

The Sudanese Knowledge Society in Collaboration with the Paulo Freire Institute-UK Doctoral and Post-Doctoral Network on Gender, Social Justice and Praxis

are organizing a Series on:

Using Liberatory Pedagogy in Our Communities and Classrooms

1st Workshop in Series is hosted by Nuba Women for Education and Development Association (NuWEDA)

Knowledge Production and Pedagogical Strategies in Community Settings: Women's NGOs and Women IDPs as Knowledge Producers and Transmitters

Khartoum, Sudan, 2015

Gada Kadoda and Sondra Hale, Organizers and Facilitators

ABSTRACT

Duration: Two and a half (2½) Hours

There are several different kinds of Non-Governmental Organizations (NGOs). Our workshop will deal basically with two kinds: (1) those which are primarily Community-based organizations (CBOs) which generally arise out of some community-identified local needs. These are often rural or consist of or serve Internally Displaced Persons (IDPs) and (2) NGOs that serve primarily women and are mainly composed of political activists who are usually urban, educated, and perhaps politicized along feminist lines. The latter acknowledge themselves as knowledge producers, as well as engaging in applied and practical work; the former are thought of (and possibly think of themselves) as mainly doing applied or practical work. But that impression or self-image of the CBOs is limited because it obscures the fact that CBOs are also knowledge producers. Furthermore, the knowledge they produce needs to be self-recognized *as knowledge*, partially because the recognition itself can be empowering. In both types of NGOs we will explore the ways in which the knowledge produced is transferred or transmitted. In other words, a process is usually overlooked when CBOs describe their work to others. In both types of NGOs we are interested in an analysis of what the pedagogical strategies are that are used in community work.

The two facilitators will present brief accounts of their pedagogical experiences, including the ways in which they have collaborated with community groups, various organizations, youths, and each other. They will both be speaking from the vantage point of liberation pedagogy, based on the work of Paulo Freire (*Pedagogy of the Oppressed*) after which members of various CBSs and NGOs will contribute their experiences and tools for transmitting/transferring knowledge.

This workshop, therefore, is constructed to provide a self-assessment of the process of knowledge production and the tools used to transfer the knowledge. When new knowledge is discovered-- about the community, about the techniques and tools employed, and about the leadership and decision making, etc., we ask how this knowledge is transmitted and transferred to future projects as lessons learnt or best practices, and how these are incorporated into future projects. Furthermore, working with communities entails ethical considerations about what is being brought into the community, how involved members of the community are in decision-making and in the ownership of the new idea of doing something, and what the ethical considerations are in developing pedagogical strategies. Would the knowledge transfer be carried out using dyads or a larger circle? Would learners and facilitators name their own ways of learning? Would the transfer come about through mutual identification, observation, repetition, memorization, consciousness-raising, self-help, applying the knowledge "on the ground," through a form of fieldwork, participant observation, absorption, or other ways of learning, etc.? Are the NGO facilitators constantly conscious of their pedagogical strategies? Should they, then, make all the participants aware? This may be one of the ethical considerations: honesty about what is being done and how, i.e., non-manipulation. As mentioned above, we will follow and suggest elements of a Freirian model of pedagogy-- liberation pedagogy--and analyze the elements that may be appropriate in the Sudanese context.



AGENDA

3.30 – 4pm **Welcome from Host, Introduction to Workshop & Participants**

4 – 4.15 **Knowledge Production: Modes, Tools and Processes, with a focus on Activists' Work**

Gada Kadoda

4:15 – 4.30 **Critical Pedagogy and the Politics of Knowledge**

Sondra Hale

4.30 – 5.45 **Discussion:**

- What forms of knowledge you see yourself or your organization producing?
 - How do you transmit and use this knowledge? Or,
 - How do you see this knowledge being used?

- Which strategies/tools you think work better for sharing, using, generating new knowledge from what we produce?
 - Do we own it?
 - Should we share it?

5.45 – 6pm **Wrap up & Refreshments**



Thanks from Facilitators:

We thank you for being with us today where we want to focus on activists' knowledge produced through their work in community-based or non-governmental organizations. Our goal is to discuss the unique processes and forms of knowledge produced in social innovation, which underlie the work of civil society and are key to developing information sharing networks and collaborations.

This workshop is the first in a series on using liberatory pedagogy in our communities and classrooms. It is entitled "**Knowledge Production and Pedagogical Strategies in Community Settings: Women's NGOs and Women IDPs as Knowledge Producers and Transmitters**".

We will be using the Blog of the Workshop Series on: <http://libpedagogy.blogspot.com/> to report any material that is generated today or as the result of our congregation.

We thank NuWEDA for hosting the workshop and wish us all a fruitful time.



Knowledge Production Modes, Tools & Processes, with a Focus on Activists' Work

By

Gada Kadoda, Ph.D.,

Independent Researcher, President - Sudanese Knowledge Society

In this part of the workshop, I would like to share notes from my journey from computer science to linking with appropriate technology, knowledge production, and social activism. This is my interlude to learn more about our individual/organisational cycles of knowledge production, and the unique processes that we in civil society might need to make our work more effective. In the *first section*, I will present a critique of dominant modes of knowledge production, ones that leave out much of the knowledge that the communities we work with produce. To illustrate this I will use examples from projects I was part of. In the *second section*, I will briefly present how knowledge is “handled” in knowledge management, a course I teach and a topic that requires scrutiny as we embrace renewed capitalist notions and values that sustain the status quo. However, I will highlight the practical ways knowledge management offers to classify and organise knowledge. In the *final section*, I present notes on the “Value” of “Activists’ Knowledge” and reflect on why our processes might be unique. After Sondra’s presentation, we will open up the discussion to hear your different stories on what forms and categories, linkages and collaborations, you think are generated, given the Sudanese context of civil society groups and organisations.

(1) Creating “New” Knowledge, Absorbing “New” Influences, or Learning “New” Processes from *Examples of My Experimental Knowledge Work*:

Being a computer scientist with training in various subfields such as software engineering and artificial intelligence, I often look into my academic training with development needs. The first serious attempt was in Barbados through working on knowledge representation techniques for the flooding problem in Small Island States. In that case study, I used a combined concept mapping (a knowledge modelling tool) with case-based reasoning (from AI) to capture decision-making knowledge utilized in flood events analyses and the maintenance of drainage structures. In Sudan, I worked with local and international NGOs, in different problem domains such as rural development, health service improvement, peace building, vocational training, etc., which offered me insights into development issues and informed my own teaching and research. Two of these case studies, in addition to the flood problem, were published (footnote 1) as examples of knowledge creation and transformation (section 4). Both using concept mapping, the first case study examined mismatches between mental models of staff and patient in a typical setting of public health programmes to aid the understanding of patients’ behaviour in seeking and adhering to treatment. The second case study investigated perspectives of different stakeholders in a conflict setting with the aim of discovering mismatches and/or similarities to assist in projects’ design and evaluation.

An important influence on my teaching and research came from collaborations with Howard University (USA) colleagues as part of the International Network on Appropriate Technology (INAT). I started getting interested in the Service Learning (pedagogies that involve students in activities that combine service efforts with academic experience) and the experiences of Prof. John Tharakan and his students in Kenya and Latin America. This inspired me to work with UNICEF to pilot their Innovation Lab Model at the University of Khartoum and Sudan University for Science and Technology. This pilot showed that innovation structures at universities can capitalise on student’s knowledge and drive to do social good, as well as foster collaboration between different humanitarian development actors. Through INAT, I was able to learn about assessment criteria and ethics of appropriate technology projects, and meet many social innovators such as Bunker Roy of the Barefoot College (India), whose pedagogy is focused on non-literate populations and revolves around “demystifying technology” through learning-by-doing. I learned a great deal from Mona, Khadiga, Umhageen and Asha, the women solar engineers from Mirri and Aldorot in the Nuba Mountains who attended a solar electrification course at the College, especially about common terms in the development lexicon such as empowerment, ownership, partnerships, and resilience.



Another important influence on my work and thinking is learning to question everything in research, relationships, indicators, my methodological and ethical grounding; to question my own intentions and that of the research tool. This I drew from Prof. Sondra Hale's questioning of anthropology and its entrenched tools like "field work," or of her "whiteness" and "working class" background and their influences on her research and being. I would say it is her influence that is the cause of how I feel that I have become more critical and open to criticism and expressive of my feelings and thoughts. Coming from very different disciplines, we converged in our thinking about indigenous knowledge, revolutionary pedagogy, and working with her has extended my vision to look beyond technology use to how it can change relationships and behaviours, as well as its intersection with social movements.

(2) Knowledge Production Modes, Tools & Processes¹:

Today, knowledge production is largely dominated by the Western history of the development of scientific knowledge that produced the disciplinary structure of science. More recent models of knowledge production are characterized as application oriented and involve multiple stakeholders and epistemologies in the inquiry.

The taxonomy of knowledge production models consists of what Michael Gibbons refers to as "mode 1" and "mode 2." In mode 1, the research inquiry follows the set of ideas, values, methods, and norms defined by a discipline, where the mechanism of peer review acts as a quality control to add new knowledge to the existing scholarly base. This mode is an exemplum of present-day university research assessment and promotion criteria. Mode 2 differs in terms of its focus on problems in formulating the research inquiry and on context in identifying the solution space, which reflects the rise of transnationalism in research and transcendence of conventional academic divisions when undertaking social inquiry, also known as multi-disciplinarily. This mode accommodates the commoditization of research, crossing of disciplines and sector lines, multi-stakeholder interests, and the involvement of social movements, activists, and nongovernmental organizations (NGOs). Notable examples of models belonging to mode 2 include the innovation system that dominates science and technology; the "triple-helix" that reflects university-industry-state research and development partnerships; and post-academic, which describes the emergence of new disciplines such as biotechnology, development, women studies, etc. The new models of knowledge production mirror the changes in research practices and are often seen as enablers for communication between science and practice.

Although the two modes described above diverge on the nature and scope of the research inquiry and in their dissemination culture, they unify in the pursuit of truth as determined by the logical framework of the scientific method. Critics argue that the categories and structures that have exercised a generative power over the production of knowledge about the world over the last three centuries fail to acknowledge the importance (and sometimes subdue) indigenous systems of knowledge. For instance, in industrialized nations, innovation is related to formal systems such as the university or research laboratory, whereas in developing nations innovation occurs within informal traditional systems of knowledge that evolve through the contributions of grassroots innovators such as farmers, artisans, nomads, indigenous people, and ethnic groups. The accepted order of "knowing and doing things" as defined by modes 1 and 2 precludes these distinct knowledge production models, and denies them space within the recognized body of knowledge. One can see indicators of change within the gray literature of NGOs that incorporates community knowledge and promotes global knowledge production tools such as ICT and notions of appropriate technology.

Some researchers maintain that a fundamental shift requires an intervention similar to that of the 17th-century groups of modernizers who became interested in new ideas and started to turn away from Aristotle and other ancient texts and followed new paths like Descartes' program of inquiry or Francis Bacon's vision that science could be used to improve the lives of people. The ongoing debate on the limits of science that generated alternative models and approaches to knowledge production, aims to increase contact among different knowledge traditions and allow space for the intermingling of traditional and contemporary, local and global, distinct and universal knowledge bases. Gerhard Van Der Linde, for example, described the network and

¹ Extract from [Kadoda G., "Knowledge Production", Encyclopaedia of Case Study Research, Sage, 2009]



narrative models of knowledge as not falling short of the rigor of traditional approaches to scientific inquiry while allowing for open ended, fragmentary, and speculative forms that can take “unforeseen and unpredictable” directions. In the network model, the knowledge producer is depicted as a “nomadic wanderer” whose value of output is judged not by disciplinary or marketability principles but by its capacity to bring new insights into the domain, whereas the narrative model focuses on making sense of a situation by collecting as many viewpoints as possible and avoiding hierarchy among them. The debate on the location of orality within literacy and knowledge production - also relevant to the narrative model, challenge claims that literacy and knowledge production result primarily from the writing tradition. While such claims rule out vast knowledge sources, they also do not acknowledge the long history of the study of oral traditions in disciplines like history and anthropology, and even the emergence of the field of Oral History and the greater concentration on orality in postmodernist/postcolonialist studies. Some alternatives include case study research, a method of knowledge production that emphasizes the utilization of multiple sources of information and widely used by social science researchers to investigate various phenomena within their real-life contexts, and participatory methods that directly involve the community in the knowledge production process and heavily used in NGO work.

Other alternatives can also come from knowledge management, a discipline that emerged from the information and organization sciences, which views knowledge as something that is generated and cultivated, and production as a process of growth. Knowledge here has a life cycle that starts with identifying and capturing tacit and explicit knowledge-pieces that exist within a practicing community, and undergoes iterative processes of organizing, validating, augmenting, representing, sharing, and utilizing to improve performance or create “new” knowledge. This evolutionary viewpoint of knowledge is useful as it enables starting from scratch to represent and build on what is known as well as accommodates both empirical and experiential forms of evidence. While alternatives compel critical analysis and judgment, they also impart to researchers a sense of the interdependence and appreciation of the diversity of knowledge.

(3) Some Perspectives² on Knowledge and its Processes:

The following subsections describe some of the main approaches used in knowledge management (KM) to “handle” the concept of knowledge and the complexity of the process of defining, classifying and producing it.

Objective and Subjective Views of Knowledge:

Knowledge can be viewed from an objective or subjective stance. The subjective view takes the stance that reality is socially constructed through interactions with individuals and knowledge is viewed as an ongoing accomplishment that is influenced by social practices. Therefore, it cannot be placed in a single location independent of human experiences.

The opposite of this view, the objective, sees reality as independent from human experience and can be structured into a priori categories and concepts. In this view there are such things as matter, physical objects, space and time, other people, etc. Things happen, and causally interact, largely independent of observers. Occasionally we experience something subjectively, but later determine that it did not really, objectively happen. In this view, knowledge can be located in the form of an object or a capability that can be discovered or improved, stored, transferred and manipulated.

Classes and Categories of Knowledge:

As there are different ways to view knowledge, there are also different ways to classify and characterise knowledge. For example, knowledge can be categorised as individual, social, causal, conditional, relational, pragmatic. Also it can be embodied, encoded. Here are some of the important classifications:

- The first distinction. **Declarative** (or substantive) Knowledge are facts and **procedural** Knowledge is how to ride a bicycle. Declarative Knowledge focuses on beliefs about relationships among

² Extract from [Becerra-Fernandez and Rajiv Sabherwal, “Knowledge Management: Systems and Processes” M.E. Sharpe, 2010]



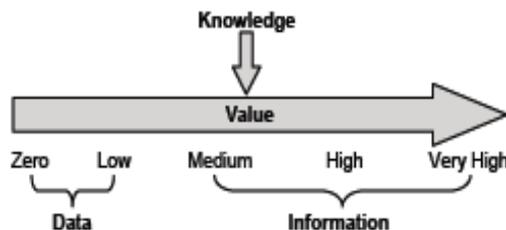
variables (for example, all other things equal, putting a greater price on a product would cause reduction in sales). This can put in the form of propositions or formulas. Procedural Knowledge in contrast, focuses on beliefs relating sequences of steps or actions (example how to award a government contract). Declarative K is the “know what” and procedural is the “know how” if you like.

- **Tacit/Explicit** categories distinguish between how expressive or form that Knowledge exist in. Is it explicitly expressed as words and numbers, which makes it easy to share formally and systematically as data, models, manuals, computer program, patent and the like. Tacit Knowledge in contrast includes insights, intuitions and hunches that are difficult to express and formalise and therefore difficult to share. Tacit Knowledge is more likely to be personal and based on individual experience. It includes expertise that is so specific that it may be too expensive to make explicit, and it might not work even if one tries.
- The third classification, is about whether Knowledge is possessed widely or narrowly. **General** Knowledge is possessed by a large number of people and easily shared, while **specific** Knowledge is possessed by a very limited number of people.

These classifications are independent, in that procedural Knowledge could be either tacit or explicit and either general or specific. For example, the knowledge of a doctor working in rural Sudan about factors that influence patients of a particular disease from discontinuing their treatment is declarative, tacit and contextually specific. What the doctor can do with this Knowledge is another story.

Data, Information and Knowledge Hierarchy:

Another way to view Knowledge is to distinguish it from “data” and “information”, although the three terms are sometimes used interchangeably. Data comprises facts, observations or perceptions), devoid of meaning, context, or intent. But, it can be easily captured, stored and shared. Information is the data in context, with meaning and intent – showing patterns and trends. Knowledge is information that enables action and decisions. The figure below illustrates the difference in “value” between data, information and knowledge.



Nonaka Knowledge Creation & Transformation (SECI) Model:

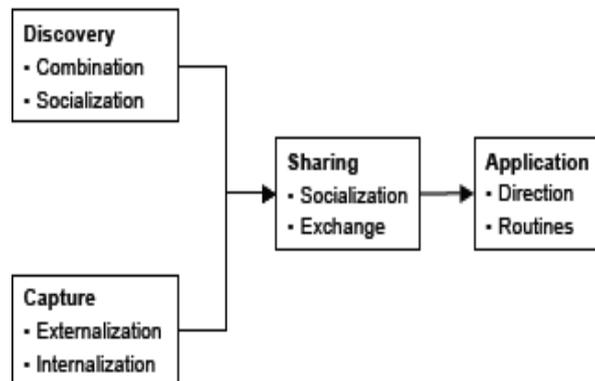
The model focuses on tacit knowledge and use of technology to generate or transmit such knowledge to others where the key to knowledge creation lies in the way knowledge is being mobilised and converted between tacit and explicit, which is also key to many of the approaches to “managing” knowledge.

<p>TACIT TO TACIT (SOCIALIZATION)</p> <p>e.g., Individual and/or Team Discussions</p>	<p>TACIT TO EXPLICIT (EXTERNALIZATION)</p> <p>e.g., Documenting a Team Meeting</p>
<p>EXPLICIT TO TACIT (INTERNALIZATION)</p> <p>e.g., Learn from a report and Deduce new ideas</p>	<p>EXPLICIT TO EXPLICIT (COMBINATION)</p> <p>e.g., Create a Website from some form of explicit knowledge; Email a Report</p>



Knowledge Management Processes:

A commonly used set of KM processes (and sub-processes) are illustrated in the following figure. KM as a field revolves around utilising tools and mechanisms to improve how organisations discover, capture, share and apply their knowledge.



(4) The Value of Activists' Knowledge:

In the context of Sudan, the knowledge produced through activists work is highly valuable, whether raw or transformed, because of how and why it was produced --best described by the cliché “with the people, for the people”. Although the processes may be occurring in a collective “space” outside controlled zones, they are often disconnected. The potential of this knowledge, as an alternative to the official narrative, and its importance in reconstruction, makes it imperative to reflect on our modes of knowledge production, the tools and strategies we use to make our work more effective, and the ways by which we can improve how we share and utilise what we produce and accumulate.

In as much as the concept of Knowledge is defined in the terms of the powerful and rich, much of the KM literature and organisational learning models were developed for the business sector, and much of the KM work that examined applications in the development sector have been about INGOs (e.g. World Bank). The differences between business goals to maximise profits and typical missions in the development sector such as poverty reduction or literacy movements, as well as the disparities between the contexts of international and local NGOs highlight the importance of identifying the specific knowledge needs and challenges of NGOs in developing countries.

Likewise, the dominant production of knowledge, which is more concerned with the dominant agenda and not necessarily our daily problems, bring home the concept of “undone science”. This term is used by social scientists to highlight the politics of research priorities where selection leans towards the interests of the powerful and rich. It can also be utilised for the theme of this workshop to highlight the gaps between those who work with the most pressing needs of the society and those who produce organised/institutional knowledge (with the exception of a few like Ahfad University and the Peace Research Institute at University of Khartoum). Why are so few academics engage with “pressing needs”?

Engaging with Academia and Businesses:

Should we care about closing the gaps between academia, business and development sectors? While there are some activists who have been deeply shaped by intellectual work as well as scholars and students who are involved in activist groups, and while there are study fields like “Appropriate Technology” and corporate practices like “Social Responsibility” that try to address social justice issues; still it is governments, corporates and donors who have influence over where greater efforts go. We asked in a Workshop in February 2013, what if, to leapfrog collectively, a country takes the view of “socially-relevant Research & Development” where



researchers select their agenda according to the wider social priorities? For example, what if they use non-peer-reviewed NGO reports that often include considerable expertise and knowledge, for research ideas and setting priorities? or, if ICT or Technology for Development become prevalent in our applied sciences curriculum. It can be argued that in these cases, the cycle of knowledge creation will be more in touch with genuine social needs. We can also discuss these ideas here as a tool to highlight gaps that exist in knowledge production (taking Sudan as an example) and how well research efforts are aligned with “pressing needs” as seen at grassroots level. For examples:

- In which areas are gaps more prominent between R & D priorities and pressing societal concerns, and should/can we measure the success or failure of projects by how closely aligned they were to local needs?
- Is it more positive to have the alignment be exact (not that it can ever be completely exact), or would it be better to have some nonalignment so that each “side” stimulates the other in new ways?
- What strategies or tools can be used by research and development bodies to engage the poor in innovation processes, or to find ways that the subjugated knowledges can be re-emerged to help with alignment?

(5) Discussion Questions on What Do We See as the Characteristics of Knowledge Work in Civil Society

- What unique kinds or forms of knowledge that we produce by our projects?
- How do we capture, share, etc. knowledge for our daily work?
- Should we be concerned about our fragmented knowledge?
- What are the kinds of structures, networks and collaborations do we see working?
- Are there approaches that are less risky and proven to work in similar settings, to classify and put to the collective use what we know?



Critical Pedagogy and the Politics of Knowledge

By

Sondra Hale, Research Professor
University of California, Los Angeles

In this segment I am interested in (but will not necessarily discuss because of time constraints) (1) forms and sources of knowledge, especially unrecognized forms of knowledge, subversive knowledge, subjugated knowledge, and knowledge as resistance; (2) the ways in which we can innovate with that knowledge; and (3) the ways in which we can transmit that knowledge, i.e., referring to pedagogy—how we teach. By “critical pedagogy,” we refer to a method for figuring out how to bring the specific context to life. I argue, like Paulo Freire, that pedagogy is a form of resistance and insurrection, and a generator, not only a purveyor, of knowledge. Because much knowledge comes from within, the task of the teacher, the mentor, and the community activist is to facilitate that process of bringing knowledge to the surface and then putting that knowledge into action.

We can transmit knowledge in very diverse ways: for example, through our technologies, our arts, media, and culture, through hermeneutics (interpretation of texts), academic writings, propaganda, modelling, silence and body language and other unspoken messages. We most conventionally think of the transmission of knowledge as a process of teacher-to-student. However, pedagogy is not only a linear way in which we pass on knowledge, or receive it. Something can happen to the knowledge in the process of the transmission; innovation can occur, and thus, changing knowledge in the process. Therefore, we have to consider the ways in which we change not only the listener/viewer/student, but ourselves in the process because of what the listener/viewer/student might be giving back, but also because the context might be changing.

The Politics of Knowledge: Part I

STRUCTURING KNOWLEDGE

Some Functions of Curriculum (These Can Be Overlapping)

from Hale’s article in *Cultural Dynamics* (2009)

- 1) To mold citizens (this could be the “feminist citizen,” the “Muslim citizen,” “the liberal capitalist citizen,” etc.);
- 2) To build the nation (perhaps, even, by participating in a struggle);
- 3) To serve a movement (for example, Women’s Studies in the U.S. was supposed to be the academic arm of the women’s movement);
- 4) To intervene in knowledge production;



- 5) To forge links with the community/polity;
- 6) To serve the community;
- 7) To dialogue within the international marketplace of ideas, i.e., engage in international debates;
- 8) To respond to the needs and demands of the institution where one is housed (e.g., filling a gap, fulfilling general education or diversity requirements, etc.);
- 9) To respond to students' expressed needs and desires (e.g., for jobs, to prepare for graduate school, to prepare them for politics, etc.);
- 10) To produce people who are, and ideas which are, counter-hegemonic to the state or empire; in other words, to subvert the hierarchies of class, gender, race, nationality, region, and sexuality.

The Politics of Knowledge and the Politics of Memory, Part II

In my work on the politics of memory I ask how, in conflict situations, for example, we can interpret and manage the very different forms of knowledge or information presented to us by (1) the state with its propaganda apparatuses and educational institutions established for memorializing, but also fostering forgetting (2) so-called "fact-finding" missions with their voluminous reports, i.e., outside experts—among them NGOs and INGOs (3) academic writings, supposedly based on neutral presentation of knowledge based on research and observation, mostly commonly positivistic and empirical (4) the internet and social media (5) various forms of surveillance (6) "truth" and reconciliation commissions and, related, (7) statements from witnesses and various forms of personal testimony, and the like i.e., people's memories of events or selective forgetting of events. Obviously, the last two are often dismissed as "too subjective," as if being subjective means there is no transmission of valid knowledge, and as if academic writing and presentations by the state are not also subjective. Do we validate one form of knowledge over another? For those of us who see ourselves as purveyors of "alternative knowledges," we usually think of indigenous or localized knowledge or memory as more valid than introduced information with its claims of "objectivity." But how do we weigh these, and what are the differences in our pedagogical strategies when we are transmitting these various forms of knowledge?

Critical Pedagogy, Part III

The following eighteen practices are familiar to many of us as basic critical pedagogies. Some of these practices are also recognizable as guidelines for small-group dynamics in peoples' movement(s), in general. They would all begin with trust and mutual respect:

- (1) generating the student as subject; knowledge emanating from her/him;
- (2) using self-disclosure as a way of using self as subject—now often referred to as "situating," "positioning," or "locating" ourselves; I sometimes think of it as modeling;



- (3) teaching and/or facilitating through question-asking: the self as inquirer;
- (4) interjecting the experiential into theory and practice;
- (5) challenging a singular/essentialized "voice," and recognizing the dynamism of "otherness" and "alterity;"
- (6) facilitating self-definition (labelling/naming/renaming/reappropriating);
- (7) fusing teaching with consciousness-raising, and dialogue with presentation;
- (8) creating space for the traditionally silenced;
- (9) validating everyone's experience;
- (10) positively integrating pain and hostility into the classroom/group/community process;
- (11) building change into the process;
- (12) challenging the claims of neutrality and value-free process in positivism and empiricism, and the resultant abstracting away of the researcher as a discrete unit;
- (13) fusing self-knowledge and social knowledge;
- (14) building on each other's ideas and work in collaboration;
- (15) fusing theory with our everyday lives;
- (16) perhaps more importantly, to quote Freire, "Through dialogue, the teacher-of-the-students and the students-of-the-teacher cease to exist and a new term emerges: teacher-student with students-teachers";³
- (17) again, to use Freire, the banking system of education (where the student is a receptacle and knowledge is deposited) is replaced by the partner-teachers or what some feminist educators refer to as "teacher as midwife";⁴ and
- (18) encouraging students to use their knowledge in everyday life, and I would add, everyday politics.

³ Freire, op. cit., p. 67.

⁴ Mary Belenky, B. Clinchy, N. Goldberger, and Jill Tarule, *Women's Ways of Knowing: The Development of Self, Voice, and Mind* (New York: Basic Books, 1986), pp. 217-219.

