WHY DO WE NEED POPULAR EDUCATION TODAY?







Peter Mayo, University of Malta

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ADULT EDUCATION AND ADULT EDUCATION

- There is of course education and education, adult education and adult education, popular education and popular education
- Ideological underpinnings and values driving it are *important*
- Values driving mine are those of social justice and democracy
- Of dealing critically with life and not simply of adapting to what is present in life...the *status quo*
- Popular education based on non neutrality: *on whose side are we on when educating? Big business and its corporate demands or genuine substantive democracy? To accommodate or transform the system?*

Popular education is necessary because:

 of its potential for providing an alterative to the kind of technical rational fix that characterises much of what passes as formal education.



- Several parts of the world where people have had little access to formal education .Popular education has proved to be an alternative route.
- This alternative kind of education needs to be *recognised*.
- In same way as UNESCO recognized non-formal education in past

Without romanticising it or any education for that matter...

 popular education has the potential to foreground knowledge, learning and wisdom traditions given lip service in the mainstream hegemonic education traditions.



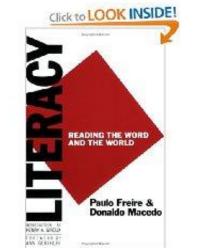
• They have the potential to keep these traditions alive, preventing them from disappearing through *epistemicide*.

Knowledge and learning promoted through popular education...

- can help revitalise formal education itself.
- The work of popular educator Paulo Freire and its impact on the lives and praxis of teachers who teach against the grain for social justice testifies to this.
- Of course it has to be a popular education which tackles issues and encourages teaching-learning dynamics from the perspective of subaltern groups of people
- Must have their emancipatory interests at heart. popular not populist.

Major challenges for popular education?

- Transforming popular spaces and events that capture the popular imagination into well-organised liberatory education experiences
- To allow its participants to *read* and *write* not only the *word* but also the *world* critically.



- Key in this age of fake news and the construction and establishment of false regimes of truth which render criticality a major casualty.
- Popular education for critical media literacy, as with Barbiana.

Popular not Populist

- Despite its clear ideological underpinnings certain knowledge needs to be learnt. Cracking power code.
- not to restrict people to the *margins* of political life.
- the political implications and ideological contingencies involved need to be explained.
- egs. teaching a colonial language such as English not as a purely technical activity but in a manner which highlights its imperial and social stratification functions.
- One ought to be careful not to throw out the knowledge baby with the ideological bathwater.

Should FHS play greater international role?

- It has been doing so for donkey's years but: No cargo style transfer.
- FHS transformation into residential agricultural colleges in Tanzania during the time of Julius Nyere<u>re's presidency.</u>
- Highlander Folk High School (*image right*) in Tennessee USA for leadership preparation in the Civil Rights Movement.



- Popular university in certain parts of Spain
- Experiments are not to be transplanted but must be reinvented (Paulo Freire).
- Reinvented for a whole new way of life (Raymond Williams)

Quest for Truth and Knowledge

In this age of duplicity, 'fake news' and avoidance of the ongoing search for 'truth' (so-called post-truth):

• Critical literacy/conscientisation



- Capturing and making proper use of the 'living word' to free it from misuse that can render it a *cliché*, meaningless and the basis for platitudes and populist assertions.
- The 'living word' at its most genuine connects with people's ad communities' 'structures of feeling' (Raymond Williams), something deeply felt but not articulated by everyone.