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School of Education

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Abstract:

This thesis sets out to explore a comparative study of four Popular Educators using Freirean pedagogical practices in Canada and South Africa and discusses how different country contexts affect their pedagogies.

This study explores how critical pedagogy addresses the mobilization of theory and its application into practice in different contexts. In order to analyse and conceptualize the facilitator's pedagogy and the mobilization of Freire's theory into their practice; Freire's critical pedagogical theory was drawn on as well as the theories of other critical and feminist pedagogues, some of who analyse how theory is mobilized into practice. Foley's theory of ideology is also drawn on alongside Freire's educational theory. Finally, theories and research examining contextualized pedagogy is employed to analyse how Freire's critical pedagogy is applied in different social contexts.

This is a qualitative comparative study and the research took place in both Cape Town, South Africa and Toronto, Canada and utilized three forms of qualitative data collection tools; interviews, observations and document analysis. The researcher observed two days of workshops for each organisation, conducted interviews with four facilitators and four participants, two facilitators and two participants from each organisation, and carried out document analysis using one organisation information brochure or website from each organisation.

Key findings have suggested that the lead facilitators' pedagogies are greatly influenced by their foundational insurgent, liberating ideologies; ideologies that have been formed over their lifetime through life experiences and engagement with influential theorists and their theories. The lead facilitators' pedagogies in both contexts employ aspects from the Freirean model such as guided student-centred learning. However, availability of access to resources in each context affected facilitators' ability to engage in different forms of student-centred learning activities. The study confirmed that facilitator's curriculums were engaging with relevant issues pertaining to students lives, but the delivery of these issues did not align with a Freirean model in both contexts.

The divergence from a Freirean delivery was found to be interwoven within the power relations in the classroom. The findings revealed that it seemed difficult for lead facilitators to completely dissolve hierarchies in the classroom, even though an exchange of knowledge was greatly advocated by both facilitators and participants.

This study has elucidated how important it is to consider a multitude of factors, including contextual and personal histories when attempting to appropriately contextualize pedagogical models to be conducive to different contexts.

Acronyms and Abbreviations:

ANC	African National Congress
CBSA	Canadian Border Security Agency
IWIP	Immigrant Women's Integration Program
PED	Popular Education Development
PEP	Popular Education Programme
PES	Popular Education Schools
TCCLD	Toronto Centre for Community Learning and Development
TDSB	Toronto District School Board

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Chapter 1: Introduction

Introduction to Study:

This thesis analyses the pedagogy of four Popular Education facilitators during facilitator training, two in Toronto, Canada and two in Cape Town, South Africa. The exploration of the facilitators' pedagogies will be analysed using a Freirean lens; to examine how different contexts affect the employment of Freire's critical pedagogical model. Brazilian educator Paulo Freire, coined his concept Popular Education (1972) where he explains that education's vocation was to assist marginalized populations overcome the oppressive restraints of their existential situation. Through his critical pedagogy he constructed a literacy program that sought to facilitate those marginalized populations in recognizing the latent social structures that maintain their oppression and creating a catalyst resulting in collective action to begin to triumph the oppressive restraints (Wallerstein, 1987: 33).

The organisation in Toronto, Canada is the Toronto Centre for community learning and development, it is a community-based literacy organisation that was founded in 1979 ("Toronto Centre for Community Learning and Development" [TCCLD], n.d.). The organisation offers a multitude of programs to the Regent Park community concerning adult literacy and academic upgrading, civic engagement as well as immigrant integration and leadership development ("Toronto Centre for Community Learning and Development" [TCCLD], n.d.); the Immigrant Women's Integration Program (IWIP) was the program through which data was collected for this thesis. The IWIP is a formal educational leadership program which prepares participants for jobs in community and social services; it not only facilitates participants in developing critical thinking skills but also offers the women the opportunity to participate in local community organisations as well as a network of connections to other community organisations ("Toronto Centre for Community Learning and Development" [TCCLD], n.d.). The participants in this programme are all women who recently immigrated to Canada and are graduates from post-secondary institutions in their home country. Their ages range from early twenties to middle-aged, and are at different stages of life, as some women are married with children while others are single without children.

The organisation in Cape Town, South Africa is the Popular Education Programme, it was founded in 2011 and it is a sister organisation to People's education, another program in South Africa with similar objectives (Popular Education South Africa [PESA], 2017). This organisation offers three different education programmes dealing with community development and leadership development; this thesis observed the Popular Education Development (PED) workshops. The participants attending the PED workshops are organisational and community leaders; some have graduated from post-secondary programs while others have not graduated secondary school. The age of participants ranges from teenager to people in their sixties and seventies.

It is important to note that although both TCCLD and PEP aim to encourage community development, the workshops that were investigated, IWIP and PED both offer training workshops to community and organisation leaders or members who wish to improve their facilitation skills.

Thus, this study seeks to examine how a Freirean pedagogical model manifests itself when applied in two different organisations and country contexts.

Researcher's Social Location and Motivation for the Study:

My social location can be described as a woman of colour from an upper middle-class background. I believe my upper-middle class status has afforded me many opportunities that others have not been afforded such as a stable home with both parents, as well as living in multiple countries during my childhood in safe upper middle-class neighbourhoods. I believe my privileged socio-economic status has allowed me to always attend highly resourced schools and a prestigious Canadian university where I attained my bachelor's Degree. Despite my privilege when socio-economic status is considered, I believe that being a woman and one of colour in Canada has had its implicit disadvantages in life as I could always feel that I was different to my white counter parts not only within macro-social structures but also in micro-social interactions.

During my undergraduate degree I majored in Teaching and Learning a second language in French, sociology and political science. While completing my undergraduate education, I

encountered literature that encouraged me to begin questioning the system and injustices, for the first time. Interacting with this literature and new set of ideas and critiques was so different to those I had encounter in my early schooling career; which was fully government funded and regulated. After I completed my bachelor's degree I hoped to continue onto teacher's college to attain my Bachelor of Education as I had already been through four years of theoretical teacher training. It was during my master's courses that I first encountered Freirean literature and ideas. Coming from a background of standard teacher training and beginning to analyse and work with Freire's pedagogical model it was even clearer to me that all education is political in some way. It became apparent to me that the standard teacher training I had attained aligned more with Freire's concept of banking education more so than a process of conscientisation or a pedagogy of liberation which encourages critical creativity. This realisation and questioning of the system and social injustices activated my desire to explore this critical pedagogy of liberation and it's potential to be the catalyst for social transformation. As I began to critically analyse and engage with Freire's ideas while in the academy; my curiosity was ignited to observe and attempt to better understand what this theoretical framework manifested itself as when applied into practice. Thus, I began attending community develop workshops and programmes while in Cape Town, South Africa that deployed popular education practices. As Freire's critical pedagogical model is the foundational framework that is employed in Popular Education, I am drawn to examine if this same Freirean pedagogy is employed in the training of Popular Educator facilitators and how this deployment manifests itself in different country contexts.

Motivation for Comparative Study looking at how Popular Education Pedagogies are Contextualized in Canada and South Africa:

Both Canada and South Africa have histories of colonization, exploitation and oppression. For Canada, the onset of inequality can be traced back to the first contact between colonizers and aboriginal nations; when colonizers seized control of indigenous land and restricted their political and economic participation Canada's first immigration policy was white and Eurocentric, however, as globalization and global immigration trends changed during the mid-twentieth century so did Canada's immigration policy; consequently, the population became more racially and

ethnically diverse. However, inequality and social divisions such as race still remained because social class hierarchies were inherently interwoven into the Canadian economy and society. While the economy grew in the early nineties, so did the wage gap and inequality along racialized lines. This has resulted in multiple oppressive effects, such as unemployment, low levels of civic participation, segregated neighbourhoods including segregation of the indigenous population and low-quality government housing.

Evidently, inequality and oppression are relevant in Canada and the latent oppressive social structures still advocate assimilation that cultivates a white society (Galabuzi, 2001: 13-14); the same can be said for South Africa as patriarchy and capitalism continue to subordinate (Ismail, 2003: 101).

The history of inequality in South Africa resembles that of Canada, in 1948, the Nationalist party took over the South African government and implemented an apartheid state which sought to segregate all races within the country (Chopra & Sanders, 2004: 153-154). However, even after the apartheid government was overthrown and the country became a democracy in 1994, the remnants of inequality created by the Apartheid regime still remain (Chopra et al., 2004: 156). Issues of delivery from the new government has left much of the black population still living in poverty and dealing with issues such as unemployment and lack of housing (Ismail, 2003: 96).

It is said that Popular Education “encourages individual development and contributes to the building of a more just society” (Foley, 2001: 73); thus, it is clear why Popular education is necessary in each country context and why it needs to be contextualized to meet the diverse cultural needs of each context.

Research Statement:

How do different country contexts affect the ways in which four Popular Education facilitators draw on Freirean approaches during facilitator training at The Toronto Centre for Community Learning and development in Canada and at The Popular Education Programme in South Africa?

The following secondary questions are prompted by the main research question:

-How do the different country contexts affect the facilitators' pedagogical practices alignment with the Freirean critical pedagogical model of the process of conscientisation?

-How does the dialogue between facilitator and student differ in each context? Are the power relations between facilitators and students flattened?

-What issues or codes are discussed? Are the issues or codes relevant to the context within which the participants live? How are they different across the two countries?

Thesis Structure- Chapter Breakdown:

This thesis is structured into five chapters and presents the investigation of four facilitators' pedagogies and their employment of Freire's critical pedagogical model in two different country contexts.

The first introductory chapter sets the scene by outlining the topic of study, briefly describing the two organisations and four facilitators who participated in the study. This is followed by the reason for this study in both a Canadian and South African context and the research statement. This chapter concludes with this structural chapter breakdown of this dissertation.

Chapter two encompasses a literature review concerning literature that details the concepts and ideas which shape the theoretical framework of this study. The theoretical framework is formed around a critical pedagogical paradigm. It finds its foundations in Freire's critical pedagogy and draws on the theories of other critical pedagogues. Contextual pedagogical theories are also drawn on as learner social contexts are a fundamental aspect that must form the basis of the curriculum in critical pedagogy.

Chapter three discusses the research design and data analysis, commencing with a consideration of the methodological positioning of the research, followed by a discussion of specific methods used in this study. Next, is a description of how data was gathered and the approach to analysing the interviews and observations of the participants of this study, as well as the documents which

constitute supporting evidence to the observations and interviews. Then, ethical considerations and limitation of the study are explored.

Chapter four presents the findings regarding some determining moments that form the basis for the facilitators' pedagogies. Firstly, a brief introduction to each facilitator's background is presented, along with some of the conscientising events experienced by the facilitators that initiated their journey with Popular Education. Secondly, the underpinning ideology of each facilitator is examined; concluding with an analysis and comparison of how the facilitator's pedagogies aligns with Freire's critical pedagogical model in each country.

Chapter five examines the two different country contexts, commencing with an introduction to the different countries' social and political contexts, the two different organisations and the participants. Firstly, the general participant population for each organisation followed by an introduction into the four participants who were interviewed. Secondly, the community issues discussed by participants during their interviews are presented and compared between the two contexts. This is followed by a discussion, analysis and comparison of the codes discussed during the workshops in each context drawn from the observation data collected. This discussion will analyse the difference between the codes from the two contexts, how they are presented and discussed in the workshop and their relevancy to the participants' lives.

Chapter six takes a deeper look into the facilitators' pedagogies by analysing one of the main concerns within Freire's critical pedagogy, the power dynamic within the classroom. The chapter commences with an introduction into Freire's view on power in the classroom; followed by an analysis of the observations data regarding the dialogue between facilitator and participant, and the power relations evident through that dialogue. Within this discussion of dialogue, a contradiction between interview findings and observations findings will be examined, regarding participants' perception of the power relations in the classroom. Secondly, power in the classroom will be investigated through Freire's concept of banking education, looking at the physical set up of the classroom. Finally, power is examined through facilitator's and participant's position in society and how those macro-power dynamics play out in the classroom.

The final chapter brings the research to conclusion, where the findings and research procedure are reflected upon. This section concludes with a discussion of further research that can be done in the field.

Chapter 2: Literature Review

Literature Review:

Despite the many theorists, theories and studies that concern the theory of critical pedagogy, there are still many questions that remain unanswered and pending. However, still more knowledge can be added to literature that focuses on how to mobilize theory and apply it into practice. Within this literature, the question of how cultural and social contexts affect pedagogy and the different methodologies used to construct culturally appropriate pedagogy, establishes itself. Contextually appropriate pedagogy is important for all pedagogies, especially for critical pedagogy because the aim of critical pedagogy is social transformation within oppressed societies or communities. Thus, it is fundamental to analyse and understand what the social, political and economic conditions of these communities are, to collaboratively construct knowledge that is relevant to and transformational for their lives.

This literature review examines the literature that discusses the pedagogy of the cardinal creator of Popular Education, Paulo Freire and his critical pedagogy, which focuses on the process of conscientisation. This process initiates a critical shift in ideology within oppressed people. Ideology is an important concept when examining power relations, thus the link between Foley's concepts of dominant and insurgent ideologies, Gramsci's notion of hegemony, and Freire model of conscientisation will be investigated. Following the examination of this conceptual framework, empirical studies concerning the theory of critical pedagogy and its application into practice and different contexts as well as studies that investigate contextually embedded pedagogies, will be discussed to get insight into what recent studies are exploring and finding in this lacking area that requires more attention.

This literature review will firstly explore Freire's Popular Education Pedagogy, as his pedagogical model and concepts form the basis of theory of this study. This exploration is followed by an examination of Gramsci's concept of hegemony and Foley's concept of ideology. I have chosen to present these concepts in this order as opposed to the chronological historical order that the theorist introduced their concepts because Freire's concepts form the foundation of

the conceptual framework for this study. However, it is important to note that Gramsci (1971) first introduced his concept of hegemony when he studied the dominance of the ruling class, followed by Freire and then Foley who extended Gramsci's concepts into difference contexts.

Paulo Freire's Popular Education Pedagogy:

Paulo Freire is said to be the founding father of Popular Education with the construction of his critical pedagogy. It is important to note that Popular education is situated within Critical theory because, even though each theoretical framework has different origins; both attempts to challenge power relations through knowledge that is socially constructed with the intention of social transformation (Wiggins, 2011: 38). Freire (1972) constructed his Popular Education pedagogical model as a critique of traditional schooling. He asserted the statement that all education is not neutral, this statement predominantly emerged from his concept of banking education (Wallerstein, 1987: 33). Banking education refers to the dominant teaching styles and it describes the hierarchically structured interaction between teacher and student (Freire, 1972: 45). He describes this type of teaching as "suffering from narration sickness" (Freire, 1972: 45), where students are seen as objects or empty receptacles who passively listen to and memorize the information imparted from the teacher. Thus, in banking education students become objects or depositories that store information who are domesticated and stripped of their creativity; instead of subjects who construct knowledge (Freire, 1972: 46-47). He claimed that the power relationship or contradiction between teacher and student needed to be resolved, so that teacher and student can assume both roles simultaneously. Communication is the fundamental aspect of Freire's problem posing education. Problem Posing education demands that there exists an authentic dialogue between teacher and student where issues that are relevant to student's lives can be brought to light and acknowledged (Freire, 1985: 49-52). True authentic dialogue is the uniting of learners and teachers as equally knowing subjects (Freire, 1985:51) around the discussion of a mediating object (Freire, 2005 :93; Steer, 2016).

Authentic dialogue must engage with objects that exist within the concrete reality of the subjects, thus, must deal with their social contexts. Authentic dialogue seeks to critically analyse

facts and aspects of this social reality (Freire, 1985: 51). Thus, Freire argues that teachers and students must construct and re-construct knowledge together so that knowledge can be relevant to students lives.

Therefore, Freire proposed his concept of codes, these were codifications of generative themes or issues that were present in student's contexts; these codifications were presented in pictures, words, films that become the mediating objects of dialogue but also the objects that mediate between the real concrete contexts and the theoretical classroom contexts.

The dialogue between teacher and student aimed at decodification of the codes so that students could begin to break down the abstract themes that exist within the codes. During this process students will begin to construct patterns that link these abstract codes to their real concrete context (Freire, 1985: 51-52); once the connection is made the students can see themselves in the mediating object (Freire, 1972: 77). This is crucial catalyst for the shift within students' perspectives of their reality from a naïve consciousness, which unconsciously accepts oppression, towards a critical consciousness which recognizes one's own oppression; he termed this the process of conscientisation (Freire, 1985: 53).

In this process of conscientisation, education encourages the learner to become critically conscious and aware of their existential reality, to be able to socially and politically engage with their context; thus, moving from passive objects to active subjects (Freire, 2005: 48). The process of conscientisation can only develop through Freire notion of praxis, which involves reflection, which is carried out during authentic dialogue, and action that seeks to transform reality (Freire, 1972: 73). He explained that it is not only a shift in ideology or acquisition of critical knowledge that will permit a transformation in reality, but rather a collaboration of this critical knowledge and transformative, liberating action (Freire, 1996: 30). Thus, Praxis is, simultaneously, the intersection and source of knowledge (Freire, 1972: 73; Steer, 2016).

Ideology -Conscientisation and Pedagogy

Gramsci studied power relations within society, tracing the ruling classes domination from economic relations through to political power relations and civil society (Gramsci, 1971)

Similarly, Gramsci's notion of hegemony refers to total societal domination by the elite and social institutions such as religion, education and the media (Gramsci, 1971:7). This domination is achieved through ideological control; where the dominant classes values, beliefs and proposed reality and truth of the world are accepted by the subordinated classes as common sense (Lears, 1985: 568), similar to Freire's concept naïve consciousness. Given this notion of hegemony, there emerges a demand for a counter-hegemony or cultural ideology which arises out of perceptions of the world and meaning making that comes from common people's experience (Gramsci, 1971:10). It is important to note that there is no single definition of hegemony, as hegemony must be analysed and understood within its social and historical contexts (Lears, 1985: 568). Freire's model of the process of conscientisation provides a response to this demand for a counter-hegemony as it can facilitate the construction of a cultural ideology that is constructed through the dialogue between teacher and students and is founded through students culturally constructed ways of making meaning and perceiving reality (Steer, 2016).

The process of conscientisation demands a shift in perspective or ideology. According to Foley who looks at informal learning and knowledge production, ideology is a skewed understanding that supports a particular world view. Foley examines ideology from an angle that examines the interaction between individual consciousness and social structures or institutions. He asserts that from this point of view ideology is an active process where social meanings are constructed, deconstructed, disputed, and reconstructed in both individual consciousness and social interactions. Ideology is what holds a social group together by creating shared cognitions and values; but when considering this from a sociological view, ideology can also be a means of domination. These dominant ideologies are the meanings constructed by the dominant powerful group of people within society leading these ideologies to reproduce the power and interest of these dominant groups and to perpetuate social inequality (Foley, 1999:14). He explains that unlearning dominant social, marginalizing ideologies and learning revolutionary, and liberating ideologies through education, is the key to initiating the process of social emancipatory change. Foley asserts that people who unconsciously conform to these dominant ideologies are often unaware that they are bearers of this oppression (Foley: 1999: 14-16) like Freire's notion of domestication; this demands for a shift in ideology or the Freirean process of conscientisation, as

this critical consciousness is fundamental for social and cultural transformation (Foley, 1999:16; Steer, 2016).

Kane also discusses the role of ideology on educational practice (Kane, 2005: 33). He explained that although Popular education is set up as a model that can accommodate many ideological interpretations, it is important to understand educators interpret concepts such as naïve consciousness and critical consciousness with their own ideological understandings (Kane, 2005: 33). Kane explained that individual ideology influences all choices one makes, including how one poses questions and how one interacts with others in a dialogue (Kane, 2005: 34). All of these are components of Popular education; thus, it is important for Popular educators to recognize ideological influence.

It is evident that Freire offers a comprehensive model for critical pedagogy, utilizing his concept of banking education to explain the vehicle of oppression within education (Freire, 1972: 45), and presenting a step by step methodology for facilitator and student to critically question student's existential situations that perpetuate oppression. Freire expands on Gramsci and Foley's notions of ideological domination and the need for an insurgent ideology or counter-hegemony to dismantle the dominant hegemony, by asserting his model of the process of conscientisation. This model describes a procedure through which a counter-hegemony can be constructed with the oppressed people. Although Freire does explain that it is important to note that this is only a model and not the sole decontextualized process for achieving a critical consciousness resulting in insurgent ideologies. However, these theories neglect to illustrate how different contexts affect pedagogies and the construction of counter-hegemonies, this deficiency calls for more attention (Steer, 2016).

Critical Pedagogy- Theory and Practice:

Critical pedagogues such as Donaldo Macedo and bell hooks, like Freire, have agreed that critical pedagogy roots itself in students' experiences and experiential knowledge. Feminist theorists and literature have also discussed the mobilisation of Popular education theory and its

application into practice and the importance of the facilitator recognizing students' experiential knowledge (Ismail, 2003; Tisdell, 1995; Walters & Manicom, 1996; Walters & Butterwick, 2017). hooks approaches the theory of critical pedagogy from a feminist perspective and attempts to dismantle dominant male discourse; she advances that it is a crucial moment when a student's perspective or ideology begins to evolve or shift as the learner critically analyses their own identity within the contexts of their social and political reality (hooks, 1994: 47). Thus, elucidating that student contexts have considerable influence on both the content of the mediating objects discussed and how these objects are discussed. Facilitators who do not understand the concept of an authentic dialogue, and the need for it to be integrated and mediated with objects that are found in the learner's existential social context, are exercising pedagogical practices that align with characteristics of banking education pedagogy (Freire & Macedo, 1995). According to Freire, the facilitator's role is to be the catalyst for learner's shift towards a critical consciousness, through their engagement in an authentic dialogue with the student concerning the oppressive conditions existent within the student's context (Freire, 2005: 43). This dialogue allows the learner to critically analyse their existential situation and transform their perspective to one that is active and critical thus becoming politicized (Freire, 2005: 48).

hooks asserts that the facilitator must understand that students enter the classroom with complex identities that have been constructed through a lifetime of experiences (hooks, 1994: 37); thus, it is imperative that pedagogical practices and choices align with the social contexts of the students. Popular education's purpose is to confront and dispute the traditional canons and design alternative pedagogies that place students' existential contexts at the centre (hooks, 1994: 32-42). Thus, these theories provide comprehensive explanations as to why pedagogies need to be contextualized but do not provide research into how this can be done in different contexts. Therefore, the demand develops to further explore how pedagogies can be contextually situated so that individual ideological shifts can occur; these critical ideological shifts are the result of connecting theory and practice, which allocates a space for an authentic dialogue between teacher and student (Steer, 2016).

Mary Breunig has focused on examining the critical praxis of educators who consider themselves critical pedagogues and how critical pedagogical theory can be mobilized into

practice (Breunig, 2011,2009, 2005). Breunig's research investigates the shortage of literature focusing on the link between theory and practice of critical pedagogy (Breunig, 2005, 2006). She questions the diverse ways that self-identified critical pedagogues implement the theory of critical pedagogy into engaging classroom practices to construct a shared vision of a transformed socially just world (Breunig, 2005: 106). She found that a crucial change to classroom practices exists in the relationship between educator and student, she explained that it is important for educators to recognize their powerful potential to initiate social change, that students have lifetimes of experience and knowledge and to assume a guiding role, where teacher and students can mutually learn from one another (Breunig, 2005: 116-120).

Breunig established that some pedagogical approaches used to reduce the gap between theory and practice result in implicit approaches, such as student-centred learning, to teaching about social justice issues, which deflects the focus from the aim of a socially just world (Breunig, 2009: 255-259). Therefore, it is evident that social justice cannot result from classroom practices and activities alone. Thus, Breunig suggests that it is essential for critical pedagogues to begin to create new methods that can explicitly explore social transformation as advocated by the theory of critical pedagogy (Breunig, 2009:260).

Breunig, further examining the link between theory and practice, conducted a study of self-identified critical pedagogues to identify and analyse their critical praxis, definitions of critical pedagogy and its fundamental purposes (Breunig, 2011: 2). She found that the critical pedagogues had intersecting and contradictory definitions of critical pedagogy and this was because their ideologies and work were influenced by different theorists. Breunig advised that educators must engage with critical pedagogy as pedagogical praxis, not as a single decontextualized a model. This pedagogical praxis must consider and root itself the social and political contexts of the learners to transform the oppressive conditions which have subordinated the students in the first place (Breunig, 2011: 14).

Breunig studies extensively examine the connection between theory and practice to address the need for literature concerning this aspect of critical pedagogy, and like the work of hooks and Macedo, advocates for pedagogies that are contextualized. However, there is no further investigation into how different social and political contexts affect pedagogies.

A wide-ranging understanding of how different contexts affect pedagogies is imperative for not only critical pedagogues but for all educators as globalization advances and populations are becoming increasingly diverse (Nguyen, Teerlouw and Pilot, 2006: 1; Steer, 2016).

Contextualized Pedagogy:

Nguyen et al (2006), analysed the construction of culturally appropriate pedagogies using a case study of Confucian heritage cultures and the conflicts and ineffectiveness that arise when adopting Western pedagogies (Ibid: 2). In several developing countries in Asia and Africa governments have begun to import Western pedagogies because they postulate that these pedagogies will produce education systems that can compete internationally with education systems in more developed countries, while also resulting in economic prosperity for the country and increased political control for the government. However, from the result of the study it is elucidated that these Western pedagogies encompassing approaches such as constructivism, student-centred learning, and active learning have low success rates when employed in Confusion culture. The reason for this failure is that these approaches fail to recognize and address cultural differences and simply provide a universal, one size fits all pedagogy. The study compared the interaction between Confusion cultures and western-based educational approaches utilizing five dimensions (power distance, individualism-collectivism, masculinity-femininity, uncertainty avoidance and short-term versus long term orientation) to demonstrate how these neutral educational approaches render ineffective within Confusion Heritage countries and culture (Nguyen et al., 2006: 3-4). Nguyen et al (2006) found that Western-based pedagogies were contradictory to Confusion cultures in all five dimensions because the approaches are culture neutral and lack the ability to acknowledgement distinctive Confusion cultural practices and structures. This renders the imported Western pedagogies ineffective and unsuccessful in Confusion society. They conclude the study by asserting the need for more research concerning the development of culturally appropriate pedagogies, to elucidate how crucial it is for pedagogies to be culturally appropriate to ensure they are effective (Nguyen et al., 2006: 12-15). Nguyen et al (2006) have begun to address the need for literature and research that examine social and cultural embedded pedagogies, and the effects of adopting Western-based pedagogies which advocates universal pedagogical approaches (Steer, 2016).

Richard Tabulawa (2013) explores the question of teaching and learning in contexts in his book entitled *Teaching and learning in Contexts- Why Pedagogical Reforms fail in Sub-Saharan Africa*, specifically considering the case study of classroom practices in Botswana and why pedagogical reforms have failed (Tabulawa, 2013: xvii). Tabulawa (2013), adopting the socio-cultural approach which asserts that teaching is influenced by social, political and historical contexts (Tabulawa, 2013: 14), investigates how pedagogy is embedded in social structure and perpetuates the same social structure (Tabulawa, 2013: xvi). Tabulawa (2013) asserted that the adoption of pedagogic reforms within specific social contexts can only be successful if the social structures of the contexts are congruent with the proposed pedagogical change (Tabulawa, 2013:16). Classroom instruction in Botswana was monopolized by teacher-centred pedagogy; Tabulawa (2013) explains the pedagogical reforms introduced were constructivist learner-centred as they were seen as universal pedagogical practices that could be effectively implemented into all contexts (Tabulawa, 2013: 156). However, by neglecting the social and political context, as mentioned by Nguyen et al (2006), the implementation of learner-centred pedagogies failed in the Botswanan context and a technicist approach, blaming deficient resources and high student teacher ratios, was employed to explain this failure (Tabulawa, 2013: 156). He argues the need for a socio-cultural approach to better understand why even if more resources are injected into the education system, learner-centred learning continues to fail, and teacher-centred pedagogies continue to dominate (Tabulawa, 2013:16). He found that African colonial histories have constructed social structures and cultural practices that, in essence, are authoritarian (Tabulawa, 2013: 138) and advocate for a banking education pedagogy or teacher-centred pedagogy (Tabulawa, 2013: 106). Thus, without investigating the root social causes of pedagogical reform failure, and by employing a technicist approach that supports the remedy of resource pumping into the educational system, the same issues of pedagogical reform collapse will continue to be perpetuated (Tabulawa, 2013: 156).

He also asserts that learner-centred pedagogies are constructed through neo-liberalist ideology and are not value-neutral, thus rendering learner-centred pedagogies hegemonic (Tabulawa, 2013:43-44). Their implementation into third world countries was an attempt to challenge and dismantle the authoritarian structures within these countries in order to produce liberal democracies during the 1980's. Therefore, Tabulawa (2013: 157) asserts that different contexts

require different contextually appropriate pedagogical approaches and a universal approach, such as learner-centred pedagogy, is insufficient (Steer, 2016).

Thus, there emerges a need for further investigation into contextually appropriate pedagogies, as it has been demonstrated that universal approaches are inadequate for all social, political and historical contexts (Tabulawa, 2013; Steer, 2016).

Bailey and Cervero (1998) conducted a study which examined how power dynamics in larger society manifest themselves in the power relations in an adult education classroom, and specifically explored how these power dynamics affect educator's pedagogies as well as students learning (Bailey & Cervero, 1998: 397). Bailey and Cervero claim that the power relationships prevalent in larger society cannot be detracted from analysis of power relations within the classroom (Bailey & Cervero, 1998: 390); as when adults, both teachers and students enter the classroom they bring with them their positions within the larger social hierarchy which are based on socially constructed factors such as gender, sexual orientation, race and economic status (Bailey & Cervero, 1998: 389). The study is a comparative case study of two graduate courses taught at the same university (Bailey & Cervero, 1998: 391) and employs the themes of mastery, voice, authority and positionality that were used in earlier research into power relationships in the classroom (Bailey & Cervero, 1998: 392).

Bailey and Cervero (1998) conclude that the adult education classroom is not as neutral as theory has portrayed but is rather a microcosm of the power relationships and hierarchies that exist within larger society which are negotiated by factors such race, gender and class. They also assert that the teacher's positionality plays an influential role in the interpretation of the experiences in the adult education classroom as teachers examine these experiences from their own cultural assumptions and personal viewpoints. Bailey and Cervero advocate for further research into how macro-societal power dynamics influence pedagogies and learning as well as how educators can address these power dynamics (Bailey & Cervero, 1998: 398; Steer, 2016).

Conceptual Framework

Concepts were largely derived from the work of Freire (1972, 1985, 1996, 2005) and his critical pedagogy. Foley's (1999) concept of ideology was also drawn on, as well as Breunig's (2009) distinction between teaching about social justice issues and explicitly exploring social transformation versus student-centred learning styles, as well as examining teacher's definitions of critical pedagogy, and theorists that influence their teaching. The conceptual framework also drew on the concepts employed in Bailey and Cervero's (1998) study on power dynamics in the classroom. Tabulawa's (2013) discussion of resource accessibility and student teacher ratio will be utilized to examine how contextual factors impact the facilitator's teaching style.

Paulo Freire's Popular Education Model can be described as education for critical consciousness where student and teacher can mutually learn from one another and create knowledge and take action together for the transformation of society (Freire, 1972: 46).

Freire identified the dominant traditional type of pedagogy as *banking education*; where students are seen as empty information depositories, who passively listen to teachers dictate the information that they should memorize and store (Freire, 1972: 45).

The power dynamics between teacher and students within Freire's concept of banking education will be analysed through Freire's concept of *authentic dialogue*. *Authentic dialogue* can be described as an engaging discussion where both facilitator and learner are equally knowing subjects in this process of constructing and re-constructing knowledge that is contextually relevant to learners' lives (Freire, 1985: 51). To examine the employment of Freire's authentic dialogue and power relations in the classroom Bailey and Cervero's concepts of voice, authority and positionality were employed. *Voice* can be described as the student's ability and level of comfort in voicing their opinion within the classroom; while *authority* considers who holds the power in the classroom. Finally, the concept of *positionality* refers to the place that teachers and students hold in the larger social hierarchy based on socially constructed factors such as race, gender and sexual orientation and how these factors affect classroom interactions (Bailey & Cervero, 1998: 392-395; Steer, 2016).

Freire's *Problem Posing Education model* illuminates existential issues of oppression in student's lives through generative themes or *codes*. These codes are represented through films, words or pictures that the facilitator and learner discuss during an authentic dialogue to help the student realize that these codes are oppressive situations that exists in their social reality (Freire, 1985: 51).

Freire's concept of codes was drawn upon extensively when examining how the different country contexts influence the issues that are discussed and the relevance of issues to students' lives (Steer, 2016).

Freire explains that a shift in consciousness can only result from *Praxis*, a process which involves reflection, authentic dialogue and socially transformative action (Freire, 1972: 73). In order to examine the ways that facilitators apply theory into practice and how they engage in meaningful classroom praxis, Breunig's (2009) distinction between teaching about social justice issues and explicitly exploring social transformation versus student-centred learning styles were used. Looking specifically with the concepts of *classroom community and group work, in-class experiential activities* and *community service-learning and/or action research projects* (Breunig, 2009: 257). *Classroom community and group work* encompasses a collaborative student-centred learning style and it aligns with a constructivist viewpoint with regards to the importance of group work and collective knowledge construction (Breunig, 2009: 257). The two latter concepts were used to investigate how social justice issues are explored within the classroom; where *in-class experiential activities* can be described as activities carried out within the classroom that can incite discussion about topics or codes that are being addressed (Breunig, 2009:257). These in-class experiential activities align with an implicit approach to teaching issues concerning social justice (Breunig, 2009: 257). *Community service-learning and/or action research projects* refer to explicit investigation of social justice issues by students as it requires students to connect academic theoretical knowledge to real existential learning situations within the community (Breunig, 2009: 258).

Tabulawa's discussion concerning accessibility to resources (Tabulawa, 2013: 138) was applied to the examination of facilitators' choice of teaching style (explicit, implicit and student-centred) in order to evaluate how contextual factors such as those listed above affect facilitators' classroom praxis and pedagogical styles.

Conclusion

This literature review describes multiple concepts that will be drawn on in the presentations and analysis of the findings for this thesis. To summarize, the literature review is based within a critical pedagogical paradigm, specifically focusing on a Freirean Critical Pedagogical Model, which emphasizes the importance of learners' social and political realities. Thus, contextual pedagogical theories and concepts were identified to further explore how pedagogies can be contextually appropriate.

Chapter 3: Research Design & Methodology

The research design for this study used qualitative, interpretivist research methods to gather data from two organisations in two different countries to explore the pedagogy of four popular education facilitators and their deployment of Freire's critical pedagogical model. Observations were also used to put critical pressure on how facilitators viewed their own pedagogical practices and documents were used to provide background context.

This study incorporated two case studies, one from each country; thus, a case study approach was also adopted. A case study refers to "a comprehensive description of an individual case and its analysis" (Starman, 2013: 31); with a focus on the environments or context of a specific case (Starman, 2013: 32). Case study research is not a method in and of itself, instead it can incorporate multiple methods to study the case; this allows for the case to be studied "analytically, holistically, hermeneutically, culturally" (Starman, 2013: 32). Case studies are suited to analyse multiple variables accurately, as well as identifying new variables and hypotheses (Starman, 2013: 37). It has been asserted that case studies deficiencies can be located in their inability to produce generalized context-independent knowledge (Starman, 2013: 38-39), as well as their bias that tends to align with the researcher's subjectivity and preconceived notions; however, these deficiencies can be addressed with detailed explanations regarding methodological choices, detailed documentation such as diaries and logs during the research process (Starman, 2013: 40-41).

Qualitative research methods were used for this study as they allow for rich and multidimensional investigation into research participant's understandings and experiences in and of the social world (Mason, 2002: 1). Considering this study aims to analyse contextually adapted pedagogies qualitative research grants the "habit of intimately connecting context with explanation" (Mason, 2002: 1) avoiding inadequate de-contextualized generalities (Mason, 2002: 1). In line with qualitative research, interpretivist study aims to analyse research participants' understandings of and meanings assigned to their context and interpretation of the social world (Livesey, 1995-2010a: 4).

According to interpretivist epistemology, "Reality (...) is created by people experiencing and interpreting the world subjectively (Livesey, 1995-2010b: 3). This statement attests that all human knowledge and social practices require different subjective interpretations, and this stands

true for the researcher and their understandings and meaning attributed to the collected data. All the data collected and analysed, and the resulting knowledge produced from this study are encompassed in this epistemological position.

The research methods undertaken in this study resemble that of an ethnographic study, as the researcher became immersed within the contexts that were being investigated to analyse each specific site's complexity (Blommaert, 2006 :25).

This section presents the methodology and research design for this study, which investigates and analyses how context affects the deployment of the Freirean critical pedagogical model into facilitators' pedagogy. To start, an explanation of the research methods used is given; following this is a description of the research process and how data was gathered. Thirdly, I present how the data collected was analysed. Next, ethical considerations are discussed followed by the limitations encountered in this study.

Research Methods Used:

Research Design:

For this study, I wanted to gain a better understanding of how facilitators in different contexts deploy Freirean pedagogical practices in their pedagogies and how the different contexts affect this deployment. The methods used allowed me to observe the facilitators' pedagogies, understand their personal perspectives on their pedagogies, as well as discuss with the students their view on how relevant the facilitators' pedagogies were to their social realities.

To achieve this, the study used a case study approach along with observations and interviews to get a more comprehensive understanding of the facilitators' pedagogical styles and choices, the students' social realities and how a Freirean pedagogical model is employed in the classroom. The case study also allowed for the comparison of the two different contexts. Supporting evidence included document analysis to gain a better understanding of the background information for the organisations, such as the organisations' mission and objectives.

Data Collection:

To gather comprehensive data to address the research question, I used observations of the facilitators' pedagogies, interviews with both facilitators and participants as well as some document analysis.

Observations:

Observations are used alongside interviews as supporting evidence as it allowed the researcher to see how social interactions and phenomena naturally occur in their contexts as opposed to collecting data on these social phenomena through interviews alone (Mason, 2002: 85).

The researcher attended two days of Popular Education facilitator training workshops hosted by each programme; so, four observations in total, two for each programme. By attending these workshops, the researcher was afforded the opportunity to observe, the behaviours of participants and facilitators, the interactions between the participants and the facilitators and the pedagogical practices the facilitators deployed during the workshops (Mack and others, 2006:2). The observations generated detailed field notes which were transformed into narratives (Mack and others, 2005: 2), this allowed me to analyse if the facilitators' pedagogies aligned with a Freirean critical pedagogical model, relating to the concepts that have been discussed in the literature review and the conceptual framework sections. I received permission to observe and participate in the workshops while taking detailed field notes, therefore, adopting an ethnographic approach but not conducting an ethnographic study (Steer, 2016).

Interviews:

A total of eight interviews, four with facilitators and four with participants, were conducted with written consent from facilitators and participants. The interviews were digitally recorded and later transcribed by the researcher.

These interviews were conducted to gain a personal understanding of each participant's experience during the workshop and to question if participants believe that the workshop content discussed was relevant to the context of their lives, and if they had experienced any critical perspective shifts. The individual interviews with participants allowed for the sharing of personal life testimonies which has the ability to delve into sensitive topics (Mack and others, 2005: 2). The researcher conducted one interview with two facilitators from each organisation, one lead facilitator and one co-facilitator. The two lead facilitators interviewed carried out the training workshops that were observed. Interviews with lead and co-facilitators were conducted to gain a deeper understanding of what personal experiences and whose theoretical perspectives influence their personal pedagogical practices (Mack and others, 2005: 2), how the country contexts influenced their pedagogical practices and how much of a Freirean critical pedagogical model do they deploy during the running of their workshops.

Following on from interviews with facilitators, I conducted one interview with two participants, who attended both days of the workshop, in each organisation. Purposive sampling was used for participant selection for interviews, as the number of participants as well as the characteristics used to select them were established prior to conducting the research (Mack and others, 2005: 5). Facilitator and participant interviews were semi-structured as to allow for a fluid interaction between the interviewee and myself, where predetermined questions (refer to Appendix 5) guided the interview while spontaneous questions in response to interviewee answers arose. This semi-structured form of qualitative interview granted the development of new insights and unforeseen ideas and themes (Mason, 2002:62; Steer, 2016).

Documents:

Documents are analysed because they serve as a “representation of relevant elements of the social world” (Mason, 2002: 106) and can supply data or information that cannot be observed or have taken place prior to research or in private (Mason, 2002: 108). The documents used in this study were information brochures accessed online and retrieved from the organisation, from both organisations which were produced prior to the research.

Research Process

Arranging Observation:

At TCCLD, the IWIP program offers multiple courses and assignments for the women to complete from September until June of the following year; mirroring the setup of the academic year for formal educational institutions in Canada. Once I returned to Canada in January, I arranged to meet with the lead facilitator to arrange possible dates for observation. I was given observations to observe one class or workshop in January and another at the beginning of February, as these were the only days of the second semester that the facilitator would be facilitating the IWIP program for the semester.

PEP ran four, two-day workshops for the PED programme, I was granted permission from the lead facilitator to observe the final of the two-day workshops for the year; it was the cumulative workshop for the year as it touched on themes and concepts that were discussed throughout the year.

For both organisations, I obtained written consent from the lead facilitators to observe the workshops and was introduced to all participants where I obtained verbal permission as I explained that I would be observing their workshop.

With regards to selecting facilitators to observe, the researcher chose to observe the two lead facilitators from each organisation as they both did the majority of facilitation for each course and have the majority of control over each organisation's core curriculum development.

Recruiting and Negotiating Participation in the Study:

Participants selected for interviews worked for different community organisations, were from different age groups and gender was not considered as the IWIP program at TCCLD is a program comprised of only women and the majority of participants from PEP are women as well (Mack and others, 2005: 5). For TCCLD, the participants who were interviewed were selected by the facilitators, thus I was unable to select these participants using purposeful sampling. The facilitators advised me that they made the selection of participants because they believed that

these two participants would be the most comfortable being interviewed in English as many of the other participants were not comfortable being interviewed in English at that time. They also informed me that the two participants were selected based on the fact that they were from two different countries and different age groups, one, young and single with no children while the other lady was middle aged and married with children. Another issue that arose was that one of the participants selected did not attend both days of workshops. This was an issue as the researcher was unable to observe the interactions between the participant, the facilitator and her peers for two workshops; however, the data collected from one observation where the student was present and the interview with the participant were used as evidence to support the main themes in this paper. Despite the researcher being unable to select the participants to be interviewed the characteristics for participant selection set out from the outset of the research, except for the participant attending both workshops, were followed by the facilitators. With regards to PEP, I tried to organize interviews with one female and one male participant, however I experienced some issues with participants failing to show up for interviews and thus, the two participants who could attend the interviews were women. However, the other characteristics such as each participant working for a different organisation and apart of different age groups were followed.

Data Analysis:

The four observations generated detailed field notes which were then rewritten into narratives by the researcher; all interviews were digitally recorded and transcribed by the researcher.

A thematic analysis was employed in this study as it allowed for the identification, analysis and construction of patterns from the collected data (Braun and Clark, 2006: 79). Pre-established themes from the sub questions were separated into three categories; facilitators' pedagogical practices and styles, codes and contexts and power relations within the classroom. The data collected from the detailed field notes taken during observations, and the transcribed interviews were analysed based on these three themes with an emphasis on the differences and similarities apparent between the two country contexts. A multitude of patterns emerged from the data

including; level of engagement, group/ collaborative work, integrity and authenticity, mobilization and social transformation, social justice, decolonized curriculum and the importance of critical and analytical thinking. These patterns were cross examined with the initial three overarching themes and the most apparent of the emergent patterns were assigned to each of the three pre-established themes.

After the initial reading of collected data, both observations and interviews, the data was collated and organized using assorted colours to represent the three major themes.

Thus, this study employed thematic analysis, to analyse both interview and observation data, because it allowed for an understanding of individual practices or in this case individual pedagogies and the examination of the different internal and external variables influencing the individual's pedagogical practices (Alhojailan, 2012: 41). Thematic analysis is seen as a flexible approach that can handle data that is collected on separate occasions, this characteristic aligns with this comparative study (Alhojailan, 2012: 41). Thematic analysis permitted a holistic examination of the collected data from both field notes generated through observations and transcripts of interviews; because it does not impose pre-existing themes but instead moves from precise ideas drawn from data to broader generalizations and theories (Alhojailan, 2012: 41-42; Steer, 2016).

As I sorted through the established themes and the data collected from both observations and interviews, some contradictions emerged and thus documents were accessed to find some tentative answers to these contradictions. The documents were read through for a general understanding, and I made notes as I read through them.

With the emergent sub-themes from the data collected categorized under the three overarching themes, I began connecting the themes and data with the literature and theory. The connection with and use of Freire's concepts and theory were obvious since these concepts form the basis of this study. However, the relation between sub-themes and the contextualized pedagogical theories and studies were a little more obscure. I sorted through the different concepts presented in the contextualized pedagogical theories to find concepts that firstly, related to the overarching themes and then attempted to relate these concepts more closely to the sub-themes.

Through the process of cross-checking and finalizing the three overarching themes derived from the research questions and their sub-themes were established. The three overarching themes are facilitators' pedagogical practices and their deployment of Freirean pedagogical practices, codes and contexts and power dynamics in the classroom. Within each overarching themes, there emerged sub-themes, they are presented below;

- Facilitators' pedagogical practices and Freire
 - Facilitators' ideology
 - Facilitators' deployment of a Freirean model
- Code and Context
 - Catalytic codes
- Power dynamics in the classroom
 - Freire and power
 - Authentic dialogue- Having a Voice
 - Power in the classroom- Physicality and Banking Education
 - Level of engagement and positionality.

Ethics:

To ensure that an ethical approach was taken with regards to the human subjects that participated in this research study, I obtained written permission and consent from the facilitators and verbal permission from the participants of the workshop to observe the different pedagogical practices that are employed and the interaction between facilitators and participants during the workshop. Consent forms to conduct interviews with four facilitators and four of the participants from the two organisations were drafted and ensured confidentiality of names and personal information obtained in the interviews. Written permission and consent was obtained for interviews to be recorded and later be transcribed. Facilitators and participants were informed that all information obtained in this study will be analysed in my final thesis and are part of the requirements for the fulfilment of my master's degree. All the names have been kept confidential and pseudonyms were used for all participants from interviews and workshop observations so that no participant nor facilitator could be identified by the information presented in the final thesis.

With the written permission of the facilitators and the participants all interviews were recorded in order to be transcribed for analysis (Appendix 4).

Investigating Two Organisations:

The lead facilitators of both organisations gave me verbal and written permission to observe the workshops, but also to use the name of the organisations in the thesis. However, although the names of the participants and facilitators have been changed to pseudonyms; the researcher does recognize that identifying the organisations could result in lead facilitators being identifiable. As requested by the participants and facilitators I have given each of them a copy of their transcribed interviews that were used in this study. Each organisation will also be given a copy of the final paper.

Trustworthiness:

I used triangulation of a few data collection methods to increase the trustworthiness of this study (Tracy, 2010: 843). Transcribed interviews and detailed observations turned into narratives were used in combination with each other. Using triangulation can be beneficial when attempting to examine intricate and multifaceted phenomena because each data source has different strengths and advantages that can develop deeper conclusions and understandings (Meijer, Verloop & Beijaard, 2002: 146). Interviews were conducted with both facilitators and participants, this allowed for the data revealed in facilitators' interviews to be cross checked with the information described by the participants. The observation data allowed for interview data to be verified or refuted. Information documents about the organisations were utilized to explore contradiction that arose from the data in both interviews and observations.

The interviews were semi-structured which offered the interviewees more space to describe numerous factors and aspects of their lives that would reveal more information that related to the study, thus it was not simply me who posed the questions that I wanted to find the answers to.

Although the researcher was unable to select the participants from TCCLD to be interviewed, the preconceived characteristics for participant selection set out by the researcher were followed by the facilitators when they selected the participants who were interviewed.

Since this is a qualitative study, trustworthiness has been measured by the triangulation of the different complementary data sources and considering I have been ethical in my approach and the data has been cross checked with other various methods of investigation, the data should therefore be reliable.

Limitations:

A limitation of this thesis is that I only observed workshops conducted by two of the four facilitators that were interviewed. However, the interview data collected from the co-facilitators, who were not observed, and the participants were cross referenced to provide extra evidence to support the claims made in this paper.

A second limitation of this thesis is that I am not a popular educator thus, the research, data analysis and research understandings were constructed and explored through formal academic study. However, this thesis aims to explore how context affects pedagogy and it is not an evaluation of the deployment of Freire's critical pedagogy.

A third limitation is that I was only able to observe two workshops from each programme which limited the amount of observation data that could be collected for each facilitator's pedagogical practices, thus interviews will also be used as evidence with regards to facilitators' pedagogies.

Presentation and Discussion of the Findings:

The findings in this study have been described thematically corresponding with three umbrella themes that have been explained in the data analysis. It is important to note that all three themes

overlap as each theme deals with the comparison of the facilitators' pedagogy and their deployment of Freire's critical pedagogical model in the two different country contexts. Each theme is analysed using Freire's critical pedagogical model as well as other sets of theories which seek to examine different aspects of pedagogies as well as examining each facilitator's mobilization of theory into practice. As each theme has been presented in a separate chapter where the literature from chapter two has been used to analyse it. The themes presented are Facilitators' pedagogy and Freire, Codes and Context and Power Dynamics in the classroom. Throughout this thesis, I have looked at Canadian data first and South African data after, however the order does sometimes change to suit the flow of data.

Conclusion:

This section has discussed the research design and methodology employed in this qualitative study; commencing with an examination of the methodological and epistemological foundations. An interpretivist study incorporating case study research was carried out using observations, interviews and document analysis as the methods. The ethics, limitations and trustworthiness were also described. This thesis will now go on to present and discuss the finding under each of the three overarching themes.

Chapter 4: Facilitators' Pedagogies and Freire

Chapter four describes my findings regarding each facilitator's pedagogy and analyses their deployment of Freire's critical pedagogical model; it also examines how the two different contexts affects the deployment of Freire's model. Firstly, the chapter offers an introduction to each of the four facilitator's backgrounds, and some of the determining or conscientising moments that formed the foundational values that support their individual pedagogies. Secondly, the chapter elaborates on each of the four facilitator's pedagogical values and foundational moments to explore the ideology underpinning their pedagogies. Finally, the chapter ends with an analysis of the two lead facilitator's pedagogies which were observed, their alignment with Freire's pedagogical model, and how the two different contexts affect their pedagogical styles and practices.

Meeting the Facilitators

While four facilitators were interviewed for this study, only the two lead facilitators were observed. The data collected from the four interviews are discussed and analysed in this section. Mary, the lead facilitator from TCCLD, is a self-identified indigenous person who was born and grew up in Toronto, Canada (Mary, 16 February 2017). She explained that she has always had a passion for teaching others, as the eldest sibling she has had the responsibility of caring for others from an early age (Mary, 16 February 2017). For, Mary her indigenous identity and connection to the arts (drama and music) truly forms the foundation of her pedagogy, as she explained that, "as an indigenous person, I've always been drawn to more holistic ways of learning and being." (Mary, 16 February 2017).

Mary experienced inequality through the act of streaming and racism in her formative school years. However, she completed secondary school, and started a radio, television and arts program but found that the inherent racism within the education system was also perpetuated within the program; it became very taxing on her spirit and made her want to take a break after completing the program (Mary, 16 February 2017). While taking a break, and immersing herself in the arts community, she was approached by teachers from TDSB and encouraged to go to teacher's

college, where she completed her Bachelor of Education (B.Ed.) at the junior-intermediate level (Mary, 16 February 2017).

Karla, another facilitator from TCCLD, was born in Bogota, Colombia and moved to Canada at the age of fifteen with her mother and brother (Appendix 6). She explained that her, “Personal experience with watching my mom try to assimilate or integrate into Canadian society, and all the barriers she experienced” was one of the foundational moments that had led her to this type of education. She completed her bachelor’s in International Development, but feels her work now deals with national development in Canada (Appendix 6).

Anne, the lead facilitator for PEP, is a white woman who grew up in Germany and moved to South Africa to start her academic journey in the literature and drama fields (Anne, 15 November 2016). Her journey into Popular Education started when she was a student in Durban, South Africa working with a theatre company who was at the time creating plays that would highlight injustices that were taking place in South Africa (Anne, 15 November 2016). She began working with trade unions and doing workers theatre, again highlighting the injustices that workers faced (Anne, 15 November 2016). She realized that she was competent in adult education and later took a course on it while working in the department of comparative literature in German studies (Anne, 15 November 2016). She explained that she, “came to Popular Education from another angle” (Anne, 15 November 2016) as she focused on community development more than on literacy, working with materials development work centred around disaster mitigation. Following this, she worked with women and children’s health in Sierra Leone and Bangladesh (Anne, 15 November 2016).

Valerie, another facilitator from PEP, began working with Popular Education in a different way than the other facilitators. She explained that she was invited to a women’s circle meeting, a group of women who meet to discuss and analyse issues going on in their community created by PEP. She was picked up and taken to the meeting; however, she was unaware at the time that the community viewed her as an asset to the circle (Valerie, 22 November 2016). At the time, Valerie said, “I was marginalized because I was poor, I was unemployed, I had no post-secondary education and things were quite difficult” (Valerie, 22 November 2016). She

explained that going to her third meeting was a determining moment for her because she became angry about the injustices that her and the community were facing, and this led her to begin her journey of working with PEP. She eventually took a diploma course in adult education and began facilitating within her community through PEP.

The Facilitators are Conscientised:

Sleeter, Torres and Laughlin (2004) explained that educators who work with disenfranchised populations, whether they are white or people of colour, have experienced some form of exclusion in “highly stratified capitalistic societies” (Sleeter et al, 2004: 83). They explain that it is the job of the educator to analyse their exclusion and to recognize their privileges and positions in society in order to facilitate their disenfranchised students in understanding their positions in society and their issues of oppression (Sleet et al, 2004: 83).

Mary speaks of experiencing racism and sexism at all levels of her educational journey:

“My experiences in the regular educational system informed me that there was inequality. And that as a female, an indigenous person and as a multi-racial person that I would have to work really hard in order to have the same opportunities as my white counter parts.” (Mary, 16 February 2017: 2)

She explained that during high school she spent a lot of time and effort using journalism, such as the school paper and drama, to hold her teachers accountable for racism and sexism. She said that she did not only experience the same inequality in post-secondary education while she completed her B.Ed., but also during her practicum, as she recognized how teachers of colour were being treated by the system. Mary completed the B.Ed. and immersed herself in the arts community, where she felt empowered to be able to approach teaching from a different cultural view and would be able to create her own curriculum (Mary, 16 February 2017).

As for Karla, her motivation to practice Popular Education is rooted in the combination of watching her mother attempt to assimilate into Canadian society while dealing with the hardships

of supporting a family in a new country as a single parent, and watching other immigrants try to integrate themselves into Canadian society and deal with the same hardships and barriers (Appendix 6).

Valerie's story of conscientisation, as previously mentioned, began after she attended the women's circle meetings when she became angry with her subordinate position in society as a poor woman of colour living in a world that she realized should not have been the way it was (Valerie, 22 November 2016). She explained, "I was already starting to think that I was not happy with where I was and maybe the circle just came at the right time because I think I was ready" (Valerie, 22 November 2016: 2). She also explained that, "because of my journey and my own experiences, that process of reflection has enabled me to support other women to also act." (Valerie, 22 November 2016: 4).

It is clear that these three facilitators experienced forms of oppression from an early age as women and women of colour. However, although Anne was a white woman in a white idealised society, she also experienced deterministic barriers as a woman and coming to a new country, South Africa, and not being able to speak the language, she explained:

"English was a foreign language for me and I had to learn it and I was derided for my funny English for many years. So, I know what it feels like to have funny English or incomplete English and being derided for it. I've never forgotten that, it's not something that you forget" (Anne, 15 November 2016: 14).

The data has suggested that all four facilitators who were interviewed experienced determining or perspective shifting moments in their life that lead them to facilitate through Popular Education models. Evidently, Sleeter et al's (2004) claim that for educators to be able to relate to, challenge, better engage with and not patronize their multi-cultural students (81) they must have a critical understanding of not only oppression and exclusion but also an understanding of how their privilege and inclusion work to alienate other disenfranchised others, including their students (Sleeter et al, 2004: 83).

Facilitators' Ideologies

Facilitators' ideologies form the basis of their pedagogy. Foley asserts that ideology is a skewed understanding of a particular worldview; he analyses ideology from an angle that examines the interaction between social institutions and individual consciousness (Foley, 1999: 14). He explains that from this view, ideologies are active processes through which social understandings are continuously constructed, dismantled, disputed and reconstructed in both individual consciousness and social interactions (Foley, 1999: 14). Kane asserts that ideological understandings automatically create individual bias which greatly affects pedagogical choices and styles (Kane, 2005: 32); to analyse the facilitator ideologies, a discussion of influential theorists and theories revealed during interviews will be presented, in addition an examination of the facilitators' definitions of Popular Education will be presented to gain a better understanding of the facilitators' pedagogical objectives.

Theorists and Theories that Influence the Facilitators' Pedagogies:

When asked about influential theories or theorists it became evident that the two lead facilitators from each organisation, Mary and Anne, both spoke of theorists and theories from the arts and literature community. Anne explained:

I think the first one would have been, the playwright Bertolt Brecht [...] He's a German playwright, and he was very famous for, what he coined the alienation affect. The alienation affect is something he uses in theatre, and essentially what it's about is taking something very, very familiar and making it look unfamiliar. [...] I learnt a lot from the absurdist's, again as writers, Brecht, I mean Brecht is one of them, Beckett. [...] Satre to some degree. A lot of my inspiration, I suppose comes from literature. (Anne, 15 November 2016: 6)

Mary explained that she does not believe in theorists as she had been disappointed by some of the social justice theorists that she looked up to as a youth. This disappointment led her to work towards making herself the person that people would go to for support and help; thus, she put effort into self-knowledge, the fundamental value she said underpins her pedagogy and talking with her elders and contemporaries. She explained:

“If you want to speak about theorists, from an indigenous point of view, my elders you know my grandparents. [...] But their understanding of the world and their experiences from coming up at the time that they came up, and what they had to deal with. [...] I learn a lot from contemporaries; we’re all in this and we’re all doing amazing social justice work. Representing different communities and there’s also that intersectionality that happens because we’re all affected by the same colonial systems. And so, when we get together wow, that’s huge learning; that’s real deep stuff.” (Mary, 16 February 2017: 5-6)

She discusses her first interaction with Paulo Freire and his critical pedagogy:

“Well I was introduced to him [...] when I was in teacher’s college. We looked at Popular Education and that’s kind of where I first heard about this guy. I felt like a lot of what he was speaking about there’s a lot of indigeneity there, right. A lot of principles of that world view, so I could really understand that. I don’t make a habit of going around and saying I’m using Popular Education because that’s also been co-opted by western practice.” (Mary, 16 February 2017: 7)

It is evident that Mary draws on her indigenous identity and culture when it comes to the foundations of her pedagogy and that she is truly battling the inherent coloniality of Canadian society as she avoids naming theorists and theories she feels have been adopted by western society. While Anne draws on her literature and theatre background; she explained that the foundational value that underpins her pedagogy was integrity, meaning being aware of your non-negotiable values when you are facilitating. Mary also identified integrity or authenticity as she phrased it, to be a foundational value of her pedagogy (Mary, 16 February 2017).

The same cannot be said for the two other facilitators, Valeria and Karla as it became evident that they both directly draw on liberation theorists, like Freire. Valeria coming from a background of poverty and lack of education, explained that since she was exposed and conscientised through Freire's critical pedagogy she continues to base her pedagogy around his model, asserting that, "I am an action practitioner." (Valeria, 22 November 2016: 4). Karla, coming from a Latin background and learning experiences in the formal academy highlighted:

Marxism. Of course, popular education, Paulo Freire and a lot of other Latin American liberation Theologists that incorporated spirituality, education, political advocacy and economics and all of these things. (Appendix 6)

Facilitators' Definitions of Popular Education:

It had been elucidated that the four facilitators have different theorists from different fields who influence their pedagogies; however, all the facilitators still work in the same field of education. Breunig, explained in one of her case studies that in order to better understand critical pedagogues' praxis, a cross examination of influential theorists and resulting definitions of Popular Education can be carried out to gain a better understanding of facilitator's ideology as well as how critical pedagogical models can be applied into different contexts (Breunig, 2011: 14).

When the facilitators were asked for their definitions of Popular Education, their pedagogical aims and objectives became clearer as well as eluded to their underlying ideological positions. It was interesting to see that all the facilitators chose different elements of Popular Education to emphasize in their definitions, however it was clear that social transformation was the foundational basis for each of their definitions. Anne describes Popular education as:

Education for social action. Progressive, hopefully. [...] And its education that's rooted in the real-life experiences of everyday of people; mainly disenfranchised or poor people,

working class people. It speaks to their issues and their problems and their campaigns.
(Anne, 15 November 2016: 3).

Anne highlights that the curriculum must come from the students and their immediate needs and issues. It is important to note here that Anne comes from a different background to her fellow facilitators in this study. As previously mentioned she is a white woman, from Germany, who works with people and students, mostly of colour and living in poverty; whereas Anne is an academic who works not only through organisations such as PEP, but also for the university with other academics (Anne, 15 November 2016). Foley explains this can be described as committing class suicide, as Anne has decided to spend her life combatting the oppressive social injustices and giving up her own middle-class privileges that perpetuate the same oppressive social injustices (Foley, 2001: 76).

Valerie's definition elaborates on Anne's definition explaining that Popular Education for her means:

“Conscientisation! It is only when you have the ability to read the world that you can act on the world. It is when your understanding, it was when you know why this is happening and how it is happening, and that you can identify the different elements that's sort of fuel that particular issue; it is the time when you can act on it. [...] Popular Education for me it's about analysis and reflection.” (Anne, 15 November 2016: 2)

The facilitators in Canada, have similar definitions, which emphasized social transformation. However, it seemed that their definitions, unlike the South African facilitators' definitions which focused more on individual development and that could result into societal developments, focused on the shift of micro-power dynamics in the classroom so that the macro-power dynamics of society could follow in the same shift. Karla described Popular Education as, “An exchange of knowledge based on everyone's capability of creating a new society through critical thinking.” (Appendix 6). This definition emphasizes an exchange of knowledge between teacher and students where teacher and students assume both roles at the same time (Freire, 1972: 46). Mary's definition discusses the empowering potential of Popular Education:

“What you’re basically doing is you’re empowering the voices of the oppressed. It’s really looking at and making the oppressor accountable. And who really wants to do that? [Laughs] But, I think that that’s the heart of it, it’s really shifting the power dynamics and allowing that voice to be at the centre and to be able to use education as a tool for self-empowerment” (Mary 16 February 2017: 7).

From the cross examination of the facilitator’s definitions of Popular Education and the theorists and theories that influence their pedagogy, it has become clear that their ideologies are overlapping as they all work with different focuses to achieve the same end goal. Foley explains that as ideologies form the foundations of social groups through shared values and understandings they also create division and social inequality as some ideologies become more dominant than others (Foley, 1999: 14). These dominant ideologies are constructed by and in favour of those in power to continue to perpetuate inequality (Foley, 1999: 14). As Foley suggested, it seems that all facilitators have unlearned the dominant ideologies and ascribed to insurgent, liberating ideologies which seek to trigger emancipatory social transformation (Foley, 1999: 16). It is evident in the South African context, the facilitators are working on individual development with their participants, helping them to as Valerie mentioned “read their world” (Valerie, 22 November 2016: 2) and to “speak to their issues and their problems” (Anne, 15 November 2016: 3).

On the other hand, it seems that Mary and Karla aim to change the power dynamics in Canadian society through empowering oppressed populations to have a voice, which is achieved through the shift of power dynamic in the classroom. With regards to the difference in these findings about individual and social development from both countries it is important to note that, Freire (1972) stresses that both individual and social empowerment are important for the ultimate goal of social transformation.

Facilitators and Freire

In this section, data on Mary and Anne’s pedagogical practices collected from observations as well as interviews will be presented. Their pedagogical practices will be examined using an

analysis of their style of teaching and choice of activities to analyse their deployment of a Freirean pedagogical model.

Praxis- Mobilizing Theory into Practice:

Freire's term praxis involves a combination of critical understandings, agency or action and reflection on the existing social world (Glass, 2001: 16); this is an important part of his pedagogy which both facilitator and student must partake in. For the facilitator, it demands a critical understanding of and reflection on their world as well as their student's reality and action or work with participants that is geared towards social transformation.

Breunig researched the gap existing between theory and practice. She found that this often resulted in implicit approaches to teaching social justice issues which shifts the focus from attaining a socially just world to student-centred learning (Breunig, 2009: 255); thus, she suggested that critical pedagogues must construct new methods of explicitly exploring social justice issues (Breunig, 2009: 260).

This section looks at Mary and Anne's pedagogical choices when facilitating Popular Education workshops, and analyses how they have applied theory into practice and the application's alignments with Freire's pedagogical model.

Breunig's distinction between teaching about social justice issues and explicitly exploring social transformation versus student-centred learning styles will be used when comparing the teaching styles. One of the themes, that were not pre-established and arose out of the data was group work, where Mary explicitly said:

“So, when I'm working with folks I try to make sure that I build in opportunities for people to work together [...] I think collaborative, collective reimagining is so vital to my pedagogy. [...] at some point, my students, my trainees, and my interns are responsible for knowing that we are going to be working in groups [...] and we are going to produce something together. We are going to go through a process and that process is going to build, not only whatever we produce, but it's actually going to build us up [...] in terms of communication skills and emotional intelligence and creative mindfulness; they're going to strengthen our ability to

relate as human beings, really. And that goes back again to the indigenous knowledge of all my relations, we are all interconnected.” (Mary 16 February 2017: 4)

It is clear for Mary, group work is a crucial element of learning, the same can be said for Anne, who did not explicitly mention the importance of group work in her interview, but it was clear through observations. Every activity carried out in Anne’s workshops was a group activity, except for the individual evaluations. From the beginning of the workshop the participants worked in groups or pairs, whether it was just discussing a concept or issue or if it was drawing and writing, everything happened as a group (PEP observation). Thus, both facilitators’ pedagogies value group work or as Breunig asserted classroom community and group work which encompasses a collaborative student-centred learning style (Breunig, 2009: 257). This aligns with Freire’s pedagogical model as this type of learning aims to create a safe environment in the classroom where knowledge can be constructed together (Breunig, 2009: 257).

Mary’s activity centred around social justice, asked that students take a cue card and on one side write their definition of social justice and on the other side write an example of a social justice issue in their home country (TCCLD Observation). While Anne’s activity required students to access different senses, such as drawing a representation of their theory of power relations in society (PEP Observation).

In-class experiential activities and community service-learning and/or action research projects are the two other pedagogical styles asserted by Breunig; the former was evident in both PEP and TCCLD. In-class experiential activities have been described as in-class activities that become the catalyst for discussion of issues being addressed (Breunig, 2009: 257). This relates to Freire’s concept of codes (discussed in the next chapter), being in-class activities, which aim to incite discussion about relevant issues in participants lives (Freire, 1985: 51).

It became clear that both facilitators from different contexts use in-class experiential activities to incite discussions around societal issues that their participants deal with. However, the activities which addressed similar issues or topics manifested themselves in different ways in the two contexts and also asked the participants to approach the topics in different ways. For Anne, all the participants are South African and have suffered through similar oppressive barriers, but for

Mary, her participants are all immigrants from different countries who come with different experiences and oppressive barriers from their home countries.

Breunig's final type of activity can be described as community service-learning which requires students to go into the actual community and investigate the social justices issues prevalent in that community, demanding that students connect academic knowledge with real life situations in the community (Breunig, 2009: 258). With regards to this type of learning, the data revealed that only TCCLD was able to engage in this type of learning, as Mary spoke of the community needs assessment that the participants had to complete within the community where the centre is located. I spoke with some of the participants during my observations, they explained that it was a valuable experience for them to carry out this community needs assessment, as it allowed them to interact with other community members and to understand some of the big issues that the community faced at the time. As mentioned earlier PEP did not engage in this type of activity in their PED program. The research asserts, like Tabulawa mentioned, access to resources has a big effect on the employment of these kind of activities (Tabulawa, 2012: 138), simply from observations it is evident that TCCLD has a lot more resources for their participants to access, such as computers, the internet and other electronic devices. PEP available resources are more limited, and they are unable to offer access to these types of resources.

Facilitators' Pedagogical Styles:

The data drawn from observation reveals that both facilitators use implicit, explicit and student-centred ways of learning. However, it seems that Mary, although she does not name the use of Freire (Mary 16 February 2017), she explicitly teaches her students Freirean facilitation skills and reinforces the need for their facilitation to be decolonized (TCCLD Observation). This is made evident in this example pulled from one of the workshops were Mary discusses facilitation with the participants:

Mary went over each point with the class and explained some of the key things that facilitators needed to not only remember but understand and apply to their facilitation

skills [...] Mary explained that the most important thing was to be authentic, because participants would know if a facilitator was faking it and this related to having integrity which was the most important thing to have when you're a facilitator [...] crucial factors to consider [...] your participants and their needs. Another key point that Mary really reinforced was that facilitation must be decolonized and in doing that facilitators must check-in with their intention during the workshop. (TCCLD Observation: 4)

It is elucidated in this example that Mary's pedagogy implicitly teaches Freire's through explicit explanation of facilitation skills. While within the South African context, Anne explicitly teaches Freire, evident in this example from a workshop:

Anne brought in some theoretical concepts, specifically focusing on Freire's concept that discusses Problem Posing Education. She explained that this concept looks at how all things that seem problematic can be turned into problems to analyse them and then refute them. [...] She explained that power dynamics in education must be examined as a lot of education is domesticating; specifically, in the South African historical context Bantu Education was about turning Africans into servants. [...] she explained that Popular Education trains you how to use the power within you to change things and if we wanted to make a change we needed to move the power away from those who are benefitting from oppressive power. Anne closed the discussion by explaining that Popular Education does not feed information but instead it was participatory; meaning all people have knowledge and it's about engaging. (PEP Observation: 3).

This example describes Anne's explicit teaching of Freire, with the implicit message of social transformation. From the evidence provided from each facilitators' pedagogical styles it is clear that both facilitators employ Freirean pedagogy whether it is implicit or explicit with the overarching goal of social transformation that Freire advocated for. Both facilitators employ student centred-learning styles whether through implicit or explicit teaching, where issues are presented to the students and they continue to construct and reconstruct knowledge of these issues. This is what Freire prescribes in his critical model (Freire, 1985: 49).

Conclusion

This chapter describes all four facilitators' backgrounds and the determining moments in their lives that motivated them to engage in this type of emancipatory education. It also examined how theorists and theories have influenced facilitators' pedagogies, definitions and ultimately aims of their critical pedagogies. The final section analysed the praxis of Mary and Anne through their teaching styles and activities choices and how these styles align with a Freirean model.

It became evident that although influential theorists and theories differed amongst facilitators, their conscientising moments in life have led them to all work towards the same ultimate goal, emancipatory social transformation.

Anne and Mary's foundations in the arts and literature communities form the basis through which their pedagogical styles and choices are made. Anne's pedagogical choices are founded in her drama and theatre background, while Mary draws heavily on her indigenous identity when it comes to pedagogical knowledge construction and reformation.

With regards to the deployment of the Freirean pedagogical model, it is evident that Mary and Anne both employ aspects of the Freirean model in their pedagogies, such as the use of guided student-centred activities, in-class experiential activities and action research projects. It was elucidated that the two contexts employed similar pedagogical styles; but it is clear that within the Canadian context there was access to more resources. This access allowed the participants to carry out action-research in the form of the community needs assessment.

This has outlined a pedagogical base through which contextual factors can be discussed in the next chapter.

Chapter 5: Codes and Context

This chapter starts with an elaborated explanation of the different countries' social and political contexts and the resulting need for the two different organisations and the general participant population for each organisation. This is followed by an introduction into the four participants who were interviewed. Next, is a discussion and comparison of the community issues described by participants during their interviews in both countries. This discussion is preceded by an analysis and comparison of the codes discussed during the workshops in the two contexts and their relevancy to the participants lives and contexts.

Understanding Canadian and South African Inequality

As mentioned in the introduction, South Africa and Canada both have socio-political histories of colonization and exploitation. Documented inequality in Canada, like South Africa arrived with the colonizers when they came to Canada and through treaties, took control of indigenous land and limited their participation in the newly colonized economy and in politics (Galabuzi, 2001: 13). When Canada was initially colonized, and the new government took control of its new state it implemented a white Eurocentric immigration policy (Galabuzi, 2001: 13). However, since Canada is rich in resources but lacks labour, immigration policy began to change during the 1960's when European immigration declined, to allow for racialized groups to migrate to Canada based on government designated qualifying skills point system (Galabuzi, 2001: 14). The new more racially liberal immigration policy attracted skilled migrants from outside Europe, however upon arrival they were met with barriers to access employment; thus, the income gap between racialized groups in Canada and their white counterparts continued to be perpetuated (Galabuzi, 2001: 14). Therefore, even though Canada population has become much more diverse, the country's history of oppressive treatment towards racialized groups, such as lack of access to employment and social resources, continues (Galabuzi, 2001: 14) and the latent oppressive social structures in society continue to advocate assimilation into a white society (Galabuzi, 2001: 13).

The Nationalist party, South African government takeover in 1948 was initiated with the widespread Anti-British sentiments within the Afrikaner community and resulted in the implementation of the apartheid state which sought to segregate all races in South Africa (Chopra & Sanders, 2004: 153-154). This apartheid government systematically subordinated the majority, black population to supply unskilled labour to the booming mineral and agricultural sectors which dominated the post-war economy (Chopra & Sanders, 2004: 154). However, after the 1973 oil crisis and a multitude of international economic sanctions placed on South Africa, which resulted in a decline of the economy and on the Apartheid apparatus, and it stimulated the rise of resistance amongst the oppressed masses; eventually resulting in ANC winning the first democratic election in 1994 (Chopra & Sanders, 2004: 156). Even after the country became a democracy, the ANC government inherited the plummeting economy and widespread ingrained racist ideology left by the Nationalist Party (Chopra & Sanders, 2004: 156). Over twenty years after the progression into a democratic state, and the redistribution of power, the inequality constructed by the Apartheid regime still remains, this has been attributed to the lack of capacity of the new state leaders to deal with the political past (Maharaj et al., 2011: 2). It seems that it is no longer systematic racism that is the biggest contributor to the continuing high levels of poverty in South Africa but rather continuing patriarchy and now, capitalism (Ismail, 2003: 101). Thus, it is clear as to why an institution like PEP would need to exist in South Africa, as it aims to initiate social transformation that moves towards an equal society.

Understanding the Organisations

The Toronto Centre for Community Learning and Development was founded in 1979 as East End literacy, a community-based literacy programme funded by the Ontario Ministry of Training, colleges and universities, offering literacy skills to Toronto's east downtown community ("Toronto Centre for Community Learning and Development" [TCCLD], n.d). As Canada's population became more diverse, and the needs of the community evolved into the promotion of active learning and active citizenship to those who were alienated in the community, the organisation changed its' name to advocate for its evolving objective ("Toronto Centre for

Community Learning and Development” [TCCLD], n.d). In 2002, the Immigrant Women’s integration program (IWIP) was created, with funding from the Trillium Foundations, to respond to immigrants’ language barriers, feeling of isolation in the new society, and Toronto’s lack of culturally sensitive services (“Toronto Centre for Community Learning and Development” [TCCLD], n.d). IWIP is a one-year intensive program that requires the women selected for the program to complete 25 in-class hours per week, two courses from two different universities in the city, as well as a three-month placement program with the objective of, not only integrating immigrant women into society but, also granting the participants different certification throughout the year, such as Cardiopulmonary resuscitation (CPR) certification, with the intent of producing better employment opportunities (“Toronto Centre for Community Learning and Development” [TCCLD], n.d). The program is free of charge and the participants are selected for the program by the facilitators, the selection process considers the participants’ certification received in their home country (“Toronto Centre for Community Learning and Development” [TCCLD], n.d).

The South African organisation analysed in this study is the Popular Education Programme (PEP), which was founded in 2011 by the lead facilitator Anne, after she decided to break away from PEP sister organisation People’s Education (Popular Education South Africa [PESA], 2017). The three programmes offered at PEP are; Popular Education Schools (PES), which work directly with community members who want to enhance their critical thinking, regarding issues affecting their daily lives (Popular Education South Africa [PESA], 2017). Popular Education Development (PED) workshops are the ones examined in this study; they seek, as mentioned earlier, to help community and organisation leaders advance their facilitation skills (Popular Education South Africa [PESA], 2017). The final programme is Popular Education Practitioner Circles (PEPC), which are workshops offered to experienced Popular Educators, and they are constructed around the participants and are often facilitated by visiting Popular Educators from different countries (Popular Education South Africa [PESA], 2017).

The main objective of PEP is to create a safe space for participants to either begin or continue to critically analyse their social reality, plan and work together towards a socially just world. The organisations programmes are geared towards all youth and adult who would like to advance their critical understanding of society and its oppressive structures (Popular Education South Africa [PESA], 2017).

It is therefore clear that both programs promote and encourage social transformation, however exclusion is still present in the Canadian context, as the participants are selected by the organisations; whereas, PEP allows all adults and youth interested to attend their workshops.

The demographic of the participants also differs between the two organisations, where PEP has both male and female participants from youth to later stages of adulthood. Many of the participants come from poorer communities in South Africa and have had limited access to formal educational institutions and are interested in dismantling the oppressive power structures in South Africa. While in Canada, the participants of IWIP are all women and come with post-secondary certifications from their home country, however they are having issues integrating into Canadian society due to a range of factors such as language barriers, lack of finances to continue education and cultural difference that take time to adjust to.

The IWIP can be described as a formal educational programme as it has a structured curriculum that is evaluated, and students receive certification upon completion (Brennen, 1997: 186). IWIP, however, is not a typical mainstream formal educational programme as it an educational programme created to target those who have not been able to benefit from formal education objectives, as well as the acknowledgment of indigenous knowledge and practices (Brennan, 1997: 187).

The PEP constitutes a non-formal education, as it follows an organized curriculum, however it occurs outside of the formal education system (Brennan, 1997 :186) and can either complement the formal education system or attempt to recognize and acknowledge insurgent forms of knowledges, such as indigenous or traditional knowledges (Brennan, 1997: 187).

Meeting the Four Participants:

As mentioned before, the four participants selected for this study, each work with different organisations with different aims, but are united in their desire to ultimately work towards liberating social transformation.

IWIP Participants

Sarah is a young adult, living in Toronto, she is originally from Barbados and immigrated to Canada with her family in 2013 (Sarah, 10 February 2017). Sarah explained she and her family came to Canada in hopes of more opportunities and a better life. Sarah, at the time lived by herself and was an active youth leader at the local refugee centre in her community (Sarah, 10 February 2017). She explained that her hobbies revolved around activism and working with the youth to enable them to become aware of issues that affect their community and to become active citizens who were civically engaged (Sarah, 10 February 2017). Her fellow participant, Angela, is a mother of three from Mauritius, who moved to Canada with her husband and children in 2014 (Angela, 10 February 2017). She explained that she also came to Canada for better opportunities and a better future for her children, she explained, “in Mauritius we have only one university. Whereas here you get many universities and many opportunities” (Angela, 10 February 2017: 1). She explained at the time, she did not work with any other organisations than TCCLD, but she hoped that she would be able to find a job helping the community upon graduation from IWIP (Angela, 10 February 2017). Both participants mentioned that being in IWIP was an honour, Sarah explained she was motivated to attend IWIP workshops to help her improve her facilitation skills as well as build her networks with organisations in Toronto with similar objectives. While Angela, explained that the desire to break out of her isolation after arriving in Canada formed the basis of her motivations to attend IWIP workshops.

PED Participants

Megan is a young, white adult who, at the time, lived with her partner in a middle-class neighbourhood in Cape Town, South Africa. She was born and raised in Johannesburg South Africa, where she completed her secondary and post-secondary education; she explained that she moved to Cape Town to complete her master’s degree (Megan, 24 November 2016). She described her hobbies as “Typical hippie things” (Megan, 24 November 2016: 1), as she enjoys hiking, gardening, painting and home renovations. She works with Communitree, an urban greening project, which works in collaboration with other gardening projects around the western

Cape (Megan, 24 November 2016). At the time Communitree was working with IsiQhomo, a gardening project happening in Delft, an underprivileged community in Cape Town (Megan, 24 November 2016). She explained that she worked with this organisation because she was interested in urban restoration with ecology. She explained that she started attending PEP meetings for personal development, as she realized working with Communitree she really needed to work on engaging with different people and really asserting her voice in different spaces (Megan, 24 November 2016).

Catherine is an older lady who grew up in Calitzdorp, a small farm town in the Western Cape; she moved to Cape Town in 1980 to find work. When she first arrived in Cape Town she worked as a domestic worker for white families in the city, while Living in Bishop Lavis, another underprivileged community in Cape Town. She explained that she eventually got a job in a factory and worked herself up from a cleaner to a machine worker, and she still continued to do seamstress work as a hobby (Catherine, 23 November 2016). At the time, Catherine lived in Delft with her husband, brother (who she cares for as he is sick), her daughter and granddaughter, who she also cares for. She explained that since 2002 she has not been able to work due to arthritis in almost all her joints and has since been on a disability grant from the government (Catherine, 23 November 2016). She explained that her hobbies include, cleaning her house, doing crafts such as braiding and attending Women's circle meetings and Popular Education workshops (Catherine, 23 November 2016). Catherine does not work for an organisation, instead she is very involved in her community, she described, "I'm on neighbourhood watch. Now I do the school bus yes, the walking bus for schools" (Catherine, 23 November 2016: 3). Catherine explains that she started attending PEP workshops after she attended the Women's circle, a community circle meeting formed by PEP, and is motivated to continue to go:

"Because I went up to such a low standard and that is teaching me how to learn more, see. How to learn more because, you know, I didn't know what English means, I don't know what African language means. I don't know nothing, I don't even know how to calculate, I don't even know how to tell time on a watch. Now I know that because Popular Education and Women's circle is teaching me that. You see, I learn a lot here (Catherine, 23 November 2016: 6)

Thus, it is clear, that both women began attending PEP workshops for different reasons, however their individual development seems to be the common factor that has kept them coming to meetings.

All the participants interviewed for this study, all have different backgrounds that have led them to the same education and have different goals to complete through each organisation.

Catalytic Codes: TCCLD and PEP:

The next section looks at the issues that the participant's communities faces from the perspective of the participants. This data was derived from the participant interviews and compares the issues between the two contexts. The section after seeks to compare the issues raised by students and the codes used by the facilitators during the workshops to illuminate if the codes are not only relevant to the issues highlighted by the participants but also to examine if the delivery of the codes are contextually appropriate.

Issues Facing the Community- Perspectives of the Participants

All four participants highlighted different issues affecting their communities, it seemed that both contexts had issues that are rooted in systemic oppression. Sarah explained that the biggest issue in her community was lack of awareness of access to social services, firstly how to access social services and secondly, those who do have access to social services do not recognize their privilege in having access to these services (Sarah, 10 February 2017). She explains that she believes that there is not enough information on social media, a medium accessed by so many in today's society; which leads to not enough community and civic engagement (Sarah, 10 February 2017). She elaborates:

“They said this is sanctuary city [Toronto] where they can access services without being scared to be called in by CBSA (Canada Border Services Agency) [...] But that doesn't

always happen because the staff in certain social services are not well trained or are not aware, or maybe they are aware but they don't have sensitivity training and they don't know how to deal with certain situations. (Sarah, 10 February 2017: 3)

Her main concern is quite different from her fellow participant Angela, who explained unemployment was the biggest issue in her community:

I have lots of friends and they always complain that they don't have a job; but they have degrees from back home. So, they are trying to find a job here but it's difficult to find a job [...] And lots of them are newcomers so they don't know anything; they don't know where the resources are nor where to go to find the resources [...] The root causes here is that every time they go for a job they need experience, Canadian experience, and Canadian certificates [...] when you come here you don't have enough money to go ahead with your studies because when you come here you come with responsibilities, with kids [...] and not getting a job because everyone needs Canadian experience or Canadian Certificates [...] So, it's difficult for them to go again to university or college to study again. So, I would say this is causing the main issue. (Angela, 10 February 2017: 2)

Angela, her main concern centres around giving her children better opportunities in Canada but realizes that she needs a job to be able to financially provide for her children. She explained how it was very discouraging and alienating for women to come to a new place, be educated and be unable to find work for reasons that are out of their control, such as lack of Canadian experience. This can correspond with Sarah's statement, as Toronto is seen as the sanctuary city, yet there are so many who are unable to access basic social services.

For Catherine and Megan, their social realities have led them to highlight different issues within society, issues that are concerned with safety. Catherine speaks of the key issues affecting her community:

“Crime like drugs, alcohol, theft and break-ins. Break-ins to people houses and schools. And, there’s a lot of stuff, or¹. Fighting with each other, you know in the street. [...] I want that in life, for my future for my children. When the future will be clear for them, I want them to do it now [...] There must be something we can do to give them a future. In 20 years, they must get a nice future, to see forward. I want them to be something, like I want them to be something doctor, nurse, something, anything. But with the crime now I don’t know where my children are going to, you see. [...] For the children, it is so easy to get drugs in your hands now, because the drugs are the next-door neighbour, it’s in the streets, it’s in your house even and you don’t know it but it’s in your house. [...] sometimes there is, parents who use drugs right, they get SASSA money (Child Support Grant) for their child. Now the child asked, “Mommy where’s my money? You get a SASSA grant, SASSA money for me please, SASSA money.” “Hey, go outside, go play outside. I haven’t got money for you.” “But mommy you got money for me by SASSA, where’s the R300 or R330 or whatever?” [...] The mother tells the child, “Go ask SASSA or ask someone else for money.” (Catherine, 23 November 2016: 2).

Megan also spoke of crime as the biggest issue in her middle-class community, however she explained that her community’s plan to resolve this issue was rather exclusionary:

I think there are also crime issues in the area, so you’ve got some people who want more private security and more kind of a clamp down on that. And on the other hand, you’ve got people who don’t necessarily agree with those sorts of things [...] Yeah. So, because those can be quite an exclusionary and discriminatory kind of thing. (Megan, 24 November 2016: 2)

like community meetings that we have here because there’s quite often like an agenda, and it’s all in English and there is no translation. So, those kinds of issues. There’s like a set group of people who go, doesn’t necessarily invite the broader community [...] what about the car guard Remi who is often engaged in the street politics; he’s like directly between the people who would be called criminals or would be criminalized and the

¹ A South African Afrikaans and English interjection used in exclamation.

residents. So, he's such an important part of the conversation but he's not there (Megan, 24 November 2016: 5)

It is evident that both participants from South Africa deal with similar issues of crime, but their communities intend on dealing with the issues in different ways. Megan's middle-class community desires to further isolate themselves and exclude residents of the community by hiring more private security. Whereas, Catherine and members of her community hope to help lower the widespread poverty in their community through education to provide the youth with more opportunities.

When cross examining the issues presented by participants across the two contexts the immediate needs are quite different, as mentioned earlier in the Understanding Canadian and South African inequality section of this chapter, however the underpinning desire to eradicate social inequality is present in both contexts. Both Angela and Catherine desire to tackle the issue of unemployment, but Catherine feels that the high levels of crime and misuse of government grant money, which is a result of the elevated levels of unemployment, need to be confronted and combatted.

Codes Discussed in Class:

As discussed in chapter 2, Freire offers his Problem Posing education model to Popular educators, it calls for a critical discussion ignited by and centred around codes or generative themes between facilitator and participant (Freire, 1985: 51). These codes represent the issues of inequality that the participants experience in their social world (Freire, 1985: 51).

From the data collected from interviews, both Anne and Mary expressed how important it was for the curriculum to come from the participants and their needs. Anne explained:

"I think, at best Popular education the curriculum is developed with the people that you're working with; they develop it and you act as facilitator. I think there's a lot more listening than in the academy." (Anne, 15 November 2016: 3)

In the same vein, Mary explained:

“I think the Popular Education teacher is really someone who is going to create a learner-centred experience and also address actual issues. Relevant issues that are societal systemic issues that are on a micro-level in the classroom; because those same things, those big issues that we talk about that are happening outside the classroom are actually happening in the classroom.” (Mary, 16 February 2017: 8)

It is clear that both Mary and Anne agree with hooks claim that the facilitator’s role is to recognize the experiences that participants bring to the classroom that have formed their identity (hooks, 1994: 37) and why this demands that curricula and pedagogical practices adapt to the participants’ social context (hooks, 1994: 32-33).

The data collected from observations, reveals that, in Freirean terms Anne has mastered the contextually appropriate pedagogical practices more deeply than Mary. She also explained that:

We start off with their experience, that workshop that you’ve watched have been slightly different because they were very much on Popular education approach [...] If we running a Popular education school with community members we usually start off [...] with a conversation and then we have a process, you know they write the things on the cards, and then we sort the cards and we say, you know which of these? And they prioritize, and we decide that’s what we want to do. In some ways, we’ve done a lot of that, so we have a pretty good idea if we working in the same community, of what their prioritized issues are. (Anne, 15 November 2016: 4)

This example from Anne’s workshop elucidates how Anne addresses the issue of morals, ethics and integrity through the medium of storytelling:

The story was about a young girl, Angel, who came to live with her aunt in an informal settlement on the edge of a big city. The story explained that Angel dreamed of becoming a teacher, so she went to college to learn basic office skills so that she could get a job to pay for her studies. She had a long-term boyfriend who looked after her, but when Angel found a job she had to move to another town; leaving her aunt and boyfriend behind. The

story continued to say she met an older man (sugar daddy or blesser) in the new town who offered to pay for her studies to become a teacher in exchange for Angel to become his girlfriend. The story allowed participants to begin to question what they would do in this situation, or rather question what their values and beliefs were and how they would react in this situation.

The 3 questions participants were asked to think about were;

- 1. Who has what obligations and responsibilities?*
- 2. How do you weigh up competing values?*
- 3. What is integrity?*

(PEP Observation: 13-14)

This activity is not only contextually appropriate because of what it discusses but also the way it is delivered, since African cultures are oral cultures, where traditions are passed down from generation to generation through storytelling and other oral art forms (Tuwe, 2016) this type of activity is well suited for the context. In order to confirm that this activity is contextually appropriate the participants' response during observation was analysed:

As the story did not have a definitive ending of what choice Angel made, Anne asked what happened at the end of the story? One participant said that she took the blesser's offer because that is what usually happens. (PEP Observation: 14).

The participant's statement validates the appropriateness of this activity, as it reveals that the participant was able to decode this code and recognize its relevance within their social reality (Freire, 1985: 52).

The majority of Mary's activities on the other hand really mirror a formal institution, as guidelines are handed out and outlines are provided describing exactly what the facilitator requires from the participants:

Mary handed out an outline for each student. On this handout, there was an outline of the different sections of the workshop and the time allotted for each section. At first Mary

explained the different stages of planning the workshop and secondly the different components and their allotted time. She explained that the day would be split into two sections, similar to the way the class sessions that these ladies attend were set up; and each section of the workshop would be led by different group members. (Observation: 7).

This aspect of her pedagogical practices is very explicit teaching and can be explained by looking at the organisational context, as the women in the program, are working towards an objective goal of certification that will hopefully result in employment opportunities. Whereas, the subjective goals such as improving their facilitation skills so that they can apply these skills to help improve their communities and the issues they feel are imminent seems to take a back seat. Instead, observations reveal that there is explicit teaching of how to plan, structure and conduct a workshop. Again, it is important to note that the observations were done at the beginning of the second semester, this was after the participants had already completed a community needs assessment during the first semester; thus, discussion about societal issues could have taken place prior to the observation.

However, it is important to note that each context, including country and organisational contexts calls for different issues to be dealt with in different contextually appropriate pedagogical styles. It also important to consider factors such as, what each programme's aims are, the result of completing each programme such as certification, and the time constraints of the workshops. Although Anne does have limited time with the participants, as workshops are for two days and run from 10:30am to 3:00pm each day; she still finds a way to allow, as Freire prescribes, the codes to be a catalyst for the participants' knowledge and experiences to take on a life of its own (Freire, 1985: 52). This was visible during observation, when an activity aimed at helping students understand larger concepts concerning popular education by working together to translate the English phrases into their native languages, took on a life of its own. One of the words that participants had issues with translating was curriculum, Anne decided to explain the concept using a relevant event occurring at the time (PEP Observation):

Anne further elaborated the conversation around power, curriculum and the system by bringing in a contextually relevant discussion regarding the #feesmustfall protests that

were happening at multiple South African universities around the country. This discussion specifically looked at the power dynamics existing between students and academic staff at the universities and protesting students demand for the decolonization of the curriculum. (PEP Observation: 4)

To start the class on the first day of observations, Mary held a talking circle:

Mary reminded the ladies how we enter the circle, and we all followed to find our seats. This was a really different and interesting way to start the day and I really enjoyed the indigenous practice of entering the circle from the east and doing the full rotation, like the earth around the sun. Mary explained that she was curious to see how people were doing and that we were doing a check-in for the new season or new beginning before we went into the content of the session; in order to re-centre students after the holiday season. She explained that we would each get a turn to hold the feather, and only if we have the feather could we talk. The questions she wanted us to answer while holding the feather are listed below:

-How are you feeling about the new term?

-What is new? Any updates?

-What do you think will be challenging this year?

-What is your energy going towards this year?

-Addition of indigenous knowledge; Mary explained that there is no believe in resolution for new year but instead an evolution into the new year

-What are you going to leave behind and move towards this year? (Observation:

2)

This was such a contextually appropriate way to start off the session, it highlights the importance of indigeneity in Canadian society as well as for Mary. Mary explained that she wants to, “decolonize the framework and imbue it with indigenous knowledge” (Mary, 16 February 2017 3). It also established a break away from the traditional style of teaching that was observed.

Although it was not a code used to ignite discussion around a social justice issue; it did create a safe space where participants felt they could really express themselves. Angela explained:

“It’s a personal connection with everybody because everybody is equal, they care for everybody. We are learning something, not just life skills, we are learning lots of things; things about different cultures. Mary teaches us about her culture; how indigenous people live and also smudging and about the ground rules. It’s not just learning for ourselves, because here Canada is the most diverse country in the world, so it’s better to know every culture and how it works; what are the beliefs and the values. And they know what are our values, which country we are from, and we are all sharing.” (Angela, 10 February 2017: 4)

From this analysis of the issues which participants described as imminent and the issues the facilitators have chosen to discuss, it is clear that participants’ issues are addressed in both organisations; however, the delivery is different. Anne has really immersed herself in the African culture and created a curriculum of activities that speaks to their traditional styles of learning. Thus, the mediating object is not only relevant to the participants’ contexts, but the delivery of how the object is discussed is also greatly influenced by the cultural context (hooks, 1994: 47). For Mary, it seems that the issues the participants described are being addressed, however, the delivery resembles that of a formal institution. This resemblance could be due to organisational demands or requirements such as high levels of participant success in finding employment after the program; a high success rate encourages continued support of stakeholders. Another factor is that since Canadian society is so diverse, it would be difficult to deliver workshops that take into account all the different cultures present amongst the participants.

Conclusion

This chapter investigates the two different contexts, looking at the social and political contexts of each country. Then an examination of each organisation was presented, followed by an introduction to the four participants that were interviewed for the study. Then an examination of

the issues which these four participants described as important were presented. A cross examination of the issues that the participants presented were compared with the codes and delivery of the codes discussed during workshops.

The cross examination revealed that societal inequality issues that participants deal with are confronted in the classroom, however the delivery in each context is quite different. Anne has integrated a lot of aspects of African culture when facilitating, such as storytelling, which speaks to the oral traditions of African culture. Mary's issues discussed in class, indirectly deal with the issues the participants expressed; this is due to organisational requirements. The resemblance in delivery to formal institutions could be linked to an attempt to reach all the participants who are accustomed to formal educational institutions.

Chapter 6: Power Dynamics in the classroom

Chapter six takes a deeper look into the facilitators' pedagogies by analysing one of the main concerns within Freire's critical pedagogy, the power dynamic within the classroom. The chapter commences with an introduction into Freire's view on power in the classroom. Followed by an analysis of the observation data regarding the dialogue between facilitator and participant, and the power relations evident through that dialogue. Within this discussion of dialogue, a contradiction between interview findings and observations findings will be examined, regarding participants' perception of the power relations in the classroom. Secondly, power in the classroom will be investigated through Freire's concept of banking education, looking at the physical setup of the classroom. Finally, power is examined through the facilitator and participant's position in society and how those macro-power dynamics play out in the classroom.

Freire and Power

According to Freire, education is a political act, meaning that all education is inherently interwoven with power relations within society. As Mary described, these relations are played out on a micro-level in the classroom. Freire explained that these hierarchies in the classroom need to be flattened so that facilitator and learner can become equally knowing subjects who together exchange and construct knowledge (Freire, 1972: 46-47). Freire proposed how these power relations can be resolved through his concept of authentic dialogue (Freire, 1985:51). When Mary and Anne were asked to describe authentic dialogue, both offered definitions that reflect Freire's intended meaning. Mary makes a connection with her indigenous identity, explaining that within indigenous cultures the hierarchies are flattened, "where trainees and students feel that they can share their opinions, their feelings, their thoughts, and their perspectives on things, without judgement" (Mary, 16 February 2017: 5). While Anne described authentic dialogue as:

"Authentic dialogue is the one that, asks the honest, open questions even the elephants in the room. It goes to the difficult places, it creates the conditions for making that possible"

by being very respectful, by addressing the issue and not attacking a person for example. But I think it does deal with, I suppose the tensions and contradictions that create the dynamics of our everyday world where you move in between all the time; pulled in this and that direction and these things that don't rhyme [...] in authentic dialogue you look for the words that don't rhyme in other words the things that don't go together in other words the contradictions; because that's where I think the key is to some tentative answers." (Anne, 15 November 2016: 5)

Evidently, both Mary and Anne both have a strong personal interpretation of what Freire meant by authentic dialogue; nonetheless, understanding something and practicing something are two different things. The next section examines the power relations in the classroom and whether an authentic dialogue is present from the observation data collected.

Authentic Dialogue- Having a voice

Foley explains that authentic dialogue is when both teacher and student can listen to and learn from each other (Foley, 2001: 75). It is the role of the facilitator "to support and provide resources for learners, to challenge and extend them, but never to patronize or try to control them" (Foley, 2001: 75). Both Mary and Anne elaborated on this statement in their interviews when they were asked about the power dynamics in their classroom. Mary explained that:

"It's about shared leadership; even though I may be technically the lead facilitator, I don't always want to teach. I don't know everything, so, when your developing a lesson or encouraging instructors to develop a lesson where [...] you can actually have a student develop a teaching. Like if you know there's something a student knows about and then they can share that knowledge with the rest of the group. (Mary, 16 February 2017: 5)

Mary's statement would elude to a classroom where hierarchies are flattened, and indigeneity forms the basis of knowledge production and knowledge exchange. A large influential value of

her pedagogy is an exchange of knowledge, she explains, “Teacher is learner and learner is teacher in indigenous culture; there is no hierarchy, so I think that is really important to me” (Mary, 16 February 2017: 3), yet observation data offered contradictory evidence. When the participants of the IWIP began the topic choice process for their individual workshops, one of their assignments, it became evident that the hierarchies between facilitator and student were still imminent. The participants were asked to create a list of viable topics for their workshop. Following this Mary explained that she would decide whether a topic was viable based on the following criteria:

Reasons for NON-viability:

- i. *Boring or redundant or overdone*
- ii. *Exclusive – too specific and won’t allow for a diverse audience*
- iii. *Too Controversial – appropriate in certain areas but might lead into people having mixed feelings or overly sensitive during the workshop*
- iv. *Too information based- better for information session*
-Must be an engaged session
-Don’t reduce yourself to be a talking head; a workshop requires topics where you can create things like ice breakers and an entire workshop. (TCCLD Observation: 11)

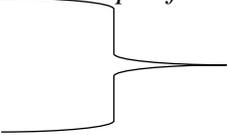
After the participants had presented their topic ideas, Mary accessed the topic choices and wrote her reasons (highlighted in grey) beside the options that she believed were not viable. Below is an example taken from observation data:

Group #1 Topic Ideas:

- stress management -overdone*
- safety -too vague*
- self-care -too vague be more specific; combine with healthy lifestyle*
- healthy lifestyle*
- immigrant women cultural integration -be more specific*
- humanity -be more specific*

- educational opportunities -be more specific
- Teaching sexual education in school -too controversial
- women's empowerment -tied to self-care & healthy lifestyle
- uniform in school -boring!
- communication skills -tie it to humanity
- how important is networking in life -be more specific
- what do you know about the hijab? – YES!!
- technological devices -has the potential to be really boring or really good

Group #2 Topic Ideas:

- stress management -be more specific
 - self-care
 - healthy living
 - active living
- 
- combine these 4
- community integration -be more specific
 - money management -boring! & overdone. Info session
 - planning for retirement -boring! Info session
 - affordable housing -boring! Info session
 - program for kids -be more specific
 - resilience -NO! Boring! Overdone!
 - tolerance in community -be more specific
 - community engagement -be more specific (TCCLD Observation: 11)

It is clear from this example that the participants' ability to speak in class or comfort with voicing their opinion was shut down during this process (Bailey & Cervero, 1998: 393). This contradicts not only what Mary explained about the dialogue that occurs in her sessions, but also the perspectives of students and their ability to have a voice. This style of teaching mirrors a formal setting as where the students are domesticated, and deprived of their own creativity (Freire, 1972: 46-47). Angela explained, "Yes, of course. [...] we are always free to put our own efforts and our own thoughts. We are always free to put our ideas and our opinions [...] Yes, everyone is equal." (Angela, 10 February 2017: 6). This statement contradicts the observation

data, which revealed that there were strong power relations existing within the classroom, yet the women still felt comfortable to speak and express themselves. Sarah offered one explanation for this:

“Yeah. It’s interesting. Really and truly when Mary talks I don’t really like to talk I just like to listen. I don’t know. There was this one workshop on self-care, when she spoke no one wanted to speak; we were just all like wow. Like she just explains things and you don’t want to talk, you just want to listen. That’s the one time I’m quiet because I love to talk but when she speaks.” (Sarah, 10 February 2017: 8-9)

This statement acknowledges the other dynamics that play out in this classroom, one of which is clearly an elevated level of respect from participants to facilitator. Foley explained that empowerment of learners, cannot be given to participants by the facilitator and an abandonment of power on the facilitators’ side would not result in empowerment of the participants (Foley, 2001: 75). Thus, the women in this program still feel empowered, even though Mary has not abandoned her power in the classroom. Another factor playing into this power contradiction, is the acceptance into the program, where women must first apply in order to be accepted. This process already creates a hierarchy between facilitator and student; whereas for PEP, in the South African context, there is no acceptance process and as mentioned in chapter 5, all youths and adults are invited to attend.

A final factor is the women’s educational background. When asked about previous experiences in education, both Angela and Sarah described uptight spaces, where they felt uncomfortable and afraid to ask for help; but at TCCLD the dynamics were different since for the first time they felt comfortable in the space and were motivated to learn (Angela & Sarah, 10 February 2017).

From the observation data, Anne’s workshops do provide more of a space for participants to find their voice and assert it within the context, yet Anne described that she definitely could make more space for an authentic dialogue:

“Let me start slightly differently. I have a reputation for not liking sharing. And justifiably so, I’m not a good friend of sharing because I think sharing is about caring,

which is important, but it doesn't necessarily make education and critical consciousness building. So, I think if people sit together and share their experiences, they're very affirming and important and processing kind of thing but I don't think it's necessarily a learning kind of process." (Anne, 15 November 2016: 5)

This statement was confirmed during observation, when an argument broke out between two male participants:

To close the activity, Anne further expanded on the power and knowledge dyad by explaining that money, knowledge and people joining together are all resources as well as sources of power. But the important thing to think about was how can we join together to move power and understanding what the resources of power in order are to shift it. For example, power resources include religions, status so having a diploma and social structures that are built on rules and regulations [...] To relate the power discussion to the South African context, Anne asked the class what the sources of Nelson Mandela's power were; because Mandela and Zuma both had the same ideology, yet Mandela had more support. Anne allowed the class to offer different sources of Mandela's power from their own perspectives, and she concluded the question by explaining that Mandela's source of power was a moral force, as he was a man of righteousness and very charismatic [...] From this conversation, there erupted a disagreement between two male participants regarding their feelings about Mandela. One explained that he was the first black academic lawyer, but he did not liberate black people because black people still lived in poverty while white people lived happily; he also claimed that, "He was a sell-out." The other male participants exclaimed, "No! You cannot say that!" As their dispute continued, Anne intervened to say that Mandela was not the topic of discussion (PEP Observation: 8).

In this instance, it is clear that Anne deflected the situation, as opposed to allowing the participants to reflect on the disagreement through a critical dialogue. Freirean pedagogy would

prescribe the action-reflection cycle, yet in this scenario the participants were not allowed the opportunity to act and reflect on their action (Foley, 2001: 78).

The same contradiction between observation data and participant interview data emerged within the South African contexts; as both Megan and Catherine explained feeling comfortable to voice their opinions. Megan explains this is the reason she continues to attend PEP workshops:

I think because it really does encourage you to share your own experience and it tells people that their feelings and their experiences are valid [...] but there's also like some personal development that also came along with it. So, I think Popular Education really helped me feel like I can have a voice because I found looking at how other spaces operate, as a white person, I felt like I don't actually know how to engage with people that are different from me in a way that is not oppressive. And I also have a sort of shy nature, I struggle to kind of voice myself in groups of people. Popular Education helped with both of those. (Megan, 24 November 2016: 3)

This contradiction can be explained by the participants' past experiences with formal education. Megan explained that she moved to Cape Town to complete her master's degree, that would mean that she has completed many years of learning in the formal education sector. Thus, a move from formal to informal can be a big shift which could lead a participant to not recognize the power relations that still exist in informal settings.

Power in the classroom

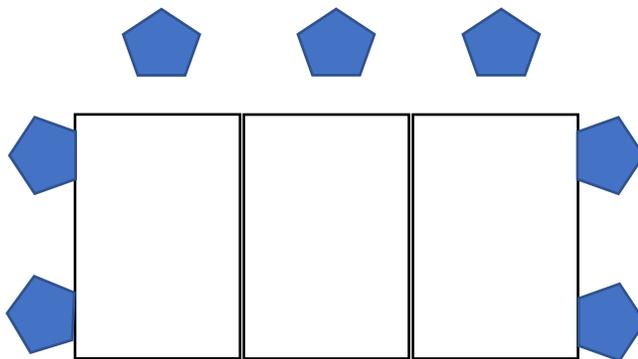
Physicality and Banking Education

Another aspect of the classroom that can elucidate power relations is the physical space, how the classroom is set up, where the facilitator stands and where the students sit. Freire's concept of banking education is fundamental when analysing the physical space where sessions are held because, according to him, banking education can be described as traditional styles of teaching where teacher imparts knowledge to students, or empty vessels (Freire, 1972: 46-47).

In South Africa, Anne's workshop starts with participants and facilitators sitting in a circle and introducing themselves to each other (PEP Observation), this create an open space where participants feel comfortable enough to voice their opinions. Most activities are carried out with the participants sitting in circles or all standing together. There were times when Anne would stand to explain a concept while the participants sat but stood amongst the participants not in front of them. Therefore, when it comes to the physical space during PEP sessions, the power relations between facilitator and participants are not obvious and blatant.

The physical space in the classroom at TCCLD is the opposite. Below is an explanation of the shift in physicality from the talking circle, discussed in chapter 5, to a more formal classroom arrangement, I have included my immediate thoughts during the transition:

Following this opening activity, Mary asked the ladies to move the tables and chairs from the corners of the room back into their original position in the middle of the room.



I was surprised that the dynamic in the classroom had changed so quickly, we had started out with an open space where the participants were able to share their feelings and ideas in a circle; and then straight after we moved into a more standard classroom arrangement. In my opinion, this classroom arrangement mirrored that of a standard classroom found in formal educational institutions; where students sat at the table while the facilitator stood at the front of the classroom. (TCCLD Observation: 3)

The power relations inherent in this physical set up were contradicted in an interview with Mary as she explained:

“It just starts with the way the physical space is arranged in the learning classroom or learning environment. So, it may be that we remove the tables and we just work in a circle. Working in a circle means that we are all at the same physical level; so, you can’t really tell who is the teacher and we all have an opportunity to share. It could be coming out of the physical building and working outside; so, in warmer weather I encourage instructors to take their students outside and do some of their lesson work outside in a park area [...] so really reclaiming space or decolonizing the actual physical space in which an instructor is working is the first thing.” (Mary, 16 February 2016: 4)

This contradiction eludes to other factors that have contributed to this employment of a banking education model physical classroom arrangement. An example could be the available resources at the centre, the time limits of the workshop, as well as the organisational need to complete a program within the required time. It is important to note that critical learning can occur in a physical environment like this, however it does not align with a Freirean methodology.

It has become evident that in both contexts, the facilitators Anne and Mary hold authority in the classroom, as they both control the learning process, the means required and the way in which interactions in the classroom will manifest themselves, between themselves and participants, as well as between participants (Bailey & Cervero, 1998: 394).

At TCCLD, the participants and Mary spoke of completing a Community Needs Assessment during the first semester. It was from the results of this assessment that the women were to create their own group and individual workshops (Angela & Sarah, 10 February 2017 & Mary, 16 February 2016). Foley explained that the facilitation of learning demands a focus on group learning, and that the facilitator must master handling interpersonal relations, not simply have predetermined goals for the participants (Foley, 2001: 73). Thus, Freire and Foley would prescribe that from the data collected through the community needs assessment the participants would select their workshop topics and construct the outline for their group workshop. However,

this did not happen within the TCCLD classroom. Mary offered PowerPoint presentations which detailed outlines of the sections required for the group workshop and a separate PowerPoint presentation, detailing the sections of a pitch presentation. The pitch presentation asked the participants to present their proposed individual workshop topic and pitch it to the facilitators in order for them to approve the topic choice (TCCLD Observation).

Therefore, from a cross examination of the interview and observation data, it seems that Mary has the right intention, but organisational factors have influenced her adaptation of pedagogical practices.

Although observation data suggests that Anne does not follow a banking education model in terms of physical classroom set up, it is still clear that she holds the authority in the classroom. This is elucidated by her repossession of control after each activity, an example is given below:

To close the activity, Anne allowed 2 more people to ask a question or to make a comment before she summarized and closed the activity. The participants agreed that knowledge was power, and that education is knowledge, but disagreed that education is experience, and so education could translate into power. (PEP Observation :6)

A similar scenario of reclaiming power is described below:

Shortly after Kim (A facilitator in training) had begun the review of day one, Anne asked the class what they thought the purpose of translating the three phrases into participant's native language was. Participants' answers included seeing and understanding other people's understandings as well as learning together and from each other. (PEP Observation: 12).

Both examples reinforce Anne's statement that she does not like to share, however they also reinforce her authority and control of the classroom. It is clear both facilitators, Anne and Mary, hold the authority in the classroom, because even if they allow participants to voice their opinions, they reclaim power and control through interventions that terminate and deflect

participants' conscientising disputes, physical positioning in the classroom and control of decision making.

Level of Engagement and Positionality

The facilitators position in society plays a significant role in how power dynamics play out in the classroom (Bailey & Cervero, 1998: 392). Each facilitator holds different positions in society, where Anne is a white, upper-middle class woman and Mary is a self-identified afro-indigenous woman, who experienced racism throughout her entire life (Mary, 16 February 2017). Mary explicitly talked about the racism she experienced and what it has done to her pedagogy when she discussed a workshop she was conducting for teachers in TDSB:

The focus is cultivating compassion through creative mindfulness. So, I'm basically going to take them through two hours of decolonizing them. [Laughs] They don't know this, because the title doesn't say decolonization. That's another thing we're talking about, with my contemporaries. We don't even use the word decolonization anymore because, again, white people just take it and it turn into something else. I said just do whatever it is you're going to do but obviously, your intention is that. So, they don't realize that they're going to go through certain things that will actually put them in scenarios where they will have to unpack some privilege and really re-examine what their relationship had been to the students that they work with. It will be interesting because I have no idea what the mix of gender, and race or whatever will be. That's going to be the focus of the two hours and then also them creating something artistic and having artistic experiences together. (Mary, 16 February 2017: 8)

It seems that Mary has developed a defence mechanism after years of continued oppression took its toll on her spirit. This mechanism leads her to not blatantly name what she is doing so that western education cannot overshadow her intention and shut her down, in her attempt to decolonize the system and its curriculum. This position in society is not reflected within the classroom, as Mary holds the power to determine what can and cannot happen in the classroom.

However, she does not hold that type of power in society or within the education field on a larger macro-level.

Interview data reveals that Anne positionality is opposite to Mary as she is a white female who is also an academic very involved in the academic community. She had worked for multiple universities as a lecturer and researcher. Anne's positionality or position in society is reflected in the classroom, not only through her control of the classroom space but also through the participants' responses to her. Participants in South Africa, white or of colour, are accustomed to a white person holding the power in society, thus when it is mirrored in the classroom, they perhaps don't even recognize the power hierarchy that should be flattened. Megan explained her thoughts on this dynamic:

“The first thing that comes to mind is, because a lot of the sessions I went to Anne led them and she's a white woman, I think it would be nice if there were more sessions led by you know a different kind of demographic as well. I think that would shift the dynamic in the room a little bit.” (Megan, 24 November 2016: 6)

This statement suggests that it is not only the positionality of the facilitators but also the positionality of the participants in society, and how that macro-level power dynamic plays out in the classroom. It seems that power dynamic mirrors itself, as Catherine did not elaborate on this dynamic, while Megan, a white participant was able to recognize this hierarchy clearly. Megan's recognition of this power hierarchy in the classroom relates to her desire to improve her ability to assert her voice in new spaces (Megan, 24 November 2017); thus, she would notice and question power relations such as voice and authority.

Conclusion

This chapter has examined the power dynamics inherent within the classroom. It was noted that both facilitators spoke of how important an exchange of knowledge between facilitator and participants is, through an authentic dialogue. Yet an exchange of knowledge was not observed

during observations for both TCCLD and PEP. Anne maintains control of the classroom by deflecting students' critical conscious building disputes in order to stay on time to finish her curriculum; whereas, Mary secures complete control when it comes to decision making processes that the participants carry out. It is important to note that due to very little observational data these findings are suggestive and cannot be easily generalized.

When examining the physical setup of the classroom, it was evident that Mary deployed more of a banking education model, where the students sat at desks while she stood in front of the participants. The same cannot be said for Anne, as all the activities in her workshops had the participants sitting in circles while the facilitator sat with the participants, not in front of them. The chapter concluded with an investigation of the facilitators' positions in society, how this played out in the classroom, and the interaction between facilitator and participant.

Chapter 7- Conclusion

Conclusion

This study set out to examine how social and political contexts in two different countries, Canada and South Africa, influence four facilitators' pedagogies alignment with a Freirean critical pedagogical model during facilitator training. The Toronto Centre for Community Learning and Development and The Popular Education programme were the organisations that were observed in this study. The study was formed around Paulo Freire's critical pedagogical model and its concepts and how this model is adapted to different contexts. I explored two different case studies in Canada and South Africa to gain a better understanding of how contexts influence the deployment of a Freirean critical pedagogical model.

In order to conduct this study, case study research and qualitative methods such as observations, interviews and document analysis were used to explore facilitators' pedagogical practices, contextual factors and how they influence pedagogical practices, as well as exploring the student's perspectives of pedagogical relevance to their lives.

The conceptual framework drew on Freire's critical pedagogical model, feminist popular education theories, radical adult education theory, such as the work of Foley, and contextual pedagogical theories. The framework was developed throughout the project from the initial planning phases to the analysis phase. Through this process of conceptual framework evolution, I was able to establish a theoretical understanding of pedagogical styles and choices, underpinning ideologies, contextual factors that influence pedagogies and power dynamics in the classroom. This theoretical understanding responds to the research objectives which included; to explore how different country contexts affect the deployment of Freire's critical pedagogical model, to explore and analyse how the different contexts affect the issues or codes discussed in the classroom and their relevancy to participants' social realities, and to explore and analyse the power relations within the classroom.

The next section reflects on the findings from this study and then I offer some suggestions for further research.

Thoughts on the Findings

Facilitators' Pedagogies and Freire

Findings from this study that cross examined the lead facilitators' pedagogical practices alignment with a Freirean pedagogical model, it was revealed that both facilitators in both contexts employed aspects of a Freirean pedagogy. However, there were several factors that emerged from the data that influenced the deployment of a Freirean Pedagogy.

The facilitators' ideologies surfaced as a crucial factor that shaped the foundation of the facilitators' pedagogical choices. Foley explained that individual and social ideologies are where social understandings about the world are continuously created and re-created (Foley, 1999: 14). It became evident that the facilitators' ideologies had an influential role on the facilitators' pedagogies, where Mary drew on her indigenous identity while Anne drew on her literature and theatre background. As Foley asserted, ideologies are skewed, or bias perception founded in a particular worldview (Foley, 1999: 14); thus, it is important for facilitators working in Popular Education to recognize their underpinning ideologies and how this bias affects their pedagogical choices and styles (Kane, 2005: 33).

Findings also suggested that both lead facilitators employ Freirean pedagogical style in different fashions, as Mary implicitly teaches Freire through explicit facilitation skills training while Anne explicitly teaches Freirean Popular Education theory. However, the difference between the two contexts emerged in the facilitators' access to resources, as described by Tabulawa (2012: 138). Mary's students were able to conduct a community needs assessment which can be described as Breunig's community-service learning activities which allow the students to mobilize their theoretical knowledge and apply it in the community (2009: 258). This type of activity affords the students the opportunity to not only work directly with the community but also to begin practicing how they can translate theory into practice, an important skill in the field of Popular Education.

Contexts, Codes and Freire

Contextual findings of this study confirm that the student's social and political contexts affect facilitators' pedagogical practices; however, it was revealed that organisational contexts and culture also have a large effect on the facilitators' pedagogical styles and practices. It became evident that both Mary and Anne acknowledge that their students reach the classroom with a lifetime of experiences that have formed their identities (hooks, 1994: 37) and the importance of creating a curriculum that recognizes and adapts to their identities and needs. However, findings suggested that Anne has more deeply acquired the skill of creating contextually appropriate pedagogical practices than Mary.

Nonetheless, there are organisational factors such as time constraints and pre-determined programme aims that seem to be the largest contributing factors to facilitators' pedagogies not aligning with a Freirean pedagogical model. As Mary has the pre-determined objective of employment opportunities to reach with her students; these organisational factors will heavily influence her pedagogical choices. It is essential that Popular Educators recognize and adapt to these types of factors and how they affect their pedagogies; this recognition could result in pedagogical choices that align more with Popular Education theory and a better understanding of how pedagogies can be contextually influenced.

Findings suggest that it is not only the country context that influences facilitators' pedagogies but also the learning context, whether that be non-formal or formal. In the non-formal context at PEP, although there is a pre-established curriculum (Brennan, 1997: 186), it was evident that this type of context lends itself more easily to a more open pedagogy than a formal context, such as TCCLD. While in a formal context, like TCCLD it seems that a learner centred environment is often restricted as the curriculum and formal assessment are predetermined (Brennan, 1997: 186).

A cross examination of the interview data from participants and facilitators, and observations data revealed that oppressive issues that participants deal with are discussed and challenged during workshops in both contexts. The difference between the contexts discussion of relevant

issues, is revealed in the delivery of the codes; in the South African context, Anne has successfully incorporated the oral traditions of African culture (Tuwe, 2016) into her activities, rendering these activities contextually appropriate. While Mary's delivery resembles a formal learning environment, this resemblance, however, can be employed as it has the ability to relate to the culturally diverse participant population in IWIP, who are familiar with the formal educational practices. But this type of instruction is still contradictory to what a Freirean Pedagogical model would prescribe (Freire, 1972: 45).

Power Relations in the Educational Environment and Freire

When power dynamics were examined in each organisation, it was evident that neither Anne nor Mary aligned with Freire's critical pedagogical model. Both lead facilitators advocated the importance of an exchange of knowledge between facilitator and participants through an open, authentic dialogue (Freire, 1985: 51) however, this was not always evident in classroom interaction during observation. Anne and Mary, both hold the authority and control the power dynamics within the learning environment (Bailey & Cervero, 1998: 394), yet each execute this control in different ways in each context.

Anne maintains her power and control during workshops by deflecting critical conversations between participants in order to accommodate time restraints and complete her curriculum.

While Mary's maintenance of power is made obvious by her control of decision making during different processes that the participants go through.

Mary asserts her power through her physical positioning in the classroom; this assertion resembles a formal institution or a Freirean Banking Education model, where facilitator stands at the front of the classroom while the students sit and listen to the information imparted by facilitator (Freire, 1972: 45).

Anne's activities all require the participants to sit or stand in a circle along with the facilitator, so that all persons in the learning environment are at the same physical level, thus, not employing a Banking Education Model.

The findings regarding power in this study hold considerable importance in the field of Popular education because it reveals that although facilitators may have good intentions of dismantling

power relations inside and outside the classroom, there are other factors such as organisational time constraints that greatly influence how power relations manifest themselves in the classroom.

Facilitators in Society

Facilitators' positionality or position in larger society (Bailey & Cervero, 1998: 392), also played a significant role in, not only the power relations in the classroom but also their pedagogical choices. Chapter four explored the facilitators' ideologies and their pedagogies, it also described their conscientising moments, which refers to the recognition and analysis of any form of exclusion experienced by the facilitators in their lifetime (Sleeter et al., 2004: 83). These conscientising moments are fundamental to facilitators and their pedagogical choices and styles, and also to the field of Popular Education. It's important because these moments not only force the facilitator to analyse their own exclusion and privilege (Sleeter et al., 2004: 83) but it allows facilitators to experience what they hope to help their students experience, a conscientising moment where individual perspectives can shift towards a critical consciousness where one is able to acknowledge their own oppression (Freire, 1985: 53).

This thesis's findings reveal that the social and political contexts of participants play an influential role in facilitators' pedagogical practices and choices. However, the evidence revealed that, in this globalized world controlled by capitalism, individual organisational cultures, contexts and factors also greatly affect the pedagogical choices that facilitators make.

This comparative study has shed light on how two very different country contexts affect pedagogical practices within the same field of education. It has described and analysed the difference in delivery in each context, and how this difference can be considered contextually appropriate in countries with ethnically and culturally diverse populations.

Suggestions for further research

The findings from this study indicate that more research must be done to better understand how pedagogies can be made contextually appropriate and relevant, as well as how to understand and address the gap existing between critical pedagogical theory and practice.

It has been made clear that organisational contexts and factors play a significant role in determining how pedagogical practices will manifest. Thus, I pose some questions for researchers and Popular educators to ponder:

- How do stakeholders and sponsors for informal Popular education organisations influence organisation goals and therefore, ultimately facilitator pedagogical practices?
- What are some ways that Popular Educators in culturally diverse societies can integrate and address multiple cultures into their pedagogies?
- How do power relations within the popular education learning environment can begin to be flattened without the facilitator totally abandoning power?

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Appendices

Organisation Information: PEP

Popular Education Programme (PEP)

Overview

Building on traditions of ‘people’s education’, social movement/action education and education for transformation, the Popular Education Programme (PEP) was launched in 2011, in Cape Town. It works mainly in the Western Cape but also offers workshops and course in other provinces. It comprises three components:

(1) Popular Education Schools (PES) open to any members of communities who wish to critically explore and analyse issues that affect their daily lives;

(2) Popular Education Development (PED) workshops aimed at community-based and organisation-based practitioners who wish to improve their facilitation skills in order to do their work more imaginatively and effectively;

(3) Popular Education Practitioner Circles (PEPC) for experienced popular educators. Workshops are designed in collaboration with participants and are often led by visiting educators from other parts of the world. Circles offer a supportive space for critical reflection and exchange of ideas, practices and action.

Purpose

Past participants of PEP courses have described their experience as ‘a taste of real education’: *Popular education is a vine to let the spirit of knowledge grow unconditionally, a way to acknowledge those who are less educated and help them to reach for a dream.* For them PEP has offered a space where they experienced support for acquiring a critical consciousness, for imagining an end to domination and for planning action for change.

Broadly, the purpose of PEP is as follows:

- building / supporting a critical citizenry as the foundation for active participation in everyday public life
- advancing / deepening democracy as a process and way of relating to each other and the earth
- organising and mobilising for fundamental social, political and economic transformation

- promoting and building social justice by sustaining / rekindling belief in equality and responsible human agency

Target participants

PES classes are open to all youth and adults interested in extending their understanding of the world we live in and in challenging the powers that resist transformation. Participants are youth and adults from excluded and marginalized communities. They are often unemployed and live under conditions of extreme violence where substance-abuse and gang-related activities pose substantial risks to personal and livelihood security. There is a majority of women participants; this reflects the role of women as family and community care-givers, and often head of households.

Focus areas

PEP is rooted in the interests and struggles of working class people and aims to contribute to building social, political and economic justice. Therefore, curricula of PES are established together with participants: they define the issues they most want to learn more about. All courses and workshops are underpinned by attempts to assist participants to make connections between their world and broader local and global dynamics; to better understand the relationships between interest and power; to gather and analyse information necessary to make informed decisions and to act on these in the interest of greater justice for all.

Topics include social issues such as violence and substance abuse; community-building and mobilizing; co-operatives; food security and GMOs; parenting and communication skills; problem analysis and planning for action.

Approach

Education begins with the daily realities of participants. Through a process of creating knowledge collectively by critically analysing issues, making sense of new information, democratic and challenging dialogue and working together in practicing other ways of relating as different but equal, participants begin to imagine alternatives. This leads to participants working towards planning action that can transform their lives and those of their communities.

Tools and processes

PES courses constitute 'virtual' schools in that they use existing premises that are centrally located with easy access to public transport. Premises range from containers to garages and public halls to contingency arrangements in make-shift spaces. Classes are generally run on a weekly basis, for 2-3 hours, over 12 weeks (3 months) at a time convenient for participants.

PEP utilises a wide range of participatory methods and tools, drawing on examples from PE all over the world. Tools used range from games to case studies, films to group discussions, simulations to reading and analysis, role play to demonstrations. For example, the starting point of a 2-hour session may be a warm-up

game, followed by a brief role-play. This is 'unpacked' in small buzz groups and plenary, asking participants to relate what they have seen to their own worlds, and making connections to larger contexts and dynamics. After that, new information is added so that interrelationships between interests and power positions become visible. Finally, participants may engage in a body-sculpting exercise to explore how to transform unequal power relations towards more equitable ones.

Sessions are designed with language and literacy skills in mind, employing much oral and visual communication. Facilitators draw on Freirean methodology (using codes) and theatre, as much as more conventional academic approaches for giving information.

Decisions on activities are informed by each particular group of participants and there is a strong focus on 'unpacking' and reflection on the process. At each step of each activity, participants are encouraged to critically analyse the purpose and process and name the 'ingredients' that make an activity useful (or not): How did the tool fit the purpose, and was there enough new information to construct useful knowledge and insights? Can participants name the insights gained – and how can this be usefully employed in education? Workshops are designed with reflection in / on action in mind and there is an emphasis on variation with regards to tempo, mood, collective and individual tasks.

Workshops build on existing abilities and knowledge. Participants are invited to story-tell from their own practice; they facilitate energisers and role play-processes, they use their theories to challenge proposed ones, and they compare notes on tools and materials. Setting participants design and facilitation tasks, both in the workshop and beyond/ outside it, is part of the process.

The safe environment of familiar co-participants, a space in which uncertainties and mistakes are embraced as learning opportunities, the chance to analyse and draw conclusions from the experiences turn PED workshops into model practice spaces.

Understanding of popular education

In its broadest sense, popular education aims at developing people's socio-historical knowledge and consciousness so that they are better able to participate in and contribute to maintaining or establishing participatory democracy. This involves analysing power relations and structural constraints, imagining alternatives and defining possibilities for individual and collective action.

PEP defines popular education more specifically as follows:

(a) its curriculum comes out of the concrete experience and material interests of people in communities of struggle;

(b) its pedagogy is collective, focused primarily on group learning and development;

(c) it attempts to forge a direct connection between education and social change.

Type of organisation:

Education

Social

Active:

Current

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<http://www.populareducation.co.za/content/popular-education-programme-pep>

Organisation Brochure- TCCLD

About CCL&D

The Centre for Community Learning and Development, formerly East End Literacy, was founded in 1979 as a community-based literacy organization serving downtown east Toronto. In 2006, the organization changed its name to reflect its growing initiatives and on-going commitment to community development and social inclusion.

Today, CCL&D delivers programs in adult literacy (academic upgrading), leadership development, immigrant integration, civic engagement, as well as skills development and volunteerism for youth. We equip individuals with tools for individual growth and empower them to promote positive change in their community.

Contact Us

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Partnerships



Centre for Community Learning & Development
Strong Communities Together



Strong Communities Together

Creating a strong culture of community engagement through capacity-building, progressive learning and innovative training.



Employability

Academic Skills Upgrading

The Academic Skills Upgrading provides adults with support to improve their reading, writing, numeracy, communication management, and digital technology skills. The program is student-centered, goal-oriented and tailored to each individual's learning needs. You will learn in small classes with fellow students who are preparing to pursue one of five goal paths: post-secondary, secondary school credit, apprenticeship, employment, or independence.

Food Handler Certificate program

In cooperation with Toronto Public Health, the TD Centre of Learning delivers food handler training program to new residents at no charge on a first come first serve basis. This program intends to help participants gain the training needed to find employment in the industry.

Regent Parks Food Incubator Program

The program provides food entrepreneurs the opportunity to formalize and grow their businesses by providing Food Handling Certification Training, affordable commercial kitchen space, and access to market.



Community

Immigrant Women Integration Program

The program offers immigrant women a leadership development opportunity to prepare for work or for volunteering in the social service and community-based sector. Participants develop organizational and analytical skills, gain understanding of organizational structures and participate directly in local community organizations.

Sewing Circle

Participants get the opportunity to learn and practice sewing skills as part of a women group from the community. This will also be an opportunity for participants to meet other community members with similar interest and create new bonds and relationships.

"Ask an Expert" Sessions

Participants will have the opportunity to meet with professors and professionals in various fields and ask questions regarding continuing their education or pursuing a professional career.



Youth

Youth Ambassadors

An after-school training program where youth develop skills in conflict management and civic engagement.

After-School Program

The program is designed to teach math and life skills to school-aged children. Volunteer instructors help participating students developing necessary social skills and ethics that can assist them in their daily lives.

Youth Empowering Parents (YEP)

YEP is an innovative program that trains youth with the skills to act as effective volunteer tutors to help their parents and other newcomer adults in the community integrate into Canadian society. Areas of training include conversational English and basic computer skills.



Wellness

Health Topics

Toronto Public Health and other partners to provide presentation sessions on various essential health topics.

Yoga (Women Only)

Yoga is a healing practice that transforms all parts of human body and substantially furthers one's physical and mental well-being. This practice also helps in boosting energy level and immune system and relieves stress.

Playing for Keeps (P4K)

Playing for Keeps is an initiative that develops healthier, more active, and connected communities. Toronto Centre for Community Learning & Development is partnering with the initiative to organize activities that bring community members together to have fun, play, stay healthy, and become more active.

Study Information Form for Participants

INTERVIEW INFORMATION FORM

You are asked to participate in a study which explores how different country contexts have an effect on the pedagogies of four popular education facilitators during facilitator training in The Popular Education Programme in South Africa and The Toronto Centre for Community Learning and Development in Canada. The project aims to shed light on how different country contexts affect Popular educator's pedagogical practices and how the country contexts affect the ways that Popular Educators draw on Freire's critical pedagogical model of the process of conscientisation.

My name is Ashleigh Steer and I am contactable at ashleigh.steer92@hotmail.ca. My supervisor is Professor Salma Ismail from The University of Cape Town and she is contactable at salma@ismail@uct.ac.za should you require any further information. This project is a Master's dissertation and all information obtained from this study will be analysed and presented in a final thesis.

What will happen in this study?

I will conduct an interview with you. The interview will explore what issues discussed in the workshop are relevant to the context within which you live and why. What you have learnt from the workshop and if it has shifted any of your previous perspectives with regards to the issues discussed in the workshop. It will take about an hour of your time. I would like to record the interview using a voice recording device and it will later be transcribed for analysis.

What will happen with the information?

All the information I collect will be confidential. I will not use your name in the transcripts or in the final dissertation paper. The final paper will anonymise reporting such that it will not be possible to identify an individual in the report.

Voluntary

Your participation is entirely voluntary. There will be no negative consequences if you decide you do not want to participate in the interview or no longer in the research study.

If you are willing to participate, can you please fill in the slip below and indicate that you have understood what the study is about and that you are willing to participate in the study.

Sincerely,

Ashleigh Steer

Ethics Consent Form for Participants

Workshop Attendee Interview Consent Form:

Name: _____

Signature: _____

Date: _____

I consent to	Yes	No
1. Being interviewed		
2. Being audio-recorded during the interview		

I understand that my participation in this study is completely voluntary and confidentiality will be conserved. I understand that I can withdraw from this study at any time.

Facilitator Interview Guide

1. Who are the theorists that most influence your pedagogy? Why?
a-If Freire is one, do you follow the Freirean Pedagogical model when conducting workshops? How?
2. What draws/ motivates you to do this type of education?
a-Were there any catalytic or important events in your life that motivated you to teach this type of education?
3. Do you think an open dialogue between teacher and student is important? Why?
a-Could you name some of the ways that you attempt to encourage this dialogue?
4. How often do you teach your students while they learn compared to students teaching their peers and you?
5. Do you incorporate students experience into your teaching? How much and how often?
a-What are the ways that you incorporate student's experiential knowledge into workshops?
6. Do you think social/ political/ economical context is important to pedagogy? Why?
a-How do you try to incorporate participant social/ political/ economical contexts in your pedagogy and curriculum?
7. What do you think are some of the most fundamental values that support your pedagogy?
a-What are some traits you believe makes a good Popular Educator? Why?
a-How do you try to instil these values in your participants during workshops? (Explicitly or implicitly?)
8. If you could define Popular Education, how would you define it?
a-What do you think are some of the main differences between a Popular educator and an educator that teaches in a school or higher education institution?
9. How do you evaluate if students have learnt the objectives of the workshop?

Participant Interview Questions Guide:

1. Where were you born and where did you grow up?
a-Who do you live with? (Family, spouse, children, grandchildren)
a-What kind of things do you enjoy doing?
2. What are some of the issues that your community currently deals with?
a-What do you think are some of the root causes of these issues?
3. What organisation do you work for?
a-Why do you work for this organisation? What things does the organisation do that motivates you to work for them?
a-Does your organisation deal with the issues that your community faces?
4. What motivates you to come to PEP or TCCLD workshops?
a-What do you feel you get out of PEP or TCCLD workshops?

a-Do you believe the things that you learn at PEP or TCCLD workshops are relevant to your life? Could you give me an example?

a-Do you think PEP or TCCLD workshops address some of the issues that your community is facing?

a-What do you think are some of the differences between PEP or TCCLD workshops and school lessons?

a-Are there any things you wish to change about the workshops? What are they?

5. What do you think was the purpose of the workshop that you attended on October 12 & 13 (PEP) or February 2nd (TCCLD)?

a-What was something new that you learnt?

a.1-Did this change your perspective/ outlook on this?

b-Was there anything that stood out for you during that workshop?

b.1-Did this change your perspective on that issue?

c-Do you think this workshop addressed any issues that you or your community face?

d-Was there anything that you found particularly difficult to understand during that workshop?

e-Do you feel that you were able to contribute / add thoughts to the workshop?

f-Did this workshop offer you ways that you could begin to think about ways to resolve some of the issues affecting your community?

g-What are some of the things that you learnt in this workshop that you will apply to your own teaching?

6. Would you tell other people in your community to come to these workshops? Why? How?

Copy of Facilitator Interview Transcript

Thursday February 16th, 2017

At Toronto Centre for Community Learning and Development (TCCLD)

Toronto, Canada

Interviewer: AS

Interviewee: KV

AS: Where were you born and where did you grow up?

KV: I was born in Colombia, in Bogota, the capital. I grew up there with my entire family up until I was 15 years old and then I came to Canada.

AS: With your family?

KV: Well my mom was already here when I came with my brother. Everyone else is still back home.

AS: So right now, do you live with your mom?

KV: Yes.

AS: What kind of schooling have you done?

KV: I completed post-secondary in Canada, I have a degree in International Development.

AS: What draws or motivates you to work in this field of education?

KV: I think, many reasons. But I guess my main reason is my personal experience with watching my mom try to assimilate or integrate into Canadian society and all the barriers that she has experienced. So, trying to improve her lifestyle as well as my families and you know, all of the people that I have seen experiencing hardship in Canada. That really inspires me to do the work that I do. And of course, I think that even though my major is in international development; I do development work in Canada which I guess is like national development in terms of literacy. But also, we don't just do literacy here at the centre; we look at every aspect of people lives and how we can help them improve themselves, and how can we help their conditions improve as well. So, I think that definitely looking at Canadian society and the issues and barriers that people experience, that also inspires me to know that there's a lot of work to do and that's what we need to get done.

AS: What are some of the most fundamental values that you would say support your pedagogy?

KV: Honesty, definitely honesty because I feel like I grew up in, almost like a society of hidden truths. Growing up in schools you don't get told about, especially in Canada, the struggle of different peoples from before and currently. So, that's really something that I've adopted to be very honest about what's happening in society and transmitting that to other people. Also, I think being very outgoing and trying to inspire others; almost like opening up the way for other people in a fun way. I just think that there are people experiencing too many hardships and they need someone to really encourage them in a positive way. I don't know what that value would be called but something like inspiring others in a positive way. And maybe another value is sharing; I think that a lot of the things that I do here and in my personal life have to do with that exchange of knowledge, ideas and feelings. When it comes to teaching, it's knowing your place as an instructor but also as a learner; and that to me is the most important thing.

AS: Do you think integrity and authenticity is important in your line of work?

KV: Yes, definitely. Integrity and authenticity; but to me that goes hand in hand, for example integrity with honesty and authenticity goes into a little bit of my second value which I don't

have a name for. I guess positive impact or whatever you want to call it. Which is through your own talents, your own personality, and inspiring others and creating something new.

AS: How do you try to instil these values within participants through your workshops?

KV: Well I think always allowing room for discussion is key. Always allowing room for discussion that goes both ways. My regular classes are based on exchanging knowledge, so that sharing portion of okay yes, I know about this topic but how do you understand it and what's your perspective on it. For example, something else that I try to do is to inspire them to smile every morning. Not just with the people in the program but also with our placement students, I try to ask them every morning to think about when was the last time they smiled and why. Or what did you do in the last week or so that made you really, really happy that you almost wanted to jump out of happiness. So, just always trying to remind them that despite all the things that are happening there is always things in our lives that keep us going. And I like starting the day with that and of course, with a lot of energy. So, that's kind of how I try to bring positive impact into the classroom and also sharing, I try to bring that into discussion. In terms of sharing, the first one that I mentioned was honesty, I think that really is the thread of every single class time, so when providing feedback or even instructing about certain topics. It's about building that trust with each other. And also, from that building something together; either a concept or an idea which is also tied to authenticity too because once your both sharing how you interpret a specific topic then you can build something new, that probably nobody else has done before. So, I think that they are all tied in together. But you'd be surprised how many of these women really need to hear those words of affirmation on a daily basis. I mean we all do but I think today it is very important to do that with each other and I like doing that.

AS: How often do you let your students teach you compare to you teaching them?

KV: Well for me, it's literally every class because I do a lot of one on one tutoring with them. So, how I usually create my lesson, if I have to teach, is I would instruct the topic for let's say twenty minutes to half an hour to talk about what it is that you need to know. From there I have them work independently and then I either have placement students or myself do one on ones

with them. I usually try to let them assimilate the topic for a little bit, let's say another twenty minutes to half an hour and then I sit down with each one of them and rotate. So, we can have a discussion or sometimes we just have an open discussion with all of us; it really depends on the topic and the nature of the work that they have to do. But, for example, with the individual workshops, yesterday we had a ten minute debrief of what they needed to do and where they were at. I think the important part is knowing where they are at, because they are all at different levels. That's why I like doing one on ones because it allows me to pay more attention to their individual needs. And, so I have them do this exercise when they're working on a specific project, which is show me with your fingers from one to ten where you think you're at with your project. Ten being the highest or almost done. So, they all raise their hands and show me their numbers, so that I know how to prioritize who needs more help and then I can divide up my time. So, this way I can target the people who need more guidance and I can build more discussion. A lot of the time, they have the idea and they know what they want to do it's just clarifying that idea and organizing it. So, that's how I divide it up on a daily basis when I have class with them.

AS: Is it during individual time or class discussion when you would incorporate your student's experience and knowledge into the lesson?

KV: Both, it just depends on the nature of the work. So, for example, last semester I was instructing about primary research which is a little bit more technical, a lot of new words they had never seen before and a lot of new activities. For me to even plan my lesson, I would think about how would my Mom react. In her shoes, how do I even create these lessons because they are very similar to our participants here. I would try to create something simple for them to understand a very complex concept. So, for example, teaching about primary research, teaching about stakeholders, who are stakeholders and their importance. Stakeholders sounds like a very complicated word, also the whole idea I could talk about for hours and also the purpose of their research, which was on understanding the needs of their community. That was the whole purpose of the research that they had to do; the needs of the community and more specifically in community or civic engagement. What I had them do was draw how they perceive their neighbourhood and then we would map out the main things that are in that neighbourhood on

those drawings, and some of the resources that they have seen. Some of them, they just drew parks for examples, but they had no idea that there was a YMCA or a community centre until after they did the research. So, looking back afterwards at the drawings that they made at the beginning, they're knowledge had evolved to the certain extend that through these activities they can truly see the changes and where they've come from. I think that just playing around with creative ways of teaching is important in literacy. I personally get bored of the traditional ways and it wouldn't be honest and authentic if I were doing the same thing that the traditional education system does. So, that's why I try to incorporate different things.

AS: Do you think social, political and economic contexts are important to pedagogy or rather to your pedagogy?

KV: Yes, definitely. Well a lot of us are not just instructors, we adopt as part of our lifestyles advocacy and social justice. The reason why is because we understand that literacy is just a part of the development of a person. Economic and politics, all of these things, in a sense we are targeting the subjective factor which is educating. But there is a whole objective factor which affects the development of the participants; which is their housing conditions or their employment conditions, their family relations or the countries that they are from etc. So, for me it is important to keep up with not just the news but how participants assimilate that, and how they understand what's going on in the world. And do they just take it in as if everything were true or are they critically thinking about these things and creating an analytical mind. I think that talking in class about economics and politics and building discussions and not arguments is key in helping them develop that analytical mentality. Which I think is one of the main legacies which our program leaves with the participants or that we input into the participants. But also, it's the same way for us, their way of thinking and their way of understanding the world teaches us how these assumptions that we have about their countries or their politics or economics really work. So, I think that whole point of discussion of these issues is key; and right now, with the whole social justice workshop that these women are creating, it's an opportunity for us not to tell them this is what you're doing but for them to tell their stories. It's an opportunity for them to relate them to the bigger macro processes that happen in the world related to social justice. This year, actually, this is the first year when the women, by themselves, included their stories into the

whole workshop. Before it's been a lot of, you know, I'm presenting facts, and even though they are impactful, like yeah this is what happened, here it is, yes it sucks, it's sad but this is it. But this year they're like this happened, apartheid, abuses to indigenous women, or discrimination; but you know what yeah this is what happens, but this is how I've experienced it too, this is my connection to it too. Which is way more powerful sometimes than just stating facts. We can even see how this year the women have been building more critical understandings of these concepts and they are finding the relationship between those concepts and themselves.

AS: What would you say are some of the theories and who are some of the theorists who have influenced your pedagogy?

KV: Definitely, Marxism. Of course, popular education, Paulo Freire and a lot of other Latin American liberation Theologists that incorporated spirituality, education, political advocacy and economics and all of these things. I think that these theories have really built into how I manage to work inter-disciplinarily in my field and even in my personal life. How do I keep myself as one person with multiple interests and not being able to completely separate everything, but being able to have a flow with everything? And I'm really thankful that my job has allowed me to do that and you know to still be an activist and an instructor but at the same time do administrative work or logistical work. Or, at the same time being artistic and explore another side of myself. So, I'm really thankful that I am in a space that allows me to explore all these different areas of myself and in that way, allow others to do the same.

AS: Would you say that you incorporate any of Freire's pedagogical model into your pedagogy and workshops?

KV: Yeah, definitely. It's interesting because I didn't read Freire until last year but he's one of the individuals who really looked at the way in which you're not just intervening in a group and trying to change them and trying to impose your westernized concepts into their lives. But how is it with their knowledge, valuing their knowledge, that they can grow and learn and so can I? I think that for me, that is important in all the values that I mentioned, honesty and sharing. And also, doing it in a very different way; like when we talked about authenticity, or positive impact

or fun I looked at Freire's work in that way. I looked at it like that because Popular Education is also learning about what makes you human, which is kind of the art, different arts like the dancing and the politics mixed and how does that build your critical thinking and analytical thinking. That's the main thing, right. You can be a full human once you've built that critical mind about yourself and the world, and then you join in with other people to liberate yourselves and not waiting for other people to do that for you. But you taking ownership of your own knowledge to break from traditional education or traditional systems that oppress you. So, I think it's been part of my work, or even myself before I read Freire. But, definitely I guess he put everything into words. [Laughs]

AS: So, if you could give a more concise definition of Popular Education what would you say?

KV: An exchange of knowledge based on everyone's capability of creating a new society through critical thinking. [Laughs]

AS: What do you think are some of the main differences between a Popular Educator and an educator who works in a formal institution, like school or post-secondary?

KV: I think that you have a more personal connection to the community but that of course, in your daily work you are exploring the learner inside of you. I think that's the main thing because yeah even though teachers are passionate about what they do, I don't think they see themselves as learners, per se, but just as teachers. So, how can I be affective in telling this person what they need to believe in or what they need to know instead of how do you perceive this and let's talk about it. Or this is what it is, do you think it's right or wrong, let's talk about it. Also, I don't think popular educators see themselves as saviours, right, as in I'm going to save regent park. It's more really about how they all have such great things and how can we build something together? [Laughs]

AS: How, as a popular educator, would you evaluate if your students have learnt the objectives of your workshop?

KV: Well definitely, if they are critical. If they can point out or disagree with things that I say or challenge the things that I say. Or questioning things, you know if they just take it in, then I think there might be something wrong. What questions are out there? And I think that one is that, but also second, is what's the level of engagement? If they're very quiet or if they're not even paying attention, well there's something that I definitely need to improve on. Their level of engagement is really important to me. If they're level of engagement is high, so if they're participating and giving me their ideas, sharing what they think; then that to me is very important. And I tell them that all the time with everything, and I tell them that they are being evaluators for this program, and for the centre and for the program that we do. We do have formal ways of evaluation, of course, so for example surveys and all the statistics behind evaluation. But it's that daily or weekly feedback that really helps improve the program, the way that I see it. I don't know before me if other coordinators or program leads have taken it the same way but for me, last year one of my main things was let's build a discussion every week and talk about how we can improve. And all of the suggestions that were said, this year I have tried to implement them as much as possible. Even though the participants are different, but it's just that their suggestions are so important for the work that we do because ultimately, it's their needs that we are trying to meet. We're not trying to make them fit into what we think is right. [Laughs]

AS: Do you have any other comments or questions for me?

KV: I think I would like to know how you perceive the work that we do? How do you perceive our interactions with the participants as an outsider?

AS: Well to start, I'm obviously looking for specific things, because I'm picking out how I'm going to evaluate if the program incorporates a Freirean Popular education model. I would definitely say that you guys do employ aspects of Freire's pedagogical model. So, essential things like a safe and open space, and open dialogue between facilitator and participants. Here, it is clear that you guys have more access to different and more resources for the students as opposed to what the organisation in South Africa was able to offer their students. Obviously, there is information and knowledge that you as a facilitator must give to students but it's more interactive. Whereas there, there was a teacher and although there was more interactive activities

and student experience was discussed; the interaction between teacher and student is a lot different. I almost expected it to be reversed. So, that's my observation and yeah, I think this organisation is doing good work for the community.

KV: [Laughs] Okay, great.

AS: Thank you so much.