

Issue No. 2, Vol. No.2

EDucate!

A Quarterly on **E**ducation & **D**evelopment

Page 17

An Exclusive Interview with

DR. TARIQ RAHMAN

Page 12

Restructuring Education

PROF. ANITA GHULAM ALI

Page 7

Cover Story

Introducing Knowing Understanding

HENRY GIROUX



Cover Story

INTRODUCING KNOWING UNDERSTANDING



HENRY GIROUX

From a Basketball Player
to a Grand Educator

EDITED & COMPILED BY
AMBREENA AZIZ & MASHHOOD RIZVI

Page 7

UR On...



Dr. Tariq Rahman
An Interview for
EDucate!

MASHHOOD RIZVI

Page 17

Rethinking Education

Professional Development

Going Beyond Skills
DR. SHAHID SIDDIQUI

22

Being Critical of Pedagogy

What is it? What is it not?
SHILPA JAIN

25

Education in Pakistan

A Comment from the Backbenchers
THEMRISE KHAN

29

Life Skills

The Cornerstone of Pragmatic Education
TRACY THOMPSON KHAN

33

Rethinking Development

The Case for Local Food

Strengthening & Rebuilding Local Food Economies
HELENA NORBERG-HODGE

37

How Much Inequality Is There?

TED TRAINER

40

Societal Learning

Books for a Better World

• Channel Surfing

Racism, The Media & The Destruction of Today's Youth

• Teachers as Intellectuals

Toward a Critical Pedagogy of Learning

47

Societal Learning

Websites for a Better World

• www.paulofreire.org

Paulo Freire Institute – PFI
SOMAIYA AYOOB

48

Restructuring Education?

Is Technology the Answer?
PROFESSOR ANITA GHULAM ALI

43

Regular Features

OPEN LETTERS

4

EDITOR'S NOTE

6

WAKEUP CALLS

36

INSPIRATIONS & REFLECTIONS

36

VOICE OF THE VOICELESS

Muhammad Khan Zada

45

PUBLISHER

Printed and Published by Kifayat Academy, Educational Publisher

CLASSIFIED ADVERTISING

Word Rate:	Rs.15 (\$0.5) per word*
Display Rate:	Rs.1500 (\$26) per inch*

Please indicate the desired heading for your ad copy (the first few words of your ad may appear in caps). The column width for display ads is 2 inches. Type or clearly print your advertising copy as you wish it to be printed. Indicate the heading you want it to appear under.

Payment must accompany order.

Mail copy along with your name, address, phone number and full payment to:

EDucate! Magazine
Data Processing & Research Cell
Sindh Education Foundation
Plot 9, Block 7, Clifton 5, Karachi-75600,
Pakistan

Phone:(92-21) 9251651, 9251657-58

Fax:(92-21) 9251652

E-Mail: educate@sef.org.pk

*Please note that these are introductory rates and are subject to change

For advertising details contact Correspondence Manager
somaia@sef.org.pk

EDucate!

Issue No. 2, Vol. No. 2

MISSION STATEMENT

This pioneering magazine has been created to challenge ethically, morally and intellectually the inequalities in the existing paradigms of education and development in order to liberate people's thoughts and actions.

CHAIRPERSON

Prof. Anita Ghulam Ali

EDITOR-IN-CHIEF

Mashhood Rizvi

EDITOR

Ambreena Aziz

ASSISTANT EDITORS

Aziz Kabani, Naureen Butt

CONTRIBUTORS

Professor Anita Ghulam Ali, Dr. Shahid Siddiqui,
Shilpa Jain, Themrise Khan, Tracy Thompson Khan,

Noam Chomsky,

Helena Norberg-hodge, Ted Trainer

EDITORIAL ASSISTANCE

Shakeel Ahmed, Naem Nizamani,

Shukri Rehman

DESIGNER

Zulfiqar Ali Zulfi

ILLUSTRATION/PHOTO CREDIT

Farhana Naeem

CORRESPONDENCE MANAGER

Somaia Ayooob

CIRCULATION MANAGER

Shukri Rehman

CONTRIBUTIONS

We welcome your questions, suggestions, support and contributions. Letters to the editor should not exceed 500 words. Essays and articles should not exceed more than 3000 words. Previously published articles and essays should be supported with references and permissions to reprint. The editor reserves the right to edit submissions prior to publication.

DISCLAIMER

EDucate! is published quarterly by the Sindh Education Foundation. The opinions reflected in the various contributions and articles do not necessarily reflect the views of the Sindh Education Foundation.

PERMISSIONS

©Sindh Education Foundation. No written permission is necessary to reproduce an excerpt, or to make photocopies for academic or individual use. Copies must include a full acknowledgment and accurate bibliographic citation. Electronic copy of the magazine can be viewed at www.sef.org.pk. Copies are available at the Sindh Education Foundation, Plot 9, Block 7, Kehkashan, Clifton 5, Karachi-75600, Pakistan and leading bookstores of the country.

CORRESPONDENCE

Please address correspondence to the Correspondence Manager at the above address or via e-mail at dprc@cyber.net.pk or sef@cyber.net.pk. Correspondence relating to subscription, membership, previous issues and change of address should also be addressed to the Correspondence Manager.

PRICE

Pakistan	Rs.	45.00
International	US\$	4.25

SUBSCRIPTION

	1 Year	2 Years	3 Years
Pakistan (Rs.)	170.00	315.00	450.00
International US\$	17.80	25.5	35.7

Please include mailing charges

Mailing Charges

Pakistan	Rs.	100	per year
International	US\$	10.00	per year

To subscribe, please enclose a cross cheque/demand draft in the name of 'Educate Magazine, Sindh Education Foundation, Pakistan.' Cash payments can also be made directly to DPRC, Sindh Education Foundation.

Claims for missing issues must be made within four months of the date of publication.

OPEN *letters*

Pioneering Change

The present issue of EDucate! is really educative for me. I immensely enjoyed reading Henry Giroux and Mashhood Rizvi's interview of Peter McLaren. I had been wanting to read more about these scholars but their material is not easy to come by in Pakistan. Ambreena Aziz's article gives me very useful insights into the role of education in our context. I think EDucate is doing pioneering work which should continue.

Dr. Tariq Rahman, Islamabad

Voice of Sanity

The 5th issue is beautifully done as usual. Voices of sanity seem to be loosing the battle at this time. I hope things won't have to get worse before they get better.

Stephen Fein, Third World Traveler, USA

A Guide for Students

EDucate! looks very good. The magazine is full of information and the article I found most interesting was: 'What is Sustainable Development' by Ted Trainer. Others were also informative. This magazine is excellent for students since we need this kind of guideline.

Syeda Aisha Khatun, Student, Karachi University

Denunciating Corporatization of Education

The 5th issue of EDucate! came at a most opportune time. The powers-that-be in our school district have decided that the way to "improve scores on tests" (nothing mentioned about improving the quality of education) is to mandate a lock-step approach to information delivery. This issue of EDucate! is a strong denunciation of this type of corporate education. I commend you in this issue for addressing the topic.

Laurie Williams, University of Texas at Austin, USA

Best Intellectual Service

Undoubtedly, EDucate! is one of the best intellectual services against the discriminatory, biased approaches which are being propagated and projected by the elites, tycoons and representatives of imperialism throughout the globe (whom I call mega death intellectuals).

Akram Shaikh, Karachi

Informative & Healthy Journal

I find the content both interesting and exciting. Best wishes for the continued success of an informative and healthy journal devoted to the priority issue of educating the citizens of Pakistan.

Gulzar Bano, Lahore

Enormous Information Base

I really like your magazine as it is educating people by providing an enormous information base regarding the field of education.

Habib Ghulam Masih, Gujranwala

Looks Good!

The latest issue of Educate! looks very good.

Prof. Michael Apple, USA

Salute To SEF

I salute SEF for raising a critical issue – 'education' – confronting our nation in a highly intellectual series of articles. My worry and apprehension are which institution(s), if any would pick up the threads and convert the intellectual analysis into a program. The starting point as I see it, from my limited experience, is the need to review the national curriculum and, much more so, a total overhaul of text books. The current text books are a pathetic representation of not such a bad national curriculum, which have little contextual references to make learning meaningful and fulfilling.

Nazam Mohommadi, Aga Khan University, Karachi

Addressing The Crucial Paradigm of Education

Congratulations! It is interesting to see EDucate! carrying the critical discourses on the very crucial paradigms of education.

Barkat Shah Kakar, IDSP, Quetta

Initiating a Rectification Process

I really commend your efforts. I am glad that not only the acute shortage has been realized but a rectification process has also been initiated in the form of a journal.

Pervaiz Iqbal Cheema, Islamabad

Filling the Gap in Education

It is good to know that through your efforts a big gap which exists in the field of education in this country will be filled.

Dr. Moonis Ahmar, University of Karachi

Congratulations

I would like to congratulate you – and Ms. Ghulam Ali – for bringing out such a magazine, and fully agree for the great need and effort to debate such issues for greater awareness and change.

Noman Sattar, Islamabad

Laudable Effort

EDucate! is a laudable effort.

Anwar Ahmed, Rawalpindi

Highly Inspiring

I had a chance of reading one of your issues at the library of FAST, Islamabad and I must say I was really impressed by the highly inspiring content of EDucate!. I congratulate SEF and the EDucate! team for their great accomplishment. I hope you will try your best for the continuous and successful publication of EDucate!

Muhammad Iqbal Anjum

Contributing to Quality in Education

The magazine "EDucate!" will contribute significantly to the idea of bringing about qualitative improvement in the educational sector of our country which we need badly in the current global scenario. As a matter of fact, the change at attitudinal level is required and for that a whole new culture of research based improvement at all levels is required. Once again I would like to congratulate you and your team for this wonderful effort.

Nadeem Ahmad Khan

Impressive as Usual

The 5th issue of EDucate! was as usual very impressive. I also read about the magazine in Dawn's Education page. Great going all of you and best always.

Zofeen T. Ibrahim, Karachi

Reflections from a Reader

Congratulations for publishing such an interesting and informative magazine. I am a regular reader of EDucate! and as a teacher I regularly refer to your articles in my sessions.

My (students) teachers also like this magazine very much. The best part of your magazine is that you have brought together both international and national educationists at one forum. In your July 2002 issue, Fatima Suraiya Bajia's interview and Shilpa's article on factory schooling provided me with great insights. Keep it up. I really appreciate the fact that you are open to the readers' ideas through your Open Letters section. Your magazine is a wonderful vehicle to bring forth critical educational issues and perspectives. In Pakistan, there are many educationists who have contributed in the development of the education framework of the country, I would humbly suggest that you interview some of them and also carry their profiles in your future issues. Also, many new educational institutions have emerged which are contributing a great deal to education and doing meaningful work in this field. A page covering information on these institutes would help your audience not only to be better informed but also form a 'collective platform' to exchange dialogue and better understanding of educational paradigms and create linkages. Islam, Islamic culture and Muslim civilization is also a possible area of exploration and thought. To understand education, it is essential to study the traditional cultural thoughts of the society. After 9/11, it becomes more crucial to focus on this aspect for better understanding of Islam. Also, Prophet Muhammad's teachings and life is the focal point of understanding the concept of acquiring knowledge (*ilm*) through spiritual search (*Ibadat*). It is sad to note that we never explore how education can be acquired through self knowledge, Ibadat, silence etc. In your esteemed magazine you may focus on these aspects with your reflections. I think in this way, you will be able to create a treasure of knowledge which will enormously benefit our education system.

Shahida Mohiuddin

We welcome your comments, critique and suggestions.

Fax: 92-21-9251652

E-mail: educate@sef.org.pk

Mail: Plot 9, Block 7, Kehkashan, Clifton 5, Karachi – 75600, Pakistan

Include your full name, address, e-mail, and daytime phone number. We may edit letters for brevity and clarity, and use them in all print and electronic media.

Editor's Note

Critical pedagogy is about hope; it dares to believe that a new society can be constructed. According to Peter McLaren, critical pedagogy wants to provide an orientation for those educators who believe that the world needs to be transformed. We at EDucate! stand by and advocate this noble philosophy. In this 6th issue, we have endeavored to unfold the complex and multi-faceted concept of critical pedagogy in as much simplicity as the available literature allowed. The aim being to generate awareness and better understanding of the term, and its related paradigms, for our readers.

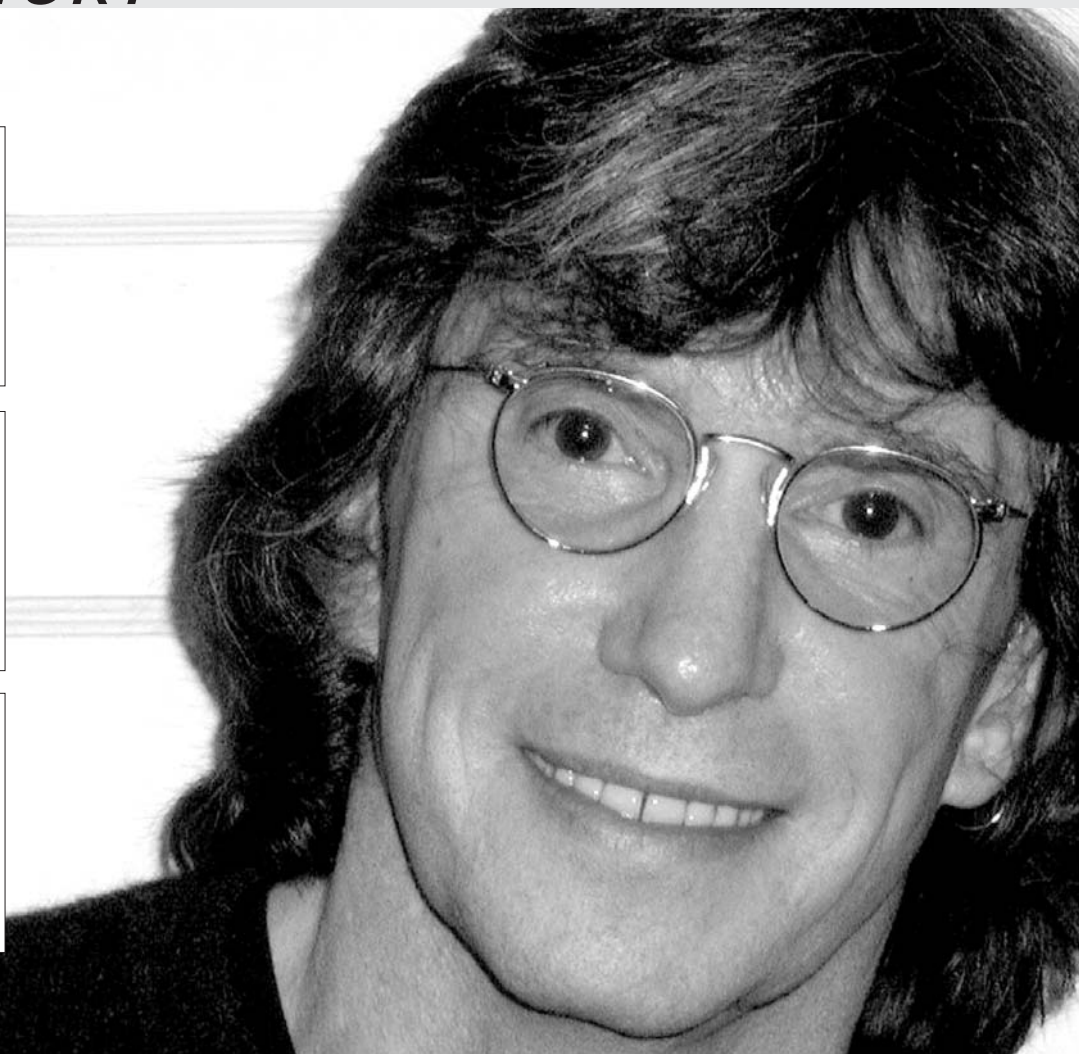
It is important for both students and educators to understand critical pedagogy so that students can become active and critical citizens and educators must come to terms with the relationship between power and knowledge since schools favor particular forms of knowledge which present a specific perspective on power, social mores and ideas about the future as well as the past. Critical educators must enable students to critique their experience to see the mirage created by the ideological hegemony, which fundamentally serves the dominant forces within the culture and prevents people from coming to an awareness of the myths that oppress them. Hegemony refers to the maintenance of domination not by sheer force but primarily through consensual social practices, social forms and social structures produced in specific sites such as the church, the state, the school, the mass media, the political system, and the family. Critical pedagogy places its emphasis not on vocational training or humanistic education. Rather it believes that the primary purpose of schooling is self and social empowerment. According to Paulo Freire, one of the greatest critical educators, real critical educational practice must be rooted in the demand for and engagement in emancipatory social change. This engagement has as its starting point a preference for and solidarity with the poor and marginalized. It calls for the elimination of social practices and structures that cause human misery.

The Cover Story introduces Henry Giroux, one of the most influential educators of our time. The concepts and thoughts associated with complex fields such as critical thinking, critical pedagogy, democratic schooling cannot be fully understood without understanding Giroux's role and impact on educational philosophy. Most significantly, Giroux is a living example of how teachers as transformative intellectuals can become a powerful force in rising against injustices and preserving and nurturing democratic values in a society. Shilpa Jain's "Being Critical of Pedagogy" discuss and analyze different facets of critical pedagogy and present to the readers the theory, application and challenges associated with this term. Tracy Thompson Khan, a well-known freelance columnist, emphasizes the importance of learning life skills, such as language, logical reasoning, moral ethics etc, as part of the syllabus so that people are better equipped to make informed choices in life, in turn benefiting the society as a whole. Prof. Anita Ghulam Ali's essay raises critical questions regarding restructuring of education in Pakistan vis-a-vis information and communication technologies. Themrise Khan, who is a close friend to the Sindh Education Foundation and the EDucate! team has written a very inspiring piece suggesting that there is still hope within our educational system. Helena's and Ted Trainer's articles come with usual incisiveness and very feasible alternative development solutions. Finally, we are privileged to have Dr. Tariq Rahman, the acclaimed linguist and writer of the country, express his views on education and progressiveness in our section UR On...

We hope this issue will also prove to be a symbol of hope and inspiration for the teachers, students, educators and citizens, who not only want to become conscious of the prevailing oppression but also are committed to end it. This is central to Freire's pedagogy and ours as well.

Happy New Year to you all!


Ambreena Aziz



“...We all think, but we are not necessarily thinkers. Giroux’s curiosity, his doubt, his uncertainty with respect to certainties, his courage to take risks, and his rigorous methodological and theoretical approaches to important themes characterize him as one of the great thinkers of his time...”

Paulo Freire

INTRODUCING KNOWING UNDERSTANDING

HENRY GIROUX

From a Basketball Player
to a Grand Educator

EDITED & COMPILED BY
AMBREENA AZIZ & MASHHOOD RIZVI

For us the greatest success of EDucate! has not been the growing number of subscribers or increasing sales; we believe that the most significant and rewarding experience has been the connection that we have been able to establish with a worldwide struggle for social justice, freedom and democracy. Where we might have raised some eyebrows by what Chomsky calls, speaking truth to power, we have also made long-lasting friendships and intellectual bonds.

One of our most cherished bonds is with Dr. Henry Giroux, one of the world's greatest educators. We have had the privilege to speak with him over the telephone and were overwhelmed by the energy and dynamism in his voice. After speaking with him for only a couple of minutes we realized why he is considered one of the most inspirational teachers. Imagine what it would be like to attend his classes in person?

We then e-mailed him and asked him if we could do a cover story on his contributions to educational philosophy and in the Critical Theory tradition. We were humbled by his support. As the semester started he could not respond to our exclusive queries but he has promised to conduct an exclusive interview with us in one of the forthcoming editions of EDucate!

What follows will introduce you to the intellectual power of Giroux's thoughts on critical pedagogy, radical education and the role of schools and teachers in society. We have not tried to rewrite or explain any of his work (a) because we do not feel intellectually or academically equipped to do so (b) his original expression is so powerful that we did not want to tarnish the flair and tenacity of his ideas. We owe our cover story heavily to Carlos Alberto Torres and his interview with Giroux in his fantastic collection of dialogues titled *Education, Power and Personal Biography*, 1998. Some key sections are excerpted from the introductory chapter of *Border Crossing*, 1992. Giroux's critique on traditional schooling has been excerpted from his revolutionary book *Teachers as Intellectuals*, 1988. Giroux's call for redefining the purpose and meaning of schooling has been taken from his essay/talk *Children's Culture in the Making: Disney's Animated Films*, 1998. Freire's and Peter's comments on Giroux have also been taken from *Teachers as Intellectuals*, 1988.

Lastly, we would like to thank our friend Laurie Williams and her beautiful website *Rage and Hope* for providing us with the clear road map on handling an intellectual powerhouse such as Giroux in an efficient manner.

In retrospect

I never intended to be a teacher. After high school, I received a basketball scholarship to a junior college but dropped out and then worked for two years in various jobs. Fortunately, I received another basketball scholarship and it happened to be at a teachers' college. I then went on scholarship to Appalachian State University for a Master's in history, and my education began in earnest because I was assigned as a teaching assistant to a professor who was extremely progressive and radical politically. I learned more from him than I did in all of my formal education up to that point. I started graduate school in 1967 and the country was in turmoil. It was a great period to learn about politics, power, and knowledge outside of the university. After getting my Master's, I taught secondary school for seven years in a small town outside of

Baltimore. The town was marked by deep racial divisions, economically and culturally, and the school was heavily segregated in the sense that very few blacks were placed in the college-bound track. I found myself confronted with an institutional and cultural register of racism that I didn't have a language to understand or confront. Tracking seemed so natural to me at that point that I did not equate it at first with a form of racial, gender, and class injustice. The experience radicalized me. In 1967, I became a community organizer trying to change the school. I worked in the black community for one year. And I got fired because of that—because I tried to democratize the school organization and the curriculum.

So I came back to New England and got a job in a suburban school. Coming from a working-class background, I found it very difficult to work with students who were upper middle class, white, and

extremely privileged. This proved to be a very difficult terrain for me to negotiate. The school was in Barrington, Rhode Island. I taught there for about six years. These kids were on the fast track for academic and economic mobility. I certainly provided them with alternative ways of seeing the world, but the work just was not rewarding for me. I was also getting tired as a high school teacher. The work was overbearing. It was exhausting. Moreover, I was starting to seriously study radical social theory. I felt it was time to move on and do something that would have a more profound impact.

Teaching for Social Justice

I was teaching in the Social Studies department. The schools were experimenting with their curricula. I was given the freedom to teach courses out of the usual run-of-the-mill orthodoxy. I taught a course on society and alienation, as well as courses on race and feminism. My course on feminism garnered the attention of some right-wing fundamentalists in the community, and the school committee held a public hearing. The story made the local news and a number of right-wing fundamentalist preachers announced on their radio programs that a left-wing feminist was teaching in a local high school. The Right mobilized

and managed to convince the school to take my class texts off the library reserve shelves. I didn't use the prescribed books. I would buy five copies of each book and put them on reserve. We were reading books you couldn't get to through normal channels. Plus, I was renting films from the American French Service Committee at five bucks a whack. Even though I had to finance my own courses, it was a great teaching experience, but it caused quite an uproar in the community. My days were numbered after that.

Soon afterwards, I attended a conference on the new Social Studies and met a wonderful guy named Ted Fenton. I raised a number of questions at his conference and after it ended, he invited me to join the doctoral program at Carnegie Mellon University. He was a very gracious and kind guy, and in many ways, helped change my life. He arranged a scholarship for me and off I went. It was truly by happenstance. I got my doctorate in 1977. Soon afterwards, I landed a job at Boston University. My theoretical life took a very specific turn while there. It was a very exciting time to be teaching and studying critical educational theory and practice. Within a few years, I wrote my first book, *Ideology, Culture and the Process of Schooling*, which was a real initiation into the necessity of doing rigorous theoretical work. Even now, the book seems relevant to me.

The Shadows of Ignorance

... in 1983 my life changed dramatically. Quite unexpectedly, I was denied tenure by John Silber, the president of Boston University. My tenure process was relatively straightforward. I was given an unanimous vote at all levels of academic review. At the university level, the vote was 13 to 0 in my favor. There were twenty-seven cases up for tenure that year and only three were unanimous. I was one of them. My dean told me he would resign if I did not get tenure and he publicly announced his intentions. I guess he was quite surprised when the provost informed him that I would not be given tenure, in spite of the reviews. In order to avoid any academic embarrassment, Silber decided to go beyond the normal

channels of the review process and established his own ad hoc review committee, which included Nathan Glazer, Chester Finn, and others, all of whom were quite slimy. I chose one member of the committee – Michael Apple. The other two choices were out of my hands. Once the reviews came back, I had a meeting with Silber. He made the following offer to me: if I didn't publish or write anything for two years and studied the history of logic and science with him personally as my tutor he would maintain my current salary and I could be reconsidered for tenure. Of course, I declined and started applying for jobs, eventually landing one at Miami University.

He (Silber) had a copy of *Ideology, Culture and the Process of Schooling*, and he said, "I hear you're such a great teacher. Why do you write such shit? One of

the reasons you're not getting tenure is because of this. Turn to page 34." Or whatever it was. I'm thinking, "God, what is on this page that is so serious?" Then it dawned on me. I had ended a sentence or quote with a reference something like "Horkheimer 1965." He argued that I should have put in the original publication date instead of the later publication date. I was flabbergasted. I said, "Is this a joke?" And he said, "No, this is what scholarship is about." Of course, it was a cheap shot, an attempt to make his case when in fact he didn't have one. I later got back the copy of my book that Silber had used. The book looked brand new. He had only read and marked up the first half of the introduction. The rest of the book was unmarked and appeared to have been unread.

Living Paulo's Praxis

...It was Paulo Freire's work that gripped me theoretically, because I read him at that period in my life when I was a high school teacher struggling with the politics of education as part of my own life. When I found Freire's work, I discovered a language that I could use to give forceful expression to my own emotions, to the gut-wrenching feelings about the contradictions in which I found myself as an educator.

I've always felt that whatever contribution I made to critical pedagogy was very modest compared to others in the field. I associate critical pedagogy with the work of Paulo Freire. And I think that anyone who took up that field, in some way, had to begin with him whether they liked him

or not. Regardless of Paulo's initial theoretical flaws, especially around gender, the fact of the matter is that he gave the term a political importance that it had lacked until his work appeared.

Paulo was crucial in forecasting a number of theoretical interventions, including work in postcolonial theory, cultural studies, critical adult education, literacy and language studies, and the primacy of politics in education. Moreover, his was a social and theoretical project, it was not simply about methodology or practice. Paulo's work suggests at least three important interventions: One, he exemplified what it meant to be a broader intellectual. Paulo was never at home in one place. Paulo's gaze around the questions of power and possibility cut across continents and borders. Second, he revitalized the relationship between theory and practice as an act of

politics and struggle for social justice. Third, Paulo gave us a sense of what commitment was. Paulo was a provocateur who gave his life over to struggling for, and with others, and made pedagogy the central defining principle of how you take up questions of agency, power, and politics. Paulo was, for me, a great teacher, a model of humility and inspiration. Many people have labeled me a Freirian, but that label is antithetical to everything Paulo represents. One didn't imitate Paulo, one tried to use his work as a theory rather than as a method, and this meant one had to be a producer of theory rather than one who simply implements other's theories. I used his work along with the work of others within a political project that was specific to my own context, problems, and concerns.

Giroux's Revolution

It is important to stress that I draw upon and work in a critical tradition to which many people have contributed. If my work has been selected by some as expressing, in a forceful way, that position, that's different than saying that I'm responsible for that position. I'm not. I was lucky enough to be writing about issues at a historical time when a number of important theoretical considerations were being debated and many brilliant people were on the scene. I would not have had those ideas if other people weren't doing it as well.

First, I tried to reinvigorate the debates in the 1970s around theory and resistance by challenging the notion that domination was so oppressive that schools could only be talked about as either prisons or total institutions in the service of oppression. It was an unproductive discourse, and, because it ignored any space for resistance or the complex ways in which power worked, I also wanted to broaden the relationship between schooling and society beyond class by reasserting the issue of general emancipation, and specifically the issue of democracy. Democracy as an articulation was capable of engaging class, race, and gender, but in a way that related them to the broader concerns of public life. I wanted to tie the concept of

resistance not merely to the language of critique but also to the language of possibility, one that engaged what it meant to deepen and expand the possibilities of democratic public life.

Secondly, my long-time concern with the role of teachers as intellectuals has certainly been an organizing principle for much of my work. It underwent a number of revisions, moving from a concern with teachers as transformative intellectuals to the more political role of teachers as public intellectuals. This provided me with the theoretical tools to talk about public intellectuals as cultural workers who inhabited a diverse number of pedagogical sites, including, but not reduced to, schools.

Third, my work on popular culture made it possible for me to cross disciplines and write and publish in other fields outside of education.

Fourth, I think my work contributed to a growing recognition of the importance of pedagogy in other fields, including composition, literary studies, speech communication, media studies, and so on. This is not to suggest that people were not doing important work in these fields around education, but my work helped bring a number of these fields together in recognizing the scholarly work going on in education.

A Guide to Critical Thinking

I do a lot of reading and I try to see relationships among ideas, gestate new ideas, and try to figure out how what I read will lead me to challenge my initial concerns or lead me in a new direction. I cut and paste everything I read. I figure out the ideas that matter the most, I take them out of an article, paste them up, and then go back and read them in their most forceful and condensed form.

As I read, for example an article, I make insertions in the margins around ideas that I think are crucial to the article. These "organizing ideas" really represent the shorthand for gaining access quickly to the most important aspects of the article as I interpret

them. I then duplicate sections of an article that contain the organizing ideas I have marked. Once I do that, I read the condensed version of the article again, take notes, and create a cover sheet. This provides me with a very quick way of reviewing a piece. It allows me to see relationships that ordinarily would be difficult to recognize.

The most difficult part of writing for me is not the lack of ideas to write about, but rather figuring out how to develop a problematic in which to explore an idea and then how to sequence it. That is a real challenge in my own writing and one I take quite seriously. I can't write anything until I have figured out where I am going with a project, how I am going to develop it, and where it is going to end up.

"Where I grew up learning was a collective activity. But when I got to school and tried to share learning with other students that was called cheating. The curriculum sent the clear message to me that learning was a highly individualistic, almost secretive, endeavor. My working-class experience didn't count. Not only did it not count, it was disparaged".

Border Crossing, 1993

The Sublime Teacher

My courses are all seminars. I prescribe the materials I think are important but the students have to write papers and defend their positions. This is the basis of a 15-week working-through process. I don't care what positions the students take. I want them to be able to justify whatever position they do take so they come out with a clearer sense of what they believe in and what effects that might have. I think what I really do is politicize the process of education in the minds of the students. As soon as you say people can be agents in the act of learning you politicize the issue of schooling. It becomes political in the best sense of the word, which is to say that students have to become self-conscious about the kinds of social relationships that undergird the learning process. That's a political issue. Another thing I take very seriously in my teaching is illustrating principles with a sense of voice, with somebody's story. There are experiences out there that illuminate larger questions of educational philosophy. We can, for example, talk about the hidden curriculum of racism, about what black kids have to give up to become academically successful and we can do this through their own voices. Or we can talk about people who have no

community of memories. We can talk about people who are defined by such a non-belief in the common good that they can't even imagine an alternative vision according to anything other than highly individualistic and egotistical norms. Those stories are important. That is one of the reasons I have a lot of trouble with liberal and procedural morality. It eliminates the stories in favor of abstract rules. Of course, we need to understand that these stories by themselves do not always speak for themselves. But they can become the basis for analyzing a whole range of considerations that are often hidden in the stories. Experience never simply speaks for itself. The language that we bring to it determines its meaning.

It (teaching) is very hard work. That is why teachers need to be intellectuals, to realize that teaching is a form of mediation between different persons and different groups of persons and we can't be good mediators unless we are aware of what the referents of the mediation we engage in are. Teaching is complex, much more complex than mastering a body of knowledge and implementing curriculums. The thing about teaching is that the specificity of the context is always central. We can't get away with invoking rules and procedures that cut across contexts.

About his Students

My students have been for the entirety of my career, without any question whatsoever, the life-sustaining force that kept me going. I love my students, especially their energy, critical openness, and their ability to move in and out of different theoretical terrains.

They have always provided for me an inspiration, and model of hope and learning. Students represent not just people you work with, they also represent a vision for the future. I am never concerned about the particularities of their politics as much as I am about their ability to think critically, to defend their positions, to be sensitive to what it means to address a certain degree of social and political responsibility for what

they say and do. My own teaching is rooted in doing all I can to provide the pedagogical conditions that enable them to become agents, capable of governing and not just being governed, being able to take control of their own lives and how they mediate it with the larger society. If they adopt a left, progressive position, that would be great. But if they become critical agents in ways that question the pedagogy of their own self-formation, and link that with the ethical imperative to be able to define their lives in relation to others outside of merely instrumental criteria, I am satisfied. I plant seeds. And I hope that the planting of seeds will flower in ways that will eventually payoff for the students that I have and for the country in which I live. It's not a giant dream; it's a dream in moderation. It's a dream with constraints.

On Radical Education

Radical education doesn't refer to a discipline or a body of knowledge. It suggests a particular kind of practice and a particular posture of questioning received institutions and received assumptions. I would say in a general way that the basic premises of radical education grew out of the crisis in social theory. More specifically, we can distinguish three traits: radical education is interdisciplinary in nature, it questions the fundamental categories of all disciplines, and it has a public mission of making society more democratic. This last point is perhaps the principal reason why radical education as a field is so exciting. We can take ideas and apply them.

On Being Critical

I can't conceive of a radical position that is not at the same time, and even in the first instance, critical both in historical terms about the ways schools have evolved in this country and ideologically in terms of the particular kinds of values that operate in our schools and in our practices of education. Critical

education operates on two basic assumptions. One, there is a need for a language of critique, a questioning of presuppositions. Radical educators, for example, criticize and indeed reject the notion that the primary purpose of public education is economic efficiency. Schools are more than company stores. They have the much more radical purpose of educating citizens. Which is why the second base assumption of radical education is a language of possibility. It goes beyond critique to elaborate a positive language of human empowerment.

On Radical Empowerment

It is the ability to think and act critically. This notion has a double reference: to the individual and to society. The freedom and human capacities of individuals must be developed to their maximum but individual powers must be linked to democracy in the sense that social betterment must be the necessary consequence of individual flourishing. Radical educators look upon schools as social forms. Those forms should educate the capacities people have to think, to act, to be subjects, and to be able to understand the limits of their

ideological commitments. That's a radical paradigm. Radical educators believe that the relationship between social forms and social capacities is such that human capacities get educated to the point of calling into question the forms themselves. What the dominant educational philosophies want is to educate people to adapt to those social forms rather than critically interrogate them. Democracy is a celebration of difference, the politics of difference, I call it, and the dominant philosophies fear this.

About his Philosophy

I find myself frequently falling back on a distinction John Dewey made over forty years ago between "education as a function of society" and "society as a function of education." In other words, are schools to uncritically serve and reproduce the existing society or challenge the social order to develop and advance its democratic imperatives? Obviously, I opt for the latter. I believe schools are the major institutions for educating students for public life. More specifically, I believe that schools should function to provide students with, the knowledge, character, and moral vision that build civic courage.

On the 'Deformity' of Educational Reforms

Most of them (educational reforms) have to my way of thinking been misguided. What has been the thrust of these reforms? Back to basics, merit pay, a standardized curriculum, raising test scores, evaluation criteria, and the like. This is just another version of the technological fix that ignores the philosophical questions. It is quantifying the educational process in a belief that the outcome will be some kind of excellence or economic competence.

All of this suggests to me that those who are pushing these reforms have no educational philosophy at all. We have to ask what the purposes of education are, what kind of citizens we hope to produce. To say that test scores are the answer is to beg the question of "What do test scores measure anyway?"

Here is a story that perfectly illustrates the point. Joe Clark, a school principal in Newark, has been touted by many reformers as the paragon of what an inner school educator should be. How does Clark operate? He marches through the halls of his school with a

bullhorn and a baseball bat, publicly berating anybody who flouts his authority. When students misbehave they must learn the school anthem and sing it over the P.A. system. Clark is given credit for restoring authority to the school and for raising the test scores of his students. What that report omits is that some nine hundred students, most of them minorities, have been expelled to roam the streets with bleak prospects. One has to ask: What educational philosophy motivates this kind of action? What sense of learning do students get? How do teachers teach in such a context?

It brings to the fore for me the crucial role of pedagogy and the question of how we learn to become subjects who engage not only our own self-formation but the possibilities for society at any given time. How does one come to self-understanding? How does one situate oneself in history? How do we relate questions of knowledge to power? How do we understand the limitations of our institutions, or even of our age?

Those are pedagogical questions. Radical educators understand them to be political questions as well. But let's face it, this is a lost discourse. None of the many recent reports about educational reform even scratches the surface of this problem.

On Traditional Schooling

The rationality that dominates traditional views of schooling and curriculum is rooted in the narrow concerns for effectiveness, behavioral objectives, and principles of learning that treat knowledge as something to be consumed and schools as merely instructional sites designed to pass onto students a "common" culture and set of skills that will enable them to operate effectively in the wider society.

Steeped in the logic of technical rationality, the problematic of traditional curriculum theory and schooling centers on questions about the most thorough or most efficient ways to learn specific kinds of knowledge, to create moral consensus, and to provide modes of schooling that reproduce the existing society. For instance,

traditional educators may ask *how* the school should seek to attain a certain predefined goal, but they rarely ask *why* such a goal might be beneficial to some socioeconomic groups and not to others, or *why* schools, as they are presently organized, tend to block the possibility that specific classes will attain a measure of economic and political autonomy.

The ideology that guides the present rationality of the school is relatively conservative: it is primarily concerned with how-to questions and does not question relationships between knowledge and power or between culture and politics. In other words, questions concerning the role of school as an agency of social and cultural reproduction in a class-divided society are ignored, as are questions that illuminate the intersubjective basis of establishing meaning, knowledge, and what are

considered legitimate social relationships.

The issue of how teachers, students, and representatives from the wider society generate meaning tends to be obscured in favor of the issue of how people can master someone else's meaning, thus depoliticizing both the notion of school culture and the notion of classroom pedagogy.

In my view, this is a limited and sometimes crippling rationality. It ignores the dreams, histories, and visions that people bring to schools. Its central concerns are rooted in a false notion of objectivity and in a discourse that finds its quintessential expression in the attempt to posit universal principles of education that are lodged in the ethos of instrumentalism and a self-serving individualism.

Redefining the Purpose and Meaning of Schooling

If schools are to fulfill their obligations to educate students to assume the demands of social citizenship and democratic leadership while living in a global economy, educators need to redefine the meaning and purpose of schooling itself in ways that both strengthen the practice of critical education and energize representative democracy. That is, progressive educators need to define higher and public education as a resource vital to the democratic and civic life of the nation. An issue here is the need to educate students with the knowledge and skills they will need to engage the public world, to become actors on a larger stage and to engage in an ongoing public conversation about educational, political, social, and cultural issues. This suggests educational practices that connect critical thought to collective action, knowledge and power to a profound impatience with the status quo, and human agency to social responsibility.

In addition to redefining the purpose and meaning of schooling as part of a broader attempt to revitalize and restructure democracy itself, educators need to rethink what it means to define their roles in terms that provide a sense of dignity and power. More is needed than defending higher education as a vital sphere in which to develop and nourish the proper balance between democratic public spheres and commercial power, between identities founded on democratic principles and identities steeped in forms of competitive, self-interested individualism that celebrate their own material and ideological advantages. Given the current assault on public and progressive forms of education, it is politically crucial that educators at all levels of schooling be defended as public intellectuals who provide an indispensable civic service to the nation. Such an appeal cannot be made merely in the name of professionalism but in terms of the opportunities such intellectuals create for young people to learn how to govern rather than be governed, locate themselves as critical agents, and be given the opportunities to expand the possibilities of democratic public life.

At the very least, making the pedagogical more political means viewing teachers as engaged public intellectuals, and teacher work as a form of intellectual labor, as opposed to defining it in purely instrumental and technical terms. It points to the connection between conception and practice, thinking and doing, and producing and implementing as integrated activities that give teaching a sense of dignity, meaning, and empowerment.

This suggests that progressive educators must strongly oppose those approaches to teacher education and

Given the current assault on public and progressive forms of education, it is politically crucial that educators at all levels of schooling be defended as public intellectuals who provide an indispensable civic service to the nation.

practice that regard teachers as merely technicians, and reinforce a technical, caste, and gendered division of labor. It is crucial that educators collectively organize and oppose current efforts throughout the world to deskill teachers through the proliferation of management by objectives schemes, testing schemes, and bureaucratic forms of accountability.

I also think that if teachers are to redefine the purpose and meaning of schooling and its impact on youth and the broader society, they must recognize that both what they teach and how they teach must become subject to critical analysis. Neither the knowledge that teachers teach nor the ways in which they teach are innocent; both are informed by values that need to be recognized and critically engaged for their implications and effects.

Put differently, educators must register their own subjective involvement in the knowledge and practices

that they use in the classroom. Explicit discussions of what, how, and why we teach and learn are crucial to turning our own political, cultural, and ideological investments into a resource for making authority the object of self-critique as well as an application of social critique.

I am suggesting here that educators provide the conditions for students to recognize that the relationship between knowledge and power can be emancipatory, that their histories and experiences matter, and that what they say and do can count as part of a wider struggle to intervene in and change the world around them. More specifically, teachers need to argue for forms of pedagogy that close the gap between the school and the real world.

The curriculum needs to be organized around knowledge that relates to the communities, cultures, and traditions that give students a sense of history, identity and place. In short, educators must be critically attentive to the cultural resources that students bring to schools. In part, this suggests that educators become border crossers, willing to examine the multiple sites and cultural forms that young people produce to create their own means of being heard.

As committed educators, we need to honor the lives of children by asking important questions such as what schools should accomplish in a democracy and why they fail and how can such a failure be understood within a broader set of political, economic, spiritual, and cultural relations.

Many educators and adults need to redefine their own understanding of the new technologies, the new global forces that support them, and the new literacies they have produced. The new media, including the Internet and computer culture, need to become serious objects of educational analysis. The social affiliations, groups, and cultural experiences these media produce among young people must be incorporated into the school curricula as seriously as the study of history, English and language arts.

Such an approach suggests pedagogical practices that do more than make learning context specific, it also points to the need to expand the range of cultural texts that inform what counts as knowledge. For example, educators need to understand and use those electronically mediated knowledge forms that constitute the terrain of popular culture. This is the world of media texts-videos, films, music, and other mechanisms of popular culture constituted outside of the technology

of print and the book. The content of the curriculum needs to affirm and critically enrich the meaning, language, and knowledge that students actually use to negotiate and inform their lives. Unfortunately, the political, ethical, and social significance of the role that popular culture plays as the primary pedagogical medium for young people remains largely unexamined.

Informal learning for many young people is directly linked to their watching CD-ROM'S, videos, films, television, and computers. Students need to learn how to read these new cultural texts critically, but they should also learn how to create their own cultural texts by mastering the technical skills needed to produce television scripts, use video cameras, write programs for CD-ROMS, and produce television documentaries. This is not a matter of pitting popular culture against traditional curricula sources as it is a matter of using both in a mutually informative way. But the new technologies must also be studied as part of a broader analysis of global capitalism its globalization of culture and capitalization of everything else.

We need to approach educational reform as a question of political and moral leadership and not simply as an issue of management. As committed educators, we need to honor the lives of children by asking important questions such as what schools should accomplish in a democracy and why they fail, and how can such a failure be understood within a broader set of political, economic, spiritual, and cultural relations. We need to remind ourselves in this time of rampant individualism that consumerism should not be the only form of citizenship offered to our children, and that schools should function to serve the public good and not be seen merely as a source of private advantage removed from the dynamics of power and equity.

I realize this sounds a bit utopian, but we need to fight for a future that does not repeat the present. This suggests that educators work diligently and tirelessly to make despair unconvincing and hope practical, by creating in the words of Czech President Vaclav Havel, "a society that makes room for the richest possible re-structuring and the richest possible participation in public life." Defining themselves less as marginal, avant-garde figures or as professionals acting alone, educators must recover their role as critical citizens and organize collectively in order to address those economic, political, and social problems that must be overcome if both young people and others are going to take seriously a future that opens up rather than closes down the promises of a viable and substantive democracy.

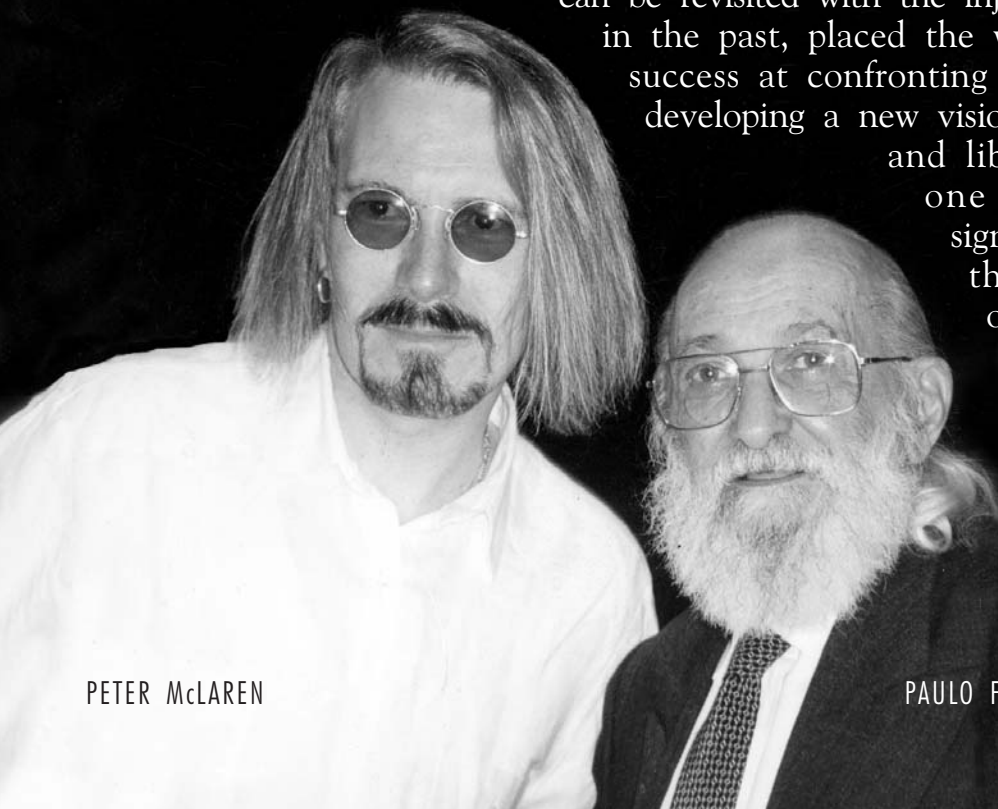
Paulo Freire on Giroux

Henry Giroux is a thinker, as well as an excellent professor. This, in itself, would be sufficient enough to influence positively the numerous students who come into contact with his powerful critical discourse each semester. This affirmation may suggest, to someone who is less critical, the possibility that one could be an excellent professor, or simply a professor, without having to think profoundly about the relationship that the object of his or her teaching has with other objects. In fact, this is not possible. It is not viable to write or talk about contexts or themes, or to teach them in isolation, without seriously taking into account those cultural, social, and political forces that shape them.

Giroux's creativity, his openness to questions, his curiosity, his doubt, his uncertainty with respect to certainties, his courage to take risks, and his rigorous methodological and theoretical approaches to important themes characterize him as one of the great thinkers of his time not only in the United States, but also in many foreign countries where he is widely and critically read and where the force and clarity of his thinking have contributed to the shaping of current philosophical and educational discourse.

Peter McLaren on Giroux

Giroux continues to provide an important service to educators because he speaks directly to the problems and issues facing the future of our schools and our society at large. Giroux recognizes that if we ask history no questions it will remain silent. And it is under the cover of such a silence that history can be revisited with the injustices and inhumanity that have, in the past, placed the world in so much peril. Giroux's success at confronting history's structured silences and developing a new vision of a society grounded in hope and liberating struggle has made him one of the most challenging and significant theorists of education on the present scene, and certainly one of the most prolific and perceptive analysts of schooling writing today.



PETER McLAREN

PAULO FREIRE

UR On...



Dr. Tariq Rahman **An Interview for** **EDucate!**

MASHHOOD RIZVI

Tariq Rahman, Ph. D., is an acclaimed Pakistani scholar specializing in Linguistics. He is currently Professor of Linguistics and South Asian Studies at Quaid-e-Azam University, Islamabad and was full Professor at the University of Sana'a, Yemen and Fulbright research scholar at the University of Texas, Austin, USA. As head of the Department of English, he has the distinction of introducing a Masters program in Linguistics and English Language Training at the University of Azad Jammu and Kashmir. He writes with simplicity and clarity and increasingly draws on the two disciplines of history and politics. Among his many published books *Language and Politics in Pakistan* and *Language, Ideology and Power* are considered landmarks. In this exclusive interview with EDucate!, he talks about progressiveness, role of intellectuals and the public sphere and real education.

Q: I understand that you belong to an elite background in terms of your schooling, your early upbringing etc. Where is this progressiveness coming from then? Is it not a paradox for you too?

Well, I don't really know where this progressiveness comes from because it wasn't in the family. I was brought up in Pakistan Military Academy where my father worked and retired as the head of the mathematics department. So he himself had entirely different ideas than mine. The family was from India and they were feudal lords. My grandfather had the title of 'Khan Sahab' so the tradition in the family was entirely different. I went to an elite English medium school which was highly snobbish. But I remember when I was very young, during a family get-together when everyone was talking about my grandfather with great pride, all I said was that he was a robber. My father was stunned. I explained that he took away everything produced by the peasants and that was why he was rich. My family defended him by saying that he wasn't rich but had to pay a lot of interest and loans. I remember even now, I said if somebody takes a loan that's besides the point, nevertheless, he had that title and he must have pleased the British by robbing his own people. I was very young. I was perhaps at best 12 but I had read that small book on 1857 which made me say that anyone with a title after 1857 was a stooge.

I went into the army. In those days whoever wanted a good job at a young age generally joined the army. But my reasons were very different from others - I went into the army to escape from society not just to get a job. And I thought it was a very safe place to go. I did not go there for any heroics reasons; I went perhaps for all the wrong ones. But there too I realized I was in the wrong profession because I thought the worse that could happen was to get killed but I soon learnt that the worst was to kill people. So I decided to leave.

The progressive ideas came from books - Russell whom I read and others. I have been a voracious reader. Initially, when I discussed these radical ideas with my family and friends, I was opposed from all fronts. Now I can discuss these ideas with my wife with a greater sense of understanding and support. My family and friends are very much rightwing. My children want to be westernized; they are into material goods and big money jobs far more than I ever was. For me it was always a means to an end, for them it is very different and perhaps my ideas will die with me.

Q: So in a way you are also an advocate of what greats like Chomsky have been saying ... to be free, to be able to rise against injustice.

Chomsky is a great optimist. To what extent these thoughts apply to my own self can be extensively debated. I have far less knowledge of human nature and the philosophy of language. I really cannot reach the depth of his work. It does appear to me however that there are two or three ways in which we react to the universe. First the genetic code which comes from may be ten generations. There may be a case in which we can escape that and make a leap like Chomsky himself and others like him have done. The second is the way we are brought up; that too some can escape and that I suppose I might have and I believe Chomsky too in some ways. Thirdly, perhaps the cognitive abilities and some other sense of identifying right from wrong. I do not know how it is created. I do not know whether it is genetic or it's a miracle.

Why I feel that everybody cannot recognize, or even if they do recognize what is good and what is bad, and cannot act upon it, is because human beings are mostly impressed by power and have negative traits too. Because of this they are impressed by those who are 'successful'. Let me give you an example; I feel that not everybody who went to listen to Chomsky, when he visited Pakistan, was sympathetic to his ideas and beliefs. They belonged to the elite and they carried attributes which Chomsky is fundamentally opposed to. The elites want to keep things for themselves - appropriate things and pleasures like physical pleasures, mental pleasures, egoistic pleasures, intellectual pleasures etc. For them to be able to say later on that they met Chomsky is a pleasure. It is a distinction the elites think they ought to have. Their self image implies that every distinction should be theirs - being seated at a certain place, having a certain kind of car, speaking a certain kind of language in a certain way etc. So the elites do listen to people but for their own interest and distinction not for any compassionate reason.

Q: Then what is the point talking to them? I mean if they are not going to be listening for any constructive purpose but only to maintain the status quo then might as well not talk to them at all?

Well, I also feel that not everyone will listen or respond to the progressive thoughts, ideas or thinkers, but the point is someone will. And so things do change - things have changed. I mean the idea that something like human right, whether we follow it or not or the West is following it better than us is of

course open to debate, has happened. That is why noble and brave ideas and efforts, efforts such as your EDucate! must be supported not because everyone will subscribe to what you are saying but because some people will and they might formulate a pressure group or even a movement and try to change the existing status quo.

Q: Intellectuals across the world are of the view that the public sphere and space required for intellectual discourse and for any meaningful social change is under attack. What is your view?

The concept of public space or sphere is a fairly complicated one. I'll just briefly go into history in order to explain. I believe that nobody can be God. I believe that no matter how controlling the situation is, nobody can do each and everything the way they want to. I believe that the attack on public sphere and spaces has always been with us but there are people who fight against it, there are people who rise against it and no matter what the consequences they don't want to let go of that space which is why that space has always existed and still exists.

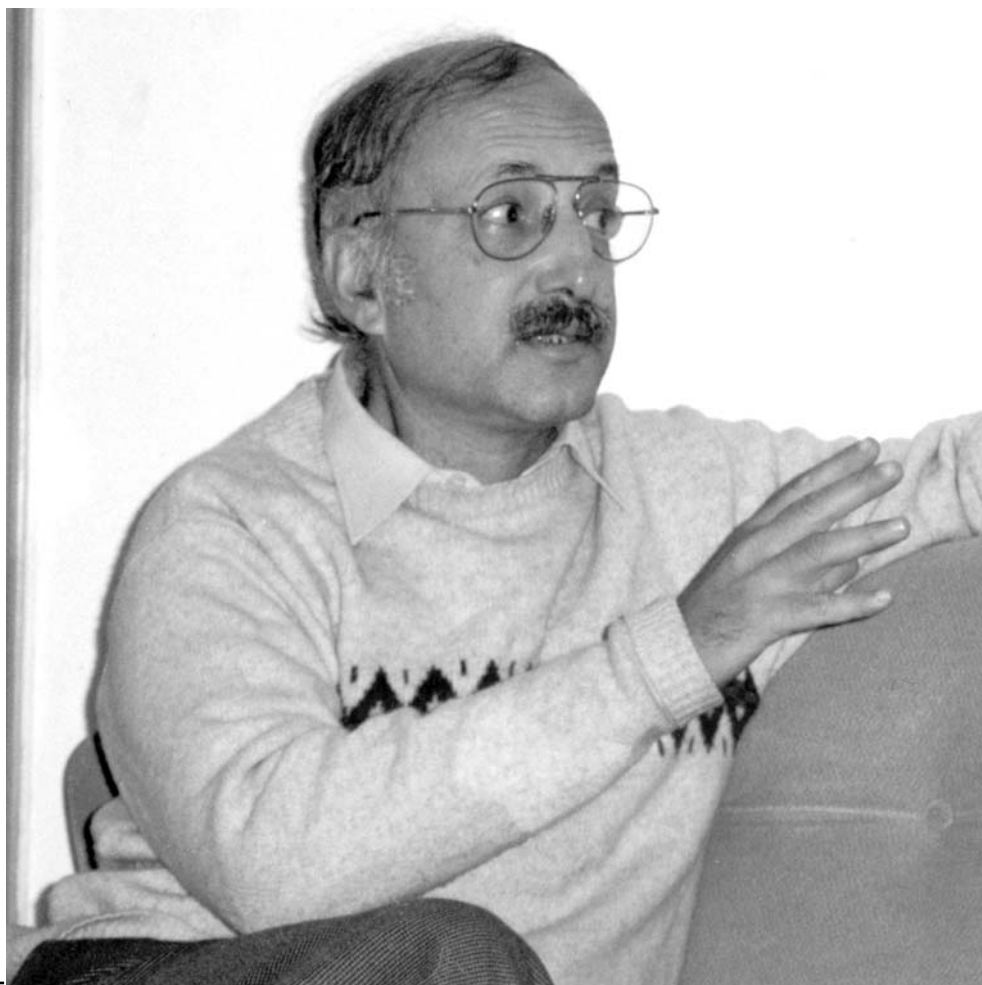
I believe that in terms of nation states, the state allows a few things and a few things go unnoticed. Take the example of our society; we can throw litter because the State is not bothered about it. Ours is an

inefficient society and public sector, therefore, we can feel free to throw litter. In Singapore, on the other hand, you can't do that because the State is very concerned and you will be hunted for that.

Nowadays, I totally agree with you, they really want to track us down, there are passports and identity cards, all sorts of gadgets attached to a human being. They can track us down whenever they want to. In short they can pinpoint almost everyone everywhere. So what I mean is if the oppressors wanted to completely control any movement for social justice, the existing world would be far more frightening than the medieval world. So if the little space exists today it is not because they wanted to give it to us but because people have fought hard to create it to fight for social justice, human rights and so on. It is difficult for them to attack people like Chomsky. Chomsky is too well known and if they were to do something to him, obviously it would be all over the media. But they can always eliminate you and me because we are virtually unknown as compared to greats like Chomsky. If we get spared it's not because there is a strategic creation of that space by the oppressors, it's because they know it's not that easy to overturn us. Again I would like to mention your courageous effort EDucate! – your magazine signifies that there is space for people, young people like yourself, to get engaged in a meaningful discourse towards social change and social justice.

Q: This is something I asked Chomsky as well I have been trying to develop my own understanding. I feel uncomfortable, when I talk about social justice, liberation of the poor from poverty and oppression. Because we come from privileged backgrounds and have had elite education, our lifestyles are completely detached from those we claim to be fighting for. So the argument is can we become spokespersons for those we don't completely relate to?

This is partially true if one belongs to the elite society (anyone who writes or speaks English is considered to be an elite member). And you're right we do have support mechanisms and assurances to fall back upon. We may have huge salaries, houses and friends we know will bail us out at the end of the day. That certainly is there. This is what makes us credible in my opinion that even so we want to be the voice of the voiceless, as



Today we tell our children that they should never want to be seated on the floor but should always prefer sitting in a lavish drawing room. Our educational system is promoting materialistic values, basically the entire system is standing on materialism and additional damage is caused by stratification of knowledge and specialization, which I am not a great fan of.

do. The consequences are there and that is where our mettle is tested when we are faced with consequences. We could have easily used these privileges to be co-opted, like many others have historically or in present times even. But we use these privileges to stand against the oppression and we put everything at stake. I think that is what makes our struggle commendable. I would also like to mention here that because of these privileges and remaining in the limelight we have created a vocabulary, a language for the oppressed of the world and that is what causes greater movements to shape up for social justice.

To sum up, we think that people under such enormous attack especially after the last year or so will continue to be hopeful, to be on the path of social justice and will continue to fight and organize themselves and shape up social movements.

I really hope that it does happen. I say this keeping in consideration the number of people who have come out in the streets to support the cause of Palestinians, Kashmiris or as preachers of peace all across the globe. Except that, institutionally we must be prepared for very difficult circumstances. And institutionally I mean in the name of security.

Q: You think linking education to employment or market needs can be damaging to the very meaning and essence of education?

Not long ago when here in the Subcontinent the madrasah system was fully functional, knowledge and the way knowledge was transferred was very different than what it is today. Students would choose to go places and explore for themselves, bring knowledge from nature and primarily learn from their own environment, from each other and their fellow human beings.

But things have totally changed. In those days students

mentioned in one of the sections of your magazine. So therefore, for such people, people like us, to make an effort is as commendable as perhaps the efforts of the oppressed themselves.

Why I say as commendable is not because we are somehow superior and have, despite all the privileges, created that struggle but because people do not necessarily want to put these privileges at stake. But we

were not dependent on a prescribed program given by the university, teacher or somebody else. People used to choose a particular way of life and had the freedom to go about it. That system was disseminating moral and spiritual values, which unfortunately today's educational system has little or nothing to do with.

Today we tell our children that they should never want to be seated on the floor but should always prefer sitting in a lavish drawing room. Our educational system is promoting materialistic values, basically the entire system is standing on materialism and additional damage is caused by stratification of knowledge and specialization, which I am not a great fan of.

Previously people used to be nomads of knowledge, they used to go from one area to another and learn from each other and share and transfer skills and knowledge. Now what is happening is that you need a particular certificate to be someone. I would love to teach my students to go places and stop worrying about a job or a piece of paper that is the certificate. I would love to encourage them to gain knowledge and wisdom and be street wise instead. I would really like to do all that but I am not allowed to, to a great extent. I have to complete the course, they have to pass an examination. They must find a job and ways to become rich by hook or crook. It happened with my own life that although I was in the army I got out of it. I was lucky enough to survive that kind of life and did what I wanted to but not everyone is going to do that. It involves a great sense of risk and at times it is very dangerous. At times you lose your way and you don't really know where you are going. At times you don't know what is right and what is wrong but that is the whole beauty of being liberated from absolute thought controlling situation and deciphering various ways towards the truth.

Going back to how it happened with me, I just got out of the army and applied for the British Council scholarship. I was lucky to get it and if it wasn't for that I don't know where would I be right now. So what I am trying to say is that people don't want to take such risks because they have invested heavily in their education and want immediate returns.

Q: What do you think is the real essence of education? What radical changes would you suggest in our educational system?

Well, you see what it has been for, in history, was to pass on values, the consensus of values which has generally remained in the interest of the privileged. So generally education passes on values which are in the interest of the powerful and it has played a central

role in keeping the power structures intact rather than challenging the injustices that exist.

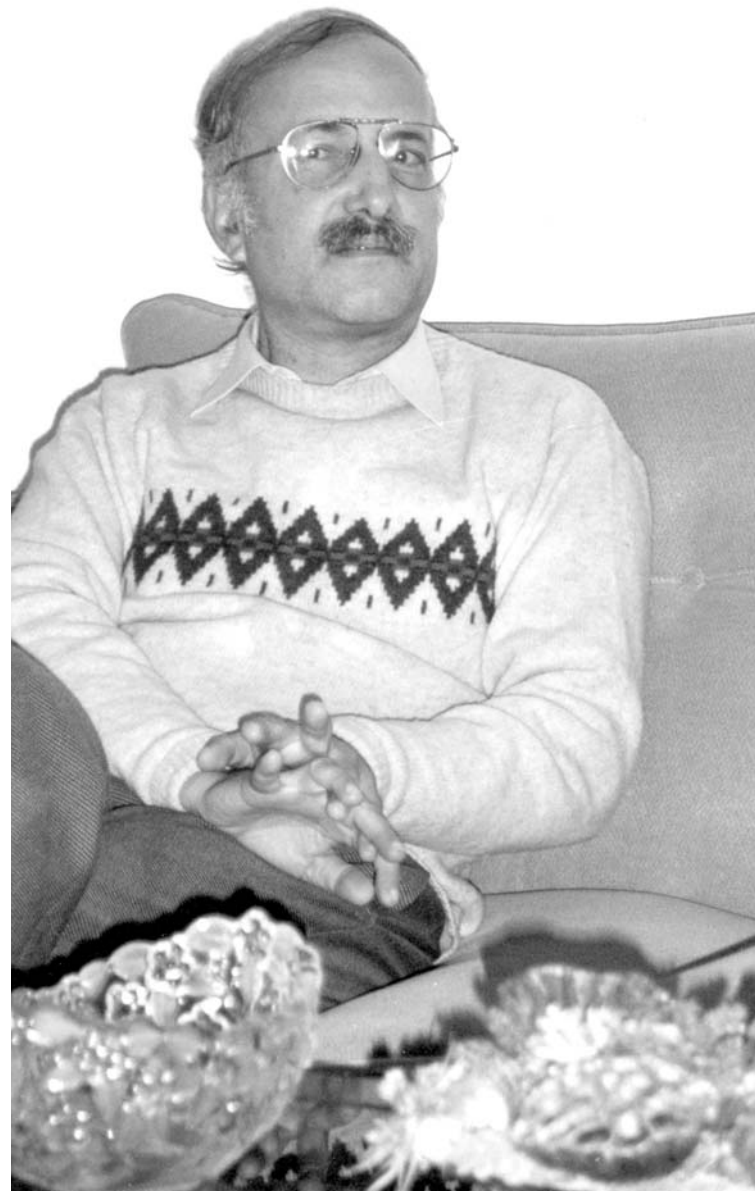
The analysis that I have carried out in the language text or for that matter for education, categorizes education into three distinct categories. The first one is that education is for the consensus of values, the second thing it does is teach some skills. Those skills might be social skills, poetry, language or they can be other skills which can help you earn money. The third one is the intellectual form of education which means some people will always find ways to generate original ideas.

So I believe education is basically a mind game, it's like chess and when we talk of values then we can have counter values too. That's what I mean by the real essence of education; we have an education system but we have intellectuals who form alternatives.

Responding to your question, what I would like to change is the value part of it. The skill part can remain parallel to the value part because I believe once the values are going to change, the nature of skills would automatically change. For this reason I have been very critical of the existing form of education and that is why when I teach and when I write my main purpose is to make people think and to make people think critically. So coming back to values, the first and foremost thing I would want to do is not hide the truth under any circumstances. I would like to consciously inculcate values which would make people think critically of the text that is provided to them to be critical of themselves and their actions.

Q: We are living in, as some say, the dark ages and ironically they are called the most technologically advanced, but in terms of the existing conditions of human rights and violence, these are the dark ages. What can be done if the situation is so dismal?

I certainly feel a lot can be done and it has been done and things will change. What I feel is that this information glut in media is inadvertently changing a lot of things. Not long ago people could be beaten up to death, even in our country, by feudal lords or by tyrannical people or dogs were thrown at blacks in South Africa but there is so much information glut now that it can not happen just like that anymore. It can only happen now if the illegitimate forces are somehow able to legitimize themselves and are able to use the same vocabulary as we use for struggle for social justice. That is where the role of young intellectuals and role of intellectuals at large in the society comes into play to expose what is right and



what is wrong. So things have changed and things will change.

Q: Any message that you want to give out through EDucate!

Yes. Efforts like EDucate! must be supported because the kind of society we are living in, it is absolutely imperative to create a language that spreads awareness to strengthen our civil society. We can internalize these things and create moral pressures. Movements like yours and other movements and exposures to truth create conditions for people to distinguish what lies between the truth and fabrications.

Professional Development

Going Beyond Skills

DR. SHAHID SIDDIQUI

Teacher education is considered to be an important vehicle to bring educational change and improve schools. Unfortunately a number of professional development programs in Pakistan lay extra emphasis on skills. The tyranny of method tends to enslave majority of teachers who spend most of their teaching lives wearing the shackles of a given set of techniques. Most of the teachers remain unaware of the rationale or the underlying logic of the proposed strategies and use them without being sensitive to the given context. Consequently the teachers, in many cases, do not get the desired results. This situation leads to frustration and the teachers become skeptical of the role of teacher education in their professional development.

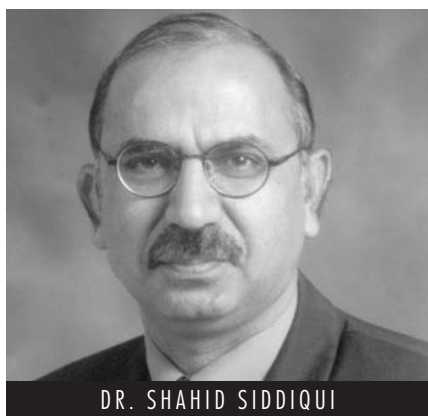
One of the important notions the teacher training programs tend to underestimate is the fact that a change in 'method' can only be effective if it is coupled with reflection, change in beliefs and attitudes.

Teacher education is considered to be an important vehicle to bring educational change. Among four common places of curriculum e.g. students, teachers, teaching materials and school milieu, teacher is believed to play a pivotal role to enhance and enrich a curriculum and thus impact the students, teaching materials and the school milieu. Unfortunately the majority of teacher education programs in Pakistan are designed, executed and assessed in an orthodox manner

strengthening the status quo by focusing the least on educational change.

In Pakistan there are a number of teacher training colleges engaged in imparting teacher education but the number is not sufficient to meet the demands of untrained teachers. The problem, however, is not just inaccessibility but also the quality of teacher education. Warwick and Reimers (1995) refer to some of the factors responsible for the falling standards of education. They include unmotivated faculty and students; inactive principals; a curriculum divorced from the real problems faced in teaching; heavy reliance on lecturing, dictation, and rote memorization; cheating on examinations and a lack of supervision.

Another factor that is rarely referred to is the notion of professional development existing in most of the teacher education institutes. It is this orthodox notion that impacts the content, execution, and assessment of the



DR. SHAHID SIDDIQUI

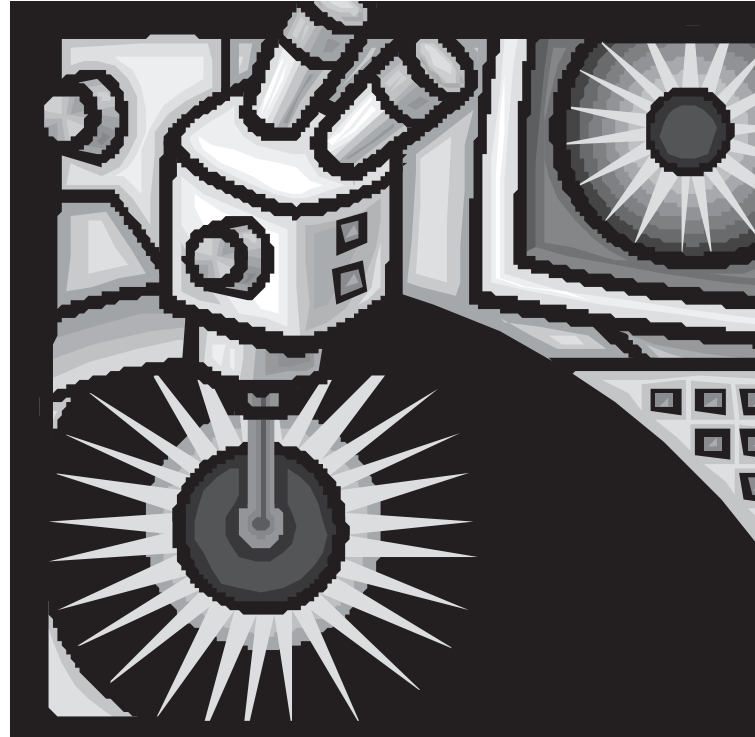
Dr. Shahid Siddiqui has done his Ph.D. in Language Education from University of Toronto, Canada, M.Ed. TESOL from the University of Manchester, UK; and M.A. English from University of Punjab. Currently Dr. Siddiqui is working at the Ghulam Ishaq Khan Institute of Engineering Sciences and Technology where he heads the Management Sciences and Humanities Program.

teacher education programs. Traditionally, in most of the teacher education institutes in Pakistan, the professional development was equated with knowledge and scholarship. So the whole emphasis was to accumulate knowledge via different means mainly through the textbooks and lectures. This view reigned for a long time in educational domains until it was challenged by the viewpoint that just knowing about something is not enough but we do need something beyond that as well.

We then see the focus shifting to skills suggesting that Professional Development means acquiring expertise in the relevant skills. This shift, in fact, marks an important change in the conceptualization of the notion of Professional Development, i.e., just knowing is not enough but doing plays a crucial part in one's professional development. This idea of being capable of doing and delivering got instant acceptance in the organizations and with the managers as it hinges on the competency-based paradigm. The administrators liked this approach as it is 'clearly focused, easily organized, and packaged and relatively self-contained' (Hargreaves & Fullan, 1992).

This view of professional development led to extra emphasis on teaching skills, as main corpus of teacher education programs. These skills may include the stereotype jargons of pair work, group work, cooperative learning groups, movement in the classroom, eye contact, student-centered classroom, student-talking-time etc. These strategies are given as a panacea for-all the ills in the classroom. This view of professional development looks at teachers as subjects, who are trained by experts and who simply cannot develop themselves. Most of the student-teachers remain ignorant of the rationale or the underlying logic of the proposed strategies. Consequently the teachers, in many cases, do not get the desired results. In most of the cases the WHY box remains unshaken and the teachers remain unclear about the logic or spirit behind using a certain strategy. Dalin (1993), commenting on this situation suggests, "To replace one practice with a new one may simply mean to replace one rigidity with another."

One of the important notions in majority of the teacher education programs tend to underestimate is the fact that a change in methodology can never be effective unless a change in beliefs and attitudes of teachers takes place. The result of overemphasizing the techniques and skills in the classroom is that teachers become technicians and little room is left for creativity and reflection.



One of the important notions in majority of the teacher education programs tend to underestimate is the fact that a change in methodology can never be effective unless a change in beliefs and attitudes of teachers takes place.

Consequently the majority of these teacher education colleges seem to have little effect on the quality of education in the schools and colleges.

The most contemporary approach underlines the significance of attitude, besides knowledge and skills. This view point stresses the need of a character change, the inside-out approach. Covey (1992) refers to the importance of this approach:

It simply makes no difference how good the rhetoric is or even how good the intentions are; if there is little or no trust, there is no foundation for permanent success. Only basic goodness gives life to technique. (p.21)

Senge (1990), quoted by Dalin (1993), equates professional development with learning which according to him enables us to 're-perceive the world and our relationship to it'. This view of professional development, like learning, is fluid and flexible that suggests that professional development is not an event but a continuous process. Similarly the professional development is not a one shot phenomenon.

Fullan (1990) brings forth another important aspect of professional development, i.e., its complementary nature with regard to organizational development.

According to him staff development is both a strategy for specific, instructional change, and a strategy for basic organizational change in the way teachers work and learn together. This aspect of professional development is crucial to be understood and practiced.

What is central to the issue is the realization that teachers have a very rich repertoire of knowledge, i.e., Personal Practical Knowledge (PPK) which needs to be discovered and acknowledged. This view links back to Dewey's (1938) call for education based on a philosophy of experience. Connelly and Clandinin (1988) describe personal practical knowledge as a term designed to capture the idea of experience in a way that allows us to talk about teachers as knowledgeable and knowing persons. The real problem, however, is how to facilitate teachers to a) realize the significance of PPK, b) activate, c) update, d) and make use of it. There have been a few attempts to focus on 'self' or 'personal', e.g., we come across terms like 'reflection' (Zeichner, 1983; Calderhead, 1989), 'reframing' (Schon, 1987) and 'knowing in action' (Schon, 1987), Hewson et al., 1992). One of the ways to develop critical thinking and reflective approach is the use of reflective journals.

An extra emphasis on skills also led to a sense of resentment on the part of teachers who believed their 'voice' had been suppressed and it should surface at the right forum. This point of view is favored by the school of thought that believes that personal growth is tied to professional growth and if we need to focus on Professional Development we have to bring in the lives of people engaged in action. Knowledge and skills cannot bring a meaningful change unless there is a self-understanding of the person involved in the process. As Covey (1992) suggests:

...if we wanted to change the situation, we first had to change ourselves. And to change ourselves effectively, we first have to change our perceptions. (p. 18)

The underpinning thought of this approach was that to bring a change in just a bunch of activities will not do unless we explore and 'unfreeze' the old beliefs and reconceptualize the idea of professional development. It is, therefore, crucial for any teacher education program to realize the significance of teachers' belief system and the nature of relationship between beliefs and practices because a meaningful change can never take place unless teachers reconceptualize some basic educational notions that inspire the new practices. Marland (1993) refers to this relationship by suggesting that the classroom actions of teachers are guided by internal frames of reference which are deeply rooted in personal experiences. The teachers' beliefs influence the way they perceive things, they interpret a curriculum or the way they teach. On the same line of argument Richardson (1996) suggests to give due consideration to teachers' beliefs in order to be able to conduct teacher education which can help to develop teacher thinking.

Having looked at various positions on professional development we should be looking for a model of professional development that takes care of knowledge, skills, and attitudes. In other words a professional development program should involve head, hand, and heart. This model should be based on continuous learning that helps the individuals and organizations cope with the changing situations by re-perceiving and re-positioning themselves.

References

-
- Calderhead, J. (1989). Reflective teaching and teacher education, *Teaching and Teacher Education*, 5, pp.43-51.
- Covey, S. (1992). *The Seven Habits of Highly Effective People*. Simon & Schuster Ltd.
- Dalin, P. (1993). *Changing the School Culture*. Cassell & the Imtec Foundation
- Dewey, J. (1933). *How We Think*, New York: Heath and Co.
- Fullan, M. (1990). *The New Meaning of Educational Change*. Teachers' College Press.
- Hargreaves and Fullan (1992). *Teacher Development and Educational Change*. Falmer Press.
- Hewson, P., Zeichner, K., Tabachnick, B., Blomaker, K., & Toolin, R. (1992). A Conceptual change approach in Science Teacher Education at the university of Wisconsin-Madison. paper presented at the American educational research association, San Francisco.
- Richards, J. and Lockhart, C. (1994). *Reflective Teaching in second Language Classrooms*, New York: Cambridge University.
- Schon, D. (1987). *Educating the reflective practitioner*, San Francisco: Jossey-Bass.
- Warwick, D. P. and Reimers, F. (1995). *Hope or Despair: Learning in Pakistan's Primary Education*, London: Praeger Publishers.
- Zeichner, K. (1983). Alternative Paradigms of Teacher Education, *Journal of Teacher Education*, 34, pp. 3-9.

Being Critical of Pedagogy

What is it? What is it not?

SHILPA JAIN

Over the last several months, I have been thinking a lot about ‘pedagogy’: What is it? What is it not? In what settings does it appear? And in which settings do people learn and do without it?

As far as I can understand, we label ‘pedagogy’ as the practices and behaviors of what we call a ‘teacher’. Our major reference point for the term ‘teachers’ is those who work within a system of education, i.e. schools, universities and colleges. In other words, when most children or young people are asked, “Who is your [favorite/best/worst] teacher?”, they know to reply with the name of a person who leads the classes in their school. For most of us, this reference point dominates our understanding of ‘teacher’ while we are in school, and even when we are out of it (i.e., “Which teacher had the most impact on your life?”)

But then, at some point, many of us also create a different reference point for ‘teacher’:

those people in our lives, from whom (or because of whom) we feel we have understood some important value, or discovered a hidden potential, or been able to see the world – or ourselves – differently. Many things may distinguish these ‘teachers’ from those described above, but perhaps the most obvious difference is that they have not taken this label upon themselves. Rather, it is what we ascribe to them and their place in our lives – usually after the fact, while reminiscing or reevaluating an experience. At the same time, these ‘teachers’ may never have considered us their ‘students’. Again, it is likely to be we who have taken on this identity, based on how we feel we have ‘studied’ and understood something (or ourselves) with, from or because of them.

I’ll try to clarify this distinction with a personal example. Mrs. Perkins was my favorite teacher in elementary school. She read wonderful stories to us; she rarely scolded anyone; she let us do creative projects and was generally warm and kind. I do not remember any of the content of Mrs. Perkins’ teaching, but I do remember her demeanor. If I concentrate deeply, I can think of two or three other teachers in my formal schooling, who I remember fondly – again, not because of the content of their classes, but rather because of the warm environment they created (at least for me).¹ In contrast, my grandmother, who has never been to school, is currently my most favorite teacher (although she would probably laugh if I called her this in public). But from her, not only am I learning Udaipur’s local



SHILPA JAIN

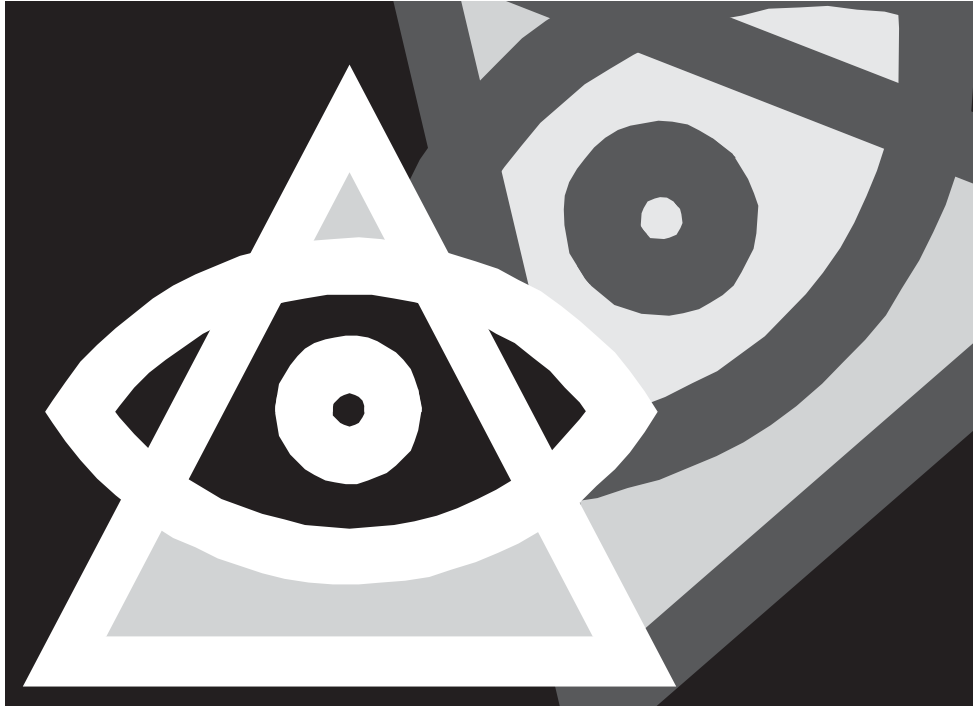
Shilpa Jain is a learning activist for Shikshantar in Udaipur, India. She hopes to continue researching and activating the link between learning and social-political-economic transformation, and the role of children, and youth in these learning processes. Shilpa has a B.A. magna cum laude in Political Science and Women’s Studies from Harvard University.

¹ Note: I have chosen to focus on the best case scenarios, which the reader should see as exceptions, not as the rule. Of course, this means ignoring 95% of my experience with school/college teachers. But by looking at my best experiences, I can prove my point without being dismissed as “only focusing on the bad” and “not considering good teachers.” I share my experience with good teachers, because they still demonstrate the difference between system-ascribed teachers and personally-ascribed teachers, as well as the difference between pedagogy and sharing.

language, Mewari, but also discovering wonderful folk tales with powerful meanings, family customs, local festivals and new spiritual beliefs. Of late, she has been sharing with me her understanding of daily living practices (cooking, cleaning, growing food, wearing clothes, etc.) that are in balance with nature. In addition to all of this 'content', we are building a friendship of respect and love that will last our lifetimes.

Clearly, there are many differences between my grandmother as my 'teacher' and Mrs. Perkins as my teacher. Not the least of which is that, unlike Mrs. Perkins, my grandmother cannot rank, evaluate, reward, punish, control or judge the extent of my learning and/or the extent to which I follow her 'teachings'. But more than that, I submit, is how each experience differs in its impact on my life, what it has meant for my own sense of place and work, and sense of self. Though I have nice memories of Mrs. Perkins as a person, I would not describe her as my 'teacher', for she made little difference in how I see the world, both from within and from with out.

With all of this in mind, I turn to pedagogy and, specifically, critical pedagogy. If I understand correctly, this term refers to "the art of teaching in a way that critically questions the dominant social, political and economic system, its institutions, processes, and attitudes". It calls to attention certain injustices and exploitations, and hopes to lead students to raise questions, make demands, challenge wrong-doings, and ultimately change the system. This all sounds good,



...the difficulty I have with critical pedagogy is that it ultimately traps one in the same mechanisms and processes that one is being critical of.

especially when we consider the severity of the crises we are facing today, which are clearly caused by a particular model of Progress and Development.

But the difficulty I have with critical pedagogy is that it ultimately traps one in the same mechanisms and processes that one is being critical of. For example, who controls the process and content of critical pedagogy? The teacher(s). S/he determines what one needs to be critical of, where it is 'right' (and where it is 'wrong') to be critical, to what extent one should be critical... With pedagogy, it is assumed that young people are lacking info-knowledge; they are ignorant; and this 'deficiency' is something only the teacher can remedy through his/her teachings. As occurs with television and video games, young people serve as passive consumers of teachers' ideas, experiences and info-

knowledge – although they may be radically critical of the dominant system. Students may ask questions, but the questions are framed within the teacher's reference points and are typically answered by the teacher. Or the teacher knows the end point of the conversation and works to lead the students to it.

In this way, critical pedagogy is quite reminiscent of the Socratic method. And if we seriously consider this similarity, we begin to realize how critical pedagogy works against the principles of critical thinking. As soon as one begins to see her/himself as Socrates – that is, as the keeper and disseminator of the 'truth' – s/he is participating in a kind of propaganda and thought-control, and is thereby replicating a major part of the dominant education-economic-political-social system.²

Again, one might say, "Well,

² In "From Pedagogy for Liberation to Liberation from Pedagogy", Dana Stuchul, Gustavo Esteva and Madhu Suri Prakash convincingly show how Paulo Freire, one of the world's most well-known critical pedagogues, reproduced much of the colonization and oppression he professed to be against. The full article is available at www.swaraj.org/shikshantar/ls3intro.htm.

what's wrong with this? Clearly, the system is terrible. It is hurting human beings and all forms of life. It is leading to war, violence, hatred, greed, etc. Why shouldn't a teacher use critical pedagogy to teach his/her students to understand and challenge this? Their teachings may lead to real change in society."

I have several responses to this assertion. The first is whether thought-controlling means (no matter how good their intentions) can lead to freely thinking ends.³ As soon as critical pedagogy is placed in the dominant education system, it must conform to the hidden curriculum: controlling students through testing, ranking, punishment, rewards, competition and hierarchies (whereby they learn total deference to experts and professionals).

The hidden curriculum also means dividing knowledge into discrete disciplines, separating human beings from nature and from manual labor, and breaking intergenerational bonds of learning. Therefore, although critical pedagogy may offer youth strong critiques of the nation-state, mass media and market economy, unless it simultaneously challenges the rest of the hidden curriculum, it will be helping to foster the attitudes, desires and mindsets that fuel and expand the very institutions it is critiquing. For example, it is ironic to launch a critique of the thoughts/actions of scientists (or presidents or movie stars),

while still expecting students to defer to the teacher's thoughts and actions.

A second response to critical pedagogy is whether a critical perspective towards the dominant system can even be taught. Over the last several months, Shikshantar has been collecting young peoples' stories of resistance and unlearning, the stories of how they came to challenge the dominant model of progress and its many manifestations: technology, nationalism, particular gender relations, religious constructs, etc.⁴

What has become clear to us, from writing our stories and reading others' stories, is that there was rarely any connection between schooling/teaching and resistance (except when the negative effects of schooling were resisted). Rather, the stories seem to indicate that young people needed and created a diversity of experiences – doing and learning in a variety of contexts, with a myriad of people – to pursue their questions, unveil their confusions, and find clarity about the dangers and fallacies of the dominant economic-political-educational system.

This calls to mind the much larger question of whether questioning, meaning-making, creating, dreaming, etc., can ever really be taught. Does pedagogy, critical or otherwise, make these processes possible? Can you teach anyone to ask questions, or make meaning, or interpret

their experiences? Or are these natural human instincts, all part of what we call human learning and human doing, part of the great mystery of the human mind and heart?⁵

I would like to replace pedagogy, the art of teaching, with the age-old arts of sharing and learning together... In sharing, you offer your ideas, your beliefs, your talents, your experiences, to others. Typically, this is done freely, with little expectation of reward or punishment for doing so. You may share orally or visually, using expressive forms like film, paintings, writing or theater. The key to sharing, though, is the vulnerability and humility involved. As the sharer, you have to be open to any response, mainly because there is no guarantee of what the other person (the share-ee) will feel about what you are sharing. They are free to listen to you, appreciate you, discuss with you, reject you, opt out of the experience, etc. Of course, as the sharer, you will likely be lively, kind, interesting, friendly – which those rare teachers in schools also can be. But the difference is, in sharing, both people get to make the choice of how to engage with each other; it is a mutually decided-upon interaction (which is untrue in schools).

Moreover, sharing builds upon our natural human instincts for questioning, meaning-making, interpreting, wondering, in community, together. As a sharer or as a share-ee, you are

³ I take this lesson from Gandhiji, among others, who reminds us that unjust and violent means can never lead to just or peaceful ends. Incidentally, I think Gandhiji makes another valuable contribution to the discussion about critical pedagogy vs. sharing and co-learning, in his reminder to "be the change you wish to see in the world."

⁴ Some of these examples can be found on our website www.swaraj.org/shikshantar/stories_resistance.html

⁵ I thank Munir Fasheh, whose articles not only condemn schooling as anti-learning, but also share insights into natural learning, especially as demonstrated by his mother. See the Shikshantar website for some of his work.

actively learning and contributing in all regards. You can nurture spaces and relationships where these instinctive actions can happen openly and dynamically, or you can (re)produce spaces and relationships in which they are suppressed or controlled. You can create environments, through your being and doing, which can make it easier (or more difficult) for people to express their curiosity, to explore their questions, to make mistakes, to take risks, etc. But ultimately, the tasks of doing, of learning and understanding, are up to the share-ee, just as they have been upon the sharer.⁶

To figure out the difference between teaching and sharing, you would have to ask:

- Have you both entered into the relationship with your own consent and interest?
- Does one person have the power to reward or punish the behavior of the other person in the course of the interactions?
- Does one person have the power to rank or evaluate the other?
- Does one person have more control in determining the course of activities?
- If so, does the other person have the option to leave?
- Am I open to any questions? Am I asking questions too?
- Am I ready, hoping and willing to be surprised by what comes out of our interactions?
- Am I hoping to learn something from the other person as well?

Personally, it has taken me some time to understand this difference between critical

pedagogy and sharing. I used to expect people to believe me, to agree with me, as I ‘taught’ them about the destructiveness and dehumanization of this model of Education and Development. I saw my role with children and youth as ‘facilitating’ their understanding of this ‘truth’. But as I reflected on my experiences, I have realized that ‘teaching’ (i.e., informing or guiding) cannot be the path by which self- and systemic-change will happen. If I know this from my own

I have found that sharing opens up different kinds of opportunities for self-understanding and co-creation. By nurturing spaces and relationships, through which we can share our different frames for viewing the world, we can better see the blocks in our perceptions – the boxes of rationality, neglect or disregard we have created.

experience, why would I expect it not to be true for others as well?

Deep learning, the kind that leads one to self-change and systemic action, begins from within and seeks out spaces and relationships in which to manifest. But pedagogy, of any kind, necessarily begins from the outside. And when it operates within a deficit-oriented culture of schooling (of which the mass media is a part), it ensures that power over learning remains out

of young peoples’ hands. Yet, it is this power – of asking questions and interpreting and making meaning and making choices — that is needed for facing the crises before us and for generating creative new possibilities for living together.

I have found that sharing opens up different kinds of opportunities for self-understanding and co-creation. By nurturing spaces and relationships, through which we can share our different frames for viewing the world, we can better see the blocks in our perceptions – the boxes of rationality, neglect or disregard we have created. We stop trying to be ‘right’ or ‘the best’ and instead try to listen and understand. We then are able to share in different peoples’ realities, their multiple worlds and multiple truths. This helps to create lively communities of learning, in which we find friendship and support for deepening and heightening our thoughts and actions.

I have been trying this process with children, youth and adults over the last several months, often with quite in-depth learning and growing for me and the others involved. Indeed, sharing as a mind-frame and process has proven itself much more palpable to me than critical pedagogy, because I have not had to sacrifice the means for the ends. Being a sharer has made me vulnerable, which has kept me honest. It ensures that I help to nurture an open space in which learning – not pedagogy – is central.

⁶ My inspiration for this thought comes, in part, from the spirit behind Open Space Technology. This powerful method of organization has one distinctive natural law, the Law of Two Feet. It states that each person is responsible for their own learning and contributing, and for judging the extent of their learning and contribution. Therefore, it is up to them to use their two feet to go where they can do this best.

Education in Pakistan

A Comment from the Backbenchers

THEMRISE KHAN

There are those who say that education is the solution to all evils of society. Then there are those who say that education leads to the birth of all evils in society. I would put the matter somewhere in between this radical spectrum. Having spent a reasonable amount of time fielding out the woes and obstacles of the school system, it is not difficult to come to the conclusion that education even in its most decent form, does not exist in Pakistan. Like with every issue, this conclusion is also privy to two opposing lobbies. One that defies the norms, and another that embraces it. While this is a very healthy and beneficial way of approaching solutions and alternatives, in Pakistan, it seems that the debate is actually helping to skirt the issues. Or is it?

The purpose of this comment is not to judge which side is right and which is wrong, nor is it to undermine the efforts of all the

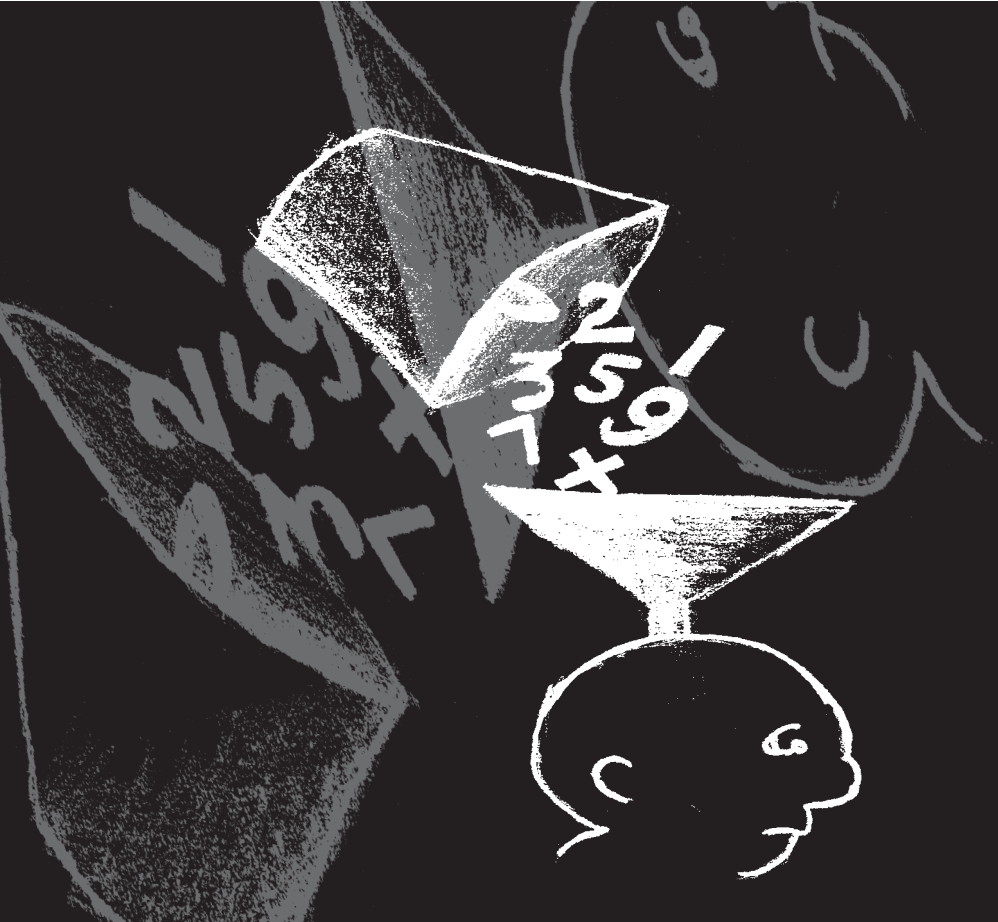
various lobbies who are working at bringing about a change in the way we look at education. Indeed, even the sparks of such a debate are the first steps towards positive change. But in order to make sure that one is moving in the right direction, it is important to be able to step back from the arguments from time to time and play devil's advocate.

We can begin the analysis by going back to the stories of yore told to us by our grandparents. Theoretical literature puts forward the concept of indigenous knowledge systems as one of the most superior forms of learning. This involves drawing from existing traditional practices among peoples of various origins and passing down a way of life among successive generations. Education, or more rather the formal school system, on the other hand, is what was created to supplement or replicate this form of knowledge. Over the years however, the institutionalization of education has taken over the more archaic notion of indigenous knowledge, which is now seeking a revival as a supplement to formal education systems. In other words, the tables have turned completely.

But it is this very formal system that has been in operation for centuries, that is now receiving criticism in many countries of both the developed and developing world. In the former due to the constant development of new methods of teaching and learning, as well as a trend to move towards more traditional systems of knowledge such as oral culture, and in the latter simply because of a total collapse of the state and economic

THEMRISE KHAN

Themrise has an MSc. in Development Management from London School of Economics. She has been professionally associated with a number of NGOs and international organizations mainly in rural development, education and institutional capacity building in rural Sindh and low-income urban areas of Karachi. She is currently a freelance development consultant and research associate in social policy.



What is the point of establishing thousands of schools if they cannot even teach a child how to read or write?

support and service delivery mechanisms. It is unfortunate for the fate of developing countries, that in addition to these failures, the alternatives being subscribed such as private schools or in the case of Pakistan, the Madrassah schools, are equally prone to such adverse shocks. Speaking wholly in the Pakistani context, one can argue that it is here where one requires a greater need to invest in attitudinal and methodological changes. Instead however, the trend seems to be veering towards practices that concentrate more on where and who to teach, rather than what to teach and how.

To be fair, Pakistan is beginning to see the emergence of such attitudinal investment, so to speak. There has been renewed debate about the difference between 'literacy' (the ability to

read and write) and 'education' (the ability to learn about various knowledge systems and social relations, among others). In the more radical circles of educational thought, the issue of quality is considered to be of greater value than quantity. What is the point of establishing thousands of schools if they cannot even teach a child how to read or write? Schools do not have to operate within the chardiwari of cement buildings, as long as what is being taught is progressive and inspiring. Children huddled under the open sky beneath the shade of a tree following the alphabet on a makeshift blackboard, can be as effective as uniformed children using the latest in technology inside a spacious and airy whitewashed building. Hence, one does not necessarily require a 'school' to impart knowledge.

Similarly, why not tap into a child's own curious desire and natural aptitude for exploration and learning, in order to instill in it a respect for knowledge, instead of burdening it with a mass of poorly conceived and one-dimensional textbooks? These are the beginnings of the culture of educational philosophy in Pakistan for those who weren't aware of it.

But just as there exist these "radical streams of consciousness", there also exist the more conventional and tested approaches to education. The school is beyond doubt, the center of learning in the minds of all parents, teachers and children the world over. Seeing as this is a hard act to follow, the obvious answer has been to use the school itself as the point of attitudinal change.

Easier said than done when your audience is an apathetic state and an even more apathetic, or more rather, disillusioned parent and student body. On one side is the uphill task to convince an administration that the only way there can be some change is to embrace the concepts of community participation and educational discourse, and on the other is the task of having to convince a community who has given up believing that anything will change, that the change cannot happen without them.

In between this conundrum throw in concepts of 'school improvement', 'teaching/learning methodologies', 'classroom techniques', critical levels of 'engagement' with students and teachers, and you have a complex web of confusion, in which no one knows which side to turn to. Hence the

mushrooming of the private school system, which has given new meaning to the term 'business investment'.

Like everything else in Pakistan, education has also been victim to a case of extremist notions and underdeveloped ideas. Not that there is any dearth of ideas. The fractionally minute section of the population who advocate for radical change (does change always have to be radical?) have a steady supply of them ranging from the 'multiple intelligence theory' to resurrecting the ethos of the teachings of Sir Syed Ahmad Khan and Allama Iqbal. But somehow these ideas seem to be eaten up, not so much in the quagmire of bureaucracy and red-tape that exists here, but more rather in the jumble of the sequencing of these ideas.

The question of what to put where, when and how, is one that few academics and practitioners have yet tried to address. In countries like ours, the tussle rages between actually being able to provide students and teachers with adequate shelter for their endeavors and enhancing the capability and mindset to put those endeavors into practice. Unconventional ideas tend to be 'dropped in' to the middle of conventional settings, only to fade out after their novelty has worn off.

It reminds one of the story of the government primary school Supervisor, recently returned from a donor sponsored course abroad, who pointed out in one of the schools in a rural village, that the crumbling walls and floors of the school should be cemented, so that the teachers and children could use them for drawings and murals to enhance their learning. Meanwhile, the

poor Headmaster looked on helplessly, wondering how he could approach the Supervisor to provide some funds for repairing the collapsing roof, the purchase of benches, construction of a latrine and hiring of teachers for the classes!

The irony of the situation is clear. Those who criticize the standards of education in the country talk about 'critical pedagogy' and 'deschooling society', terms that their intended audience cannot even understand, let alone relate to or put into practice. Similarly, those who criticize such 'westernized' notions and the imposition of alien concepts, cannot even provide a sound structure for improving literacy in the nation. At the same time, we excel at using student enrollment figures to extol the increase in social development indicators, but

neglect to mention the fact that the human products of those enrollments are far from positive. That, and the fact that the government lags far behind in resources required for the consistent monitoring of enrollment figures.

Success and failures are used to point out weaknesses, rather than coming up with alternative strengths. One lobby tries to downplay the pathetic state of education by romanticizing the concept of the shelterless schools. Stories of "good practices in education development" profile the courage and determination of communities who selflessly rebuild their collapsed village schools with whatever materials they can find, only to see them collapse again a few months later. Another lobby uses the exact same story to their

... we excel at using student enrollment figures to extol the increase in social development indicators, but neglect to mention the fact that the human products of those enrollments are far from positive.



advantage by honing in on the lack of interest and responsibility of an apathetic government, allowing its securities to rot away under bare trees and straw shacks. Similarly, the more 'educated' talk about the need for a radical transformation within the school system or the elimination of it altogether. The 'lesser' educated talk about just having a school that remains open five days of the week.

And so the tussle, or 'debate' rages on. Should there be schools or should there be education? Meanwhile, there are children who will recognize the pictures of Quaid-e-Azam in their out-dated primary textbooks, but will not be able to name them, or vice versa. The Head Teachers Union will use illegal tactics with which to impose their might against the bureaucracy and the state, but it will also be the same Head Teacher who will bow down to the might of the local landlord and allow the school premises to be used as the village autaaq or will be powerless against drug addicts inhabiting the school premises.

If we want this 'debate' to reach a healthy conclusion, or at least a positive outcome, it is imperative to recognize the merits and demerits of both sides. It is more than possible that there is room for both literacy and education to exist in tandem. After all, in today's age of rapid globalization, one needs the other to survive. But this can only happen if it is agreed upon that they follow each other in sequence. For instance, we can defy the norms of 'early childhood education' and the like and agree that the purpose of primary schooling is to provide literacy, of elementary

and secondary schooling to provide the thirst for general knowledge and of higher education to do just that, i.e. to provide the student (who is no longer a child) with the avenues with which to quench that thirst both practically and intellectually. We can also agree that there is a need for both conventional financial and physical resources, as well as for new and innovative concepts and techniques. We can even accept that there will be certain areas where basic literacy will have to take precedence over school development in terms of access. Or we can disagree with all these propositions altogether. Where we cannot settle for any sort of compromise however, is the fact that everyone, rich or poor, boy or girl, must be able to have the opportunity to experience a system of learning and mental development.

The reality or dilemma if you wish to call it, for countries like Pakistan, is that education is not necessarily linked to economic prosperity. A graduate degree will more rather guarantee unemployment, instead of a secure future, like for Baboo, a post-graduate in business administration who works as a waiter in Pizza Hut. The daily wage earner, who has not even completed primary schooling, will make a more reasonable living than the young men who have pursued computer engineering degrees, like Bala, the carpenter who visits house to house looking for work everyday and generally manages to find something. This then actually creates a choice where there should not be any choice per se. The choice of whether one wishes to be educated or not. This is where the question of literacy versus education comes

into full play. This is where the 'importance' of education is brought under serious questioning. The fault then is multi-fold, not just of our education system, but of our social, political and economic machinery which is so inextricably linked together. One goes down, they all go down. And this we all know.

One can read Chomsky, Freire, Schumacher or Shariati to one's heart's content. One can use their work to revolutionize the education system in Pakistan. But even to do that, one requires a 'system' so to speak to be able to have the desired impact. These writings can provide the thought that go behind the system. But to run and manage the system, whatever it may be, schools, madrassahs or virtual universities, a different mindset is required, one that is able to streamline innovative thought with practical output. One that can incorporate the human realities, one is faced with everyday, on every street corner. The balance has yet to be mastered. One has to decide exactly where to influence the system, which elements to project, which to leave out and which to modify. What concepts to transplant, which to translate and which to 'redefine'. None of this means that we should give in to the system. It simply means that we need to do our homework more thoroughly before we show it to the teacher, both for the radicals, as well as the conservatives. Sounds like a delirious mix, but someone had better start putting it together, or as the intellectual pundits love to say "time is running out!"

Life Skills

The Cornerstone of Pragmatic Education

TRACY THOMPSON KHAN

My boss and mentor in university was fond of saying that “ninety percent of what one learns in college happens outside the classroom.” Ask any person to regale you with his most captivating tales of gaining knowledge and enlightenment: it is unlikely he will recreate the moment he first memorized Avagadro’s number, or the spelling competition he won in 7th grade, or the circumstances surrounding his first reptilian dissection. Instead, he will undoubtedly tell you stories in which he encountered the unknown, and the hilarity, pain, awkwardness, and, ultimately, the understanding that resulted.

It is perhaps important then to explain the distinction between schooling and education. Schooling, or the act of attending school on a regular basis and learning how to cope with the rigors of the institution,

is merely a small subset of the larger genre of education. Ideally, whether or not he has been properly schooled, every person should be educated: that is to say, he should have sufficient knowledge of and experience in the basics of living, which primarily consist of reacting to, coping with, and dealing with either people or things.

To a certain extent, all people face similar problems in life: first of all there’s the common nemesis of other people, like shopkeepers, relatives, and coworkers, who are notorious for being unreasonable and illogical in comparison to ourselves, and who oftentimes have completely different priorities and ideologies from our own. Then there’s the bewildering variety of choices to be made every day, from which form of birth control to use to how to manage the care of an elderly parent. Then there’s the seemingly endless list of difficulties that the modern world has brought with it, like plumbing, termites, and computer viruses. There’s also money and the need to manage it, whether we have just enough, or we are perpetually scrounging for more, or we have been dually cursed and blessed with an excess of it.

Schooling, the way it has been set up throughout the modern world in any case, provides the student with neither the experience nor the perspective to handle these commonalities of life: what schooling produces is a large body of similarly trained individuals, each one of whom may, for example, be able to create a flow chart of a bank’s

TRACY THOMPSON KHAN

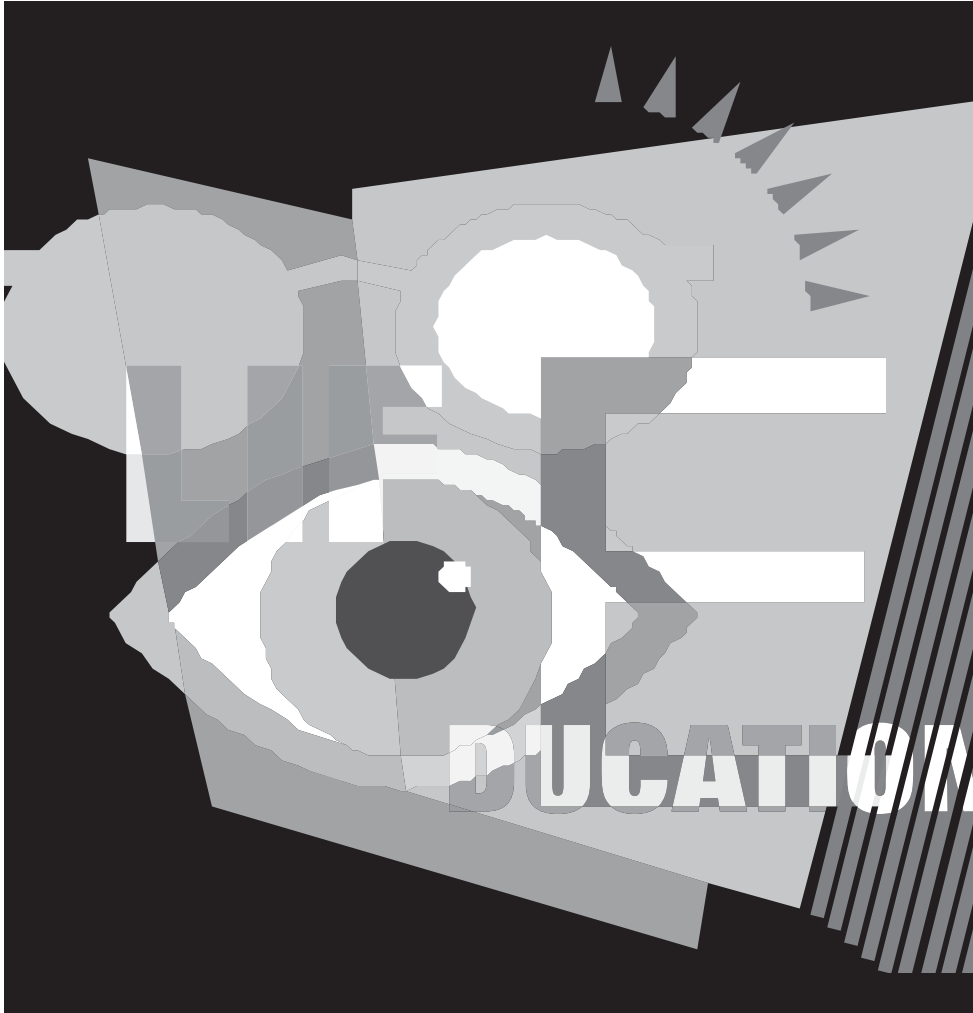
Tracy Thompson Khan is an Islamabad based newspaper columnist and teacher of literature, communications, and mathematics. Her weekly column, Grey Matters, appears in The News every Monday.

internal controls, but be unable to see the need to make a left hand turn from the left hand lane; who may be able to fix a central air conditioning system, but be unable to cool down tensions between his wife and his parents; who may be equipped to rebuild a motorcycle engine, but be unaware that the doctor has mistakenly prescribed a dangerous overdose of antibiotics to his child.

The cheap availability of vast quantities of information has rendered the traditional schooling system largely inadequate. Naturally, people will always need to master basic mathematics and language skills, but to continue to fill up students' heads with mere facts is to waste their potential. What is required to be developed instead is a basic framework of skills that each student can draw from to help him surmount the usual hurdles of life, like the perseverance required to hold a job, the patience needed to raise children, the discernment called for in determining matters of religious and spiritual impact, the common sense necessary to deal with financial matters, and the self-awareness and self-control required to live a balanced, respectable, rewarding life.

Therefore, educators must change their focus to a system designed not with the objective of creating interchangeable elements for a work force, but with the ambitious goal of empowering people with the ability to develop fulfilling relationships, and to create and sustain gratifying, ethical lifestyles.

The syllabus for teaching students such life skills might include:



... educators must change their focus to a system designed not with the objective of creating interchangeable elements for a work force, but with the ambitious goal of empowering people with the ability to develop fulfilling relationships, and to create and sustain gratifying, ethical lifestyles.

Languages: at least two diverse spoken/written languages, plus mathematics. Language and math are perhaps the only subjects that are skills in themselves; all other subjects are derivatives that require a person to apply either their communications skills, their ability to manipulate numbers, or both.

Logical Reasoning: cause and effect, syllogisms, reasoning by analogy and by statistics. So much wastage in the world, be it wastage of time, energy, resources, or emotions, can be attributed to people's inability to foresee the inevitable

consequences of their actions. These unfortunate results come in the form of everything from unwanted pregnancies to unhappy marriages to car accidents. An old Chinese proverb says that the definition of a crazy person is someone who does the same thing over and over again but expects it to turn out differently: the power to work out the most likely outcome of a proposed course of action is perhaps the most satisfying life skill one can develop, as it keeps the many confusing facets of life under control and in perspective.

Morals and Ethics: universal beliefs about the meaning of life and how to get through the experience of being human with dignity, honesty, purpose, and respect. Students are quick to see past the traditional scare tactics employed to keep them on the straight and narrow; they deserve to be made aware of the earthly rewards that stem from moral vigilance – benefits like not having to worry about keeping track of which lies were told to whom, or the feeling of self-respect that comes from returning property to its rightful owner. Under this umbrella comes the concept of maintaining a personal work ethic. In this age of per-hour employment, the joy and self-respect that come from a job properly done are often forgotten: it is important to recognize that this satisfaction is a feeling wholly separate from the question of remuneration.

Psychology: an introduction to the world of the human mind, including its motivations, desires, and irregularities. So often personal problems are based in a person's inability to understand or indeed even to recognize the priorities and needs of others. To understand the causes behind normal human emotions like jealousy, romantic love, vengefulness, grief, and depression is to cultivate tolerance, empathy, and understanding.

Physiology: general anatomy with a focus on the bodily changes that happen during adolescence.

A great deal of human suffering and bewilderment is due to the sad fact that human beings are not familiar with their own bodies; to understand the connection between one's personal choices and their

While traditional schooling enlivens the memory banks, it kills the original spirit. The ability to make informed, benign decisions is the cornerstone of a fulfilling life: the goal of education should be to empower people to lay that foundation.

physical results, including disease, obesity, and pregnancy, is to take one step toward gaining control over one's life.

History: personal, emotional perspectives of people who lived through the times that shaped the world. Traditional history classes that focus on boring details like places and dates wring the life out of history; similarly, teaching students about only their own country or culture gives them a feeling of isolation from the world as a whole, and prevents them from understanding the many different results that may have stemmed from a single historical event. Studying world history fosters the comforting feeling of belonging to one of many of the world's interesting cultures and helps one understand the importance of tradition.

Environment: the true picture of the planet's flora and fauna: the reasons for and results of poaching, hunting, whaling, deforestation, greenhouse gases, urbanization, genetic modification, cloning, and pollution, and the choices each individual can make to ensure the sustainability of the planet.

Economics: budgeting, supply and demand, fixed versus variable expenses, the idea of maintenance costs, prioritization of expenses, and saving. With the modern world producing so much more quantity and variety of goods than most people can possibly afford, it is imperative that each individual be able to

logically gauge, control, and plan his expenses.

Etiquette: the general manners and requirements needed to avoid offending others. Parents and teachers often hold each other responsible for ensuring students' proper conduct: to ask teachers to explain the importance of treating others with decency and respect is to ensure that the learning of good manners is not a casualty in the crossfire.

Mechanics: the basics of plumbing, electrical systems, woodworking, and drafting. The increasingly mechanized nature of modern life requires one to understand, manage, and fix household systems, if those systems are to operate properly and efficiently.

The denotation of illiteracy is the inability to read and write. But the suffocating weight of social problems pressing upon even the most supposedly educated of populaces connotes a different meaning: illiteracy can be thought of as the lack of life skills that enable each person to enjoy a creative, noble, dignified, thoughtful existence. While traditional schooling enlivens the memory banks, it kills the original spirit. The ability to make informed, benign decisions is the cornerstone of a fulfilling life: the goal of education should be to empower people to lay that foundation.

© 2002 Tracy Thompson Khan

💡 When I think of what it means to teach, I no longer always think of instructions. I think again and again of creating a space and time where I/we can be present; ready to help in multiple ways – to soothe, to encourage, to demand of one or another, to do what is necessary at the moment, based on experience, on intuition, on insight, on needs and respect and care – or simply to witness, affirm, smile or cry as heartfelt.

Richard Pringle

💡 In this world new challenges present themselves not only to educators but to everyone for whom contingency and loss of certainty do not necessarily mean the inevitable triumph of nihilism and despair but rather a state of possibility.

Henry Giroux and Paulo Freire

💡 Education presupposes intrinsic motivation – that the student is intrinsically motivated to learn and the teacher intrinsically motivated to teach. While grades and the like are an important element to school structures, the reason for teaching and learning are not fueled by numbers – but by a sheer desire to attain knowledge for knowledge sake.

Barry Kanpol

💡 Educators at all levels are in an ideal position to influence the world views of both children and adults. Children are actively developing their world views based on how they are treated and what they are told about the world.

Marsha L. Heck

💡 Critical pedagogy considers how education can provide individuals with the tools to better themselves and strengthen democracy, to create a more egalitarian and just society, and thus to deploy education in a process of progressive social change.

Douglas Kellner

💡 Tell me and I forget. Show me and I remember. Involve me and I understand.

“Chinese proverb”

💀 Global consumption according to affluence consumption of the richest fifth of the population and the poorest fifth is: meat & fish 45% and 5%, energy 58% and 4%, telephone lines 74% and 1.5%, paper 84% and 1.1%, vehicles 87% and 1% respectively.

💀 Every year, the US exports about 10 million obsolete computers to Asia to be disposed of as hazardous waste. On average, each computer contains 13 pounds of plastic, 3 pounds of lead, enough cadmium to pollute 260,000 gallons of drinking water, enough chromium to pollute 10,000 gallons, and enough mercury to pollute 260,000 gallons.

💀 A child born in the industrial world consumes and pollutes more over his or her lifetime than do 40 children born in developing countries.

💀 9 out of 10 fatalities during war are civilians. About half of the victims are children. 8 out of 10 war refugees are women and children

💀 1.2 million Iraqi people, including 750,000 children below the age of five, have died due to the scarcity of food and medicine, since the commencement of UN sanctions in 1990.

💀 Nearly half of all countries who have implemented IMF sponsored ‘Structural Adjustment Programs’ have seen an average decline in real per capita education and health spending.

💀 90% of urban sewage in the developing world is discharged into rivers, lakes, and coastal waterways without any treatment.

💀 95% of all HIV-infected people live in developing countries.

💀 If present consumption patterns continue, by the year 2025, two out of every three people on earth will live in water-stressed conditions.

The Case for Local Food

Strengthening & Rebuilding Local Food Economies

HELENA NORBERG-HODGE

If you want to create a more sustainable society, a good place to start is by helping to rebuild your local food economy: food is something everyone, everywhere, needs every day, which means that even relatively small changes in the way it is produced and marketed can have immense effects. And since eating is a natural part of daily life, we all have frequent opportunities to make a difference.

Strengthening local food economies around the world would protect small farms, businesses, and local jobs; it would allow food to be produced in ways that nurture rather than destroy the land; and it would provide everyone with enough to eat - food that is as healthy and nutritious as possible.

Rebuilding local food economies means, most of all, shortening the distance food travels from the farm to table. This doesn't mean putting an end to all trade in food, or doing without oranges and bananas in cold

climates. It simply means limiting the needless transport of food by trying to meet as many of our basic needs as possible, closer to home.

Many urbanized people have lost touch with the sources of their food, and may not realize that the distance their food travels has been steadily increasing. In the US, the average pound of food now travels 1,500 miles before it reaches the dinner table, and the distance continues to grow.

Much of this transport is needless: every day, identical commodities pass in opposite directions, crisscrossing the globe. The 'logic' of the global economy leads the US and other nations to import hundreds of thousands of tons of staple foods each year, while simultaneously exporting roughly the same amount. In an era of dwindling fossil fuel reserves and rising CO₂ emissions, this is both senseless and wasteful. But it is a trend that is accelerating as governments systematically promote a single, globalized food system.

Within that food system, farming is merely an industry, and food just another commodity. A misplaced emphasis on 'efficiency' leads crops to be grown on huge farms specializing in one crop, while animals are raised by the millions in closely confined conditions on factory



HELENA NORBERG-HODGE

*Helena Norberg-Hodge is founder and director of the International Society for Ecology and Culture (ISEC), which runs programs in four continents aimed at strengthening ecological diversity and community, with a particular emphasis on local food and farming. She is the author of the inspirational classic, *Ancient Futures: Learning from Ladakh*.*

farms. Along with the needless transport of food, the use of heavy equipment, toxic agrochemicals and genetically modified seeds takes a heavy toll on the environment, and belies any claim to efficiency.

These trends do not benefit farmers. 'Free trade' policies are forcing them to compete with farmers on the other side of the world, many of whom work for a pittance. At the same time, they are being squeezed between the huge agribusinesses that supply their inputs and those that buy their production. As a result, small farmers are going bankrupt all over the world, and rural communities are being drained of life. For US farmers, suicide is now the leading cause of death.

The quality of our food, meanwhile, is declining. Hormones and antibiotics are given to animals to make them grow rapidly, and to keep them alive under inhumane factory conditions. Heavily processed global foods have been so stripped of flavor and aroma that chemical

compounds designed to fool our senses must be added. Still others are added as preservatives to artificially extend shelf life, and foods may be irradiated with the same end in mind. Already, roughly two-thirds of the products on US supermarket shelves contain genetically-modified ingredients.

Further globalizing and industrializing our food supply is foolhardy and reckless. More sensible by far would be to shift direction, and instead support more localized food production and marketing. Such a shift would bring immense benefits:

- Local food means fresher food, which in turn means healthier food. Fresh organic vegetables are on average ten times more nutritious than conventional supermarket vegetables.
- Marketing locally reduces the number of middlemen, and therefore increases farmers' incomes. It also helps to cut prices, giving even low-income groups access to fresh affordable food.
- Local food systems lead to stronger local economies by providing jobs, supporting local shops, and keeping money from being siphoned off by distant investors and corporations.
- Local food systems encourage farmers to diversify their production, thereby making it easier to farm organically. Intercropping and rotations can replace dangerous pesticides, while on-farm waste like manure and crop residues can replace chemical fertilizers.
- By reducing the need for expensive inputs, farm diversification keeps more money in farmers' pockets. And unlike monocultural farmers, those who diversify are less susceptible to heavy losses from pest infestations or abnormal weather conditions like droughts or unexpected frosts.
- Reliance on smaller farms increases overall productivity, since smaller farms are more productive per acre than larger farms. A shift towards smaller farms would thus provide more food, and better food security worldwide.
- Smaller-scale, diversified farms serving



... globalizing and industrializing our food supply is foolhardy and reckless. More sensible by far would be to shift direction, and instead support more localized food production and marketing.

local markets also provide better conditions for farm animals than large factory farms. There is less crowding, less dependence on long-distance transport, and less need for antibiotics and other drugs.

How can a shift towards the local happen? It is important to realize that government policies now systematically promote the global food system, and those policies need to change. 'Free trade' treaties, subsidies for long distance transport, relaxed anti-trust laws, hidden export subsidies, and much more, all work to support global producers and marketers at the expense of smaller competitors.

Shifts in policy alone, however, will not be enough. In addition, a multitude of small and local steps will be needed to re-create and nurture healthier food systems. And for several years now, people have been taking those steps, experimenting and succeeding with direct marketing systems, including farmers markets, consumer co-operatives, community farms, and CSAs.

Nonetheless, we in the North are a long way from re-establishing more localized food systems. It is helpful to keep in mind a tremendously hopeful point: even today, the majority of people in the

world, mostly in the South, still live on the land, growing food for themselves, their families and their own communities.



As things stand today, part of every dollar we spend on global food... In return we're getting poor quality food, a degraded environment and rural communities sapped of life.

It is important that we do what we can to ensure that the economic and social structures on which those rural people depend are not further undermined. Insisting that people in the poor parts of the world devote their labor and their best land to feeding us does not ultimately benefit them. Feeding ourselves as much as possible while assisting the people of the South to diversify their economies - enabling them to feed themselves before they think about feeding us - would be the equitable thing to do.

As things stand today, part of every dollar we spend on global food - and a sizeable portion of our tax dollars - pays for food transport, packaging, advertising, processing, artificial flavors, chemical preservatives and toxic agrochemicals, as well as research into still more industrial food technologies. In return we're getting poor quality food, a degraded environment and rural communities sapped of life. Is this how we want our money spent? If not, we should be resisting the further globalization of food by pressing for policy changes, and by buying local, organic foods whenever possible.

INSTITUTE OF DEVELOPMENT STUDIES AND PRACTICES PRESENTS ITS REVOLUTIONAIZING SET OF PUBLICATIONS IN ENGLISH AND URDU

Transform

A Quarterly on History, Development, Education & Culture

حکسی و حسد

قیمت فی شمارہ: ۲۰ روپے، سالانہ: ۲۴۰ روپے

IDSP

Institute for Development
Studies & Practices Quetta,
Pakistan

مزید معلومات کیلئے:

انسٹی ٹیوٹ فار ڈویلپمنٹ اسٹڈیز اینڈ
پریکٹسز، کوئٹہ، پاکستان

akuslamal@yahoo.com - idsp@qta.paknet.com.pk - www.idsp.sdn.pk.org

تعلیم، ترقی اور سماجی شعور کی بیداری پر
پاکستان کا پہلا رسالہ

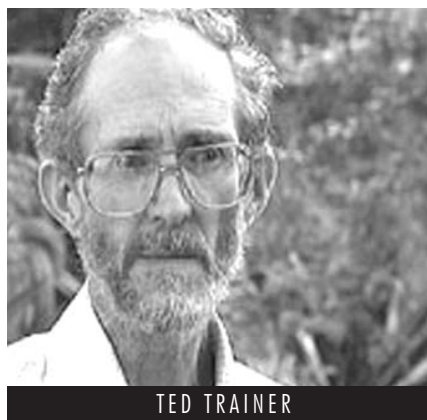
How Much Inequality Is There?

TED TRAINER

There is marked inequality in rich countries, and among them Australia has about the lowest proportion of income going to the poorest fifth of people.

Over the past 10-15 years inequality has been increasing. Various estimates indicate that in Australia and the US the real value of the average wage has been falling for more than a decade. Yet in 1986-7 the wealth of the richest 200 Australians increased by 60%.

According to one estimate the number under the poverty line in Australia increased by 50% between 1973 and 1987. The number under the American poverty line rose from 26.1 million in 1979 to 34.4 million in 1987.



TED TRAINER

Ted Trainer teaches at the University of New South Wales. He is one of Australia's foremost environmental campaigners. Trainer has called for a new movement towards 'eco-villages' as a way to teach the public about sustainable alternatives.

The distribution of capital is even more skewed than wealth. According to Kolb about half of all the income from capital investment goes to a mere 1% of Australians, and 92% goes to 10%. In the US a mere 0.5% of people own almost half of all the capital. They own 500 times as much as the total owned by the poorest 90%. This means that we allow about 3% of people to own most of 'our' country's capital and to determine what most of it will be put into producing or developing. It also means that most of the unearned income, the dividends etc. from 'our' society's invested capital, is

going to about 3% of people (less than 1% in the US).

How Do You Become Wealthy?

Some people become rich by hard work and ability, but not very many. The most common way people become rich is by arranging to have a very rich father; most rich people have inherited their wealth. But if this seems difficult for you to organize now, there is another way.

Would you like to make \$40 million in one day? Here's one way. You stage a company raid. You start buying shares in the company in order to take it over. The people who control it, because they hold the biggest number of shares, panic and start buying up shares to make sure you don't get more than they have. You bid against them,

buying shares more frantically. Because the demand for shares in the company rises, the price rises. When the right moment arrives, you suddenly sell all the shares you have bought ... at a much higher price than that at which you bought them, and then you cry all the way to the bank about your failed takeover bid.

When Murdoch failed to take over Rank Xerox he made \$40 million this way. Mesa Petroleum has never succeeded in a takeover bid, but has made \$13,000 million in the process.

Why Are There Poor People?

It is widely assumed that people are poor either because they are lazy or because they don't have the sense to earn or manage money. This is true of some people, but it is not the reason why most poor people are poor.

The main reason why countries have lots of poor people around is because the social rules and structures **CREATE** poor people. The society takes many ordinary people like you and me and turns them into poor people. There are two main rules and procedures which determine that many people will be poor. When there is not enough work for all, we completely exclude some people from having any work at all to do. Secondly, our society gives miserly pensions to people who cannot earn.

At the other end of the scale there are many rules which enable the rich to become richer. Consider the rules which set high salaries for executives, lawyers and doctors. But the most important rules concern unearned income and tax. The rules governing interest, dividends and rent enable the very few people who own almost all of the capital to receive an unearned income equal to 5-15% (depending on interest rates) of their capital wealth every year, without having to do any work at all (while others have to work to produce the food and clothes etc they use). "But don't the rich pay a lot of tax?" As Professor Russell Matthews has put it, "the main problem... is not getting the rich to pay more tax, but getting them to pay any tax at all."

But the most important factor constantly generating inequality is simply the way the economy works. In this economy the things developed or produced are basically those that will make most money for the few who own capital. This means there is a powerful tendency for production to focus on supplying what richer people want and for the needs of the poor to be ignored, and for the available productive capacity to be drawn into



The main reason why countries have lots of poor people around is because the social rules and structures **CREATE** poor people.

producing what the few want and can pay for. For example firms eager to maximize profits (which would make the biggest contribution to the GNP) will want to build normal (i.e. expensive) houses; their first choice is never to build cheap but adequate housing for poor people. This economy will therefore tend to provide luxury goods for people with good incomes, and good jobs for those who work in the most profitable sectors, while many are ignored and remain poor. An important factor here is the way productivity constantly improves things as time goes by. As a result unemployment inevitably tends to rise.

The global economy has been in a period of long term crisis since the early 1970s, mainly because of the increasing difficulty of profitably investing all the ever-accumulating capital. Governments and economists are desperate to "get the economy going again" and the only way to do this is to try to increase the opportunities for profitable business activity so that those with capital will invest in more factories and generate more jobs. To this end, governments seek to reduce taxes on business and to remove regulations limiting the freedom of firms

to do what is most profitable. Governments then have less to spend on unemployment benefits and assistance to poorer people. Firms can best improve their profits by moving towards ways of producing which are capital-intensive and require less labour. This means that when governments make “getting the economy going and therefore helping firms prosper” their top priority, they actually tend to contribute to the creation of unemployment and poverty. Certainly by helping more firms to set up and increase sales they do tend to create more jobs, but unless economic growth exceeds 4.5% per annum, which it rarely does (increase in productivity increase in population/workers), the net effect is more unemployment and therefore greater inequality and more deprived people. In the 1980s, a 33% rise in business turnover was actually accompanied by a trebling of unemployment!

If on the other hand the top priorities had been to eliminate unemployment and poverty, and to produce the cheap basic things large numbers of poor people need, the state would have been obliged to raise taxes on business to limit and direct business investment opportunities, and make sure capital and other development resources were devoted to other than the most profitable purposes. The contradiction is head on; either the resources go into what is most profitable and will do most to raise the GNP, or they go into what people most need. When the aim is to “get the economy going” and “do what will most increase business turnover” there is a powerful tendency to deprive poorer people of a fair share of the available resources and wealth. Most of these get drawn into the production of things for richer people.

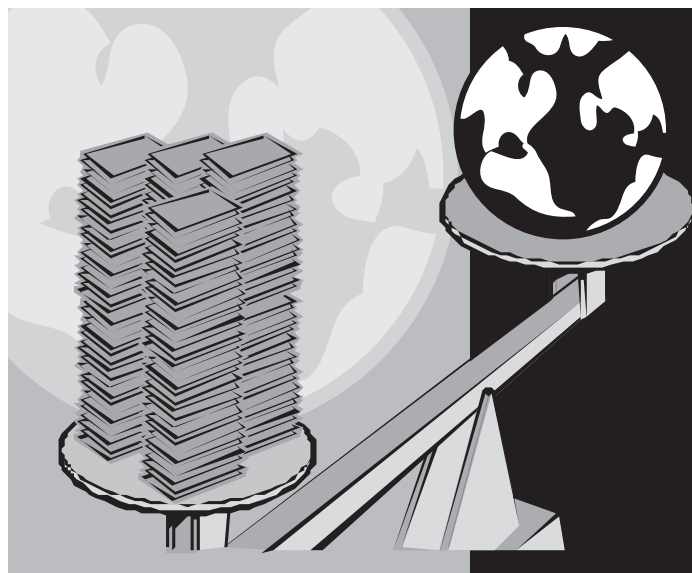
A glance at the historical record should remove any doubts as to whether conventional growth and trickle down strategies are ever likely to eliminate problems such as unemployment and poverty. Despite great increase in the real average income per capita in Australia over the last few decades, there has been virtually no reduction in these problems. Indeed the problems of unemployment and inequality increased alarmingly in the 1980s despite an increase in real national wealth and income which was far greater than would have been sufficient to eliminate these and many other problems. The inequality trend figures above make it clear that great increase in national wealth and income went to the rich few. This could only be avoided by intensive state regulation, intervention and redistribution, but these are directly contrary to the dominant ‘economic rationalist’ ideology.

Is Redistribution the Solution?

Most critics of our economy call for greater redistribution of income. Advocates of a conserver society are in favor of redistribution but they stress that this cannot be the key to solving problems of inequality. This is because the present total (and average per capita) level of income and consumption in Australia are far higher than all the world's people could have, so if we distributed existing incomes to make them more equal, leaving the average more or less as it is, we would still have an unsustainable amount of producing and consuming going on.

The conserver society solution is to drastically reorganize society so that all people can have easy access to the things that make a high quality of life possible, despite very low levels of resource use, goods consumption and dollar incomes. If we can all have access to many local activities, garden plots, community woodlots and workshops, cooperatives, useful work, free goods, part-time jobs, information, barter systems, people, forums and leisure facilities then it will not be very important whether some have more dollar income than others because in relation to the (mostly non-material) things that make life satisfying we will all have adequate and rather equal access.

A glance at the historical record should remove any doubts as to whether conventional growth and trickle down strategies are ever likely to eliminate problems such as unemployment and poverty.



Restructuring Education?

Is Technology the Answer?

PROFESSOR ANITA GHULAM ALI

Globalization is a condition which cannot be ignored – big or small, developed or under developed the phenomenon has an impact.

The ways in which the phenomenon and consequent effects challenge the social system (and its ramifications) in the context of Pakistan, is apparent only in a mad rush for the computer. It seems that the 'Computer' has become like the 'time-machine' and a symbol of Pakistan's entry into the age of ultra technology.

Nothing could be further from the facts (system). Pakistan is way behind. We could place our 'Science and Technology' in the last century. Certainly we have learned to use the resulting developments of applied technology, but that is where the expertise stops. No concerted effort has been made to even experiment or innovate on the basics of transferred technology. We are dependent for simple nuts and bolts on imports, and have failed to develop any infrastructure for sustainable dialogue between industry, centres of scientific research, the educational (system) and manpower planning.

What is ironical is that at the top in medicine, engineering, research and other fields Pakistanis have made a name for themselves abroad. To quote examples, Prof. Abdul Salam, and those whose work is a source of pride for the country – Dr. Abdul Qadeer Khan of Atomic Energy fame. Let me hasten to add, that there are thousands of young and seasoned men and women who are a valuable human resource, but which through neglect of their output and excellence have been ground down into frustration, anger and rebellion. Dangerous forces are unleashed when people with expertise within their grasp and control have not been invited to participate in authentic developmental activity.

The challenges of the new century to eliminate poverty and ensure sustainable development and lasting peace will fall to today's young people. Educating the young to meet these challenges has become a priority objective for every society. The young generation is entering a world which is changing in all spheres: scientific and technologically, political, economic, social and cultural. The outlines of the knowledge-based society of the future are forming. The status of education is changing – once seen as a factor of unity and integration within societies, capable of overcoming social and economic differences and distinctions – it is increasingly becoming a source of such differences and distinctions between societies in a global economic environment which rewards those who possess more advanced skills, and limits, the opportunities of those who do not possess them.

Perceptions of the scope of education also are changing



PROFESSOR ANITA GHULAM ALI

Professor Anita Ghulam Ali is one of the most renowned educationists of the country. She has remained at the forefront of transforming the role of teacher as agents of social change. She has held critical ministerial and advisory positions in the education department. She is the Managing Director of Sindh Education Foundation (SEF) and the Chairperson of EDUcate!



Investment in technology, to maintain a balance, should be seen as just an investment which will have a significant return in the future. Harnessing information and communication technology to meet basic learning needs; to use positively, consciously, and with design, in order to contribute to meeting defined learning needs is what is basic to restructuring of the system.

as societies come to recognize the time to learn is now the whole lifetime not just during the period of childhood and youth. Teachers have crucial roles to play in preparing young people not only to face the future with confidence but to build with purpose and responsibility.

Emerging challenges for teachers and teaching, posed by the introduction into education of information and communication technologies will to a great extent influence and direct the structures that will have to be created to enable them, and the community to cope with issues relating to the introduction of the new technologies into education, particularly in the developing country.

Education has always made use of technology, with new waves of technology absorbing not replacing their predecessors. Thus, there has been a progression from oral transmission, to print to computer assisted instruction and computer assisted learning.

New technologies have raised issues related to (a) impact on culture, (b) impact on communities, (c) authority and control, (d) curriculum design and access, (e) the nature of the school, (f) teacher competence, and (g) equity and social justice. In some countries access to the Internet is being discouraged by the Government because it has the potential to subvert, it is thought, the culture. However, it was noted that while it is possible to reduce access, it is not possible to eliminate it altogether.

There is a difference of opinion as to the role of computers, to which reference has been made above. Are computers aides to teaching or aids to learning? Some believe that the role of the teacher as a source of knowledge should be maintained. Others argued that students should be as independent as possible and should be encouraged to become interested thinkers.

Investment in technology, to maintain a balance, should be seen as just an investment which will have a significant return in the future. Harnessing information and communication technology to meet basic learning

needs; to use positively, consciously, and with design, in order to contribute to meeting defined learning needs is what is basic to restructuring of the system. Educational development policies must allow space for change in deference to available natural resources, geo-political realities and locations, market forces, demands projected by socio-cultural profiles. Society's perception and attitude towards education as the primary means for social promotion and improvement of social status is closely related, and largely dependent on the extent of people's acceptance of ideas – generated through education. Cultural – and humanistic values that necessitate the linking of national and socio-religio-norms with the multi, traditional or modern configurations, beliefs and faiths are fast becoming crucial in the changing world order. In this context Pakistan faces a serious challenge. Consequently, it is hoped that respect, for diversity and gender equity amongst other considerations will be part of the changed mind set.

Inroads into areas requiring significant change can be achieved by providing access to new or diverse or plurality (in general) through teaching of languages, design of the curriculum and a variety of programs in the formal and non-formal systems. NGOs can be of immense value in the promotion of the objective through activities in fields in which they are experienced.

Re-defining accountability, structures should be all pervasive. The consequence of negation and 'promiscuity' in this regard is public knowledge. 'Accountability' (in education) means clarifying, the roles of players in the system, with mechanisms to assess whether these roles and responsibilities are fulfilled. It also means encouraging and providing the means to parents and the concerned members of the community, of participating in educational institutions, at policy level and at debating forums. At the same time parents and community must be aware of the extent of accountability in the event they are convinced to accept ownership and implementation.

VOICE *of the* VOICELESS

MUHAMMAD KHAN (DRIVER)

Muhammad Khan is an integral member of our team. Although not 'literate' in the conventional sense of the word or 'educated' by the standards of the privileged few, he has the brilliance and motivation to handle perhaps the most radical section of our magazine: 'Opinions of the Oppressed'.

For this issue we gathered opinions of people regarding whether schools inspire children to rise against social injustice:

Does our school system promote critical consciousness in children and inspire them to struggle against social injustice and evils?

Results ...

"To educate basically means to teach so that the natural abilities of children are enhanced and they attain wisdom to utilize these abilities. It is not only the syllabus that plays an important role in a child's education process, practical upbringing and code of ethics based on good thoughts and manners are also of equal importance. Children should be encouraged to follow a code of conduct because most families rely solely on school education for their development. Given the moral and intellectual decline of our society and our insensitivity towards it, I feel that schools have failed to teach morality to our children. All these problems are the result of a deficient system of 'check-and-balance' in the relevant government organizations."

Akram Essa – Driver

"Although education teaches children to distinguish between good and bad, it does not provide them enough opportunities to practise this, therefore, they fail to inspire a struggle against social evils. However, children from institutions where such struggle is encouraged are better aware of the social problems and participate in eliminating them. For example, children in our schools are always told to keep their environment clean but when they throw litter on the floor, nobody tells them to clean it. This is how their education remains unattained. Nevertheless, those children who get an opportunity to practise these things at school develop good habits which reflect in the society as well. If children get opportunities to apply their learnings, society can get rid of evils."

Sadia Adeeb and Saima Maheen - Teachers

"Undoubtedly, our school education can enable children to differentiate between good and bad and encourage them to struggle against social injustice. However, along with school education we also need to pay attention

to their upbringing and provide them a healthy environment at home. Before choosing a school for children, parents should take into account the standard of education being imparted because some schools are only making money in the name of education."

Ubaid Yadi Khan – Proprietor

"In my view, school is a place where we learn to differentiate between good and bad. But unfortunately, our schools limit education to syllabus only. Only a few schools are doing justice to education, otherwise 75% of them consider syllabus as education and nothing beyond that. In fact when the schools do not even teach syllabus properly, what else can we expect? Our schools are not providing the education that could help an individual become a good and complete human being. We need to improve our school system so that our future generations could benefit from it."

Shehnaz Parveen Khaskhali – Teacher

"Parents and teachers have a key role in children's upbringing and education. Children learn from educational institutions and if they are educated then only can they distinguish between good and bad and rise against social injustice. If a child is being educated by a good and credible teacher, whose character is an example for him to follow, only then awareness regarding social issues arises. Because of being poor, when our children are admitted in public schools, they are treated very badly. The environment of these institutions facilitates them to become criminals rather than good citizens. Children from rich families attend private schools and get higher status in society while poor children suffer from inferiority complex and cannot do much as nobody listens to them."

Nizamuddin – Driver

“Yes, our children can struggle against social evils and distinguish between good and bad because our school education prepares them for it. Our children need to follow what they are taught in school and also learn from their parents.”

Abdul Shakoor – Salesman

“Our schools provide neither the education nor the upbringing to help our children participate in the struggle against social injustice. If schools provide better education and if teachers pay proper attention to children, hopefully they would emerge as good citizens of the society.”

Aftab Khan – Waiter

“Our schools are imparting education to promote social goods in society. If our children follow what they are taught in school, they can surely stand up against social evils of the society. It is also the parents’ responsibility to help children distinguish between good and bad.”

Ahsan Mohammed – Student

“Yes, our children can struggle against social evils but along with schools parents should also encourage them to be more socially aware. Struggle against social evils should be a part of our education system and taught both at school and home. Only then will our children be able to fight for social justice.”

Nawab Zaid Khan – Clerk

“Yes our schools provide children with the kind of education that enables them to distinguish between good and bad and to fight against social evils and

injustice. If we are moral citizens then our society will also be just and there will be no place for social evils. It is only possible when we lead a life based on what is taught to us in schools and what our religion teaches us.”

Abdus Salam – Shopkeeper

“I think the only purpose of school education is to complete the syllabus and pass the examinations. The aim of teaching in our schools is to make children pass their exams. As far as social evils and injustices are concerned, our children are not even aware of these terms because school teachers do not educate children about these issues. Our government should develop a curriculum that helps children grow morally and become aware of social issues. If this happens, our country would get rid of social evils and be able to progress.”

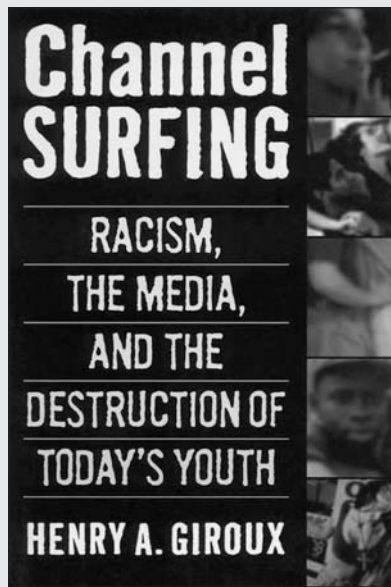
Samina Siddiqi – Teacher

“Education imparted in our schools, particularly the government schools, does not contribute to develop such attributes in children that make them socially aware. Along with education children also need proper upbringing. After a child’s home, school is the place where s/he learns moral and social values. Education is not rote memorization of text books but a combination of upbringing, action, yearning, determination, confidence, hard work and love. However, in our schools, education denotes business and profit motives, torture, irresponsibility and hypocrisy. So in the given context our schools do not help the children develop any social abilities and responsibilities.”

Sobia Sarwat – Teacher

On a final note...

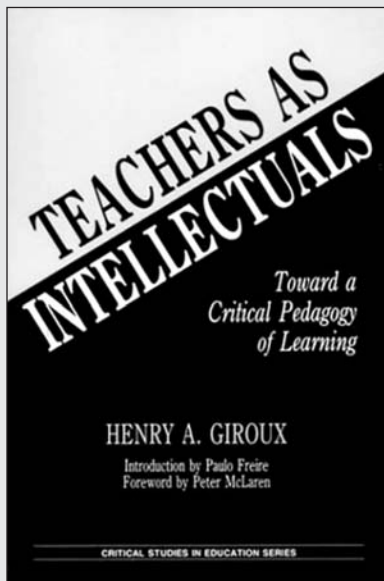
What is the aim of education? This question has always been at the heart of any serious educational debate throughout human history. From Plato to Dewey, human intellect has been rigorously engaged in attempts to search this answer. However, one common ground in all critical educational debates, vis-à-vis the aim of education, is the intrinsic relationship between education and society. No educational endeavour can be meaningful unless it serves the society by benefiting human beings. Critical thinkers, such as Freire and Habermass, regard education as a process of liberating human spirit from the confines of suppression and exploitation by the hands of the few. In the present context this debate has become more relevant, where most of the educational endeavours in today’s societies are directed towards fulfilling the economic needs, and concepts such as ‘factory schooling’, have unfortunately become the reality of our time. Today, the intrinsic values associated with education such as critical thinking, moral reasoning and social consciousness have been totally undermined by the quest to get a share in the job market. Both the provider and acquirer of education are no more able to see any other value associated with the educational process other than the monetary outcomes. Today, instead of social consciousness and moral reasoning, employment is associated with education. Hence, it was important for the EDucate! team to explore the aims of education, provided by our schools, as perceived by the people at the grassroots. As usual we have ended up with mixed responses but there were few common points in all answers. Majority of the respondents agreed that education is meant to help children distinguish between what is right and wrong and what is good or bad and to form a struggle against social evils and injustice. Further, most of the respondents felt that although education aims at developing critical thinking and social consciousness in children, our schools have so far failed to do so because there is something seriously lacking in our school system. The emphasis was more on completing syllabus but in reality what our schools really lack is not the tools to teach the syllabus but a complete school context that reflects humanistic values to enable our children to use their inherent intellect and act ethically.



CHANNEL SURFING

Racism, The Media &
The Destruction of Today's Youth

1988 by Bergin & Garvey Publishers, Inc.
ISBN: 0-89789-157-0 (alk. paper)
ISBN: 089789-156-1 (pbk.: alk. paper)
Printed in the United States of America



TEACHERS AS INTELLECTUALS

Towards a Critical Pedagogy of Learning

Giroux has written a compelling series of essays on the effects of culture on how our society imagines youth. By tracing how our media culture portrays issues of race, Giroux clearly illuminates how entertainment is much more than a diversion for the masses. He argues forcefully and convincingly that our media culture is a powerful teaching technology that affects how society views issues related to race, gender, and youth. Rejecting the notion that media culture can be "read" in an endless variety of ways, Giroux points out how economic and political forces emphasize and promote one "reading" over another and how these limited readings of our media culture have come to influence our perceptions and behavior toward people of color, women, and youth. Focusing on both the "politics of representation" and the "pedagogy of the popular," these essays confront the empty rhetoric of the right (espousing family values while simultaneously cutting social programs) and suggest many helpful strategies and tactics for overcoming the malaise and cynicism that seem to be endemic to our society.

Giroux argues that the role of teachers and administrators is to become "transformative intellectuals who develop counter-hegemonic pedagogies that not only empower students by giving them the knowledge and social skills they will need to be able to function in the larger society as critical agents, but also educate them for transformative action. That means educating them to take risks, to struggle for institutional change, and to fight both against 'oppression' and for 'democracy' outside of schools in other oppositional public spheres and the wider social arena."

Thus, Giroux situates teaching in a true democratic process, in which the classroom is one of the few public institutions in which an exchange of ideas and utopian visions can take place. But for this to happen, teachers will have link their knowledge of the content they teach with other academic and social contents. In other words, an English teacher should work to be aware of politics, history, science, art, and other disciplines, rather than just focusing on the teaching of novels and the discipline of writing.



www.paulofreire.org

Paulo Freire Institute – PFI

SOMAIYA AYOOB

Paulo Freire's lifework is a testament to Critical Theory. A long-time adult educator and native of Brazil, Freire worked to help the dispossessed peoples of urban and rural Brazil to find a voice. In 1964, following a military coup, his work was considered a threat to social order. Freire was arrested and exiled. He continued working with the poor while living in Chile, and later as a professor at Harvard's Center for Studies in Education and Development. In 1970, he published his first work in English, which outlined the foundation of his principals, Pedagogy of the Oppressed.

Paulo Freire highlighted the importance of an institute that could arrange encounters between people and institutions whose work would be based in the same principles that ground Freire's pedagogy. He wanted to unite people who, moved by the same dreams, could deepen their reflections, improve their practices, and strengthen themselves for the struggle to build a happier world. Thus, the Paulo Freire Institute (PFI) was founded which is today an international non-profit institution, consisting of a network of people and institutions, with members distributed in twenty-four countries. The Institute has grown and has gained a lot of experience in conducting research, consulting, developing courses, planning and producing events, and publishing books, articles, and other documents about contemporary pedagogy.

The PFI site offers links and makes public materials such as photos, books, texts and videos about Paulo Freire's life and his work, and provides the opportunity to spread his thought and amplify interest in his work. On the other hand, it facilitates contact between people and institutions with different interests in the ensemble of Paulo Freire's work and practices as well as offering the continuing distance education through the internet.

The site is originally in Spanish, the native language of Paulo Freire, surfers can access the site in English by selecting the English option on the home page.

¹ ecopedagogy is the pedagogy of sustainability - defining principles, proposals, strategies, and tools that may help in the formation process

SOCIETAL LEARNING

WEBSITES FOR A BETTER WORLD

The PFI site lists the following useful links:

Biography

This section provides a comprehensive biography of Paulo Freire adapted from Paulo Freire: His Life, Works and Thought by Denis Collins.

Purpose

The goal of the Institute is to work towards the continuity of Paulo Freire's legacy, gathering people and institutions that base their work on his ideas and work towards what Freire dreamed of and struggled for i.e. a world "less ugly, less mean, less authoritarian, more democratic, more human". Surfers can browse through this section to read in detail the purpose and objectives of the institute.

Formation

This segment contains information regarding the various programs offered by the institute:

Distance Education Program

Due to the rapid growth of the technological evolution of the web, distance education via the internet is considered one of the most important and appropriate ways to meet educational demands when the traditional education system cannot, thus the Institute offers various distance learning courses detailed information of which can be gained from this section.

Ecopedagogy Program

The Paulo Freire Institute Program for Ecopedagogy¹ promotes the following objectives:

- A planetary citizenship, so that all, with no exception or exclusion, may have healthy conditions in a planet able to offer life because its own life is being preserved.
- To encourage as much as possible theoretical reflections about how, in our different fields of action, economic, political, cultural, ethical, racial, and gender relations are changing as a result of the changes in the contemporary world, and the consequences of those changes on the survival of a healthy planet.
- To engage in the struggle to learn how to overcome the environmental problems that are being created by different people in their areas of the world and make possible an interchange among these people.

Documentation

The Paulo Freire Archive includes Freire's personal library, files, and a media collection, which includes videos, audio tapes, compact disks, and software. The most remarkable among them are the originals of a few of Freire's works and the considerable correspondence he conducted with some of the most important people of this century. Many of the recordings of Freire's interviews, seminars, conferences, and above all television interviews are included in the video library.

Are you still Un-EDucated!?

EDucate! 1

Initiating a Discourse on Global Concerns

The first issue of EDucate! addressed the pressing global concerns that dominate the field of education and development. In this regard, articles by Helena Norberg-Hodge, Majid Rahnema, Rabindranath Tagore, Prof. Anita Ghulam Ali etc were included.

EDucate! 2

Addressing the Paradigms of Education & Development

For creating critical awareness and a profound understanding regarding the paradigms of education and development, we introduced different sections in the magazine covering a whole range of subjects like global media, development and alternative development, liberatory education etc

EDucate! 3

Learning from CHOMSKY

This issue marks Noam Chomsky's recent visit to Pakistan and pays homage to the great intellectual, linguist and political dissident of our times. The magazine entails features, articles and interviews that convey the essence of Chomsky's significant works rather than those solely critical of American foreign policy, something that Chomsky has become synonymous with over the years.

EDucate! 4

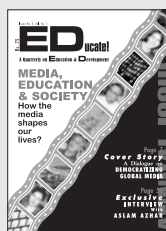
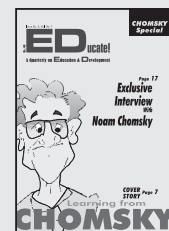
Media, Education & Society

Since EDucate! completed its one year of publication, we released our first annual issue - 'A Media Special' - covering a diverse range of media-related issues affecting both our societies and our lives. Our main feature called "Democratizing Global Media: Generating a Discourse" consists of a profound media analysis by leading media critics and intellectuals like Noam Chomsky, Henry Giroux, Howard Zinn, Michael Albert, Javed Jabbar etc. We also have a face-to-face with Aslam Azhar, first managing director of Pakistan Television, where he expresses his views and concerns regarding current state of media in Pakistan.

EDucate! 5

Understanding & Transforming Our Schools

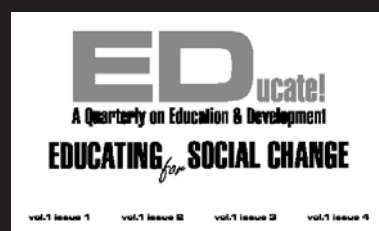
The 5th EDucate! takes up education and schooling and aims to rethink and reclaim the meaning of education and schooling in our society. The content is a varied mix of articles and interviews on critical and transformatory education, neo-liberalism and education; concept of schooling and the part schools play in society and role of teachers.



**Rs.220
US\$22
only**

If you've missed previous issues of EDucate! purchase them at an **incredibly low price** of **Rs.220/US\$22**. Just fill out your details below and send it to us along with a bank draft/ cheque at Educate! Magazine, Data Processing & Research Cell, Sindh Education Foundation, Plot 9, Block 7, Kehkashan, Clifton 5, Karachi, Pakistan.

Find past EDucate! articles at
<http://sef.org.pk/educatewebsite/home.asp>



To: Data Processing & Research Cell, Plot 9, Block 7, Kehkashan, Clifton 5, Karachi, Pakistan

☐ I would like to purchase the previous issues of EDucate!

I enclose a crossed
cheque/demand draft of
Rs/US\$ _____ payable
to EDucate! Magazine.

Please fill in your details below

Name: _____

Address: _____

City: _____

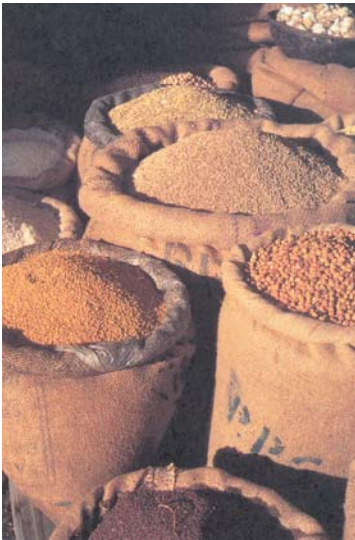
Country: _____

Postal Code: _____

Phone: _____

Email: _____

Pakistan Rs. 220
International US\$ 22
*Mailing charges included



From **Global** to **Local**

Resisting Monoculture, Rebuilding Community

“Globalization is transforming unique individuals into mass consumers, and homogenising diverse cultural traditions around the world. It is destroying wilderness and biodiversity, and creating an expanding stream of waste that the biosphere cannot absorb. It is widening the gap between rich and poor worldwide, and leading to increased levels of crime and violence. In the name of ‘growth’ and ‘efficiency’, it is dividing us from each other and from the natural world on which we ultimately depend... If globalization is the root of so many problems, localization – a shift away from the global and towards the local – is an obvious part of the solution.”

Helena Norberg-Hodge, Founder and Director of the International Society for Ecology and Culture



**International Society for
Ecology and Culture**

www.isec.org.uk