provide them with the information that they require. Additionally the questionnaires allow the respondents to complete it at their own pace without the presence of the researcher, encouraging them to provide a more honest response (Stangor 2004).

As this study will be using the questionnaire to evaluate the short term impact the Freirean approach has on delegates who attend the Global Youth Solutions programme the researcher will need to consider whether to use closed questions or open ended questions within the questionnaire. The use of closed questions limits the participant in how they respond however open ended questions gives the respondent the flexibility to word their answer (McNeill and Chapman 2005: 37).

As part of this study the participants will be asked to state how each activity within the programme has contributed to their critical thinking of reality and their ability to break away from the 'culture of silence.' McLaren and Lankshear (1994: 180) write about Freire's understanding of 'critical consciousness' and 'naïve consciousness' they state that those of 'naïve consciousness' see the world as complete and their role is to be passive and accept that they can only be what they already are. In order for the humans to make that transformation from 'naïve consciousness' to 'critical consciousness' they need to engage in the social process of dialogue between the teacher and the student and this dialogue needs to be equal. This dialogue consists of the student reflecting on the unjust aspects of their reality and working towards solutions to transform them. The curriculum within the programme is designed to ensure students are able to make this transformation and the questionnaire will be designed to evaluate this.

When designing the questionnaire the researcher also needs to be wary of the wording and ensure that the questions are appropriate for the

target audience. Before commencing the drafting of the questions it is important to decide on the number of questions that will be asked as well as identifying what it is that I want to ask. Munn and Drever (2004: 20) state that the researcher needs to be focused and firm about the questions that will be included and having an upper limit of 15–20 questions will encourage the researcher to think hard about the questions that are essential. As the aim of this study is to evaluate the curriculum the number of questions will be determined by the number of activities the delegates will be engaged with on that particular day. The research questions will also help decide which aspects of the curriculum are relevant and need to be included in the questionnaire and which are not.

Once the data has been collected the next process of the study will be to analyse the findings. According to Swift (2006, cited in Sapsford and Jupp 2006: 153) the stage for analysing data is the point 'at which the researcher "tunes into" the meaning and messages in his or her data and builds up an appreciation of the nuances and structure and the possibilities for analysis.' As the data gathered will consist of qualitative data, it will be categorised using a coding system to identify any emerging themes which will allow to understand whether or not adopting the Freirean approach within the Global Youth Solutions programme is effective or not. Punch (2009: 176) states that coding is a process where tags, names or labels are placed against the data. This then can lead to advanced coding which 'enables the summarizing of data by pulling together themes, by identifying patterns.' Darlington and Scott (2002: 145) go on to point out that the 'choices made here about what to code and how will influence every stage of the research from here on.'

Ethical Considerations

When conducting research it is vital to take into account the ethical implications the study may have on the participants. Alderson and Morrow (2004, cited in Plowright 2011: 149) provides a straightforward explanation of ethics by stating that it 'is concerned with respecting research participants throughout each project, partly by using agreed standards.' Oliver (2004) also highlights that the research community is

becoming increasingly concerned with collecting data from people and as a result this is raising questions about the way in which the people who provide data are being treated by researchers.

As a result, it is vital that the researcher respects the participants taking part in the study. This will be done by making sure that anyone taking part in the study is doing so through mutual consent and on a purely voluntary basis. In order to gain consent from the participants, consent forms will be included with the questionnaires and semi structured interviews, the consent form will also highlight the full aims of the study. Although all the participants who will be interviewed will be over the age of 18, some participants who will be completing the questionnaire may be under 18 years old and so as a result those participants will be asked to complete a parental consent forms. All participants will be informed that they have the opportunity to opt out of the study at any point and confidentiality will be maintained at all times. The participants will also be informed as to how, the information they provide, will be used as well as how the information will be stored in line with the University guidelines.

During the delivery of the programme the participants will be given the questionnaire at the end of each day. The participants will be made aware of the research project during the introduction to the programme on the first day as this will allow the participants to make an informed decision on whether they would like to take part in the study. Any participants that require a parental consent form will be made aware of the study prior to their attendance on the first day. The facilitators who will be delivering the programme will be gently reminding the participants of the questionnaires and collecting them at the end of each day. This is to ensure that the participants do not feel obliged to provide answers they feel the researcher would like to hear and brining into question the reliability of the data.

The participants taking part in the semi structured interviews will be contacted in advance and informed of the aims of the study. The participants will then be provided with the contact details of the researcher and advised to respond, should they wish to take part in the study. Providing the participants with the researchers contact details ensures that the participants are volunteering to take part in the study rather than feeling obliged to do so. Due to the lack of funding the participants will not be

paid for the travel expenses and so as a result the researcher will be travelling a venue which is familiar and convenient for the participants. Ensuring the participants are in familiar surroundings will result in the participant being more relaxed and more likely to share their thoughts and feelings. The participants will also be fully aware that the session will be recorded and that they have the opportunity to opt out of answering any questions to ensure they do not feel uncomfortable at any point.

Reflection

Evaluating the Freirean methods within the Global Youth Leadership programme will help identify whether or not it contributes the feeling of empowerment within the delegates and their ability to break away from the 'culture of silence.' This will allow the Global Youth Solutions coordinator to revise the curriculum and the way the programme is delivered as well as highlighting whether or not the Freirean approach is best suited to the programme.

As mentioned above the Centre for Volunteering and Community Leadership largely base their teaching and learning methods on the work of Freire and use the basic principle of shifting the learning from the teacher to the student. Aronowitz (1993, cited in McLaren and Leonard 1993: 8) states that it is not rare for teachers to say they are using Freirean methods within their teaching styles however what they mean by this is vague. Similarly the Global Youth Solutions programme is adopting the methods of Freire however there is no clear evidence of its impact and how the methods are implemented. This study will help identify and determine the methods as well as identify if this shift in power from teacher to student is only in the classroom or does it extent to a broader social context. This will also help inform the teaching and learning methods within the Centre.

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Chapter 3.5: The 'Magic' of Mentoring

Ridwanah Gurjee

In particular, the paper will explore the value of engaging in a discursive process to highlight the problematic considerations of researching mentoring through the implementation of Interpretive Phenomenological Analysis (IPA). More precisely, drawing on professional identity, **positionality**[1] **and reflexivity**. The approach adopted of narrative research is acknowledged for its power to explore stories and give the students a voice to share their perspective (Creswell 2013: 71).

Finally, mentoring in the community at UCLan, CVCL, is underpinned by the philosophy of Paulo Freire (1993a: 96). Freire (1993a: 88) identifies the need to develop dialogue around what you are learning and why you are learning through the action/reflection praxis and problem posing dialogue. This paper will allow the opportunity to engage in dialogue around the research and create an effective learning environment to develop consciousness and self-realisation, contributing to the researcher's own reflexive process. The focus is to encapsulate 'the magic' ingredients of mentoring and interrogate the influencers of mentoring discourse,

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such as Clayden and Stein (2005: 8) and Rhodes and Dubois (2006) as well as acknowledging the challenges of my research process.

Mentoring Process

The research of Clayden and Stein (2005: 8) is fundamental to my scrutiny of mentoring practice and pedagogy as they have carried out a longitudinal research study, examining 'instrumental', task focused and 'expressive' befriending roles. The research they undertook involved young people leaving care who had been mentored from between six months and three years and also young people whose mentoring project had finished two to four years previously. The results of Clayden and Stein (2005: 8) highlight that 93% of young people had reported positive outcomes from their mentoring relationship and some of the aspects they had identified included the ability to sustain relationships and improve self-confidence. According to Freire (1992: 3) this is a pertinent task of the progressive educator, in this case, the mentor to 'unveil opportunities for hope' irrespective of the difficulties and situations faced. Most certainly implies an interaction process and a learning journey between mentor and mentee that creates an opportunity to 'solder together' and recognise as well as understand the concrete reality for change to begin (Freire 1992: 19). The negative outcomes that had been reported by Clayden and Stein (2005: 8) comprised of lack of engagement, missing meetings and unplanned endings. They also found that there was a correlation between the length of the mentoring relationship and the likelihood of positive outcomes. Findings from interviews with mentors revealed that the mentors were motivated to opt for this position because of personal experiences, such as being in care themselves or being a parent as well as experience with young people and the desire to give something back. The mentors initial perception was often very 'instrumental' and goal focused but this changed over time and as they developed a relationship with the mentees. Training was also highlighted as one of the aspects that had been extremely helpful in supporting them in their mentoring relationship. This validates the importance of embedding perpetual training opportunities and Continuous Professional Development (CPD)

packages within the Centre for Volunteering and Community Leadership (CVCL) mentoring programme connoted by the humanistic Freirean approach to education and active engagement through praxis (Freire 1993: 9).

However, assessing the long term impact for the mentee is a particular issue for the CVCL programme and my research because of the difficulty in measuring impact as the mentees have many influences on their lives. External multilogical influences present a challenge for the research process in terms of ascertaining the level of impact mentors have on the mentee. Other possible influencers include UCLan Student Services, Students Union, Careers Team, Academic Advisors, Lecturers and personal relationships of the mentee. Nevertheless, the findings of Clayden and Stein (2005: 34) provide a critical discourse around mentoring interaction processes and the need for mentoring relationships to develop a balance between instrumental and expressive dimensions. This flexible and negotiated step change process is dependent on the mentor's guidance. Clayden and Stein (2005: 34) also found no evidence of a simple instrumental model of mentoring and this will be an essential factor to reflect upon with regards to the mentoring relationships of UCLan students. Particularly, unpacking their notion of 'instrumental' and 'expressive' approaches and whether this is a 'magic' ingredient in the positive development of mentoring dyads.

Similarly, Deutsch and Spencer (2009: 47) suggest that a mentoring relationship is influenced by the interaction process and the mentor's approach to mentoring. Those that are driven by their mentee's interests and preferences and who are more concerned with developing the mentoring relationship by building an enjoyable and comfortable environment are more likely to create a quality relationship, in comparison to mentors who adopt a prescriptive approach to mentoring and who are not concerned with building an emotional connection. Likewise, Freire's (1993b: 9) concept of 'banking education' insinuates that mentor's that work towards helping their mentees grasp the concrete realities of their lives through emotionality, expression and dialogue connotes self-transformation and empowerment than those pursuing static processes.

Thus, this interesting inconsistency on why some individuals within the *same* mentoring program have different experiences within their

dyadic relationship is an aspect that I am pursuing to understand. Why do some mentoring relationships in this invariable mentoring program develop positive outcomes and some dyads that clearly do not work effectively? Consequently, Freire (1992: 23) discusses the importance of 'unravelling the fabric in which the facts are given [by] discovering the "why,"' which supports opportunities for progression with professional activity and life with others. Thus, it is the unmasking of quality mentoring relationships and focusing on 'the point of service of mentoring' as stated by Deutsch and Spencer (2009: 50) that is central to this study. The actual experience and exchange that takes place between mentor and mentee is what I am exploring and divulging into the details of 'the point of service' and how this varies with some mentors engaging in superficial exchange whilst others forge deep and meaningful connections. Thus, aiming to discover aspects of the 'magic' within successful mentoring relationships.

Alternatively, Rhodes and DuBois (2006: 3) have indicated that young people in long term mentoring relationships reap greater benefits in comparison to young people on short term mentoring. Consistent contact and reliability is another measurement of an effective mentoring relationship as this helps to form a lasting and meaningful bond with each other. Thus, spending more time together on a regular basis allows the mentor to be able to be directly involved in the life of their mentee and to enable positive changes to come about. In addition to this, the aspect of having a strong emotional connection between mentor and mentee is more likely to develop into a quality mentoring relationship. An acute and collaborative process of discourse and reciprocity, according to Freire (1993a: 4) is central to the development of critical consciousness and rendering positive 'utopianism' that defaces the path of oppression and works towards transformative possibilities, courage and hope. This suggests that my research, with its understanding into the emotional and pragmatic tensions of mentoring, will add insight to the way mentoring relationships can be structured and supported.

Historical research by Morrow and Styles (1995) also identifies the mentor's approach as an influential factor in developing the relationship into a positive social source. The research findings of Morrow and Styles (1995)

together with radical educators, McLaren (1986: 389), Freire and Macedo (1987) and Shor (1992) suggest that mutual and humane subjectivities are important for education, empowerment and emancipation. Thus, mentees would be more satisfied and feel close to mentors that take a developmental approach and devote effort into building a connection and set expectations according to their mentees preferences and interests. On the other hand, prescriptive mentors place emphasis on their own goals rather than being driven by their mentee. As a consequence, it will be useful to explore whether this aspect is identified within UCLan mentors and whether this has an impact on the overall relationship.

Furthermore, Spencer and Liang (2009: 109) carried out a qualitative study on female mentoring relationships and found that support and challenge were the two key influential features of high quality mentoring relationships. Another ingredient to ensuring positive mentoring relationships is respect, according to Deutsch and Spencer (2009: 54). Conveying this respect through actively listening, showing an interest, valuing opinions and not being judgmental of mentees' thoughts and feelings is consequently crucial. Freire (1992: 30) discusses the rhetoric of hope in individuals that can become distorted with hopelessness and despair and as professional educators and as mentors, it is important to provide the support and courage that unveils opportunities, helps individuals (mentees) develop their own language, their own voice, their own world of citizenship.

In order to add to the empirical knowledge base on mentoring it is important to understand and reflect on the factors identified by Deutsch and Spencer (2009: 56) that could help quality relationships to develop and flourish. The measures include closeness and connection between the dyad, consistency and frequency of meetings, engagement, duration of mentoring partnership, goals and perceived support and challenge. Some of the variables are similar within my research. I will be exploring mentor and mentee engagement as well as goal setting and perceived support and challenge in order to unpack the instrumental and/or expressive mentoring style. However, through the individual semi structured interviews and reflective portfolios I envisage that I will be able to get a sense of the closeness and connection within the relationship. These assessments will

also endeavor to understand the mentors' qualities and the mentees' reaction to the mentor and acknowledges that the quality of the relationship is a product of the social interaction between mentor and mentee.

Another perspective on this is offered by Little et al. (2010: 189) who carried out a study on mentoring experiences of 72 talented teenagers attending a university based summer mentoring program. The main purpose of the study was to explore outcomes and perceptions of a mentoring experience for 'gifted' students. Although a 'gifted' young person is achieving academically and often demonstrates a high level of self-confidence, they suggest a mentor may play a critical role in supporting the young person, offering valuable guidance as well as providing a positive influence. As discussed earlier, Rhodes (2002: 3) states that a key component to a successful mentoring relationship is the feeling of a connection between mentor and mentee. According to the Rhodes Conceptual Model of Youth Mentoring, mentors who connect with their mentee emotionally and influence their social skills, improve their cognitive skills through talking to them and listening to what the mentee has to say, create a more positive mentoring experience. The mentoring experiences in the study by Little et al. (2010: 189) only lasted 3 weeks; therefore it could be argued that this cannot be truly classed as mentoring. However, Dubois and Karcher (2005) revealed findings that long term mentoring relationships give mentees far greater benefits than those that are short term or end prematurely. On the other hand, other research has identified that if the mentee is expecting to be mentored only for a specified period of time there are no detractions from the value of mentoring (Callahan and Kyburg 2005, cited in Little et al. 2010). This highlights the importance of ensuring questions are raised with regards to student mentor and mentee connection and duration as it may be a possible influential factor in the mentoring experience.

An alternative viewpoint of researchers Deutsch and Spencer (2009: 54) is to scrutinize the actual mentoring programmes itself. Divulging into the conceptual framework on mentoring projects that oversee such dyadic relationships, such as their mode of delivery, ethos and vision of projects can help to understand external factors influencing the quality of mentoring.

Mentoring Programmes as an Influential Factor

Significant research by Deutsch and Spencer (2009: 54) claims that in order to capture the quality of mentoring relationships it is important to consider the actual mentoring project that embeds this relationship. A meta-analysis evaluation undertaken by Deutsch and Spencer (2009) suggests that in order to encourage the development of effective mentoring relationships, programmes should consider the following seven points:

1. Selecting Mentors with experience
2. Outline expectations for the frequency of contact
3. Provide on-going training
4. Ensure parental involvement
5. Provide opportunities to in structured activities
6. Ensure systematic monitoring
7. Systematic monitoring of the implementation of program practices. Deutsch and Spencer (2009: 54)

At this stage, it would be helpful to relate the above points to UCLan, CVCL mentoring practice and highlight that we strive to meet all of the above points with the exception of point four, ensuring parental involvement. This is not an active practice within CVCL as many of our mentees are not just young people but come from many different contexts for example, homeless adults from the Salvation Army, adults with disabilities or mental health identified by Carers Central and Lancashire Social Services. Thus, for CVCL it is important practice to keep in touch with mentor co-ordinators within these organisations as a way of keeping track of UCLan student mentors rather than mentees and their personal relationships. It was not surprising that training was identified as an important practice which contributes to a satisfying and effective mentoring relationship. Within CVCL, students are engaged in on-going training over the academic year. However, DuBois et al. (2002a: 157) acknowledge

that much research is needed to be clear about the training content and delivery, how much is needed and the amount of mentor-staff contact that is required. This type of investigation as well as my research will inform this field of mentoring and ensure mentoring practice is understood effectively and applied successfully.

Further external variables that will be useful to draw upon within my research are the possible influences of demographic characteristics and generic profile of mentor and mentee. Key influencers of this thought is the work of Barnett (2010: 2) who exposes the notion of 'Does it matter who mentors you?' This focuses on the dynamics of mentoring relationships and the influence of gender, age, culture and background affecting the quality of mentoring relationships.

Demographic Characteristics

An important finding from Dubois et al. (2002a) found no specific patterns between demographic characteristics, such as age, gender and ethnicity as an influential factor on positive outcomes of mentoring relationships. They argue that process-orientated factors of a mentoring relationship, such as frequency of contact (Rhodes and DuBois 2006: 3), longevity of the relationship (Spencer and Liang 2009: 109), types of activities and engagement (Nakkula and Harris 2005: 100) are more likely to be influential aspects in the development of a positive mentoring relationship than demographic characteristics, such as age, gender and ethnicity. However, one important finding by Dubois et al. (2002b) was that boys were twice as likely to nominate their mentor as a significant adult in their lives in comparison to girls. However, there was evidence in the research of Dubois et al. (2002b) which suggests that the majority of the mentees came from a female-headed, single parent background, a factor that may have increased their receptivity to forming close ties with male mentors. It equally suggests that community mentoring projects, support initiatives and government policies should consider providing the support of male mentors in female-led households in order to 'bridge the gap' and fulfill this need of male role models.

Similarly, a large scale evaluation of Big Brothers and Big Sisters mentoring project by Spencer and Liang (2009: 109) found male mentoring partnerships were less likely to terminate than those involving females. Also those mentees that reported their mentor as a significant adult in their lives reported discussion on social issues, conversations of personal interest and concern to them. Thus, it will be important to explore the narratives and stories that have taken place between UCLan mentors and mentees in order to clarify how they define their mentoring approach.

Alternative challenges that I have been tackling within my research are the methodological considerations of researching mentoring practice. This exposes researchers' perspectives, such as Deutsch and Spencer (2009: 48) on whether to favour the intrusive researcher sitting in on a one-to-one personal meeting, watching and making notes (Rhodes et al. 2000: 1662) in comparison to interviews, surveys, focus groups and reflective practice (DuBois 1996: 543).

Methodological Considerations

Deutsch and Spencer (2009: 48) highlight the difficulty in researching the interaction process because of the actual nature of mentoring. Many traditional mentoring partnerships take place as one-to-one, confidential and fairly independent experiences following the matching and ice-breaker process. Thus participants may have limited contact with co-ordinators and other mentoring dyads. Researchers have little opportunity as a result to observe mentor and mentee interaction and rely on measurements of pre and post mentoring programs. This creates a strong reliance on the voices of participants to explain the nature of the relationship and how they work. According to the philosophy of Freire (1993: 80), engaging in "dialogue…unveiling the reality….and understanding the facts" is an important aspect and very much a standard practice of CVCL as well as IPA adopted in my research.

Rhodes et al. (2000: 1662) suggest that observations are a useful tool for assessing the perceptions of relational quality in a mentoring partnership. However, due to the confidential nature of one-to-one traditional mentoring sessions, observational research can feel intrusive and

poses methodological challenges. It can change the nature of the interaction despite having the advantage of providing an independent view and the point of service as it occurs. On the other hand, interviews and open ended surveys offer the opportunity to explore the relational quality of mentoring partnerships. In his work, Freire (1992: 30) describes his experience at an evaluation meeting with pheasants from Chile in 1964 in which he expresses how it was like a 'culture of silence' was finally shattered and the people were able to engage in critical discourse and speak out about the realities that they faced. Qualitative research and IPA in this mentoring study detrimentally focuses on the engagement of discourse, and dialogue as well as imperatively answering questions about how and why a relationship may fail. It allows opportunities to identify mechanisms that provide support to mentors who may be struggling and help to prevent early termination of the partnership. Interviews also provide an in-depth source of information, but taking part in interviews is an additional commitment on the part of mentor and mentee and can be time intensive.

DuBois (1996: 543) recommends external assessment, such as reflective portfolios and personal diaries which allow for reflection in 'real time' as offering a useful way of capturing the level of engagement, feelings of closeness, support, satisfaction and reporting any challenges faced. Reflective portfolios as a tool for assessment are also common practice within CVCL as a tool for developing a reflexive practice.

DuBois (1996: 543) also identifies external factors which include gathering data from parents, teachers, mentor co-ordinators as this can help to enhance validity of data by providing a broader social context on where the dyad is situated. By adopting these 'outreach' data collection tools, researchers, such as myself, can strive for capturing 'the magic' components of what ensures a helpful and supportive mentoring environment so that mentor and mentee can reap the greatest benefits and deliver an effective service.

On the other hand, researchers, such as Parra et al. (2002) and Rhodes (2002) have claimed that it is the mentor that is central to ensuring a developmental relationship through their competent approach, high level of confidence and range of practical skills. This suggests that it is the

'effective mentor' making use of the Freirean humanistic approach that is likely to be the 'magic' element to the mentoring relationship through interactive dialogue in the interest of liberation, empowerment and social transformation.

Effective Mentors

Parra et al. (2002) highlight a broad range of factors that are likely to influence the effectiveness of mentoring relationships including mentor strategies adopted throughout a mentoring relationship. This is because research indicates that giving mentees a choice of activities can be desirable in mentoring relationships. Thus, divulging in the activities carried out by UCLan student mentors and unpacking the strategies adopted will be instrumental in identifying the dimensions of mentoring practice.

Rhodes (2002) claims that it is largely the mentor's responsibility of facilitating and developing the relationship with confidence and underlying skills and knowledge that promotes persistence. Rhodes (2002) further argues that the mentor's self-efficacy can be very important in ensuring a positive relationship with the mentee. Following an evaluation of the Big Brother and Big Sisters mentoring project, findings revealed that only 40% nominated their mentor as a significant adult in their lives, (Rhodes 2002: 13). The results indicate a strong link between nominated mentors as significant adults at early and late stages, suggesting that mentees who feel that their mentor is an important person in their life will help to maintain that relationship. This positive perception is likely to increase receptiveness to advice and guidance received from the mentor, thus, making it easier to develop strong bonds. This study also reported that cases where a mentee's appreciation is not apparent in the early stages can have a negative impact but this changes to positive development suggesting that it is important for mentors to keep persevering even when they are feeling like they are making limited progress.

Parra et al. (2002) suggest that mentors feeling confident and having strong self-efficacy beliefs may be important in helping to establish a

strong connection with their mentee as findings from this research revealed a correlation between high self-efficacy and increased longevity of relationships.

Hamilton and Hamilton (1992: 546) found that mentors often have different views of their role and purpose. They labelled Level One Mentors as those who felt that their primary purpose was to develop a relationship; Level Two mentors they define as introducing options as their major purpose. Findings revealed that Level One mentors worried more about being liked by their mentee and choosing the right activities. Level Two mentees that put more emphasis on learning to do something produced the most functional pairs. Thus, exploration of mentor choices, feelings and confidence levels will be embedded within my research.

Less optimistic findings emerge from Royse (1998: 147) who carried out an evaluation of a locally developed mentoring project that targeted African-American teens. This concluded that there was no evidence that mentors had a beneficial impact on mentees after 15 months of mentoring. While mentors can teach responsibility and values, discuss the importance of education and even provide a glimpse of opportunities that are out there in the larger world they cannot be expected to completely neutralize the harsh conditions that the mentees live in. Freedman (1993) concludes that mentoring may be a too weak intervention to make a difference in the lives of young people most at-risk. An example of wider literature to illustrate this concept is educational theory on affective learning dimensions presented by Shephard (2008: 87). The analysis by Shephard (2008: 87) discusses the importance of education for sustainability, (and if applied to my research context, 'mentoring for sustainability') and the importance of Higher Education institutions moving away from focusing teaching and assessment on cognitive skills, knowledge and understanding but rather on the affective learning dimensions, such as values, attitudes and behaviors. This educational theoretical underpinning can be applied in mentoring to address the impact of mentor-mentee support activities and could also benefit mentoring relationships from being sustainable and productive, such as, with mentees most at-risk.

Conclusion

The review of mentoring literature raises key questions about when is mentoring most receptive. Some researchers such as, Deutsch and Spencer (2009) argue that supportive, systemic, well-maintained mentoring projects are significant influencers of effective mentoring dyads. Could this be a 'magic' ingredient of positive mentoring relationships or is it, as suggested by Barnett (2010) the dynamics of mentoring relationships and the influence of gender, age, culture and background affecting the quality of mentoring relationships?

This mentoring project has in fact supported students in developing a learning community with their mentees and interacting with them through the Freirean humanising approach that allows both mentors and mentees to enter in dialogue and in turn raising aspirations, self-esteem, courage and hope. Shor (1987: 117) identifies this as a shift from passive learning to active learning, which is particularly pertinent to the work of CVCL, the students and in the engagement with vulnerable mentees.

On the other hand, researchers, such as Parra et al. (2002) and Rhodes (2002) suggests that it is the 'effective mentor' that is likely to be the 'magic' element to the mentoring relationship through their competent approach, high level of confidence and range of practical skills. This highlights that my research will be extremely valuable in contributing to the pedagogy of mentoring and will provide a significant conceptual framework to community mentoring projects including UCLan, understand, refine and apply effective mentoring practice.

Notes

1. Editor's note: Here the researcher makes the standpoint for the position adopted for the research. The reflexivity is where the researcher takes a self-critical analysis of that position/standpoint, thus engaging in self-discovery. Positionality and reflexivity in the context of this paper, is a mutual shared process undertaken by researcher, mentor, and mentee.

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Chapter 3.6: Teaching for Transformation: Higher Education Institutions, Critical Pedagogy and Social Impact

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Even the briefest of glances at the mission statements emerging from British universities indicates an increasing emphasis being placed on the role of academic institutions within society. From universities aiming to contribute to or be responsive to local communities, benefit or make a real difference to society, to our own university's mission to 'transform lives locally and globally through the creation, sharing and application of knowledge' (University of Dundee 2014), the gaze of higher education institutions has broadened significantly beyond a traditional academic focus. While we welcome this widening of universities' missions, there are many reasons to be cautious. This broadening of the academic horizon has come at a time when universities across the UK are being quality assessed; a process which now includes impact as a measurement of research quality. The introduction of the research assessment category requiring evidence of 'demonstrable benefits to the wider economy and society' (HEFCE 2015) has encouraged universities to recognise and value how 'knowledge' can move beyond and between traditional academic boundaries. Yet this has

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also resulted in a covert pressure on academics to focus their attention on achieving social impact through research and the potential to be impactful through teaching and scholarship is currently overlooked. This contradicts one of the basic values upon which universities have committed themselves: the 1988 Magna Charta Observatory of Fundamental University Values and Rights was signed by 776 universities from 81 countries with the aim to promote and reinforce the basic values of higher education, the second of which is the inseparability of teaching and research (Magna Charta 1988). The current focus on social impact through research and lack of recognition of both the potential impact of teaching and interrelated nature of the academic role fails to recognise this inseparability.

Further, the emphasis on research impact effectively reinforces the false hierarchies placed on the various aspects of the academic role. Writing over 20 years ago, hooks (1994) highlighted her concerns that the dominant discourse on teaching portrayed it as the dreary underdog of academic practice, with research being the jewel in the academic crown. She demanded a shift in perspective then; indeed warned that without a sea change we were unlikely to inspire students into critical thinking. When relating this to the current emphasis on research impact, it raises questions over the value placed on teaching and scholarship and indicates a lack of understanding of pedagogical approaches that can achieve social change.

Yet conversely, universities are also now charged with undertaking innovative approaches to teaching to cope with the changing student profile, increasing numbers and demands of an ever changing employment market (Leadbeater 2008). Laurillard's (2002) analysis remains valid today, highlighting the power of market forces and suggesting that if universities are to succeed in an increasingly competitive market they will need to undertake a drastic move away from transmission methods of teaching to approaches that inspire scholarship and critical thinking. This is an interesting point, as despite the perception of teaching and scholarship as underdogs to academic research, it is through our teaching that we are expected to meet changing needs and expectations of students and of future employers. Therefore our teaching and understanding of our scholarship is crucial to universities' survival. While it is inevitable

that we need to adapt our pedagogy to meet these new demands, it is essential that we do not do so uncritically.

We believe that as educators our ontological and epistemological perspectives underpin our teaching in the same way that they underpin our research. This means that our ontological positions inform our understanding of historical, economic and social structures and, for us, determine how we view our role as both researchers and as educators. Our ontological commitment to social justice affects not only what and how we research but also what we teach, how we teach and how we approach and interpret the space of the classroom. Our ontologies are continuous; they inform who we are as humans and determine what we see, how we see it and how we choose to interpret it. In the same way that there has been increasing recognition within the social sciences of the need to examine how our ontologies influence, direct and alter our research, we must do the same with our teaching to ensure we avoid reactionary scholarship that is unduly influenced by societal and structural changes.

We propose that by examining our ontologies in this way we can not only ensure that we avoid reactionary changes to our scholarship as a result of the shifting expectations of students and employers but we can meet the demand for social impact through creative, critical pedagogies that recognise the potential role of educators in social transformation.

Impactful Pedagogy: Critical Pedagogical Approaches

Our premise is that critical pedagogy is one approach by which teaching and scholarship can contribute to universities' social agendas. Critical pedagogy is 'theoretically based scholarship, grounded in the understanding of the origins and underpinnings of power within society and in the fabric of schooling' (Steinberg 2007: ix). Critical pedagogy has transformative intent; it creates space for democratic process, critical dialogue, and political debate and for ongoing questioning of dominant discourse (Giroux 2007). This however presents us with a series of complex dilemmas. We find ourselves teaching in a formal higher education setting that

is still operating in a formal context of modular provision initiated in the United Kingdom in the 1990s (Race 2010). Adopting a pedagogy that has clear transformative intent or in ways that ask students to examine their values and attitudes, analyse the structures of society and to consider how to influence them for the better while seemingly responding to university mission statements is potentially very challenging. Critical pedagogy requires a belief in the power of learning approaches that encourage truth, critical thinking, reflection and collaboration with students through a strong focus on critical reflection and a questioning of society's norms. Through viewing education as a collaborative endeavour between teacher and student the nature of learning and knowledge is changed, moving away from banking systems to a more dynamic approach that allows for 'authentic thought-language' to develop in the classroom (Shor and Freire 1987: 9). In this way an empowering process of remaking knowledge comes into play. Importantly, Shor relates this to transformative social impact suggesting that remaking knowledge in a classroom allows for a process of students and teachers together 'asserting their power to remake society' (Shor and Freire 1987: 10). However this raises a key dilemma: whilst universities are highlighting their commitment to social change, whether they are prepared to embrace collaborative education with the potential challenges to accepted power hierarchies is far from clear.

Another challenge is that critical pedagogy requires an authentic engagement with students. Ledwith's (2001) premise is that the educator-student relationship requires much more than skill and technique, rather a commitment to absolving the power vested by society in the educator. Brookfield (2006) agrees and advocates working towards democratic classrooms through dialogue and conversation, and it is through dialogical education that Freire suggested we can 'illuminate[s] reality' (Shor and Freire 1987: 13). An education based on dialogue requires that we engage emotionally as well as intellectually. hooks (1994: 13) describes being inspired over the years by such teachers who 'had the courage to transgress those boundaries that would confine each pupil to a rote, assembly-line approach to learning'. For hooks while such an approach can be learned, it comes easier to those who believe teaching is much more than knowledge exchange. The key is a commitment to a holistic

approach to teaching that embraces a shared, spiritual and intellectual growth with the will to work towards building relationships of mutual recognition as far as the context allows. There is however a question over how formal education in the UK views its engagement with the emotional and spiritual growth of students. Zaki Dib (1988) offers a definition of formal education that remains valid today, describing the approach adopted by universities as one that strictly adheres to a programme, requires student attendance and formal assessment, finally leading to the conferring of degrees. He suggests such a system does not take account of students' values and attitudes with no emphasis on personal growth.

A further challenge is that critical pedagogy asks educators to recognise the iterative nature of the learning process. It not only requires an engagement with students' personal growth but with our own. Within critical pedagogy we are, as Freire succinctly described, 'unfinished, uncompleted beings in and with a likewise unfinished reality' (Freire 1996: 65) and therefore are all in constant states of learning. This means that an honest, open dialogue is required. McLaren and Tadeu da Silva (1993: 67) stress that critical pedagogy requires a recognition of power, status and societal relations as well as an honesty and openness by the educator of their own socially determined status. This requires an education that recognises the power of pedagogy to either challenge or reproduce dominant structural relations:

> The literature based, passive curriculum is not simply poor pedagogical practice. It is the teaching model most compatible with promoting the dominant authority in society and with disempowering students. (Shor and Freire 1987: 10)

Evidently, critical pedagogy is a deeply challenging approach. Yet the challenges also present an opportunity to genuinely enter the socially-engaged landscape that universities now find themselves and recognise the full breadth of the academic role. Critical pedagogy requires an ontological commitment to social justice and comes with a commitment to transformative social change. Crucially, the question centres on whether universities are subscribing to a definition of social transformation that embraces education for social change or one that is really about education for status quo.

Impactful Pedagogy: Examples from Practice

By drawing on our experience of teaching in formal education settings, we explore two possible approaches that bring a critically engaged pedagogy into the university classroom. Using formally gathered student feedback, this section will explore our experiences of informal and experiential learning to engender an environment of critically engaged discussion. A key aspect of informal learning is that the educators go with the flow (Jeffs and Smith 2005). The evidence of this in the classroom setting is where discussion moves with the learning experience in different directions. Thus the role of educator becomes facilitative, presenting opportunities for dialogue, holding the relevant focus with questions and allowing space to develop critical thinking. It is a very active, dynamic approach. Similarly, experiential learning is based on the understanding of learning as a process that requires experience, as opposed to a rationalist emphasis on knowledge acquisition, in order to gain knowledge (Kolb 1984). Unlike informal learning, experiential learning is an approach more widely used in formal learning environments but it is important to highlight that while the objective for the experiential learning experience may be 'inspired, or even ordered by others, … they can only guide the learner by setting an objective or attempting to guide a process of reflection' (Moon 2004: 23). Therefore the role of the educator is again facilitative, guiding a continuous cycle of reflection and experience to deepen knowledge and understanding.

A key aspect of both approaches is to develop a learning environment that is conducive to discussion, dialogue, and developing critical thinking. This is a complex task which involves using critical pedagogical perspectives in class, encouraging students to consider their learning against a backdrop of structural inequalities, political perspectives and a macro analysis (Fassett and Warren 2007). In experiential learning this is achieved through a cycle of reflection and action (Kolb 1984) while in informal learning Ledwith (2001) suggests this can be achieved through presenting codifications such as poetry, music and pictures and to using them to ask skilfully crafted questions to facilitate dialogue for critical connections. This potentially not only allows for the development of transformative thinking and action but interestingly in our experience, it also inspires student reading:

Fig. 1 Student Feedback (McEwan-Short 2011)

Further to this, as one student highlights the space for reflection and time given to engaged discussion creates a different atmosphere and this too impacts on student reading:

> *… it [experiential learning module] didn't feel rushed, like some of the other modules they just felt so rushed and so painful that all you wanted to do was just get the assignment done… you just had time to think, time to reflect and you had time to discuss, and that was really, really, it just gave you the space to do that, and perhaps that's why the reading was enjoyable.* (Jupp Kina 2012)

Jeffs and Smith (2005) suggest informal educators are like teachers because they cultivate learning opportunities but crucially what makes them different is 'where' they do it, for example: social settings, the arts, community projects, meeting spaces. In other words informal education takes place in everyday life situations. Informal educators, they continue, do not follow a curriculum, they have to think for themselves, use wisdom in relationships, pick up on issues, be open to developing them and to responding to issues presented; all the while holding the wider political

context, the will to foster democracy and to enable people to live to their full potential. There is a real challenge to bring this into the formal classroom setting but it is possible and interestingly our experience is that students are inspired by this approach. Formally collected programme feedback over recent years has highlighted the value that students place on the emphasis on being critically aware and the impact of this approach as a positive, facilitative learning process:

> *The informal learning approaches worked really well* (2009)
>
> *Class discussions on self and society were really good, they were challenging but very positive* (2011)
>
> *The discussions and debates on social justice will always influence my work* (2015)
>
> *You just drop these questions into our discussion that just open everything up and make us, force us to think*! (2011)

Interestingly, student feedback has also highlighted how the emphasis on critical awareness has had a longer term impact, encouraging the development of critical thinking as a skill to be used beyond the limits of the classroom:

> *I think it [experiential learning module] did help me to be reflective about my experience. Because in that module I learnt about writing a reflective diary, learnt about how to be critical during the work that I've done every day, and it's not just thinking about the work itself, about the task to learn how to do it but to think critically about it, every day… So it's really, not like the direct knowledge what I've learnt, what I apply directly it's the skills.* (Jupp Kina 2012)

The importance of 'how' informal educators engage people is crucial. The frequency and depth of discussion and dialogue are important; this is an ongoing process that requires commitment. As the Horton and Freire dialogue highlights, critical education requires us to start 'from where people are, to go with them beyond their levels of knowledge without just transferring the knowledge' to encourage 'a much deeper reading of reality (Bell et al. 1990: 157–8). Scales (2008) supports this and advocates discussion as an effective teaching approach in working to develop active, critical, constructivist learning; indeed he espouses its

excellence in facilitating higher-order learning. This is of further import if we acknowledge Field (2005), who highlights the critical nature that social relationships play in people's ability to learn. Co-operation or collaboration in learning becomes a crucial ingredient and dialogue between the students and tutor becomes a collaborative venture, a pedagogical encounter. Once again, student comments are worthy of note:

> *Having the freedom to express yourself in class time… allows you to realise your own values and how these have been influenced and changed throughout the year.* (2011)
>
> *Freedom to express our views… made us think.* (2011)
>
> *The ability to open up in class, voice opinions, no wrong or right answer…* (2011)

Our experience indicates that the way we engage with students can itself be transformational in terms of challenging preconceived notions of hierarchy. As a student highlighted reflecting on her experience in an experiential learning module this challenges preconceived notions of who has knowledge and encourages a 'cultural shift':

> *… I just really feel like I want to say something that is going to make the teacher happy, you know? Because that's what we're trained to do, make the teacher happy! … but going to university and trying to work in groups, and trying to formulate ideas that the tutor's really going to be interested in and that could challenge them on what they say, it's very, very difficult. So I think, I'm not recommending anything practical, for use, but just to say that sometimes when there's a huge silence or reluctance or whatever, it's just people trying to make this cultural shift.* (Jupp Kina 2012)

In terms of social impact, this shifting of understanding about who has knowledge and who has the right to question is powerful. The classroom therefore can present an invaluable space in which to make visible societal barriers and begin to explore how these affect our everyday experiences. What this student also effectively highlights however is the gradual nature of critical pedagogical approaches and the central role of trust in developing dialogue. We suggest the level of engagement within the classroom is indicative of how far an environment conducive to truth, dialogue and

conversation has been developed. Students choosing to offer their opinions, with more and more engagement and discussion developing over time, is indicative of an environment that has succeeded in making the cultural shift towards a dialogical, critical education.

Such a depth of conversation and dialogue in a formal class of students presents a challenge; they of course can be frightened about being open and truthful about their values and opinions and their understanding of literature and research. Here the importance of relationship, democracy and voluntary association cannot be overemphasised and needs to come into classroom practices. This involves working hard to demonstrate a commitment to the students' learning and a valuing of their experiences and opinions. It involves a dynamic process of inviting opinions, responding, eliciting further opinions, different or opposing opinions, empathising, questioning, smiling and laughing, responding, challenging, milling around the room, giving opinions, referring to theory. It involves working to build relationships, knowing students' names, some of their concerns, some of their values and aspirations, it is about being open to humour and fun.

All of this however requires us to engage with and welcome emotion as fundamental to our pedagogy. Through sensitively and supportively encouraging students to engage with their own experiences, their own insecurities and preconceptions as well as the emotions that this engagement will engender we can create an environment that has transformative potential. As one student powerfully commented in her feedback: '*I'm so angry! I've been reading about health inequalities and I think my parents wouldn't be so ill if they weren't living in poverty*!' (2011). As noted by Steinberg (2007), anger can be a fuel for critical pedagogy and social change and therefore it is important to recognise the central role of emotional engagement in the classroom. If universities are serious about having a role in social transformation then this more emotional engagement with students, and with staff, is important. The challenge is whether universities are prepared to embrace critical pedagogy as a tool with which to engage with students both within and beyond the classroom and to acknowledge the potential for pedagogy to contribute to achieving social change.

Conclusion

Giroux (2007) challenges educators to ensure a more socially just future and Butcher (2007) reminds us that this requires much more than the use of logic, academic thinking and strategizing around issues of inequality. It requires sophisticated levels of emotional intelligence and the ability to use feelings in expressing abhorrence for social injustice and a desire for social change. However there is, of course, a danger in advocating this approach to teaching as being the way all educators should approach the classroom. We acknowledge that our chosen pedagogical approach is underpinned by our ontological commitment to social justice and the challenging of neoliberal driven inequalities. Ontological perspectives will of course differ and therefore so will interpretations of the educator's role. Clearly, our understanding of the social impact agenda is that it implies a shift towards social justice and a recognition of the negative impact of structural inequalities; critical pedagogy therefore provides an appropriate pedagogical response. While critical pedagogy is itself not new, the wider understanding of the role of higher education in society presents an interesting, if challenging, opportunity to explore the potential of this approach to meet the new demands. Indeed, if this is the kind of transformation we are expected to work towards then Ledwith's (2001) premise that critical thought leads to critical action highlights not only the role of critical pedagogy in our teaching but also as a means by which to widen the ability of universities to make societal impact.

Our position is that we should advocate for a much wider discussion of the ontological underpinning of the new social agenda and what this means pedagogically. In our view this would not only help to overcome the emphasis placed on research for achieving the new social missions but also encourage a much deeper reflection on the role of educators as either instigators of social change or maintainers of social norms. Yet we recognise that this also presents a dilemma: as critical educators, should we challenge our institutions to examine their ontological interpretation of this new social role, recognising that the response may reflect a form of social change that does little to challenge structural inequalities? Or should we view the opaque nature of the new agendas as an opportunity

to utilise our academic freedom to interpret the shift towards social impact as a call for a critically engaged education, developing creative, critical curriculums and engaged, trusting relationships with students to build transformative environments within our classrooms? While we recognise the risks, we believe that critical pedagogy requires open dialogue and we should therefore seek to engage openly not only with our students but with our institutions. In our view, the new social agenda provides a key opportunity to begin this conversation.

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Chapter 3.7: Teacher Education for Maladjustment: Teaching Teachers to Gallop and Canter Through the Corridors

Deborah Bentley

> *Paulo has been and remains a light in the darkness – the darkness of ideological determinism, fatalism and organised hopelessness. It is a light that neither persecution, exile, nor unjust criticism has been able to extinguish.* (Clark 1998: Translator's notes)

Since being an undergraduate I have carried Freire's ideals with me, firmly believing that social transformation cannot occur without education:

> .... education.... is a form of intervention in the world [which] implies both the reproduction of the dominant ideology and its unmasking..... I cannot be a teacher if I do not perceive that my practice demands of me a definition about where I stand. (Freire 1998: 91)

Schooling, as in Freire's (1970) description of banking education, is an attempt to control how the individual thinks and acts, undermining their

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creative power. Education, however, is the 'practice of freedom', the search for truth and justice;

> .... the means by which men and women deal critically with reality and discover how to participate in the transformation of their world. (Shaull 1970: 16)

In the late 1990s I was given the rare opportunity to create a dedicated teacher education team committed to promoting Freire's politico-pedagogical philosophy. A decade later I documented the impact of the team's work indicating that the programme was highly successful in facilitating a process of conscientization; empowering the teachers involved and transforming both their practice and relationships within their professional communities (Bentley 2009). This year I returned to the College to identify the legacy of our politico-pedagogical initiatives to discover whether those teachers involved have been able to continue to demand 'the freedom to create and to construct, to wonder and to venture', (Freire 1970: 52) and to develop Freire's ideas in their practice and professional settings. This piece will present an overview of the research findings and subsequent thoughts on teaching and teacher education.

The title of this piece comes from Freire's description of anti democratic reforms in Brazil in 1831, which presents disconcerting similarities to the 'colonisation and settlement' of FE since the beginnings of incorporation in 1992, where 'the right to gallop or canter through the streets of the cities was the prerogative of officers and militiamen' and 'it was forbidden in the city to shout, scream, or cry out in the streets.' (Freire 1974: 25) He observes however, how despite such attempts at 'domestication', wherever and whenever they are there remain,'unpliant men, with a revolutionary spirit, [who] are often termed 'maladjusted'.....' (Freire 1974: 4).

The majority of the (sixteen) teachers in this study described themselves 'in work' as largely conscientious, positive, determined, creative, capable and humorous, and as feeling mostly inspired and confident, curious and passionate and rarely or never resentful. However, delving deeper the figures suggest a more complex picture; significant numbers simultaneously described themselves as anxious, isolated, disillusioned,

inhibited and rarely or never feeling joyful, hopeful or empowered. I was interested in how these teachers managed such a constant array of conflicting emotions:

'I can't voice my opinion inside work on what I think is right and wrong – There will be consequences and repercussions – is it worth it?'

'I put on the positivity and enthusiasm – very different from how I feel.'

'I did challenge, at first, but this was to my own detriment as judgements were made about me and I was excluded.'

These statements give credence to Aronowitz's (1998: 15) assertion that 'The authoritarians in Western societies.... may not resort to exile or imprisonment to silence critical educators.... Even in ostensibly democratic societies, those who would bring dialogic and critical practices into classrooms risk marginalisation.'

Over two thirds of teachers in the study defined most of their communications with colleagues and managers as defensive, reflecting Freire's (1974: 21) definition of Anti-Dialogue in which the social distance which characterises professional relationships produces 'not dialogue but paternalism, the patronising attitude of an adult towards a child.' They experienced much frustration in communications, primarily with management (92%), but also with colleagues (85%.) I was disappointed to find that the teachers shared similar experiences in their work with colleagues:

'In relationships between colleagues who are beleaguered by so many demands it is difficult to be creative, trust colleagues or take on a more egalitarian approach.'

'..... the kind of conversations we usually have are empty, insincere conversations'

Freire (1974: 22) shows such experiences to be characteristic of authoritarian regimes and explains how the introjection of external authority creates a consciousness which 'houses oppression.' He explains how those who have limited experience of a democratic community often become extremely individualistic in their outlook and more easily accepting of and 'manoeuvred by myths which powerful social forces have created.' For these teachers 'the facts' have become that other teachers cannot be

trusted, and thus they have come to 'fear authentic relationships and even doubt the possibility of their existence', preventing their transformation 'into a cooperating unit, into a true community.' This dehumanisation is further reinforced by a complete immersion in daily life, which serves 'to soften the teachers' capacity to struggle or to keep them occupied in the implementation of their day to day tasks.' (2009: 167). One teacher echoed his colleagues when he bemoaned *'We don't have time to think. We need time to think.'*

Only half of the teachers felt their power relationships with colleagues and managers were appropriate, with only one third of those seeking to share power with colleagues most of the time, and only 7% doing so with management. The teachers felt that they had little genuine choice in their use of power in relationships, and that their actions were dictated by the organisational culture. Rogers (1978) defines an individual with personal power as characterised by flexibility, reliability, honesty and openness and an essential a trust in the abilities and judgements of self and others. However, during the interviews particularly it became clear that there was some reluctance and difficulty in discussing power and that teachers experienced significant confusion not only in accepting the very existence of their own power, but also its role and purpose in their professional relationships.

'I don't see myself as having personal power.'
'I would struggle to analyse my relationships in terms of power.'
'I found this section [on power] particularly difficult to answer.'

Freire (2009: 6) suggests this misunderstanding about the character and use of power is symptomatic of authoritarian societies and their inexperience of democracy, which results in an ambivalence toward freedom and authority. He goes on to argue that 'without the capacity to fight for freedom.... the teaching task becomes meaningless' and that this leads to 'conformity in the face of situations considered to be irreversible because of destiny..... there is no room for choice.... only for well- behaved submission to fate. Today. Tomorrow. Always.' (1998: 102) There was much evidence of this happening to the teachers in this study:

'Both my line manager and the manager above are supportive, but they are powerless, so there's no point talking.'

'Nothing changes.... just hoping people will fall into line, and they do.'

However, Freire (2009: 103) also points out that for some rebelliousness 'is the resistance that keeps us alive', as one teacher describes:

'I would like shared power and ownership but in reality you just don't raise your head so it doesn't get shot off.... but every so often, just so we know we're still alive, we kick the sleeping lion.'

But he proceeds to warn that teachers need to move beyond rebellious attitudes to become radically critical and revolutionary in denouncing processes of dehumanisation. Sadly, I found little reason for optimism in this regard as all of the teachers in the study described themselves as 'not very' politically active, three quarters as having only 'limited' awareness of education policy at international, national and local levels and limited or no awareness of economic and social justice developments, globally or nationally. Less than a quarter were regularly engaged in educational research or with educational organisations, and none of the teachers regularly read the educational press. The majority of teachers in the study engaged most regularly, and in most cases *only*, with other teachers *within* the College. One teacher in particular, who has been at the College for over ten years, pointed to the consequences of this situation:

'There is no-one with new ideas. I need discussions with more experienced teachers.'

As Freire (1974: 33) argues, 'the less critical capacity a group possesses, the more ingenuously it treats problems and the more superficially it discusses subjects.' By their own admission the teachers in this study are insular and narrow in their outlook. A further discomforting finding came when these teachers explained their limited political involvement; as anticipated over half stated that they did not have enough time, but over a third also stated that either they had no interest, or that they had neither the knowledge, skills or confidence to participate.

'My involvement wouldn't make a difference – it's the way things are.'
'It's not my responsibility'
This aversion to activism, can be seen throughout the findings:
'Hope is a big word – it just leads to disappointment'
'I have tried to change things but it didn't work so now I don't. I accept what they want and do it.'

As Macedo (1998) observes, when the 'learned ignoramus' becomes concerned only with their own tiny portion of the world they become disconnected from other bodies of knowledge, and thus without this critical consciousness is forced to adapt, i.e. To submit to the external prescriptions of the new global market. Teachers, particularly highly educated ones, are not usually thought of as an oppressed group, but the evidence demonstrates a similar fatalism and apathy as Freire's illiterates, leading Aronowitz (1998) to challenge us as teachers to consider the extent to which we are invested in our own oppression and resist change.

It appears that it is in their work with students that these teachers are most able to act authentically and feel confident in putting Freire's ideas into practice, predominantly through teaching (86%), in the privacy of their own classrooms. Over three quarters of teachers in the study defined most of their communications with students as open and constructive, with two thirds engaged in 'discussing' and 'dialoguing.' Over half of teachers stated that they attempted to share power with their students 'most of the time.'

The findings give credence to Freire's (2009: 16) assertions that 'in their classrooms, the doors closed, it is difficult to have their world unveiled.' However, he further adds:

> It is for this very reason that authoritarian administrations, even those that call themselves progressives, try through various means to instil in teachers a fear of freedom. When teachers become fearful.... these teachers are no longer alone with their students because the force of the punitive and threatening dominant ideology comes between them.
> *'I can and did act authentically – but was always in a state of anxiety.'*
> *'We are terrified of making mistakes, or that someone will find out that we have.'*
> *'We are head pecked.'*

A small minority of the teachers participated in other professional arenas outside of the College, as consultants, external examiners, teachers or researchers, and this seemed to have a beneficial impact upon their self esteem and capacity for resistance, in that they felt respected for the experts and experienced professionals that they are, rather than the '*minions.... barely tolerated but necessary drains on the budget*' that they are deemed to be by the College management.

> The arbitrariness of the powerful and the arrogance of administrators... are among the explanations for the feelings of impotence and fatalism that many of us have...[which] weakens the spirit of many teachers who then resign themselves .... instead of asserting themselves as professionals. (Freire 2009: 67)

Freire's statement helps to explain why less than half of these teachers felt resilient in their work and only a third courageous. Just over half felt they had 'no choices', and less than a third that they had a voice.

> *'We are invisible, we have no control and no voice, so we don't see ourselves in the future of education.'*
>
> *'I don't see myself in the future of education. There will be no profession. We are powerless.'*
>
> *'Where are we going to go? The things we hold dear have gone.'*

As the teachers shared their feelings about the future of education, they focused their hopes predominantly upon opportunities for students, whilst fears highlighted long standing concerns about the negative impact of standardisation and bureaucracy upon teaching. In considering their own role in the future of education, most teachers echoed Freire's (2009: 62) sentiments in seeking to 'contribute to the gradual transformation of learners into strong presences in the world.' And yet I was left questioning the extent to which the teachers in this study are in reality exercising their own freedom and authority, and thus as Freire (1998) queries, how they can teach what they do not know:

> No one lives democracy fully, nor do they help it to grow, if, first of all, they are interrupted in their right to speak, to have a voice, to say their critical

> discourse, or, second, if they are not engaged, in one form or another, in the fight to defend this right, which, after all, is also the right to act. (Freire 2009: 116)

Freire (1998: 65) reminds us that any transition includes advances and retreats, and that the 'defence of our dignity and rights is an integral part of teaching practice.' And it is in the very cracks in the discourse of individual teachers, where the inconsistencies and contradictions fall, that we find resistance, and thus hope:

> In the teacher who states: *'I don't see any real change is possible', but then 'I want to be an influence, to have some sort of effect, to change the thinking.'*
>
> In the teacher who has: *'.. become more and more cynical' and yet questions 'why else get into education if you don't want to make a difference?'*
>
> In the teacher who is: *'not going to change the world', but who 'offered her little voice to help set the world on fire'*
>
> The teacher who feels: '*invisible in terms of power and autonomy' but still 'won't be silenced.'*

The teachers in this study have provided some valuable insights for the future of teacher education and the recovery of our profession. The findings suggests that in many respects the teacher education team were indeed successful in preparing teachers to walk their own difficult path, and that their promotion of Freire's politico-pedagogical approach has proven beneficial in the longer term with regard to classroom practice. This is apparent in these teachers' passionate commitment to empowered communication and relations with students, their continued predisposition towards curiosity, creativity and experimentation, and their determined efforts to find the joy, excitement and hope in their work. However, without continued support it seems the pressure of neo liberal discourse, with its emphasis upon instrumental rationality and surveillance, has undermined their attempts to create and maintain collegial and collaborative networks. Similarly, their difficult journey towards conscientization suggests their 'inability to connect with larger critical and social issues prevents [them] from engaging in a general critique of the social mission of their own educational enterprise' and from recognising their role in reproducing the values of the dominant social order. (Macedo

1998: Foreward) Hence we find ourselves in a scenario characteristic of our profession where the practice of these teachers, although dialogic, is largely focused upon 'instilling humanistic values in a nonrepressive way' and as a tool for student motivation and individual change, but which 'fails to understand social praxis or involve a political project with the objective of dismantling oppressive structures and mechanisms' (Aronowitz 1998: 8).

So how do teacher educators promote the progressivist discourse required to help teachers 'maintain alive the flame of resistance that sharpens their curiosity and stimulates their capacity for risk, for adventure, so as to immunise themselves against the banking system'? (Freire 1994: 32) Firstly, we must recognise that this will require collective as well as individual action. As these teachers have highlighted, we have not yet attained the necessary confidence, knowledge and experience in dialogue, participation, political and social responsibility and solidarity required for effective self government. In such circumstances teacher educators must create the climate for democracy to flourish. The teachers in this study described how they benefited from the very rare opportunity to discuss their true thoughts and feelings:

'I have enjoyed participating in this research.... a pause for reflection – it should happen more, get us out of the factory.'

'This had made me realise education is important. It's been therapeutic talking to you, to have a voice..... '

'It's been a really useful and interesting process... helped me think about the way I feel and what's really going on. It was validating... and exciting.'

'... to be able to share with someone who understands.... you reminded me that we are doing really powerful stuff.'

'True education incarnates the permanent search of people together with others for their becoming more fully human in the world in which they exist.' (Freire 1974: 86) Freire states that hope and joy are shared between teachers and students. They are also shared between teachers. This is our teaching profession – we are not 'the downstairs staff' as one participant so eloquently put it, which means we have to take responsibility for ourselves and each other, for re-establishing the belief that change

is possible. As teachers we have battled hopefully and courageously with the dictates that come with neo liberal schooling for many years, with little success as highlighted. I am continually frustrated and disappointed by Assistentialists who purport to be fighting for our profession yet unwittingly support our 'subjugation to a process of standardisation of formulas and models in relation to which we are evaluated' (Freire 1974: 102) by equating qualifications with quality. Teachers, well aware of this distracting and harmful fallacy, are nevertheless forced into compulsory training, subsequently blamed for their inability (or unwillingness) to commit to that training, informed this is the root of all perceived inadequacies in their work, and thus subjected to more training.

> ... time is lost or efficiency is sacrificed when [teachers] are reified by empty verbalism or by technocratic activism, both of which are enemies of true praxis..... all is lost, in spite of glittering appearances, if natural objects or social structures are formally altered but human subjects are left powerless as before. (Goulet 1974: Introduction)

Many thousands of teachers chose to participate in teacher education (rather than teacher training) long before it became a national dictate, when working conditions and the political climate were far more conducive. During this research study I was reminded of how teacher education was before regulation, when a co-participant gleefully commented 'this is the most unstructured interview I have ever known', and I responded, 'we are simply dialoguing', a I realised that by their very nature these one to two hour dialogues were more in depth and genuine than any which occurred during our time together over the two years of the Teacher Education Programme.

De-regulation offers the opportunity to take 'responsibility to overcome the political amnesia that has become the hallmark of contemporary teaching' and change the way we introduce teachers to our profession initially and how we continue to develop. I hope we are courageous and creative enough to grasp it, as only then will we gain freedom from '.... the culture of silence that informs our everyday life as educators in [one of] the so-called world's greatest capitalist democracies.' (McLaren 2009: Preface).

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Chapter 3.8: Nurturing Musical Creativity: A Freirean Approach

Aleksander Szram

This paper recounts and evaluates a process of curricular re-framing prompted by an encounter with Paulo Freire's *Pedagogy of the Oppressed* (1996), which led to an examination of the efficacy of the master-apprentice teaching model in the music conservatoire environment. Problem-posing curricula are shown to create conflict with institutional and governmental pressures to plan and monitor learning content.

For three years I had taught a one-semester course at Trinity Laban Conservatoire of Music and Dance, involving small groups of first-year students learning how to compose and lead rehearsals of short, simple compositions. In this class, 10–15 music students, typically aged 18–19 although with some mature students, from a variety of countries, would gather to develop their skills in musical leadership and communication. This was a weekly two hour class, running for eight weeks, in which the students took turns to devise compositions that they then taught to the other participants, either through verbal instruction or practical demonstration.

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I would teach this class by introducing a new musical idea each week, giving a demonstration as to how it could be used, and then invite the students to work on their own use of this idea to workshop in the following week's class. My approach changed after reading *Pedagogy of the Oppressed,* whereupon I introduced a method centred around problem-posing. Reading Freire (1996) made me realise that many things that I had been doing in delivering this course with the best intentions, were leading to what he had described as the 'banking concept' (p. 53) style of education. At the start of the course I was seeing the students as novices that needed exposure to my greater knowledge and experience in order to develop more efficient and effective ways of music making.

On reflection, it is easy to understand why I was drawn to this approach. It is a straightforward matter to share my experiences and show the students what has worked, or rather, what has been accepted by others as having worked. I can demonstrate the skills I have employed to secure employment and earn money, engendering confidence that the curriculum is directly relevant for life in post-graduation workplaces.

Moreover, for the students this style of teaching constitutes a paternalistic relationship to which they have become accustomed to in their pre-college life, and is prevalent throughout music conservatoire training, described by Schmidt (2012) as:

> The typical master-apprentice metaphor where legitimisation occurs through slow construction of 'chops' that are rendered possible by careful listening and matching of style and sound… (p. 15)

> Students usually deliberately seek out instrumental tutors who teach in this way, they feel safe in the knowledge that they are picking up 'good habits', efficient ways of using their instrument, paradigmatic approaches to musical interpretation. (Littleton and Wirtanen 2004)

It is also a matter of ease; in relation to this class, (and many others), the master-apprentice method creates quick results. The students can take my techniques and simulate them. The institution can create a test with clearly defined boundaries, and it can be explained to students how to pass the test, the experience of the classes creating an understanding of what is deemed appropriate. Progression throughout the course can

be clearly documented, for at the start, most of the students cannot complete this task coherently. They are unsure of the instrumentation, and are not experienced at dealing with the variables. By the end of the course they have assimilated standard behaviours, and are each able to lead their classmates in fifteen minutes of rehearsal and three minutes of performance.

The course appears to work in that the students enter not being able to do a particular task, and are efficient at doing so by the end; they have been 'educated'. The students can objectify many of the skills that they might have learnt, and develop a small selection of 'musics' that they can reproduce or simulate in future situations.

This approach is an enticing, convenient option, but upon reading Freire it is clear that its main 'achievement' is to take a disparate group of personalities and channel their patterns of behaviour into standardised models. Reflecting on my own practice, it struck me that all I was really doing was teaching them how to be more like me. The students were left with recognisable skills and a repertory of appropriate responses, but it was clear to me that I was not nurturing their inherent musical identities.

Yet it is not just in music education that this form of 'master-apprentice' knowledge-transfer dominates. Barnes (1992), commenting on her experience of teaching anthropology, has noticed that her colleagues often don't think twice about perpetuating this model, and has sought to understand why that is:

> Even in the midst of intense intellectual struggles, college teachers seem remarkably complacent about their own practice. They tend not to consider it an interesting challenge to gain access to what their students are thinking, at least not as interesting as whatever they, the professors, have decided to concentrate on. Many teachers split off the practice of teaching from the fundamental commitments to change and critique that inform their research and writing, settling for quite traditional modes in the classroom. (p. 147)

But there are also institutional pressures to lapse towards this approach, pressures that would seem to be prevalent not just in Higher Education establishments. Seher's (2011) highly articulate analysis of curricular

development structure at the New York City High School in which she teaches, demonstrates how the need for 'accountability' at every level of the process and institution, and beyond, necessitates educational approaches that can be clearly measured and judged, otherwise employees fear for their jobs, parents/sponsors fear that they are wasting their money, students fear that they are not learning 'relevant skills.' The perceived need to control outcomes through strong organisation trickles down to the curriculum itself.

Kaplan (2012) has outlined these tensions differently, speaking of the distinction between 'traditional' and 'democratic' schooling – 'While traditional schooling seeks to preserve and reproduce the world, democratic schooling seeks to present the world as it is to students, not to preserve it but to help students figure out what to do with the world they inherit' (pp. 121–2).

My ambition as a teacher is not to produce clones of my image – young musicians who will leave the conservatoire with skills and preferences that mirror my own. Rather, my aim is to nurture and bring to fruition their own musical inclinations or enthusiasms, helping them to develop along a pathway which they themselves determine.

As a result, I re-framed the curriculum for the following cohort, attempting to prioritise problem-posing over problem solving.

As an example, I would previously:

1. Take three minutes to teach the students a basic tango piece in ternary form with six/seven very simple parts that would combine to create a fairly complex texture. I would teach hand gestures for bringing parts in and out, for going up a semitone, and for indicating a solo section. I would then ask them to write a ternary piece for the following week. Many would take my template, either consciously or not, perhaps using a different dance rhythm/genre, or choosing a different harmony for the middle section.

In the re-framed curriculum, my approach would be to say:

2. For next week create an ABA piece (a piece in ternary structure), lasting about two minutes. Make sure that the B section sounds very

different to the A section. You could achieve this in many different ways, for instance, through different instrumentation, different harmony, rhythm or melodic material.

It takes courage and patience to explore and commit to the second technique, which presents an idea, a problem to solve, but requires the students to create their own solution. The students experience a process of struggle, yet emerge from it, overcoming obstacles through their own agency. First steps can be fumbling, awkward, sometimes embarrassing; it is psychologically more comforting to copy what has been shown to work.

Revealingly, the re-framed curriculum prompted student responses that I would never, possibly *could never*, have thought of as their teacher. These responses were not stimulated by my experience or identity, but were an authentic response from them. When this occurred, I was left with an indelible impression that they truly were creating their *own music*, and by doing so, they were 'participating in the transformation of their world' (Freire 1996, p. 64).

For example, a student wrote a composition for piano, flute and harp, featuring the flute playing constant quavers. The ensemble kept slowing down, the piece falling apart, yet none of the students were sure why. They tried again, three or four times, but the problem remained. I then intervened – not to offer a solution, but to define the problem (pose the problem) and try to lead the student into using his own perspective to create a solution.

I asked, "What is the difference between playing the flute, and playing the piano and harp? What do you have to do when you play the flute?" The answer: breathe. The piano and harp can play constantly without breathing, the flute can't. How can this be fixed?

Again, I did not offer a solution. My solutions *would* have been:

1. a rest in the flute every four bars
2. a group rubato every four bars to hide/accommodate breath
3. a diminuendo before the breath to mask it

Had I intervened with these solutions – as I did previously – I would have shown the students ready-made solutions to a problem that they

would encounter many times. Easy access to a quick fix, requiring no experimentation.

Interestingly, the student offered a different solution – "take a breath whenever you need it, then rejoin the texture." A different personal solution – a different musical result which differentiated his music from mine. When presented with a specific problem, he was able to create his own response by not copying me.

A common observation from the students upon hearing their experiments, was: "That didn't sound anything like I imagined it would." I would ask, "Why? What did you think it would sound like? How did it differ? Was it *better* than you imagined it? Worse or just different? How would you like to change it? What options can you think of?"

There were several accidental discoveries through experimentation, risk-taking, and most of all, mistakes. For example – people coming in in the wrong place, half the players forgetting to change section, one player playing the wrong chord, one player forgetting to stop at the end and having to improvise a solo coda. Many 'accidents' would end up being used, or spurred the students onto new thoughts that they would otherwise not have come by.

As this process repeatedly occurred, students were able to witness and experience the multiplicity of varying solutions, emphasising Schmidt's (2012) observation concerning 'the acknowledgement of both contingency and multiplicity in the formation of knowledge' (p. 8).

The personal investigation behind each musical decision also gave the students a greater ownership of their work. Barnes (1992) demonstrates that students are motivated to produce their best, most precise work when they are analysing something they truly care about, that they want to communicate their opinions about, an '…increasingly precise understanding that Freire calls critical consciousness' (p. 153).

Kaplan (2012) agrees:

> When students create meaning, they invent ways of connecting their interests and concerns to the subjects they are learning. This is an exciting and sometimes daunting discovery of agency…. Instead of relying on standards of learning imposed by others, students who create meaning learn to rely on themselves, to challenge themselves, to work with and for each other for

> goals they have themselves deemed worthy. This creation of meaning, this discovery of agency, is one of the most important life skills that schools provide… (p. 122)

Indeed, it could be argued that the discovery of this sense of agency, of the ability and opportunity to re-shape the world, to create new art, is ultimately more important than the acquisition of any particular technical knowledge if we are to promote an educational approach that encourages creativity as opposed to merely effective/functional conformity.

In the longer term, as the students become accustomed to trusting their intuition and remember the results of their previous experiments (some of them unsatisfactory), they will gain the confidence to act as autonomous, creative individuals, producing music born of personal response. In the short term, (in this case an eight week programme,) this is risky and dangerous, in that there might not be any tangible results by the end of the course. After eight weeks, they might be judged as failing, the teacher might be judged as ineffective, the institution might be judged as weak or promoting an irrelevant curriculum. The balance of teaching for the longer term while having to run a short term assessment is difficult. We found with the new curriculum that the students became very experimental and creative by the end of the eight weeks, and then reverted to 'safety mode' for their assessment – too scared to commit to personal discoveries for fear of getting a bad mark.

The other perceived danger, from an institutional point of view, is that other than a 'sense of agency,' we do not know *what* the students will learn. This could be seen as a problem when learning criteria consisting of certain knowledge is specified prior to the commencement of the course. Two separate cohorts, with different populations and musical experiences, left to determine their pathway according to their interests and personalities, will almost by definition finish the course having explored and experienced completely different byways.

Perhaps it is inescapable to have some restrictive force when teaching within an institutional environment. However, I feel that the tendency in the conservatoire model towards the 'banking concept' is due largely to convenience in planning, delivery and examination, and that a shift could easily be made towards problem-posing.

At the end of the last session, I gave the students a questionnaire to tease-out their impressions of the course. Afterwards, I spoke about Freire and why I had changed my approach – some students were openly baffled at my concerns. One student, who had engaged extremely well with the curriculum, told me that he was quite satisfied with the 'banking concept' as he did not want to be particularly individual, but aspired to sit in an orchestral section as part of a homogenous mass.

The wide range of student responses gathered through the questionnaires illustrated, to me, the dangers of creating a curriculum that does not allow for great flexibility in accommodating the colossal differences between our students. Barnes (1992) has commented that a fixed curriculum restricts the learning process:

> College teachers… characterise whole groups of students at the drop of a hat. They seldom feel that emergent data about who the particular students are and what they think have bearing on the design of a course. A teacher who assumes the stance of researcher excavates and reveals meaningful, often contradictory, fragments of the students' thoughts and experiences. These fragments are then re-presented to them as problems for study…It is seldom acknowledged in college teaching that groups of students may have astonishingly different preoccupations or passions. These diverse interests will inform much that happens in a course if they are treated as a resource rather than as a troublesome backdrop that must be kept separate from the intellectual life of the classroom. (pp. 151–2)

It is no surprise that many of our greatest musical luminaries were either produced outside of the conservatoire model, or struggled greatly to function within it. (Examples include Cowell, Sibelius, Janacek, Puccini and Prokofiev). It seems odd that we continue to channel inherent creativity into hegemonic patterns of behaviour.

Ideas expressed by Moon (2004) concerning the 'constructivist' view of teaching have proved extremely useful in further refining the course (p. 17). Moon reminds us that the judgement regarding whether something is 'meaningful' must be made by the student; it cannot be made by an external person in the abstract. This creates a difficult challenge for a music lecturer who has been tasked with creating a curriculum that mirrors the expectations/relevancy of the profession (a profession that the

vast majority of the students have no experience of, certainly in their first year at college). It takes courage to put this concern to one side and concentrate instead on allowing the students to explore and choose to award relevance/meaning through their own agency (Moon 2004, p. 17).

A conscious decision also has to be made about the teacher's role, so different from the master-apprentice model. Barnes (1992) has found some reticence towards this in her colleagues:

> As for teachers, with whom I have investigated these ideas… the approach seems to make them feel that they are losing control. Perhaps so… but what teachers stand to lose control of is students' thinking, or 'the fabric of their life and thought,' as they discover their own questions, formulate their own understandings, and learn to analyse and interpret on the basis of their own evidence. (p. 157)

She adds that:

> As Freire has said repeatedly, education is never neutral. Problem-solving pedagogy is designed to foster the kinds of new thinking that profoundly affect people's lives… Its aims are… to cherish and train *all* students' capacities to think well about an increasingly complex world; to perceive the strong mediating relations between themselves as individuals and the cultural meanings and structures they live within… (p. 158)

Moon (2004, p. 16), refers to the 'network' model explored by Entwistle and Walker (2002) where new ideas are linked to previous experiences resulting in a changed perception of the whole. The musical interactions that take place between the students in my class can be understood in this way. My role is not so much to introduce a succession of new ideas to this network, but rather to manage the interactions of the students as they assimilate each other's experiences to formulate their 'theories of the world' (p. 18). The process of learning is thus defined not as building knowledge, but by changing conceptions.

Our students arrive with a feeling of personal culture, as well as certain ideas that they view as musical 'truths'; to see these convictions transformed by classroom experiences, through empathising with other students, is a liberating and inspirational experience.

The importance of experiencing variation, and choosing to accommodate to specific variations is a crucial aspect of learning (Moon 2004, p. 27). Yet, I am keen for the students to understand that in most instances, a particular musical response or solution cannot really be said to be better than another. We return to Schmidt (2012) emphasising the need for students to learn how 'to address rather than resolve the other… How do I interact… without 'resolving'?' (p. 11). This acknowledgement of multiplicity is, I feel, a key priority for our music curricula today.

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Part 4

Conclusions

Chapter 4.1: Conclusion

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This volume opened with a discussion about hope and desire within the context of a changing world. Nita Freire reminded the reader in her preface about the driving force underpinning Paulo Freire's relentless questioning and search for answers:

> *What was the difference between a white middle-class me studying at school and my poor black school-less street friends? Why do they treat us differently? How can you justify that my neighbour or the son of a peasant are so little respected? We play together and share our sad moments, why then do they say that we are not equal?*

These simple questions are the threads that run throughout this book and bind it together. Contributors have discussed inequality and hope in many contexts, local, national and international. However, the strongest tie is the propagation of inequality through neo liberal pragmatist agendas and the small but powerful counter actions community practitioners

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and activists are employing and sharing here. Education is empowerment, therefore education is political. The ceiling on learning or becoming one of the learned is historical within Western influenced imperialist societies. This ensures inequality and keeps a significant and socially complex mass of people engaged in a self-destructive symbiotic relationship with the neo liberal agenda. So much so that every socially disadvantaged community has their own tale of knowledge deprivation. In a world built on power structures, the oppressed, as a condition of fatalism, frequently adopt their oppressors discourse and employ it within their own spaces. A common thread is prohibition on the acquisition of knowledge, as knowledge equates to power; and this control is frequently gendered. A small but powerful story that counters the dominant narrative concerns a woman who arrived in the UK as a small child during the 1960s. Her family hid her away from the authorities and she never went to school. She is illiterate and cannot speak English. At a very young age, this woman was married and the control on knowledge continued. She was chaperoned outside and when in the house. Excluded even from the television room, as this was another source of 'knowledge'. The lack of education and basic knowledge of the world left this woman in a state of utter dependence on her oppressors. It was impossible to independently seek medical help, draw money out of the bank, shop alone or communicate with anyone outside of the extended family. This woman did not exist; she was a ghost. To challenge oppression a small group of local women have formed a learning circle. This learning circle is peer led, non-institutional and organic in nature. The purpose is empowerment of women through access to learning. Through involvement in this learning circle the woman is now empowered, overcoming oppression and countering the narrative that dictates exclusion.

With this in mind, I refer back to Margaret Ledwith and the concept of counternarratativecounter narrative and the importance of the small stories that counter the big stories put forward by the dominant culture. Here is an opportunity to share a small story that counters a big dominant myth homogenizing deprivation of education in terms of culture and gender. Truly authentic community practice is always open

to sharing learning, so there is no power dynamic and the process is as creative and developmental as it is cultural.

The Western education system consists of structures culturally imposed through the neo liberal discourse of measurement and productivity. I was an indignant witness to a Government initiative gilded in weights and measures designed to create a learning hierarchy, which in turn promoted abjectivity. The pragmatist initiative known as 'Gifted and Talented', divisive by its very name, involved creaming off the 'gifted and talented' pupils for an enhanced learning experience (The Guardian Education 2010). A young boy poked his head around the door of a so-called learning space to be told by the teacher, "get out, you're not 'gifted and talented'". This immediately imposed a social distance between those privileged in receiving an 'esoteric' knowledge and those abject or 'undeserving'. Education therefore, in whatever the context, either in the community or institutional, is a political space and a *determining* factor. Being in the 'gifted and talented' group helps *determine* the future of the children and promotes the notion of fatalism in those excluded; it is not for us and we do not belong there. This is the paradox of education. It creates disdain for formal learning within the groups excluded, further perpetuating the myth of poverty as inevitability. The neo liberal discourse of social exclusion as inevitable is manifest and the politics of distance continue. Those children who are not 'gifted and talented' have their dreams taken away. Freire states, 'There is no change without dreams just as there are no dreams without hope… .' (Freire 2007, p. vii)

During the last few years the senses of inevitable and hopelessness abound. Barriers, exclusion and social distance dominate our thoughts. It is within this context that creating opportunities for transformational pedagogy are imperative. Freire states that, 'as progressive educators, one of our main tasks seems to be with respect to generating political dreams in people, political yearnings, and political desires. It is impossible for me, as an educator, to build up the yearnings of other men and women. That task is theirs, not mine' (Freire 2007, p. 5). The outcome of a truly transformation pedagogy is hope, whereby people generate their own dreams.

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