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WORK STUDY APPROACH FOR COMMUNITY EDUCATION

Report

Paulo Freire workshop
20-28 February 1980

CURRICULUM DEVELOPMENT UNIT
MINISTRY OF EDUCATION
GRENADA

1980 YEAR OF EDUCATION AND PRODUCTION

INTRODUCTION

The concept of work-study which has emerged in revolutionary Grenada is not a question of tacking on a new subject to the schools' time-table, but an approach to education which will affect the whole curriculum. The curriculum will be seen as an integrated whole, not as individual subject areas, academic and practical, each in a compartment by itself and having nothing to do with the others.

But more than this, the idea of integrating work with study extends beyond the school curriculum. What we are in fact talking about is a curriculum for the community: the whole community going back to school. The new approach aims to end the longstanding separation between school and community. It sees the school as an integral part of the community. It sees education as not only a school activity, a process that ends when one steps outside of the schoolbuilding.

Education is seen as a community activity aimed at improving life in the community, and therefore the school curriculum becomes a continuous whole with worker education, consumer education, parent education, adult literacy programmes, primary health care, co-operative education - the whole gamut of functional education.

At a workshop held recently under the leadership of Paulo Freire and a team of education consultants who have contributed to the development of education in many Third World countries, a group of Grenadian teachers thoroughly discussed the concepts of Work, Study and Community. At the end of their workshop, these teachers produced a booklet which they have called "Work-Study Approach for Community Education". This title alone suggests the scope of the proposed approach.

This booklet has been edited for publication by the Curriculum Development Unit of the Ministry of Education, and has been broadcast on Radio Free Grenada. The contents of the booklet will be discussed in workshop sessions in the communities, involving teachers and community representatives from areas such as Health, Sport, Agriculture, C.P.E., P.T.A. and school repair brigades.

This publication is one in a continuing series of documents put out by the Curriculum Development Unit for discussion and information.

We have included in this publication an outline of the methodology by which the discussion was structured, and a detailed record of the progress of the discussion, a sort of "diary" of this workshop. For these two sections thanks are due to Sis. Anne Hudson who did such valuable work documenting the day-by-day progress of the discussion that she earned a nickname: "The Human Tape-recorder".

The booklet offers a critique of the present education system set in the context of the society that we have inherited. This is followed by a discussion of the concepts Work, Study and Community, and an attempt at defining the work-study approach, with an outline of some of the objectives of the approach. The booklet ends by setting out some operational objectives, procedures and techniques for the implementation of a work-study approach to community education.

Thanks are due to the following team of teachers who worked on the tedious task of drafting the booklet:

Jeannette DuBois	- Concord Government
Aiden Slinger	- Constantine Methodist
Christine Clarkson	- Boca Junior Secondary
Cosmos Jeffrey	- St. Peter's R.C.
Judith Williams	- Waltham Junior Secondary
Douglas McIntyre	- Teachers' College
Montgomery Alexander	- Holy Innocents' Anglican
Cecil St. Louis	- Woburn R.C.
Jean Hagley	- St. Peter's R.C.
Harrison Fleming	- St. Patrick's R.C.

CURRICULUM DEVELOPMENT UNIT
MINISTRY OF EDUCATION.

March 1980.

A REVIEW OF METHODOLOGICAL PROCEDURE AND DAILY PROGRAMME

TEACHERS' WORKSHOP, FEB. 20 - 28, 1980.

The methodological conviction underlying this seven-day workshop was that a group of people can, by interacting together, work out for themselves the answers that they need to problems which concern them.

Thus, the Grenadian teachers' workshop on the work-study approach in education was conducted through a process of workshop groups and plenary sessions. The traditional "lecture-then-discussion" method was rejected as being less effective than a "self-management" method that required people themselves to probe their reality and to be agents of their own education.

ORGANISATION

1. Five workshop groups, each made up of teachers from a variety of parishes. (The teachers themselves decided not to group on a strict parish basis).
2. Each group chose a secretary to take down their main points. Some groups changed the secretary every day, some kept the same secretary.
3. A primary group of five facilitators, one assigned to each group. The facilitators had three main functions:
 - (a) They started up the group discussion, helping the groups to focus on the interrelated themes of 'work', 'study' and 'community'.
 - (b) They occasionally posed questions which forced the group to probe concepts and terms for deeper meaning.
 - (c) If the discussion required it, they occasionally contributed an experience in education from another country.
 - (d) One facilitator was responsible for recording Plenary Sessions proceedings, so that at the end a full report on the workshop could be prepared.
4. Two coordinators from the Ministry of Education co-ordinated and organised the running of the seminar from day to day.

DAILY PROCEDURE

Days 1 to 3 (Wednesday to Friday)

Morning, 9.00 to 11.30 a.m.

The group discussed a theme, with its underlying concepts, for 2½ hours. The themes discussed were:

Day 1: My prevailing idea of work-study - my understanding of it, the problems I perceive, and my reaction to it.

Day 2: What really is Work? Study? Community? What do these terms refer to in concrete reality? What are people's perceptions of these terms? What is the difference between a work-study programme in schools, and a work-study approach in education?

Day 3: What concrete strategies can we as teachers take to facilitate the development of a work-study approach to education in the community, as distinct from "work-study subjects" in the schools?

11.30 - 12.30. The groups meet in Plenary Sessions to listen to each others' reports, read out by the group secretaries.

Afternoons:

1.30 - 3 p.m.

The groups, again in Plenary Session, discussed the morning's reports, identifying incorrect concepts and searching for new meanings. Here the facilitators, and also some representatives from the Ministry of Agriculture, shared their experiences and perceptions, and took the process of probing deeper.

In this way, the groups shared each other's ideas and shared ideas with the facilitators, so that every day they developed to a new level of consciousness. This provided the base for taking their discussions next day much further. Daily leaps of understanding and participation were evident in the discussions.

Day 4: (Monday)

Morning - Separate Groups

In group discussion, each group reflected on its own process of development which had taken place during the preceding three days of the seminar. That is, each group examined its report on Wednesday's proceedings and summed up the initial ideas that had come out. Then they compared

these ideas with the ones that emerged on Thursday and Friday.

was a
This process of analysing their own stages of development and of arriving at a totality of the three concepts, work, study and community. These concepts were examined in pairs, work-study, work-community and study-community, then as an interrelated whole.

Afternoon: Plenary Session

As soon as each group report was read out, points in it were questioned, criticised and commented on by the rest of the teachers and the facilitators. These challenges were answered by the group if they saw fit.

This process of critical examination raised the level of consciousness still further and increased the appreciation of the totality - work, study, community, in the revolutionary context of the new Grenada.

Days 5 and 6 (Tuesday & Wednesday)

Morning and Afternoon: Separate Groups

Each group spent these two days working to produce a booklet for the future guidance of other teachers in developing a work-study education process in the community. The task was set in this context:

Producing an end product is the aim of a workshop, which is what this group is. In a community workshop, say a shoemaking plant, the workers know what they are going to produce at the end: shoes. The idea of shoes may be crystallised in various models. The materials of the workshop are: the prime matter, which is material that has already been worked on - the leather, the tools, the equipment. In organising their workshop, workers divide their labour, each taking different roles. The end product is the concrete object, a pair of shoes.

In an intellectual or mental workshop we follow the same process. We are the workers. Our prime matter that we are going to transform into something new is our experiences. Our tools are the conceptual ideas that we have discussed about the deep meaning of work, study and community. We have organised ourselves into different work roles: those who stimulate ideas, the teachers analysing their perceptions, experience and reality, those who are secretaries or recorders, those who coordinate

the material needs of the workshop. Our end product will be one booklet which will be designed according to a model that includes the theoretical premises about the work-study approach in the community, the design of the approach, the strategy and techniques for carrying it out.

To arrive at this end product, each group will produce its own booklet, which will then be analysed and discussed by the Plenary Session. From each booklet, some ideas will be kept, others discarded, and the matter agreed on will form the content of the final product, the workshop's booklet.

Day 7 (Thursday)

Morning and Afternoon: Plenary Session

The separate booklets were presented, and critically examined by the Plenary Session which decided on the ideas to be put in the final booklet.

A small team of ten teachers (two representatives from each group) met for two days after the end of the workshop to synthesize the five booklets into one final document.

DAY I
PLENARY SESSION:

Wednesday 20th Feb. 1980

WORKSHOP REPORTS ON THE
WORK-STUDY CONCEPT IN EDUCATION

GROUP 1

We are suggesting that reports from the last seminar be available for this one, for continuity.

Work-study programme needs to be planned carefully. Timetables may need to be changed, the teacher/pupil ratio needs to be brought down. We should consider in what subject areas the work-study approach should be undertaken. Also how to introduce teachers to the new approach - what training? In-service programmes may be necessary. We want definite ideas of what is to be done, in each school, each class, each subject.

We must look at strategies to implement the programmes which might evolve from this week's seminar.

GROUP 2

Felt we should look at the problem of illiteracy.

Also: Personnel - who can be used?

Content & Approaches, to try to change attitudes.

Methods: esp. with regard to the use of our own language.

Flexibility of school programme necessary if it is to mesh with community activities.

Communication, esp. in an area where our native language is used. This is vital to overcome suspicion: sometimes communities feel that we are better than them.

Literacy programme needs to draw on art training and expression. Let literacy materials be concerned with reality - recipes, reports of community work etc.

Active PTA is a vital necessity.

The peoples' contribution from the level of the work-study programme is for the development of the nation.

GROUP 3

Whole work-study concept needs clarification. Group discussed it and came up with the idea that it is a combination of the academic with the practical, and not just for people who have dropped out of school.

Bridging class distinctions is a necessary thing for the whole society. Class breaks down the self esteem. A personal revolution is also necessary - death of the old attitudes. Each person is important.

How do we tackle the problem of children using their local language? In Grade 1 they write "He walk", in Grade 5 they write it, and also in CCE. More English classes make no difference.

Teachers tend to put themselves above ordinary workers: they don't dirty their hands with any sort of participation. A teacher should be fully involved in community work, or they won't be able to say to the children that manual work is good and desirable.

DAY 1

In some schools agricultural projects the children grow vegetables in a little plot, then school authorities come and dig them up and sell their crops. The children don't know where their money is, what happened exactly to the crops. Or sometimes the crops are stolen by someone in the community. Groups of parents should look out to protect the children's crops.

The teacher needs to undergo a personal revolution.

How to get the people involved in the political revolution? Many still have the attitude that one government is the same as the other, and say there is never any difference in spite of the words. Because they don't understand the concept of the revolution, they turn their radios off the minute they hear 'Youth for Reconstruction' or 'Support your Revolution'. It just sounds like some violent people dominating the radio.

The whole international scene will have to be discussed with the children and ultimately with their parents. Get the idea over that politics is not just Gairy and Bishop, but also concerns the overthrow of other dictators, the Shah, Somoza etc..

Since PTA's have not been working, let us work out new ways of involving the parents. Maybe an open day for each class where the children in that class show off their particular skills, like cook food for the parents, have an art display. We could put bulletin boards up in a little bar, which say something like "Do you know what work-study means, how it affects your child? Come on this afternoon and talk about it".

A little school newspaper with school news could help to involve the whole community. Thoughts concerning the personal revolution on the bulletin board.

Later we could get the children going out doing historical interviews, finding out what happened in the past.

GROUP 4

From the start the work-study programme should be set in the context of national goals. Questions:

- 1) To what extent should there be work-study in Grenada?
- 2) How to plan it?
- 3) What level of manual and mental skills exist?

This is point A. We need to know this to get to point B.

Transitional problems in the New Education System.

Clarification of Work-study concept.

Work-study should include:

- 1) Relationship between school and society.
- 2) Pupils earning while in school e.g. to further their education etc.
- 3) Independence of pupils.
- 4) Adults being involved in the programme e.g. to increase their knowledge.
- 5) Schools using the resources of the society and vice versa.

DAY 1

Better facilities should be provided to cater for pupils' needs.

There should be a change in both teacher and pupil attitudes.

Nature of incentives in schools should be carefully looked at.

Time allocation and selection: Time for practical work should increase with stages.

Extent of work-study. Why do we want to stress work-study?.

National goals and ideals of the new society should be reflected in work-study.

Approaches to work-study and necessary training.

Specialization - Developing skills.

Theory and practical being closely linked.

GROUP 5

1. Work-study: the understanding was that this was equivalent to practical area subjects which produced things.

Examples discussed: - Agriculture - vegetables sold.

- Children learn skills, put these to work, earn money with the products.

- Some like straw-work, some crochet. Should children be asked to learn all practical subjects?.

- Practical-area teachers should spearhead work-study projects.

- Children often learn no skills in school.

- teachers don't encourage expression
- parents shut them up
- parents expect most children out of the family to go in the fields, so no need to study'
- children lack books and encouragement at home.

(Note: they had not yet identified the heavily theoretical approach to learning as a reason for the childrens' problems)

6. Disciplinary problems were discussed:

- some children unmanageable
- teachers must not show weakness
- talk to them first, then if they still are wrong, flog them
- schools can't run without flogging
- maybe with the new curriculum they can
- before the revo., there was a political aspect to the childrens' behaviour.
- before we can think of discarding corporal punishment there must be a closer rapport between home and school.

2. Work-study seen as a programme or subject area, in the schools, separate and distinct from the community.

e.g. "We must draw on community people to come in and help with the work-study programme".

"Many parents are not interested in helping, so PTA's should be made compulsory".

3. Assumption that non-practical (academic) subjects are the "studying" subjects, underlies the concept of work-study being a practical area. e.g. one remark that worried people was that some sorts of work were seen as degrading - we suggested that the usefulness of studying Social Studies was to show the children that no work is degrading.

Several teachers expressed worry about some academic subjects (e.g. Social Studies, Language Arts, Maths) but on this day the concern was not about the lack of a practical or work approach in the subjects - it was about:

the irrelevance of history

the teachers' lack of understanding of Social Studies

the childrens' inability to grasp basic concepts in Maths.

4. The childrens' lack of understanding caused some worried observations from teachers, e.g.:

- children just won't listen
- make a high level of unnecessary noise
- carry out instructions incorrectly.
- don't comprehend what they read
- are reluctant to talk
- resist adults
- don't transfer a concept from one subject to another
- some children are hungry, some dirty.

5. Reasons for the childrens' problems were suggested by some teachers.

- irrelevance of textbooks and other books
- too little reading matter (just class readers)
- turnover of teachers, too few trained teachers
- teachers with further training don't share it
- not enough follow-up & transfer of ideas from Grade to Grade
- some children are tired: lack regular bedtime
- teachers favour the more well-dressed children from better homes.

DAY 2

Thursday 21st Feb. 1980

GROUP DISCUSSION OF: WORK
STUDY
COMMUNITY

Guidelines

Discuss the work-study approach to education. Don't just see it as a "programme" like another subject in school. Don't look at it just as a concept for today, now, but as a historical process, and a method that goes throughout and transforms education.

Work & Study: the relationship between them.

Community: the concept, and how it relates to work-study.

Group Reports from Seminar to Define Work-Study

(Plenary Session)

GROUP 1

Work - definitions

Work - in the past: less technology, different relations.

Work - in the present: more developed technology, different relations.

Study - mental energy to understand reality.

"Dropouts" in the school system: are really "left-outs"

GROUP 2

Work: earning a livelihood. (People don't look at the house wife as doing work) Manual exertion. Anything that brings financial gain. The activity that satisfies the need for survival - food, clothing, shelter.

Work: the source of all knowledge. Even "dropouts" from school start to learn for the first time when they start work.

Many 'educational' people see 'knowledge' as something from books. Schools should be turned into workshops.

In society one group does manual work, the other intellectual work. But our society is really based on manual work - yet these workers don't get the fruits of the labour.

Community

People living in a place. People in an area sharing common interests, and unity. The divisions in rural communities between those who own and those who work: this makes it difficult for them to get together in cooperatives, for example.

The school community should wage a struggle (ideological, class struggle) to transform these divisions in society.

Education was never and will never be neutral. It has channelled all of us into a certain position.

GROUP 3

Work: how would we like it to be used to benefit us as a people in revolution.

School: we have to change the meaning of what school is to change the types of work.

In the past: 'work' as opposed to 'play' - as a sort of duty. Schools became deformed because of the wrong conception of work.

Work: is reflection and action.

Work-study: is not a new subject but a new idea, a new approach.

Intellectual and intellectual task: society has separated this. e.g. an intellectual is someone with book learning, someone doing an intellectual task, maybe an illiterate like one managing a cooperative. But he is not regarded as an intellectual.

Difference between work-study and work and study.

Knowledge is the ability to remember things because we have apprehended, conceived and understood.

Continuous evaluation of the children is the inevitable answer.

Study: studying is knowing, knowing is studying. When children in Carriacou drop out of school and go fishing they are learning: the names of all the fish, the seasons, more than they ever learned in school.

Children take more interest in the community than in the school because they see the community as the place where people live.

Education is not dishing out knowledge from a "bag of knowledge". It is a positive act.

Study: exploring and doing thus acquiring knowledge. The whole process is the basis of production.

GROUP 4

Work is considered as punishment for many, especially the oppressed.

This helps create negative class structures - the privileged and underprivileged or manual labourers.

Work: should be a creation which should transform or change things for the common good. There is always this dignity in it, which contradicts the idea of "menial" work below their dignity. All Grenadians have the ability to appreciate and enjoy work.

Study: has in the past been a classroom exercise. People who only have book learning are not the best exponents of action e.g. agronomist intellectuals who give farmers wrong advice. Yet these farmers with their years of comprehensive experience are considered to be lacking in learning. They should be made aware of their value to the rest of the society, and the society should consciously drain on their advice and appreciate them.

Community: the old separation of work and study has deformed many communities. With common community effort, like day for day, everybody gains.

All communities should be aware of national goals. Communities are really interdependent, but with the rise of competitiveness and individualism everyone is seeking for himself. This has destroyed the coherence of the community. All communities must have a common goal.

Work cannot be separated from knowledge. No need for farmers and workers to "go back to the classroom" - this reinforces the idea that you can only learn in the building.

GROUP 5

1. Ways of Knowing and Understanding

The discussion led to many examples that showed that the things we understand and remember and know best are the things we actually did, performed, worked at in a practical way. This was the case in both academic and practical subjects. e.g. Science (experiments) Football (Rules of the game), Geography (map reading, field trips), Cooking (Recipes).

And apart from actually working, understanding of a concept can come through a vivid experience e.g. frustration.

More examples of children understanding through experience:

Maths - children buy bonds and so learn about interest & percentage, perimeter is fully understood through the action of putting a lace edge round a cloth.

All this demonstrates that active experience and active work is the source of true understanding.

Point made that when reality is lacking in the subject, the children don't understand it. This is because theory comes before practice - when practice should lead to theory.

Examples of how much children can study through working were given from:

- 1) agriculture - area, perimeter, weight, scientific techniques, accounts, labour costs.
- 2) Handicrafts - shapes, measurement, design.

2. Exploitation Kills Motivation

Example: children do a practical class project, the sale value of what they produce is taken from them - they are reluctant to do another such project.

Exploitation - to remove from the workers the surplus value of their produce and any part in decision making.

This causes them to be alienated from their work.

Work does not bring rewards, or the joy of creativity - it only brings poverty, ignorance, frustration.

Examples through history:-

Suggestion: children should be taken through the two experiences to contrast them - that is discuss and perhaps dramatise an experience of working and being exploited; then they work in a creative self-managed way, making the decisions about how their surplus is to be used.

3. The childrens' problems:-

It was suggested that with a work and experience approach in all subjects, the children would not have so many of the problems of listening, understanding, self-expression, hostility etc. discussed yesterday.

The problem is that they are too confined to one sense, listening - all other senses should be brought into play.

DAY 2 PLENARY SESSION DISCUSSION (afternoon)

Comments on Morning Workshop Reports

Is there a contradiction that showed up in the group reports this morning? Work is creative, the source of knowledge, contrasts with work being exploitation, in that workers do not get the product of their labour, remain in poverty and ignorance, and this is inherited by their children.

Answers:-

- 1) Not really a contradiction. Work can involve exploitation, depending on who is in control.
- 2) Work was not always exploitation. It is only since the appearance of surplus value that exploitation occurs, with someone taking this surplus.

- 3) So the conditions and results of work have changed over time. At one time it involved no exploitation, at a later time exploitation occurs, with owning class exploiting the working class. At a later time still, the workers will be owners, the owners will be workers, and none will be able to exploit the other.
- 4) A work-study approach in school will help to change the society if the children understand the process and keep the value of their labour. When they are adults then they will not accept exploitation in the world of work.
- 5) But is this enough? Can simply this change of attitude in the children change anything concrete in society? Do we not also have to change concrete reality?
- 6) In Grenada a new political grouping has helped to spread these new attitudes of understanding of exploitation, which leads to young people refusing to take jobs which exploit them. That's why many young people are on the streets, without jobs.
- 7) I disagree with that - it is no consciousness that leads people to be unemployed, but the structure of the economy which requires a reserve army of unemployed labour to keep wages low. And besides this, the curriculum teaches us that agriculture, the basis of life, has no value as a job, so young people do not want to do it.
- 8) I think both those positions have some correctness - there is a pool of unemployed, but this pool which used to be unaware, is now more conscious.
- 9) As long as education is liberating, and students are conscious in what is exploitation, work-study exactly, they can set up independent businesses and community enterprises which will give them a living. Then the work force, seeing this, will refuse any longer to be exploited.
- 10) Let us identify three mistakes;
 - i) that education can be a lever for revolution
 - ii) that consciousness is enough to stimulate change
 - iii) that changing concrete reality and the modes of production is enough to change the system.

The first two stem from a very old philosophy called idealism. The third stems from a mechanistic philosophy - change the modes of production and the next day we have the new woman and the new man.

We have to see the process as a dialectical one - one interacting on the other. Education is indispensable, but not enough, changing modes of production is indispensable but not enough. While the modes of production are changing so too is changing the vision of a new society.

How did the bourgeoisie get power? It was not bourgeois education that gave them power. They obtained power and at the same time developed bourgeois education to reproduce the system.

- 11) In a revolutionary process, reality becomes more and more close to perception. Subjective becomes close to objective. Take an example from Colombia - A group of peasants growing tobacco and selling it for many years, got together to study the structure of the whole industry. They discovered from this that the owners of the tobacco factory were making many more times out of the tobacco than were the peasants who grew it. One peasant said: For twenty years I have been the friend of this owner. He is the Godfather of my child; we have never had any quarrel. Now I understand for the first time that he is exploiting me. How is it possible to be his friend any longer? I can no longer be his friend; I must fight against what is being done to me.

This is an example of subjective consciousness being different from reality or the objective situation. It is one of the reasons why the objective situation can continue for so long. Revolution brings consciousness closer to reality.

- 12) Earlier on the brother said that conscious people can set up an independent enterprise to free themselves of the system. But sometimes they are not successful even if they want to do this: what are the factors, the conditions, preventing them from setting up independently?
- 13) The big bourgeoisie can undersell their products and "bust" them, so that they go out of business. Laws can be passed restricting them. It is hard for them to get bank loans.
- 14) And they are prevented from owning the land. For instance in Barbados 98% of the farmers own 12% of the land. That structure is similar all over the Caribbean. So even if the farmers want to buy land, or expand, they can't because the land is already owned.

ACTIONS TO CHANGE REALITYGuidelines for Group discussion

How can we as teachers stimulate actions that will inspire the community, including the school, to change reality? This will lead us to an approach to a community development and work-study programme that will benefit and develop the nation.

REPORT FROM GROUP 4

1. APPROACH - In the context of education an approach can be termed as the method or strategy used to achieve an objective or get across some idea.
2. Approach does not only involve the method or strategy but also the concept of work and study. We need a change in the present concept of education so that people would be able to look at things not only in their immediate context but much wider.
3. On the question of approach it is important that the present situation be carefully evaluated. Therefore, the community should be made aware of their true position by carrying out a careful observation of the reality (finding out where they are, understanding the reality and then establishing where they need to go).
4. The actual programme of the approach should be drawn out from the community through discussion on the reality.

How do we go about the approach:

In studying the reality with other members of the community one of the main aims should be skillful questioning to get the community to realise that people are being exploited.

CASE I

Example of the approach through questioning:

- Why is there a need for an adult education programme?
- What realities revolve around such a programme?
- There is need to get people to realise that everybody makes up a government and that everyone is important in running a country.

- The community should understand that the leaders of a government are there to implement the needs and desires of the community and not to make laws and draw up plans that the community should follow.

CASE II

A community where banana-growing is the main emphasis.

One can ask - what happens to the bananas that we sell at the depots? What happens after it leaves the depot? Where does it go to after leaving the country? Is there any change in price? Who arranges the price for the people we sell it to? Who arranges the price when they sell it over?.

- By applying such an approach people would be able to see things not only in their narrow immediate context but on a broader base - so that they would come to realise that the question of banana does not end when it is sold at the depot.

CASE III

On the question of work

- Why do you work? How much do you earn? Are there people who do not work? Do they also have the needs of life? How do they come by them? etc.

N.B. The group strongly felt that there is a vital need to change the role of the teacher and the method of training.

DAY 3

PLENARY SESSION DISCUSSION

Does the school form the nucleus of changing reality, or is it the community?.

- Some think that the work-study approach will be confined to the school. Others think that it must be a community based approach that includes the school but is not confined to it.
- Yesterday this point came up - that it would not be enough to involve the children in work-study and the heightening of consciousness as they will come into conflict with what's outside.
- Where does work take place? - In the community, so we have to reach out to the community to get a work-study approach included in education.
- The transformation of the community and the school into starting a learning experience that involves them both in creating new knowledge stemming from a different practice will break down the isolating walls of the schools. This is contradictory to the approach that the work-study approach can just involve the school and PTA.
- This contradiction reflects the dualism existing now in the Grenadian nation. Perhaps tactically at this moment the school has to continue to exist vis-a-vis the community, slightly apart from the community. This separation is actually their present reality. The Ministry of Education cannot decree a change. The teachers will have to work towards the goal of the school becoming part of the community - this is the revolutionary objective. There is a gap between recognising what the transformation must be, and making that transformation.
- I don't think it's enough to perceive the goal if the school continues with isolating a work-study approach within its walls, as school activities in which the community, e.g. PTA's, takes some little part. This is limiting the activities which reach the goal of transformation.
- This morning three things came up about the nature of study:- is study to memorize, or is it to understand; is study between two persons only or is it a group thing; is study confined to buildings? Also it was said that the community must study itself, its reality, to be able

to understand its reality. Maybe we should start by perceiving what reality the community is going to study, which will lead to the approach.

- When we look at the productive goals of the revolution in agriculture, agro-industries, tourism, fisheries and forestry, is it possible to carry out those goals just through the school?.
- It is impossible to just focus on the school to carry out this development. The whole community must be involved, teachers, students, workers and farmers, and perhaps some from outside as well.
- It is necessary for us to stop seeing teachers as teachers, and children as students, but as all workers who are helping to build up the nation.
- Our group this morning said that the teacher should not be regarded as apart from the community, but an integral part of it. The Agricultural Extension officers are out-of-school teachers; they too become part of community development.
- We must also regard the pool of unemployed, liming away without jobs.- They do not work but are often the first to reap. This theft discourages the farmer, who works and produces but never tastes the sweets of the harvest.

GROUP 5

We discussed how we can start a set of actions that would lead to the transformation of the community, including the school.

1. Community Divisions in Capitalist Society

Communities have class divisions - Owners (bourgeoisie), petit bourgeoisie, workers and peasants.

2. Reasons for the divisions:

Traditional education - limits opportunity for certain classes.

- economic system
- religion
- political affiliation
- generation gap

3. Actions to get rid of such divisions

- teachers must be fully aware of what is going on in the community and in the nation in a revolutionary context.
- centre for popular education in the new society to inform the parents and involve them in the new society; help them to change society.
- educational goals should be changed in the context of national goals e.g.
 - (i) to afford a fair chance to every child to get a good education - a change in the historical system.
 - (ii) education giving everyone a chance to be involved in all new industries - this incorporates the community & school in socio-economic change.
- popular participation by everyone in community projects.
- community activities like clubs, projects, should involve a wide cross-section of the community.
- teachers should visit the homes of parents and other people in the community, to get closer to the people, to get their ideas and to let them know what's going on.
- using older people in the community as resource persons for school Social Studies work projects eg. to give information about the history of the area.
- using community persons as a source of development e.g. cultural, economic, social. All of this will help to bridge the generation gap and break down divisions.
- teachers must be involved in working in work projects in the community and not just take a supervisory role.
- a responsibility of the teacher is to explain issues, national and controversial, to the community as they arise. These explanations should be vividly illustrated.
- sometimes these discussions could be very specialist e.g. leaf spot disease, and sometimes very general e.g. the price of bananas.
- teachers must have constant access to information on national plans, have the facts.
- invite specialists to come in and discuss their area.
- understand national issues in the context of international scene - how international issues affect Grenada.
- cooperatives - education about them, and encouragement to form them.

DAY 4

Monday 25th Feb. 1980

PLENARY SESSION: GROUP REPORTS

GROUP I

Reflecting on our discussion last week, we saw that formerly study has been mental activity. We looked at work, study and community separately, and also linked them.

Education change should be a gradual movement to a new situation.

It was noted that land was not available for the workers. We feel that workers should be organised into cooperatives which they themselves would see the need for implementing. Lands from government-owned estates should be used to start the process which we hope will spread all over to many more areas as the workers see fit.

By working with the people we will understand their problems and needs and also make them aware of their needs and how to solve present and future problems.

School and community should be dealing with the education process together. Dominant features of the community will be the centre of the work-study process e.g. Straw work in Marquis and fishing in Gouyave.

Education is not a neutral but a political fact. In bourgeois society they have a bourgeois education programme. In revolutionary society they have a revolutionary education programme.

Labour transforms and sustains the community.

The community is the source of labour.

Study comes out of labour and is to understand and transform the community. This is how they are interrelated.

In our traditional Grenada, workers do not have access to most of the land. The land is owned by others. Change can only be gradual. We are working with a people who are already formed, so it is not a matter of just turning the switch.

COMMENTS ON GROUP 1

- Some people think: If I change myself, reality will also be changed, so it must be very gradual. Is this the source of your idea for gradual change?
- No, because we see also that changing reality will change the individuals involved. We simply want to emphasize that it is unrealistic to expect change tomorrow, or immediately.
- You can have a revolutionized education system, but towards what goals? Bourgeois education could be revolutionary compared to the past. So we must define goals.
- In the old bourgeois system the goal of education was for the good of the few, exploiting the small man. In our revolutionary society our goals are more towards the good of the nation, the good of all.
- We want to make this whole nation a community interacting together, planning, reflecting, working together. In the past education was not geared towards a people working and planning and moving together, but instead divided the society. We want to move away from this.
- The report stated that the workers did not have access to the land. How can this land be made available to the workers?
- I think what that meant was that the workers were not free to own the land and work it for their best interests.

Guidelines for Clarifying Ideas and Producing an End Product

1. Compare

- | | | | |
|---|---|----|--------------------|
| - Prevailing meanings | } | of | Work |
| - New meanings appropriate to our revolutionary process | | | Study
Community |

Consider the relationship between the 3 concepts; and look at them in pairs: Work-Study; Work-Community; Study-Community. Turn it into a totality.

How can teachers get involved in productive work as a central process in the community, out of which comes study, and out of which comes a transformation of society from top to bottom?

What strategies will lead to this situation of productive work as a central process?

2. Producing an end product in our workshop

This is the aim of a workshop. In a workshop in reality, the workers have an idea of what they are going to produce at the end - probably this idea is crystallized in a model e.g. of a shoe. Also the materials of the workshop are, for example, the leather, the tools and equipment.

Organisation of Labour

Functions, rules, division of labour.

End Product

A shoe, or some concrete product.

We are the workers

Tools

Conceptual ideas about work, study and community.

Prime Matter that we are going to transform into something new - our experience. We are putting it together and transforming it.

Organisation: those who look after the material needs, those who stimulate the ideas, those who record.

We went through a learning process in which we became acquainted with our tools. Now we must move towards making the end product. We can propose this model of our product:

It will take the form of a booklet - which will include theoretical premises about work-study approach in a community, the design of the approach, the strategy.

Why a booklet? Because one of the purposes of this seminar is for you to be the "12 apostles" (only you are 50) going into your community to help and train other teachers in how to approach the establishment in a community of a process by which a work-study approach can emerge.

So our next stage will be a productive one -- a booklet which says how to go about training other people. This will take place in the next two days - Tuesday and Wednesday. On Thursday we will compare our "shoes" to see if they are too big, too small, or crooked, or fit well. Then on Friday we look at the end product of this plenary - sum it up in one single product.

In this section we bring a critical attitude to our work, to see if this shoe will fit our revolution.

Today's process

A reflection on our action. We can reflect on what we have done, think critically about how we advanced, what mistakes we made, where we reached. This clarifies our understanding.

GROUP 2

We felt that work, study, community cannot be isolated from each other.

Our first task must be to change the public perception of the term 'revolution'. Some, esp. in the school, show resistance to the idea of the revolution e.g. teachers do not talk about it together. Teachers must talk about revolution, rap with the common man and explain why so many are in poverty and a few wealthy.

People must understand the revolutionary goals.

People must understand what the benefits will be from work-study - that benefits will not come immediately, but will come.

Don't antagonize the traditional leaders.

Get workers together in cooperative and collective structures, e.g. marketing boards.

COMMENTS ON GROUP 2

- The report said that we must show how a few got rich and most are kept poor. I want to know, how does this happen?
- We have to study the development of working class struggle.
- It seems contradictory to say "explain the revolution, but don't antagonize the traditional leaders".

- What we really meant was that people who understand the revolution must not antagonize peoples' leaders immediately - e.g. leaders of 'maroon' work groups, but get them to understand the revolution and accept it.
- We did not mean political leaders in the community, but popular grass roots leaders.
- In the whole process of change, the people will choose new leaders if they perceive the old to be unsatisfactory. But the process must start first, and initially it might not get anywhere if the traditional leaders are antagonized.
- Why do you think that the teachers must rap with the workers and tell them about "theirs" and not "ours?" Is the assumption that they are so illiterate and stupid that they have to be taught about their history when in fact they are the source of our knowledge? And why are you talking as though the leaders are apart from the community, are coming into it as if into some foreign body? Do you think teachers don't belong in the community? We must belong somewhere. We do belong somewhere.
- We have to face facts, brother. Many teachers have never spoken in depth to the people in their community. They are not even aware of the conditions of poverty in their community. They keep themselves apart. We must try to change this attitude.
- Teachers belong to the petite bourgeoisie which is a miserable schizophrenic class. Schizophrenic because this refers to a mental illness of people who are in a reality and perceive a different reality. Teachers are workers who get a salary like the working-class - their feet are in that class, they objectively belong to that class.
- But they, like others of that petite bourgeoisie, have been conditioned like animals to believe that their interests lie with the bourgeoisie. Their head is with the bourgeoisie. They are the only class that can choose which class to support and defend.
- Politics is not about just "policies". It is about power, about which class gets and keeps power. It is a struggle for power. "Policies" only stem from that basic fact.

GROUP 5

We began with a thought - "Suppose all books and standardized exams were to disappear from the school curriculum and we had to continue the learning process - what would we do?"

This thought provoked other thoughts - that work is not individual events - that every new of today is waiting to be overcome by another new of tomorrow - meaning that all events are historical and that our existence is always ambiguous - part young, part old, and that this is the reason why we sometimes have a reactionary attitude.

We concluded that work and study must not be separated: that whatever one does, he studies and whatever he studies, he actually does.

We therefore proceeded to work out a series of negatives which if present, would retard the work of effecting the social change.

1. that we do not put ourselves on a separate plane from the masses.
 - (a) we will have to find out who works in the community, for whom they work and what their class struggles are.
 - (b) that as petite bourgeoisie it would be hard, but that we will have to commit class suicide.
 - (c) that dealing with proletarian or even international bourgeoisie, we do not expound on any one, our principles, beliefs, or opinions, but by our approach we let each person come to terms with his social existence.
2. that we do not count the cost of sacrifice, because we realise that such a programme would call for unending sacrifice.
3. that we approach the people using their own dialect which is our own language and by not using a language foreign to them, we do not create any barriers.
4. that the people should not be treated as if they were ignorant or backward, but that through reflection and working together we let them realise their own needs.
5. we should never argue and never be prejudiced and try never to show annoyance, in our relationships.

6. we cannot be selfish.
7. we should not transfer our knowledge by taking up authoritarian positions.
8. try never to use the shortcoming of a person as the nucleus of propagating a certain idea to him.
9. do not encourage any undue political arguments. This means, that although we know and understand that our entire existence is political we do not allow a discussion to take on a petty-political 'line'.
10. we should never disclose anybody's personal affairs - never, ever.

COMMENTS ON GROUP 3

- I don't believe that you should approach people and pretend that they know everything. They don't, so this is not realistic.
- I think that, our group felt that people should explore knowledge for themselves - you don't just force your knowledge on them. It should be a self-discovery process.
- If someone discovers that he doesn't know and needs to know, this is an immense incentive for learning.
- The dialectical understanding of knowledge is that you have to understand both the negative and the positive aspects of knowledge. So I think what this group did was valid - to start by thinking what a work-study approach does not entail.

GROUP 4

We comprehensively reviewed our past discussions.

Both work and study benefit the community. A concrete example is some people in Gouyave were planting a piece of land. They have to study all the conditions of the planting, but further than this they can learn about how the activity fits into the national reality and revolutionary goals.

More study is done during work than work is done during study. Work is study, study is work.

The work-study approach will help to erode class conflict and group conflicts, like the war between country and town, urban and rural.

Study should be aimed at getting an understanding of the reality of a community by the community itself, through work. That reality is work, means of production, marketing etc. which forms the backbone of the community. The community is a spin-off of this and exists to defend this reality.

Concrete example: a banana planting project started by a few, then others realized the benefits and joined the project.

Curriculum is the sum total of all the activities and experiences, skills and knowledge planned for students in institutions, schools, colleges, to enable them to achieve certain objectives.

New concept: The curriculum should be the sum total of activities experiences, skills etc. planned for students to help to achieve our objectives.

COMMENTS ON GROUP 4

- Why did you keep the word "planned"? Why can't the students plan and work out their own curriculum together with the teachers? Planned for is the old conception.
- But a student is a student. Even if they do some of their planning, basically the framework is planned for them.

How the Group developed from Day 1 to Day 3

1. On Wednesday the group had a narrow idea of work-study - that it was confined to the school classroom, a practical area project that would involve only manual skills and earn money at the end.
2. The group saw the school as separate from the community e.g. we suggested inviting community people in to help with these projects.
3. The group saw study as being unrelated to work e.g. study is involved in academic subjects like Social Studies, Language.
4. The group outlined many of the problems that children had in learning, but did not relate these problems to the lack of practical, work approach in all education.

1. By Thursday we were understanding that through work and practical activity, children and adults develop true understanding. We realized that one of the basics of education is that practice comes first, and should lead to theory. True study stems from the experience of work.
2. The group further examined: attitudes to work, and came up with the understanding that exploitation kills motivation. We defined exploitation as taking away from the worker the surplus value of his labour, and depriving him of any decision-making about his work. This process leads him to be alienated from his work.
3. We examined exploitation in its historical context, especially relating to the Caribbean.

On Friday we developed toward analysing community. After working out a profile of the community, we saw that it was divided in the socio-economic classes of upper class (the big owners), the middle class (the small owners and intelligentsia aspiring to become upper class), wage workers and peasant farmers. We realised the economic system of capitalism was responsible for creating and maintaining these class structures of society. Capitalism includes an elitist educational system which gives opportunities only to a minority. Capitalism also includes and perpetuates religious divisions, political divisions, and the generation gap. All of these aspects of capitalism contribute to dividing communities.

Next we considered a practical approach to ending these divisions in order to work towards building an egalitarian society in the context of revolutionary Grenada.

First everyone in the community must understand the revolutionary nature of the society in which we are living today, and the types of goals that the new society is aiming towards. The Centres for Popular Education are crucial in this process, as they can provide avenues to enable the community to participate in formulating new programmes based on a heightened understanding of their reality. Such programmes of community awareness and participation should include the following strategies:-

- Educational goals must be changed in the context of national goals, e.g. making access to education universal so that all have equal educational opportunity and restructuring education so that everyone has a chance to be involved in the industries in their area (this will incorporate the community and school in socio-economic change).

Workshop Participants

ST. ANDREW'S

Percival Burke	-	Belair Government
Montgomery Alexander	-	Holy Innocents Anglican
Leonard Andrews	-	St. Andrew's Jnr. Secondary
Maureen Wilson	-	Holy Cross R.C.
Miona Charles	-	St. Andrew's Methodist
Dudley Andrews	-	St. Michael's R.C.
Desmond Lord	-	St. Andrew's R.C.

ST. DAVID'S

Irva Lazarus	-	Vincennes R.C.
Stephen Wall	-	St. David's R.C.
Michael John	-	Pomme Rose R.C.
Veronica Cruickshank	-	Crochu R.C.
Phyllis Forsythe	-	St. Dominic's R.C.
Cosmos Jeffrey	-	St. Peter's R.C.
Jean Hagley	-	St. Peter's R.C.
Maureen Cuffie	-	Crochu R.C.

ST. GEORGE'S

Majorie Strachan	-	Woburn Methodist
Roderick Griffith	-	St. George's Ang. Senior
Vyra McQueen	-	St. Paul's Government
Joseph Andrews	-	Boca Junior Secondary
Cecil St. Louis	-	Woburn R.C.
Bernadette Langlois	-	Grand Anse R.C.
Rosetta Garraway	-	St. George's Ang. Junior
Allan Duncan	-	St. George's R.C. Boys
Aiden Slinger	-	Constantine Methodist
Christine Clarkson	-	Boca Junior Secondary
Leeberth Charles	-	Morne Jaloux R.C.

ST. PATRICK'S

Chris Frowne	-	St. Patrick's Anglican
Harriett Fleming	-	St. Patrick's R.C.
Jervis Viechweg	-	River Sallee
Gret. Fleming	-	Hermitage Government
Michael Toussaint	-	St. Patrick's R.C.
Mary Jeffrey	-	Mt. Rose S.D.A.
George Ferguson	-	Chantimelle R.C.
Coslyn Andall	-	Samaritan Presbyterian

CARRIACOU

Lennox Patrice - Dover Government

PETITE MARTINIQUE

Michael Clement - Petite Martinique R.C.

ST. MARK'S

Christine Antoine - Waltham Junior Secondary
Derrick Barry - St. Mark's Anglican
Judith Williams - Waltham Junior Secondary
Franklyn Marshall - St. Mark's R.C.

ST. JOHN'S

Muriel Welsh - St. John's R.C.
Jeannette DuBois - Concord Government
Dennis Thomas - St. John's R.C.
Victor Joseph - St. John's Anglican
Claudette Hood - Grand Roy Government
Miriam Roden - Florida Government

TEACHERS' COLLEGE

Matthew Joseph - Florida Government
Douglas McIntyre - Grand Anse R.C.
Allan Joseph - Birch Grove R.C.
Jude Bernard - Waltham Junior Secondary
Winston McQuilkin - Pomme Rose R.C.

MINISTRY OF AGRICULTURE

Egbert Barrett
Wilton Rougier
James Marrast
Charles George

WORK-STUDY APPROACH FOR COMMUNITY EDUCATION

Foreword

This booklet is the product of an intensive seven days' workshop which was organized by the Ministry of Education to look into and make suggestions on the Work-Study approach and the integration of school and community.

Over fifty teachers, representing a cross-section of the teaching fraternity in Grenada - principals, qualified and certificated teachers, teachers from urban and rural schools including Carriacou and Petite Martinique, and agricultural instructors - met at the Carifta Cottages during the period February 20 - 28. The teachers were divided into five groups and assigned advisors from a technical team which included world-renowned educator Professor Paulo Freire of Brazil (team leader), Joao Bosco of Brazil, Hippolito Gonzales of Colombia, Arturo Ornelas of Mexico and Anne Hudson of Jamaica.

It must be noted that the concepts, suggestions and recommendations outlined herein originated not from the study of work-study models but from the realities and needs of our people as they exist.

It must be noted also that this workshop is a follow-up of the National Teachers' Seminar held during January of this year, which sought to evaluate the education system of our State.

RATIONALE

The present education system is a direct offshoot of the society - a society which is capitalist, a society which is divided by class, race, religion, sex and the generation gap. The capitalist society depends on such divisions for its sustenance and development.

The class structure in a capitalist society generally presents three levels:

- (1) The Upper Class
- (2) The middle class
- (3) The working-class

Although the upper class are in the minority they own and control the greatest percentage of the economy. They generally do not engage in productive work but reap all the benefits of production and therefore enjoy the highest standard of living in the community. Because of their social and economic power their influence on the life of the community is very great.

The middle class is not as small in number as the upper class, but smaller than the working-class. This group comprises people who own and people who work. In this you will find people such as doctors, lawyers, small businessmen, teachers, nurses, civil servants, small farm owners who also work on their farms. People of this class tend to identify with the interests of the upper class. They have a standard of living lower than that of the upper class but much higher than that of the working-class.

The working-class forms the largest percentage of the population and has the lowest status and standard of living although they make the greatest contribution to the economy in terms of production. They generally own nothing and exchange their labour for meagre wages which may have to be subsidized by handouts such as gifts from relatives overseas. This is the most exploited sector of the society, since the surplus value which they create by their labour is taken away from them by the employer class (the bourgeoisie) and is not generally used in a manner that benefits the worker.

A capitalist society, in order to survive, needs to maintain its rigid class structure, needs to keep its people divided. Race, religion, sex and the generation gap and the education system are all used as dividing forces in capitalist society.

The education system is geared towards producing a majority of dropouts, failures and a minority of "successes". At present in our schools the emphasis is on theory rather than practice. With so much emphasis on the academic, parents as well as teachers gear children towards "white-collar" jobs from a very early age. But from very early in their school career children are screened. In primary school the group considered brightest is worked towards the all-important examination which gives access to secondary school. At this hallowed institution another screening takes place. Children may now be placed in an "A" stream doing the Sciences and others in a "B" stream concentrating on the Arts.

Meanwhile their counterpart, left behind in the primary institution - the student who is considered "dull" - is given the bare minimum of Language Arts and Mathematics with a little theoretical Agricultural Science thrown in as he is being fitted for his place "under the cocoa".

Of those who attempt the School-Leaving examination at the end of primary school, the great majority fail.

What little practical work there is in the school is strictly allocated along the lines of sex and academic achievement. Boys are offered Woodwork and Agriculture while girls alone are taught Cookery and Sewing, leading to the firmly-entrenched idea that there are different forms of work for males and for females. And the only students who engage in practical work at school are the "dull" ones, those who are not "academically bent". As a result this work is despised, and may be resented by these students for the rest of their lives.

Those who are privileged to enter secondary school still find themselves in the long run caught in the "education trap". When they achieve their "O" and "A" levels they find themselves in a society with a limited number of white-collar jobs, and as a result many remain unemployed. They, together with some of those who are employed in the white-collar jobs, still find it necessary to migrate to the capitalist metropolitan countries. For this they can hardly be blamed, for the education system has conditioned them for this.

Another classic feature of the system is that it is exam-oriented and as such does not cater for individual differences, interests or creativity. This contributes to a high percentage of educational wastage, which in turn contributes to the maintenance of a permanent reserve labour force necessary in a capitalist society in order to keep wages low. This reserve labour force, comprised of the unskilled and the unemployed, is a major deterrent to workers taking industrial action, as there are always more workers

than job opportunities in the capitalist society where a tiny minority controls the greater part of the available resources.

Our examination of the education system shows us that it cannot serve our needs, and that the time has come for a new approach. We suggest that the WORK-STUDY approach can effectively tackle the serious problem of educational wastage, unemployment, class, discrimination and exploitation.

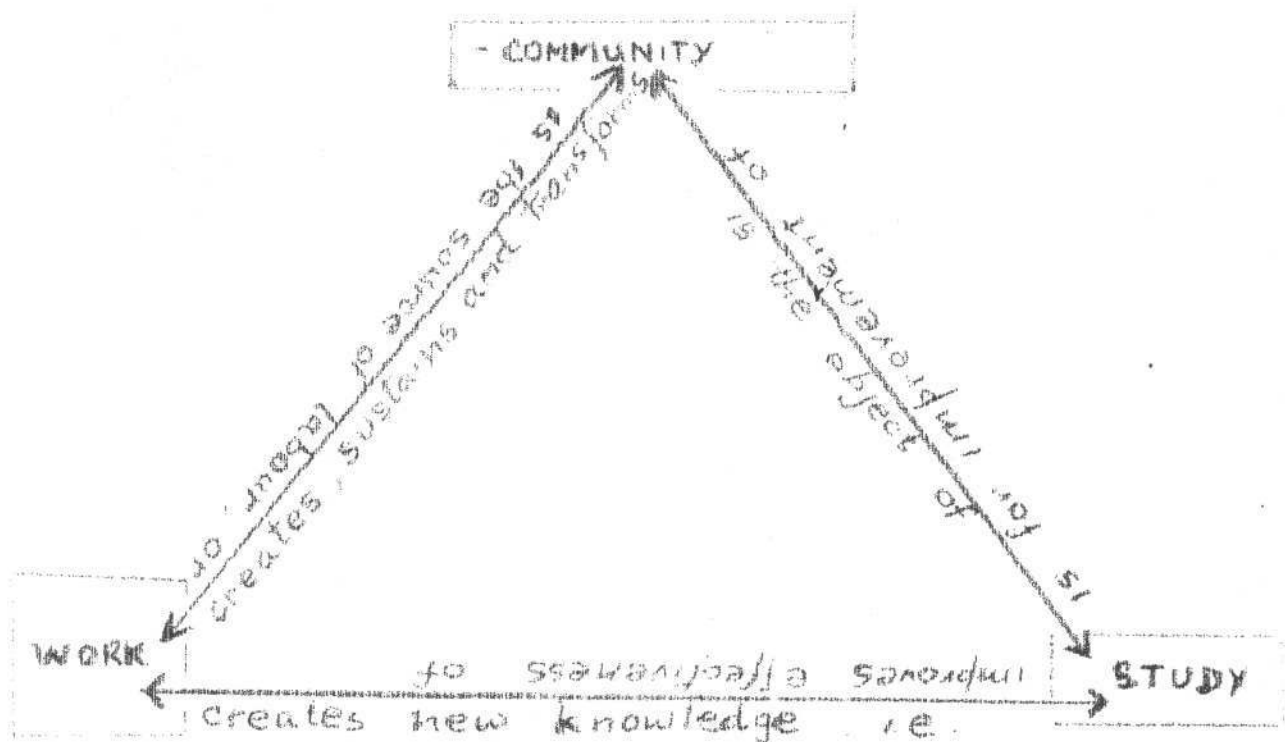
THEORETICAL FRAMEWORK

It is very important to clarify the concepts of work, study and community, and to examine the existing relationships as against those that we are aspiring towards.

Interrelationships

Work forms the base or spine of the community. It sustains and sometimes transforms the community. At the same time the community is the source of labour and a spin-off from work. Through work comes the acquisition and understanding of new knowledge, which is study, for the improvement of the community.

This diagram should help to clarify these relations:



WORK

Work is that necessary activity of Man in which he transforms his environment in order to sustain life. It is a creative and productive transfer of energy.

Work has gone through tremendous changes over the centuries, in technology, organisation and production relations.

Work in Grenada at this time is a legacy of the old colonial system, and is sustained by imperialism. It is therefore accompanied by a host of negative aspects, such as:

- (i) Exploitation - this includes huge disparities in income and rewards for different social classes, caused by the misappropriation of surplus value.
- (ii) Negative attitudes - frustration, hostility and apathy.
- (iii) Negative practices - dishonesty, intimidation, victimization, irresponsibility, sabotage, etc.

Work in our present society tends to diminish the human being. But this is not a necessary characteristic of work. Work can be positive. Work can become a powerful creative and productive act in which no-one is exploited and in which positive attitudes and practices are encouraged. This kind of evolution can only take place if the existing system and the structures of our society are transformed.

STUDY

In capitalist society, study is thought of and promoted as strictly a mental act confined to the world of books and traditional classrooms and schoolbuildings. It is seen as the memorising of packets of theory, totally divorced from practical experiences and the reality of the learner. Theory is seen as the long preliminary before that "One day when you leave school". During this period of traditional study the student develops a certain measure of scorn for practical or manual work.

Study, though, should be seen as springing out from work, work being the source of new knowledge and study. It should be a process of understanding and not primarily memorizing, in which the academic and practical worlds become

one and theory develops out of practice. Study should be thought of more as a process of understanding new knowledge in order to apply it. Our present perception of the process of study can only be changed if there is a basic change in our system.

COMMUNITY

One of the features we have inherited from colonial and capitalist domination is a divided society. This has been essential for the sustenance of imperialism. The term "community" has therefore developed to mean simply a group of people living in a particular geographical location, who have different interests and aspirations. Among this group of people there may be psychological and social conflicts due to the yearning for vertical mobility, as well as religious, political and economic factors. The community as we know it is a badly fragmented one. But this does not have to be so.

The community can and should develop to be a group of people in a given locality, where social classes are aligned to satisfy common aspirations, in the interest of the total community. In this kind of community, conflicts and discriminations arising out of politics, religion, wealth, colour, sex or any other factors, are progressively diminished.

How can the development of such a community be facilitated?.

WORK-STUDY

In order to clarify this concept it seems best to begin by identifying those negative or mistaken concepts which we are seeking to conquer.

The work-study approach rejects

- the treatment of work and study as separate elements or processes
- the traditional book-learning that takes place in conventional classrooms
- the separation of the school from its community (nor does it propose merely an occasional visit of the school

to the community or vice versa)

- the alienation of age groups from each other:
"the generation gap"
- the isolation of the traditional subject areas from each other (Maths versus English versus Agricultural Science)

Work-study is not a subject, it cannot occur as a distinct period on a time-table.

The approach cannot be carried out by traditional teaching methods, nor can it take place in the absence of intrinsic motivation.

The approach does not foster selfishness. It does not encourage people to think of themselves as separated or isolated from their groups or communities.

Work-study does not alienate people's consciousness from the realities in which they live.

What the work-study approach is:

- it is based on the theory that meaningful study can only take place in the presence of work, and that work, in order to be progressive, should be accompanied by study.
- it is community-based, and treats the school and the community as one.
- it recognizes the inter-relatedness of the various areas of knowledge and fosters the integration of knowledge and production.
- it enables the worker/learner to use all of his/her senses to gain meaningful understanding, and combines all existing resources - intellectual and material, individual and community - to achieve a productive end - it enables communities to envisage and understand their existing realities and to act upon these realities for their betterment.

The work-study approach to education is one in which the learning process takes place through the meaningful combination of mental and physical processes, study and work, in realistic experiences which are creative, productive, and progressive, for the general improvement of the

community and society. It involves the entire community in a mutual teaching-learning, working and profit-sharing experience.

It should be noted that the work-study approach cannot in itself make all the necessary changes to our society, but can be used as a pivot for those changes.

OBJECTIVES

General I: To make education more relevant to the needs of the new society.

Specific

- (a) To develop educational goals within the framework of the national goals.
- (b) To develop skills that are of use to the community.
- (c) To make the learning process more practical.
- (d) To provide more relevant knowledge and skills in order to improve self and community.
- (e) To develop a desire to improve the quality and quantity of production.
- (f) To equip people to obtain, understand and use scientific knowledge in production.
- (g) To develop and encourage proper use of financial resources.
- (h) To develop skills which would lessen our dependence upon imported goods and technology.
- (i) To awaken dormant potential and bring out greater creativity and self-expression in people.

General II: To raise the level of consciousness of the people, to enable them to participate fully in national development.

Specific

- (a) To discover and strengthen our identity and develop appreciation for our national values and cultural heritage.
- (b) To get people to choose freely and to participate fully in the activities of the community.
- (c) To make the entire nation functionally literate.
- (d) To develop sufficient consciousness to understand our reality.
- (e) To develop positive attitudes to work.

- (f) To develop a sense of responsibility and self-worth.
- (g) To deepen understanding of concepts such as exploitation Capitalism, Socialism, destabilisation and the effects of these on our development.
- (h) To develop a citizen who is able to look critically and objectively at himself and his reality.
- (i) To create an awareness of and appreciation for the importance of every category of work.
- (j) To foster in all learners a sense of achievement and fulfilment.

General III: To develop organizational structures which will contribute to the growth of an egalitarian society.

Specific

- (a) To develop the co-operative spirit.
- (b) To develop organizational skills.
- (c) To contribute to organizing the broad mass of people to achieve and maintain economic power.

OPERATIONAL OBJECTIVES

- (a) To research the reality of the community: historical background, level of literacy, social structure, economics, cultural patterns, problems, motivational forces, needs, groupings, leaders.
- (b) To relate mental and practical activities to bring about true learning experiences.
- (c) To create opportunities for learners to participate in planning programmes to be undertaken.
- (d) To create avenues for the promotion of the community's talents, skills and culture.
- (e) To create activities that will enable people to accept and appreciate Grenada as part of the world and to understand how world socio-economic trends affect Grenada.
- (f) To integrate the human resources of the community into the education programme.
- (g) To organize activities whereby people would understand the factors which necessitated the Grenada revolution and its importance in bringing about change and the development of a free and just society.

GENERAL TECHNIQUES

- (1) Wherever possible organize people into a co-operative or community enterprise.
- (2) Use current issues, e.g. oil crisis, inflation, prices of imported and exported goods, to show how socio-economic trends affect Grenada.
- (3) Create the situation whereby learners will benefit from production by being part of the decision-making body which determines what happens to the product of their labour, thus stimulating maximum co-operation and production.
- (4) Mobilize everyone in the community to look collectively at issues affecting the community so as to arrive at unified means of attacking and solving problems.

- (5) Record in simple form all activities which take place in the community, by means of picture magazines, posters etc, making these available to the community.
- (6) Discover existing groups in the community and use their activities to further their enrichment and to channel their energies in new constructive directions.
Example: A sporting club which can be expanded into a cultural and co-operative activity.
- (7) Organize field trips in the community as a means of research.
- (8) Hold friendly and informal chats and visits with the community in order to facilitate dialogue with the community.
- (9) Mobilise people around their centres of interest.

SYSTEMATIC PROCEDURE AND TECHNIQUES IN CARRYING OUT A SPECIFIC PROJECT.

Farmers' Co-operative

Here is a facilitator who, after living and working among his own people recognizes that there are problems regarding the income obtained from their crops and labour, and the inadequacy of this income in enabling them to have a reasonable standard of living. But until then not too many of them are aware that there is a problem or even how to solve the issues which affect them.

The following is the method used by the facilitator to awaken the consciousnesses of his fellow workers to their situation with a view to finding a reasonable solution.

Procedure for Approach

Step 1: Questioning

- (a) How long have we been involved in the cultivation of cocoa?
- (b) How much has the cost of maintaining the field increased over the years?
- (c) Has the price of the cocoa risen on a similar scale?
- (d) How has this affected us?
- (e) What price do we receive now for our cocoa?
- (f) Who do you think decides that price?
- (g) Should we be satisfied with this price arrangement?
- (h) What happens to our cocoa after it leaves the station?
- (i) What price is paid for it in these places?
- (j) In what forms is the cocoa sold in other countries?
- (k) What are the prices paid for these products?
- (l) Who decides these prices and who benefits?
- (m) What can be done to improve our position?
- (n) How can we go about doing it?

Step 2: Recording

All responses received through questioning should be carefully recorded and then re-processed in simple forms e.g. cartoons, posters, pamphlets, songs, poetry, drama, and taken back to members for group discussion.

Step 3: Discussion

Use this material to stimulate discussion and highlight issues, and to decide upon a line of action.

Step 4: Action

The community must be equipped with the skills necessary for taking action. Formation of co-operative, accompanied by co-operative education. Bring in officers of Co-operative Department. On-the-spot training in co-operative education, skills such as:

- Co-operative management
- Book-Keeping
- Marketing
- History and Laws of Co-operatives
- Reading and writing
- Creative Arts.