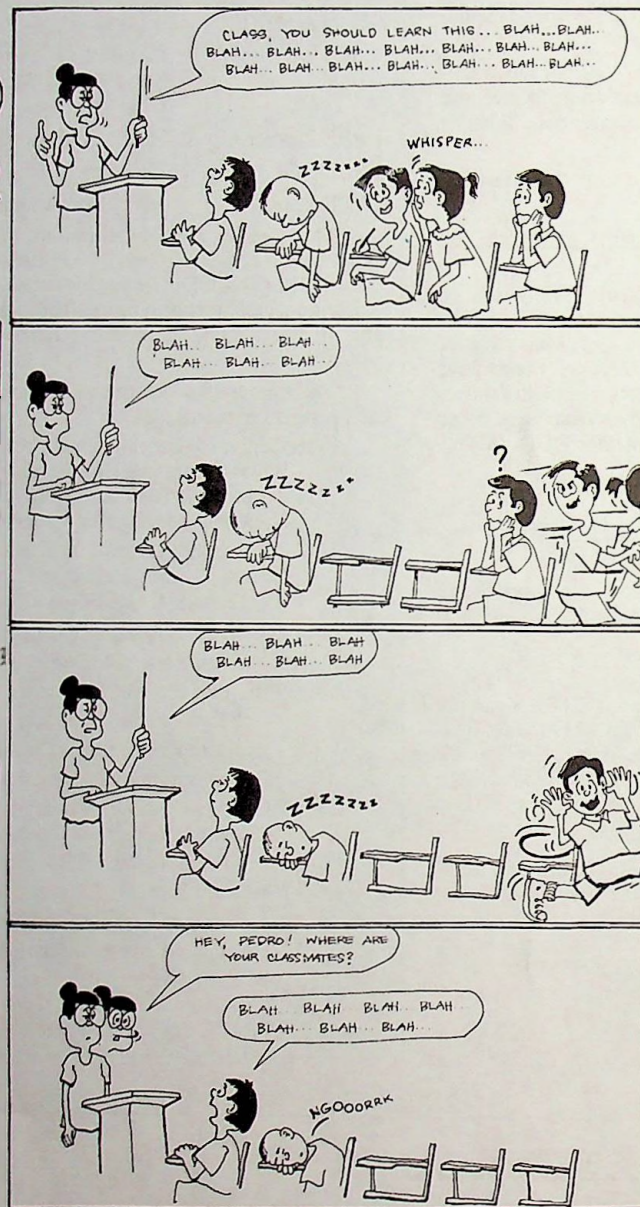


PEDAGOGY OF THE OPPRESSED



WHAT IS PEDAGOGY?

DEDUCTIVE METHOD



ITANONG SAMGA KARAKTER NG KOMIKS

INDUCTIVE METHOD

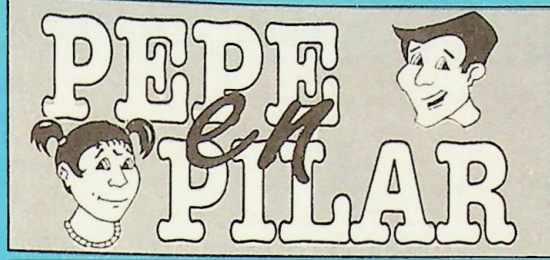


PEPE en PILAR is published quarterly by Popular Education for People's Empowerment (PEPE), a consortium project of the Institute for Popular Democracy (IPD), Philippine Rural Reconstruction Movement (PRRM), Cooperative Foundation Philippine Inc. (CFPI), Center for Nationalist Education- Northern Luzon (CNS-NL), Center for Development Programs in the Cordilleras, Inc. (CDPC) and Kinabayan Foundation Inc.(KFI).

PEPE en PILAR seeks to promote exchanges and sharing of experiences to enrich the practice of popular education in the Philippines. We welcome comments, articles and suggestions.

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 People who made this issue possible.
 MC CANEAS Arnan de Leon Pat Wagner Cha Cala



VOL 1 NO. 2 FOURTH QUARTER OCT. - DEC. 1990

A QUARTERLY PUBLICATION OF
POPULAR EDUCATION FOR PEOPLE EMPOWERMENT (PEPE)

WHY PEEDRO?



For those who missed the maiden issue of *Pepe en Pilar*, PEEDRO stands for Popular Education Evaluation, Documentation, Research and Organizing. It is one of the five areas / family members of PEPE. The others are PEMPE, PILAR, PEPOL and PETRA. PEPE, as a program and a movement of educators for empowerment emerged and grew from the evaluation-consultation activities of popular educators in 1986 and 1987. These two initial consultations were participated in by multisectoral educators and program managers of Metro-Manila based NGO/POs whose services and programs are not limited to Metro-Manila constituencies.

A National Consultation for Peasant Education and Training (NCPET) is envisioned for 1991. Taking the lead are farmer and rural advocate groups like FAB, KMP, PPI, REAPs, PEACE, CARD and others. EILER and IPD are currently preparing a leadership evaluation package for the labor sector. The NGO/pops active in children education and development had their national consultation last September. The National Council of Churches in the Philippines (NCCP) Peace Desk is surveying and evaluating peace education efforts of the church sector. The Philippine Rural Reconstruction Movement branches in Camarines Sur and North Cotabato have approached PEPE-IPD to do an Integrated Popular Education/Leadership Formation Evaluation Survey (IPELES) in their areas. The list of initiatives is getting longer.

PEEDRO is the key component in achieving and realizing PEPE's general objectives, which are: to enrich the practice of popular education in ways that promote creative and democratic participation toward popular empowerment; and, to develop national, international and regional organizations and networks which link, sustain and project the work of popular educators in the Philippines.

The bulk of the work mentioned above is evaluation. Why evaluate? The quick answer: Evaluation is needed to: 1) collect data or basis for program improvement or for restructuring of future training strategies; 2) determine whether training objectives or program goals have been attained; 3) assess achievements, judge their values and adjust plans for the future based on the results of past activities. (source: Tess Tumpalan, *Community Education: Concepts, Process, Methods and Experiences*, UPISWCD, 1986)

PEEDRO engages in systematic assessment and evaluation, documentation and research of popular education practices and experiences from different regions, sectors, issue-based and cause-oriented movements and political tendencies. PEEDRO's aim is to come out with a realistic appraisal of popular education in the country, or as we often say to our partners, PEEDRO seeks to facilitate the discovery, understanding and further studies of the state of the art of popular education in the Philippines.

"Essential to any learning activity is the ability to look back at what has happened and assess a session's effectiveness— its impact on learners and its implementation and management. 'Evaluation' stresses the importance of *critic-ing* and *clinic-ing*, which not only nurture the professional growth of the facilitator, but also to maximize participants' learning. It considers re-entry mechanism necessary to ease participants into their back-home world." (Carmela Ortigas, *Group Process and the Inductive Method*. Ateneo de Manila University Press, 1990)

Trends in the popular education and empowerment movement show that PEPE's PEEDRO is on the right tract. More and more NGOs/POs want to engage in PEEDRO. PEPE's three year projection is for PEEDRO to come out with a national picture is via regional consultations. Northern Luzon groups with Center for Nationalist Studies-Northern Luzon (CNS-NL), anchoring the process, have completed their regional consultation in 1989, and are now engaged in provincial (e.g Isabela) and sub-regional (e.g Ilocos and Cagayan Valley) efforts. In the earthquake stricken Baguio, Center for Development Programs in the Cordilleras' (CDPC) member NGO/POs are meeting in caucuses to prepare for the Cordillera-wide consultation in March. The Southern Mindanao organizations held their consultation earlier in 1989. In Central Visayas, another region hard-hit by a super typhoon last November, participants have set a tentative schedule for PEEDRO pre-consultation before the end of this year or in early 1991. Negotiations and PEPE partnerships are being set-up in Northern Mindanao and other sub regions. PEPE is still looking for possible partners and convenors for the PEEDRO consultations in other regions- Southern and Central Luzon and other islands of Visayas.

PEEDRO does evaluation, but does more than evaluate. In regional consultations for example, the possible outputs or outcomes are:

1. A leveling off of frameworks and concepts of popular education: understanding the operational framework of context-content-method. This is important for educators, trainers, NGO workers and PO organizers and leaders.
2. A mapping of NGO/POs, their programs and services, education and training work, reach and constituency; included also are information on the region pertinent to the NGO/PO community and the popular movement.
3. A reconstruction of the history of popular education and popular movement reflected as the development of the NGO-PO community in the region.
4. An inventory appraisal and assessment of popular education needs, gaps, methodologies, and problems for each individual NGO/PO, for the sectoral clusters (e.g workers) and for the entire region; a mapping of education and training courses and programs; the extent and breadth of popular education in the area:

PEEDRO's efforts are not only to conduct regional consultations but also to participate in national sectoral, issue-based NGO/PO initia-



MAP MAKING

Description: Map Making is an example of ADIDAS (Activity-Discussion-Input-Discussion-Analysis-Synthesis) popularized in 1980s by IBON and Education Forum. The activity is recommended for framework setting, visioning exercises, evaluation, and curriculum development. It encourages participation, creativity and critical thinking.
 [Important note: This is a process discovery method, meaning it is essential not to pre-empt the learnings. Be sure to know first if participants have undergone this module.]

Objectives: To understand the principles of, and to experience map making.
 To create an atmosphere of teaching-learning.
 To enable the participants to know one another.

Materials: Manila Paper
 Colored pens or crayolas

Duration: one hour and a half

Participants: Six and above
 Ideal size 15-30

PROCESS ADIDAS

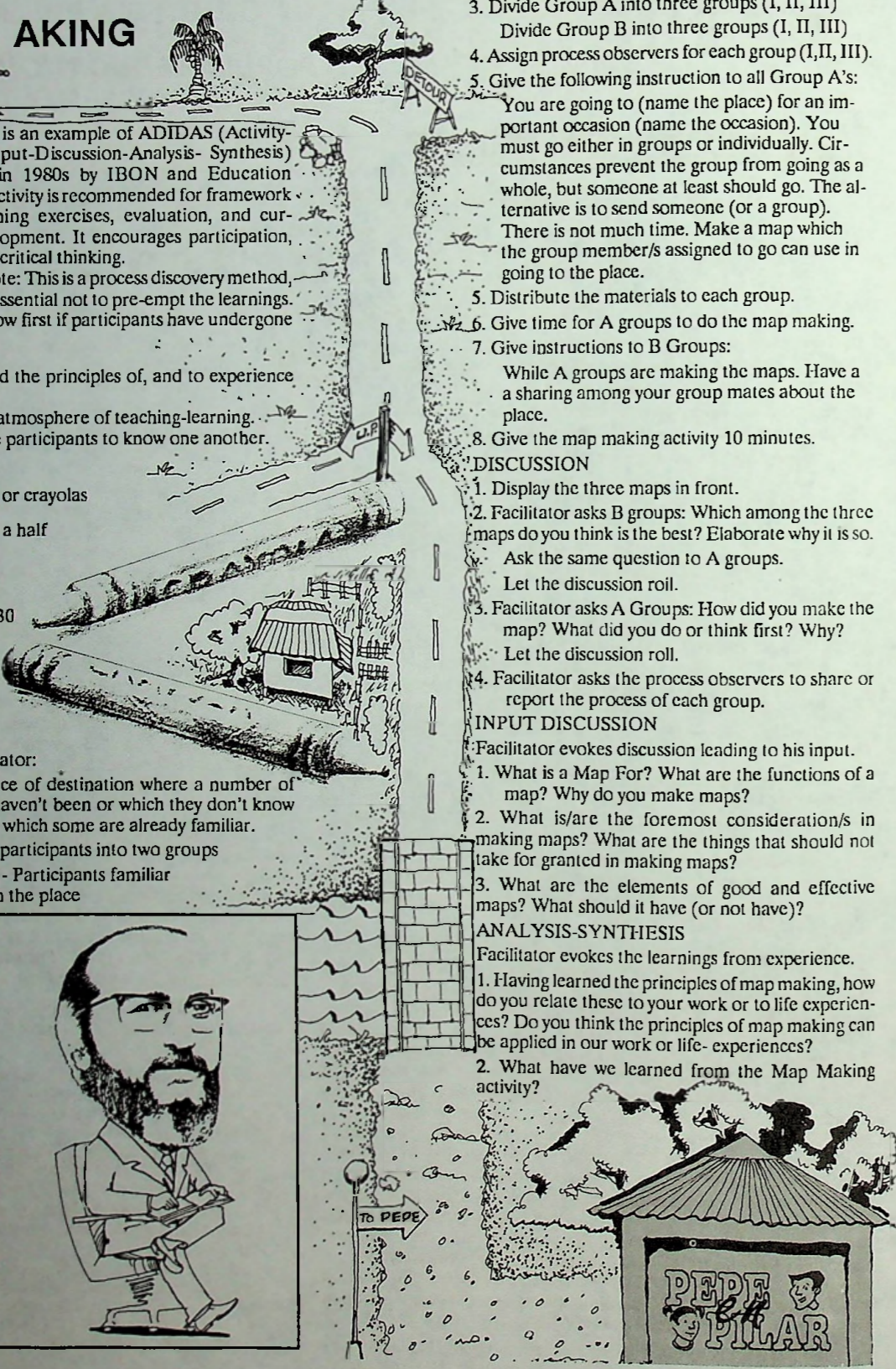
- ACTIVITY**
 For the facilitator:
1. Select a place of destination where a number of participants haven't been or which they don't know very well, but which some are already familiar.
 2. Divide the participants into two groups
 Group A - Participants familiar with the place

- Group B - Participants not well familiar with the place
3. Divide Group A into three groups (I, II, III)
 Divide Group B into three groups (I, II, III)
 4. Assign process observers for each group (I, II, III)
 5. Give the following instruction to all Group A's:
 You are going to (name the place) for an important occasion (name the occasion). You must go either in groups or individually. Circumstances prevent the group from going as a whole, but someone at least should go. The alternative is to send someone (or a group). There is not much time. Make a map which the group member/s assigned to go can use in going to the place.
 5. Distribute the materials to each group.
 6. Give time for A groups to do the map making.
 7. Give instructions to B Groups:
 While A groups are making the maps. Have a sharing among your group mates about the place.
 8. Give the map making activity 10 minutes.

- DISCUSSION**
1. Display the three maps in front.
 2. Facilitator asks B groups: Which among the three maps do you think is the best? Elaborate why it is so.
 Ask the same question to A groups.
 Let the discussion roll.
 3. Facilitator asks A Groups: How did you make the map? What did you do or think first? Why?
 Let the discussion roll.
 4. Facilitator asks the process observers to share or report the process of each group.

- INPUT DISCUSSION**
 Facilitator evokes discussion leading to his input.
1. What is a Map For? What are the functions of a map? Why do you make maps?
 2. What is/are the foremost consideration/s in making maps? What are the things that should not take for granted in making maps?
 3. What are the elements of good and effective maps? What should it have (or not have)?

- ANALYSIS-SYNTHESIS**
 Facilitator evokes the learnings from experience.
1. Having learned the principles of map making, how do you relate these to your work or to life experiences? Do you think the principles of map making can be applied in our work or life- experiences?
 2. What have we learned from the Map Making activity?



POP-ED VOICE

"If you do not engage in that (i.e pedagogy of taking risk and making mistakes) adventure, it is impossible to be creative. Any educational practice based on standardization, on what is laid down in advance, on routine in which everything is predetermined, is bureaucratizing and thus anti-democratic.

Paolo Freire (from **LEARNING TO QUESTION**, p. 41)



(destination) and shows clearly the in-betweens (details and land marks). Using the same route one can go back to his/her starting point.

d. **Timeframe.** It may be the time duration to reach one's destination and the time of day one does the travelling.

e. **Means of Going or transportation.** One may consider the urgency, which means the fastest way; the cost, if one wants to save; the preference, leisurely and comfortable for socialization; What is available?

Education and Training Course Evaluation Using Context-Content- Method

Context of the Education-Training Course (ETC): Political and Organizational

What is your ETC for? Do they serve as a guide to reach/achieve your general and particular objectives? Are your ETCs located within your organization's VMGOs? What are your visions? Missions? Goals? Objectives? Why are these your VMGO? Do you locate your ETCs within a definite political movement? How would you describe this movement? What is the more specific political and organizational location of your ETCs: subsectors of this political line?

Target Participants of ETC.

What is the condition, nature and peculiarities of your participants? Their education, tradition and culture?

What are the desired changes/results that the ETCs supposed to bring about? Have they attended your etc before? What are their expectations, reactions and comments?

Content of the ETC.

How do you articulate your VMGO in your ETC? What are the course content, course outline and processes? Do your ETC seek to propagate an over-all political line, or a more specific sectoral line. What are the key elements of this line? What are the "must learn", "useful to learn" and "nice to learn" of your ETC?

Methods

What different methods, techniques, approaches and technologies, and teaching-learning processes do you use for your ETCs? Do they (methods) encourage participation, creative learning, critical thinking and fun? Do your ETC teaching-learning processes and methods concretely integrate the ETC's content and context? Are your ETC's efficiently managed, do they maximize time and resources? **PE**



POP-ED LANGUAGE

Popular Education -

Popular Education may be new as a term, but the idea is not new:

- that education can serve the interest of the poor and the oppressed sectors;
- that developing a critical consciousness is part of organizing for change;
- that people themselves can define their own content and can create their own forms of education;
- that learning can be participatory, fun and mobilizing

(from *A New Weave: Popular Education in Canada and Central America*, by Rick Arnold, Deborah Barndt, Bev Burke)

POP-ED PROFILE

NGO: Center for Development Programs in the Cordilleras (CDPC)
Area of Operation: the Cordillera Mountain Region
Size of Staff: 9 (1989)
Office Base: Baguio City
 Third Floor, Hamada Bldg. Mabini St. Baguio City
PEPE Partnership: PEPE Co-Proponent
PEEDRO: On going
PEPE Person: Vicky Corpuz, Chairperson

The Center for Development Programs in the Cordilleras (CDPC) is a consortium of 13 NGOs and people's organizations in the Mountain region. CDPC seeks to rationalize, coordinate and build upon existing development programs in the region. CDPC attempts to achieve this in the context of popular empowerment work and regional autonomy.

The Center coordinates the development of the following NGO's and people's organizations:

1. Center for Labor Education and Research
 Baro a Timpuoyog Daagiti Mangmangged iti Benguet Corporation (a miner's trade union)
 National Federation of Labor Unions (Cordillera)
2. Community Health Education Services in the Cordillera Region
3. Development Agency for Tribes in the Cordillera
4. Urban Poor Assistance Center
5. Cordillera Resource Center
6. Progressive Igorot's Students Association/UPAC
7. Cordillera People's Alliance
8. Cordillera Environment Committee
9. Mining Communities Development Center
10. Community health Concerns for Kalinga-Apayao Alliance of Concerned Teachers-Baguio
11. Cordillera Women's Education and Resource Center
12. Women Workers Program
13. Montanosa Research and Development Center
14. CAM - Center for Alternative Media
15. Women Workers Program
 - Hentañosa Research & Text. Contex
 - CAM (Ants for Alternative Media) ?

Popular na Edukasyon

Ang popular na edukasyon ay isang approach, "diskarte" o pagdadala ng pag-aaral.

Ang mga katangian ng Popular na Edukasyon ay:

- **Simple o Madaling Maunawaan.** Dahil sa ang mga porma o pamamaraan ng pagtalakay ay halaw sa akwal na karanasan ng masa, pamilyar at malapit ito sa kanila. Kaya napapadali ang pagpapalagayang-loob at nahihikayat silang maging bukas at aktibong lumahok sa talakayan.
- **Mabilis Maipalaganap.** Kapag madaling maunawaan ang isang pag-aaral, madali rin itong maibahagi sa iba. Mabilis itong maipalaganap sa pinakamaraming bilang na maarang maabot.

(from *'Sang Bagsak: Popular na Edukasyon, Philippine Peasant Institute, 1986*)

From p.1

- a. **Functional Education (FE)** (includes courses in literacy, numeracy, logic)
 - b. **Functional Liberal Arts and General Sciences (FLAGS)** (includes courses in social sciences, natural sciences and arts appreciation)
 - c. **Development Education (Dev-Ed)** (includes courses in cooperative building, appropriate technology, health, human resource management skills development, etc.)
 - d. **Political Education (Pol-Ed)** (includes organizational orientation, a consciousness raising, basic mass courses, issue/cause campaign education, political line education, courses on strategy and tactics, etc.)
 - e. **Leadership Education and Formation (LEF)** (for sectoral and local leaders and for comprehensive leaders (includes courses in coalitions, negotiations, organizational-development, people's councils, etc.)
 - f. **Popular Education (Pop-ED)** (includes courses in education management, curriculum development, creative learning and pedagogy, trainer's training etc.)
5. **A preliminary appraisal and analysis of the education tradition and culture of a)** a community and institutions (schools, family, media, church etc) **b)** the educators and NGO/PO workers **c)** cluster of sectors
 6. **A spectrum of individual and organizational commitment** in the popular education for people's empowerment work;
 7. **Recommendations** for the things the groups want to tackle in the future or after the consultation.

In order to produce these outcomes, we should invest in the thoroughness of evaluation, documentation, research and organizing.

Q in PEEDRO is for organizing. The work includes preliminary scanning and surveying of the selected area, and scouting for partners and possible convenors for the consultation. It also involves in social marketing of PEPE and PEEDRO in the region. Another key aspect is designing the process or blueprint of PEEDRO work. PEEDRO is participatory. It can only be accomplished in partnership with NGO/POs in the area.

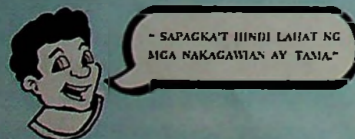
E in PEEDRO is for evaluation. Evaluation and assessment may cover education program management, curriculum development, teaching-learning activities, socialization processes, characteristics of learners and participants, appraisal of education, tradition and culture, educators formation and faculty or trainer development, and feedback and monitoring of impact of education practices. The evaluation instrument to be used is based on the CONTEXT-CONTENT-METHOD framework of PEPE.

R in PEEDRO is for research. There are many theses on popular education that PEEDRO seeks to understand. What are the prevailing pedagogies? What are our indigenous teaching-learning traditions? Are problem-posing, deductive and inductive methods effective? What are empowerment paradigms? What is the popular progressive culture? What are the relationship of various forms of struggle?

And finally **D in PEEDRO is for documentation.** The need always is to document as much as possible the various information, data, proceedings and materials that are gathered and collected. Documentation is instrumental in producing popular education materials that will be shared with other groups and areas.

WHY PEEDRO? The outputs of PEEDRO will locate the other efforts of PEPE - PETRA, PEMPE, PILAR and PEPOL- in proper context. The traditions (re)introduced and emphasized by PEEDRO in the popular movement may make a difference in the advancement of people's empowerment in the Philippines. **PE**

Borrowing from UnLEARN famous words:



CHALK-TALK



What is chalk-talk? How do you do chalk-talk? Why call it chalk-talk? How does it differ from straight lecture, or audio-visual presentation? Well, let's have a chalk-talk on chalk-talk.

First.

Remember two key words. CHALK AND TALK

Make a list of words, action words related or associated with Chalk and Talk.

Chalk		Talk	
Facilitator	Participants	Facilitator	Participants
drawing	viewing	speaking	listening
sketching	watching	narrating	hearing
illustrating	seeing	storytelling	viewing
symbol making	visualizing	computing	watching
writing	imagining	conversing	observing
stressing a point		communicating	
etc.	etc.	etc.	etc.

Second.

List materials or parts of your body associated with the two words.

CHALK	TALK
chalk-board	Hand movement
eraser	body language
chalk	total appeal
	stand
	posture
	personality
	eye contact
	expressive face
	smiling lips
	voice modulation

Third.

Ask yourself. Do you have a good grasp of the topic you want to chalk-talk? Just make sure you do have. You must know what you want to talk about. Think of your outline, the structure and flow of your presentation.

Visualize your topic.

Fourth.

For example. Our topic is Chalk-Talk

Chalk-talk is a teaching-learning activity or approach where the attention of participants is focused on the facilitator and the center chalkboard- what he/she says and what he/she draws/write.

We can say chalk-talk is a variation or innovation of lecture

method. The other variations of lecture method are lecture demonstration, straight lecture, lecture-forum, public speaking, lecture-paper-reading, lecture-acting.

Lecture method is most equated with banking method, a disempowering and dependency-reinforcing method, because it is teacher-centered and doesn't encourage participation. It is if you distance and disassociate yourself as facilitator and the subject being presented from the participants' learning processes and your only concern is to transmit or pass on your "inputs" or the things you have to say.

However, LECTURING, or delivering a LECTURE, is closer with the tradition of READING a book, an essay or a story. From the Latin word *leger*, meaning read or *lego*, to read, lecture is a discourse read or delivered before an audience. Traditionally it is passive, a one-way traffic. Boring. It may put others into a slumber. But some lectures are captivating. Just like reading, not all books are nice to read. There are many things to consider in choosing a good book to read: the writing style of the author, the structure of the book, the lay-out or presentation, and most of all the relevance of the subject matter to the reader.

We can say, therefore, that listening to chalk-talk is like light reading, like reading a comic book, illustrated magazines, not heavy texted, with colorful illustrations, easy and simple to understand and fun to read.

Points to consider in Chalk-talking

1. The process is encoding-decoding. the facilitator works with words; words with symbols.
2. The picture develops as the presentation or discussion progresses. It's a duet. Talking and drawing.
3. There is suspense. The facilitator creates an atmosphere of wanting or grieving for more.
4. It is not necessarily teacher-centered and passive. The facilitator may solicit active participation from the students.

Fifth.

Chalk-talk is an art.

Chalk-talk is more than reading. It is a performance. The facilitator does acting and creative dramatics. He/she is an entertainer and a visual artist. Chalk-talking creates a wholesome environment of learning and challenges the talents of the facilitator. His/her voice modulations, body language, hand movements, dancing steps, expressions of the face, eye contact, smiles, personality and appeal.

"Have an artist's touch" is one of the many tips a facilitator should keep in mind. But only practice and more practice can develop the craft.

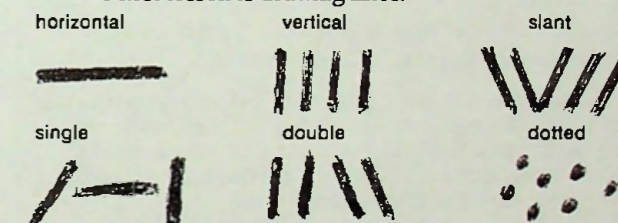
There are many styles in doing chalk-talk, just as there are many styles of writing. Having a legible and beautiful hand writing has an edge. In drawing figures, shapes and movements, you can consider the following.

1. Draw and write what is easy and natural to your style.
2. Have a sense of coordination, as in dancing with the music, in drawing while speaking.
3. Make your work simple and easy to decode, legible, clear and easy to understand.
4. Make sure your boardworks are easy to erase, and easy to draw or rework.
5. The boardwork should show a flow or a movement not just a collage.
6. The boardwork should easily be copied by students.
7. The boardwork should provide space for alteration or changes. It shouldn't be messy and crumpy.

Sixth.

After describing what chalk-talking entails, we can now have exercises in drawing.

The first lesson is drawing lines.



Then draw figures using lines or stick-drawing

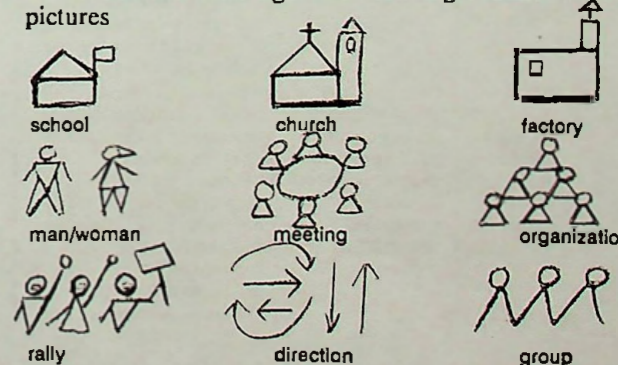
Then, learn the basic figure drawing.

Just remember these figures.



You can do the following exercises.

1. Draw each figure in various sizes and proportions.
2. Draw a continuous movement for each figure.
3. Draw a combinations for each figure.
4. Use the basic figures in drawing common or familiar pictures



THE WAYS, THE WHATS AND THE WHYS of EVALUATION

In the tradition of education and training work in the Philippines and in other countries, evaluation refers to "the process of assessing the training program in terms of extent to which the set objectives have been attained based upon the set standards. Evaluation is needed to:

- 1) Collect data or basis for program improvement, expansion or restructuring future training strategies;
- 2) Determine whether the training objectives or program goals have been attained.
- 3) Assess what has been achieved, judge the value of achievements and adjust plans for the future in the light of results from past activities."

THE C I R O Framework of Evaluation

There are three fundamental questions which the trainer ought constantly to ask him/herself:

1. What needs to be changed?
2. What procedures are most likely to bring about this change?
3. What evidence is there that change has occurred.

The first two questions must be settled before any training can begin. The third, although it demands adequate consideration in advance, can be answered fully after the training has been completed. It is the collection, assessment and effective use of information concerning these three questions which constitutes evaluation.

TYPE EVALUATION	QUESTIONS ASKED	COVERAGE	PARTICULARS
Context Evaluation	What Needs to be changed?	Obtaining and using information about the current operational context in order to determine training needs and objectives.	Three levels of objectives: 1. Ultimate Objectives. The particular defect or defects in the organization that trainer is hoping to eradicate. 2. Intermediate objectives. The change in employees' work behavior that will be necessary if the ultimate objectives is to be attained. 3. Immediate objectives. The new knowledge, skills or attitudes that the employees' must acquire before they will be capable of changing their behavior in the required way.
Input Evaluation	What procedures are most likely to bring about change?	Obtaining and using information about possible training resources in order to choose between alternative "inputs" to training	What are the relative merits of different training techniques? Would you need the services of external agency? How much time is needed for the training? What are the profile of the participants? What was the results of the previous seminar? Etc.

Reaction Evaluation	What are the trainees' expressed reactions?	Obtaining and using information trainees' expressed current or subsequent reactions in order to improve training.	There are several ways in getting or discovering trainees' opinions on the course they have taken. Informal and formal, over-the-bar conversation end-of-course review sessions or follow-up inquiries, etc.
Outcome Evaluation	What evidence is there that change has occurred?	Obtaining and using information about the outcome of the training in order to improve subsequent training	The 4 stages of Outcome Evaluation 1. Defining training objectives (refer to Context Evaluation) 2. Selecting or constructing some measures of the objectives 3. Making the measurements at the appropriate time. 4. Assessing the results and using to improve later training. Three levels of Outcome Evaluation 1. Immediate Outcome. Reflects alterations in trainee's knowledge, skills and attitudes (before he/she returns to his/her job) 2. Intermediate Outcome. Training must promote some changes in on-the job behavior. 3. Ultimate Outcome. They are not generally to be measured in terms of individual behavior but are indicated by changes in an entire department or organization.

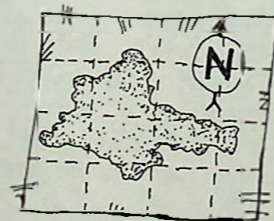


Source: Tess Tumpalan. *Community Education: Concepts, Process, Methods and Experiences*. UPISWCD. 1986)

Correlate evaluation with map making.

Map Making

1. What is a Map For?
A Map;
Serves as a guide.
Provides direction.
Helps to reach one's destination
Helps to locate where one is.
2. What is the foremost consideration in making maps?
The enduser, His familiarity (to the area), fears (in travelling), values, tradition etc.
3. What elements a good map should have?
It should have:
a. Landmarks. These are the key links to reach one's destination.
b. A good control of details. The quantity (numbers) and quality (size, space, distinctness and prominence) of details. How much or What details to put is for the clarity of the landmarks.
c. Route. Like a process, it should tell where to start and end



REFLECTIONS ON POPULAR EDUCATION

By PAT WAGNER*

(a continuing column for educators to reflect and theorize on the practice of Philippine popular education)

If education is truly popular, it is in synch with the context of the people. Of course people live in many "contexts": from the most personal to the political to the universal. In a situation of inequality where there is a national movement for empowerment of the majority, "popular" education is located in that movement, which itself is broadly defined. There is a bias in popular education for the empowerment of the disempowered but struggling poor.

So meaningful education is education for empowerment - for the transformation of peoples' lives into better ones. "Educators need to be aware of their own process of formation" (Roy Loredo)

One of the most liberating and powerful parts of PEPE workshops is providing space for educators to reflect on their own lives, work, commitments, feelings. Sometimes we have them talk about feeling like "subjects" - asserting ones self/ identity in the world. They might talk about rewards and frustrations of their work, the questions they carry, the things they have learned. They might chart personal lifeliness vs. organizational or political timelines.

All of these lead people to think about sharing who they are, what they believe in, and why they made the choices they did. Sharing such stories in a larger group is tremendously unifying. When such sharing is combined or followed by some sort of creative process - drama, drawing, music - the images are rich and powerful.

What we have learned in PEPE is that if we are aware of the process and on-going nature of our formation as persons, workers, members of a particular church or political formation struggling for justice, we can be much more sensitive to the formation processes of others. The more we have learned from our own lives, their currents and contradictions, the better we can help people to learn from theirs.

Education as a "rearrangement of experience" (J. Bronowski)

Every person carries immense amount of knowledge about the world, some known only to him/her. This personalized knowledge can change as we reflect on it in light of new experience and information. For example, we may assume that only our family/barrio/province/ people suffer so greatly. Finding that others also suffer makes us reexamine our suffering and its causes. We continuously test our experience against this revised context - rearrange it accordingly, and different "facts" emerge.

When as educators, we assume that we provide all the knowledge in a learning situation, we forget that the learners bear extraordinary wealth of knowledge about the world, about living. That knowledge/intuition/insight is the terrain on which a learner walks. Learning is not just taking on another world view,

but transforming what is there in a process of discernment. Educators provide the space for that discernment.

Education is not only how high you go but how deep you go.

Educators think of persons in formation in terms of their "level". This is our attempt to gauge a person's grasp of a situation, a concept, or their commitment to a political program and forms of struggle. Such judgements allow us to program the appropriate level/topics/tasks for the person.

In Philippine popular education, level is generally judged according to the learners:

1. Capacity to deal with abstraction, i.e- from concrete things like water and land to issues of gender, class, imperialism.
2. Realm of understanding local to universal - from understanding the particular situation/ actors in a locale (landlords, middlemen) to understanding the situation/actors in the broader context, (i.e the U.S., world market)
3. Position in regard to particular social realities as defined the educator/movement (i.e anti-fascist, anti-feudal, anti-imperialist)
4. Willingness to commit to/profess a political program or form of struggles. (i.e supporting the "primacy" of political struggle over armed struggle or vice versa).

In PEPE assessments, educators have found problematic their use of "levels" to assess learners.

First, levels tend to be inexact, not sufficiently nuanced to truly describe a person's grasp of ideas or orientation.

Secondly, there is a tendency to rate what people profess to think as the indicator of their level. We could describe someone as "only anti-fascist" or concerned about human rights, without comprehending the depth of their commitment and willingness to act on that. We could say someone has a high level of consciousness and not reckon with their undemocratic practice.

Third, judgement on to "level" is often passed on the basis of how much they accept what is being presented as analysis or program. This could lend itself to rating people by how few questions they ask, how compliant they are, how little they think for themselves, rather than on their capacity for critical thought and serious commitment.

Popular education is a process by which people evolve. If we are trying to develop people's capacity to discern, articulate and act in a particular and dynamic context, then the learning process, and our means of guaging levels, needs to reflect this.

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This is an excerpt from her unpublished essay "Popular Education for People's Empowerment: Key Concepts" [E]