

MISCELLANEOUS ARTICLE

**Reckoning and reflecting with the multiple crises of our
times: translocal social movement learning**

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Introduction

Our collective post-COVID world is one of multiple and interlinked crises. While COVID itself continues to be a presence, the lockdowns most states responded with are in the past; and yet, the inequities this Pandemic and the state responses revealed continue as touchstones in analysing the ongoing and fresh crises our world faces; these include the climate crisis, the ongoing impact of capitalist dispossession, and the growing presence of war and violent repression and genocide, as well as the ever clearer failure of our international system for contending with these crises. Despite this ineffectual global governance response to these crises, social movements in countless locations continue to grapple with these crises, both through local actions, as well as pressure for government responses; many of these movements also connect with and coordinate their actions and activism with movements in other locations that face the same or related crises. It is just such an interconnection of

movements that is at the heart of the research partnership upon which this paper focuses

The overall goal of the Translocal Learning Network (TLN), the name of this research partnership, is to catalyze and animate local to local (translocal) learning as means to build capacity among localized movements in their struggles for a climate just and anti-capitalist future, and in so doing trace the contours of a theory of translocal learning – learning based on non-hierarchical local to local learning as opposed to top down learning that mimics the very problematic of global dominance the movements that make up this partnership contest. Key to this process is an insistence that movements and groups rooted in local social change efforts are crucial authors and actors of a climate just, anti-colonial, and anti-capitalist future. The members of this partnership consist of Abahlali baseMjondolo (AbM) shack-dwellers movement, as well as the Church Land Programme (CLP) from South Africa, Radio Ada community radio station, the Savannah Research and Advocacy Network (SRAN) and Venceremos Development from Ghana, as well as allied scholars from South Africa and Turtle Island/Canada.

The partnership has been working and learning together since 2016 both by distance and with in-person visits; the onset of the COVID-19 pandemic both exacerbated the pre-existing inequities and injustices each movement context faced and presented new challenges with increased state repression, unequal access to supports and healthcare, and increased risks for precarious labour and landless peoples (Langdon, 2022). In response to the isolation caused by the pandemic, and its associated lockdowns, and in an attempt to build solidarity and share learnings through these struggles, this group began meeting quarterly by Zoom, as well as organizing in-person retreats and delegations, and responding to requests of support through acts of solidarity that have brought group members closer despite the distance. This paper frames this work, the ongoing development of the partnership of this group, and the overall translocal learnings that have emerged thus far from this partnership.

Using the metaphorical image of a tree, this article provides the theoretical and methodological underpinnings of this partnership (the roots), a brief background to it, and the members and organization that make up its structure (the trunk), and then delves deeper into its actions and activities (the branches), and emergent learnings (the leaves and fruit). This image was arrived at collectively at an in-person gathering of the network in Durban, South Africa, in February 2023. In each section we draw on partner articulations to bring the metaphor to life.

Roots

“A people without the knowledge of their past history, origin and culture is like a tree without roots” (Seifert, 1938, p.5)

The roots of a tree act as its anchor in the soil, keeping it stable and grounded through storms. Root systems are the life-sustaining connection to the land, absorbing water and nutrients from the soil and converting them into what is needed for the tree’s growth, development, and repair. For trees to have long life spans, with trunks that grow wide and tall, branching out, bearing leaves and fruit, and nourishing whole ecosystems around them, their root systems must be massive, extending deep and wide below the surface to ensure their survival; without each movement being strongly rooted in their ancestral knowledge, people, and place, and without strong roots between movements, in shared values and principles, there would be no network. The multiple and overlapping oppressions and struggles are the roots of the movements that make up the TLN partnership; at the same time, the theoretical critiques of these oppressions, as well as the methodological thinking behind our partnership are also our roots.

Growing out of a critique of development, the work of the Translocal Learning Network (TLN) is rooted in the understanding that development is neo-colonial as a concept and practice; contrived and employed by Western influence and intervention for the ongoing power and profit of the Global North (Dimier and Stockwell, 2020). Thapelo Mohape, the General Secretary of the Abahlali baseMjondolo (AbM) movement in South Africa and a partner in the TLN, articulated this critique as central to AbM’s work. AbM is a movement of shack dwellers with more than 115,000 members that was formed in 2005 to fight for, promote and advance the interests of the poor and marginalized in South Africa. Mohape (2023) explains that people on the ground, the poor and marginalized most impacted by development policies and practices are not involved, engaged, or considered to be able to think or make decisions about development for themselves.

Usually “development is something that is done to poor people in the formerly colonized countries,” with the backing and financial support of Western governments, aid agencies, companies and local governments (Mohape, 2023, n.p.). “And therefore, these NGOs and Western companies that come and do development in Africa, they impose it on the people, and they do not discuss it with the people” (Mohape, 2023, n.p.). Furthermore, in addition to this model of development undermining,

criminalizing, and dehumanizing the poorest of the poor, it is also not a democratic process. “It is always assumed that when you are poor, when you are living in a shack, when you live in a rural area, when you are marginalized, that you cannot think for yourself, that you cannot be involved in development, because you are poor” (Mohape, 2023, n.p.). The embedded capitalistic and colonial nature of the machine of development de-links those most impacted, made to seem as if they are incapable of determining their own path and making their own decisions of what is best for themselves.

Echoing the thinking of the rest of the TLN, Mohape (2023) contends that the dignity of the poor can only be achieved if they are part of their own development, becoming stewards and active participants in development on their own terms and by their own design. Mohape (2023, n.p.) explains, “this must be a process undertaken from below, democratically. People must make decisions and must be consulted, and they must have a voice to speak about their own development. It must be initiated and completed with the people.” Development must be on one’s own terms.

“Nothing about us, without us”, the slogan used by many movements to demand that the full and direct participation of those most affected in decision-making, grounds the work of AbM and articulates not only the importance of democratic movements, but that movements themselves are capable of determining what’s best for their members without external imposition. This is another root of our network: that grassroots movements have their own analysis of their struggle. Grassroots movements contest contemporary models of development (Oliver-Smith, 2006), create innovative democratic models for sustainable development (Smith & Stirling, 2018), demonstrate a new world order for social change (Ekins, 2005), and focus on human rights, democracy and social justice for all on their own terms (Kaplan, 2016).

Additionally, social movements exhibit their dynamic ability to learn in struggle, produce knowledge, and evoke change locally (Langdon, 2020). Key to this understanding is the insistence that movements rooted in local social change efforts are not just critics of the oppressions they face, but crucial authors and actors for a climate just, anti-colonial and anti-capitalist future. Similar to a tree that grows away from what does not support it or that grows toward what does, grassroots movements and individuals know what is best for their own growth and development; conversely, with external intervention not aligned with their interests, they often perish.

To this end, in contrast to transnational movements, which frequently subordinate local contexts in their efforts to focus on the broader picture, localized movements are often far more effective in making change (Choudry, 2007; Langdon, 2010; Daphi, Anderl, & Deitelhoff, 2019). The particularities of these struggles can, however, lead to disconnection and even isolation from other struggles addressing these same and related crises. In an effort to encourage connection and mutual learning between local movements, the TLN emerged to attempt to build and maintain local to local (i.e. translocal) non-hierarchical connections between social movements in order for movements to learn from, share with, and draw strength from movements in other locations. The concept of translocal learning builds on Kapoor (2011), Wang and Soule (2012), and Carlson et al. (2018) who have documented translocal learning work being done in current contexts such as the anti-globalization and climate struggles, and on Gopal (2019) who articulates historical cases of this type of work in the anti-colonial period. Furthermore, it draws from social movement learning theory that centers movement articulations of their learning (c.f. English & Mayo, 2012).

The TLN operates in non-hierarchical ways, to build and maintain translocal learning, deepening analysis within and between movements and building solidarity relationships to create shared spaces for connection, support, and learning. Our framework of non-hierarchical translocal learning emphasizes that each movement involved in the TLN has something to learn, knowledge to share, and the mutual reciprocity of support, such as how trees intertwine their roots underground to provide mutual support. The flexible learning and sharing methodology of this network echoes McFarlane's (2007; 2009) use of translocal assemblage, to become more than learning from each other but layered relational solidarity through times of crisis.

This is similar to the concept of mutual flourishing in Robin Kimmerer's *Braiding Sweetgrass*, whereby she speaks about the mycorrhizae, fungal strands that inhabit tree roots, that connect trees in a forest and distribute carbohydrates amongst them, "They weave a web of reciprocity, of giving and taking. In this way, the trees all act as one because the fungi have connected them. Through unity, survival. All flourishing is mutual.... all are the beneficiaries of reciprocity" (2013, p.20). Just as it is the strength and depths of the roots and their ability to withstand stress and crisis with established systems of mutuality and reciprocity that ensures a tree flourishes, it is also true of this network.

Trunk

The trunk of the tree, emerging from and embedded in the roots, is the structure that allows the branches to spread wide, and the leaves and fruit to grow. The structure of this partnership, the relationships of its partners, and their overlapping struggles and solidarity, compose our trunk.

The Translocal Learning Network thrives on partnership. Despite our differing experiences, as paralleled to Kimmerer's (2013) description of fungi connecting the trees, partnership in this network serves as a critical function in ensuring the network continues to thrive in unity and for its members to survive. Shared Western-Capitalist informed vulnerabilities across the TLN feed the partnership and the work led by each partner. Albert Naa (2023, n.p.), Coordinator of the northern Ghana-based Savannah Research and Advocacy Network, a TLN member that is fighting large-scale mining and its impacts, spoke to these vulnerabilities with emphasis on Ghana, indicating that "we understand that the development of nations has also always been on how endowed they are. But the situation in Ghana seems to be contrasting, where the resource of our nation is rather developing other people, instead of developing us Ghanaians." These experiences are not exclusive to Ghana, as Thapelo Mohape (2023) makes reference to the West's assumption of the othered experiences of developing countries such as Ghana and South Africa and tend to propagate prescriptive development due to these vulnerabilities. Overcoming vulnerabilities — just as the fungi overcome disconnection — feed the partnership, legitimizing the work done by individual organizations, the creation of the network, and giving meaning to the partnership. This translates back to feeding their shared work to overcome vulnerabilities, in a manner that ensures survival and strength. In their shared experiences and vulnerabilities that give meaning to the partnership within the network, each organization pursues a specific goal: AbM advocates for dignified housing and ending impoverishment; CLP for Indigenous rights to land; SRAN, Venceremos and Radio Ada in different capacities and geographical positionings protest multi/national corporations and their inhumane activities in mining resources such as gold and salt, while also striving to protect the livelihoods of indigenes in these mining areas. These organizations, in their goal to advocate and protect the livelihoods of the people they represent, do not only work against multi/national corporations, but also state institutions and traditional authorities, and sometimes skepticism from the local populations. The agendas of each of these actors are often unclear and overwhelmingly against what our partners conceive as the best interest of the communities they emerge from/work with. Their work is very much

stifled by the capitalist market institutions and the state and traditional authorities working together. Albert Naa (2023, n.p.) articulates this explaining that, “Traditional authorities who are supposed to safeguard their communities’ values, protect their people, are looking the other way. Government agencies who are supposed to be doing their duty, due diligence, ensuring that mining companies are operating according to the laws of this country, are doing otherwise.”

The threat faced by these movements, their families and other community members is potentially debilitating. Just like the trunk of the tree is what sustains and gives life to branches and leaves, the work these movements do, separately and with the network, is what keeps them going during challenging times. Decrying the human rights violations, loss of livelihoods and lives, the lack of respect, and efforts to gag protestors, journalists and activists through bribes and threats, are the nutrients that fuel the struggle. SRAN typifies these experiences when Albert (2023, n.p.) explains that, “we look at the human rights violations that have arisen due to the presence of these Chinese mining companies such as Earl International and Cardinal Namdini, owned by Shandong Gold Limited. The loss of lives... the negligence is too high. Safety issues are not taken into consideration. And there is the incident of police arrests and detention where the rights of individuals, demonstrators, protesters are violated.” He goes further asking a very pertinent question, “who decides to rise against the misdeeds by these mining organizations?” (Naa, 2023, n.p.) When the state, traditional authority and market institutions are in cahoots to the detriment of the people, it becomes imperative for movements and organizations such as SRAN, AbM, Radio Ada, and CLP to take up the responsibility of protecting their people through the activist work they do. This is what drives their individual work and the partnership as well.

In their commonality and shared experiences are skills and perspectives that help them navigate the work done on the ground and also position each organization as an active and effective peer mentor. Some have more experience with direct action and mobilization, others with investigation and journalism, others with story-telling and communication, and some others with academic research. They work in different local languages and come from different cultural contexts, but they all share common goals that enable them to share their stories and engage in rich discussion of their learnings.

Drawing back to the tree metaphor, the desire to overcome challenges gives meaning to the fungal partnership and facilitates the outcomes these

movements pursue and vice versa. However, just as the trunk holds up and sustains the movement actions, it also forms a connection with other parts of the tree as its way of ensuring sustenance. Thus, in essence sustaining the network. In discussing this metaphor our partnership talked of the baobab tree, present in several African countries, where the trunk is likened to a connection that ensures unity and solidarity (Ritter, 2011).

Branches

In many ways, branches metaphorically best capture the dynamic of this partnership. All connected back to the trunk, directly or indirectly, branches also spread in all directions, much as movements try a myriad of strategies to overcome the vulnerabilities and oppression they face. Since July 2022, The TLN has met every quarter. The main aim of this network is to provide member-conceived stories that are subject to change over time as a result of each movement's circumstances as well as continuous engagement and re-storying. This article is drawn from the network's first eight meetings, one being a physical meeting in South Africa. The project has an online platform where the network shares their stories, www.translocallearning.net.

Stories that have branched out from the partnership have ranged from AbM's struggle to secure land and housing for shack dwellers amidst contention between state-led and political persecution and repression, including the arrest of AbM's representative to the network, Mqapheli Bonono; SRAN and Venceremos' engagement with community members facing mistreatment, unfair displacement, and resettlement, threats, and even violence and death through the actions of large scale mining companies, with the complicit support of traditional authorities' and government officials and institutions; Radio Ada's critique of Electrochem Ghana Ltd's monopoly lease to exploit salt from the community-owned Songor lagoon and the state-led persecution and ultimate death of Noah Dameh, the Deputy Coordinator of Radio Ada, under the claim of spreading false news; and finally, CLP's engagement with community members, particularly women and their role in the land justice movement in South Africa.

The interconnections in stories by the different movements and the commonality shared have gone far in co-inspiring and suggesting strategies to deal with their independent movement struggles, as well as strengthening their mutual solidarity. Amanor Dziagu (2023) of Radio Ada illustrates this point when he reflected on what solidarity and

partnership meant to Radio Ada as members of the TLN, as well as within their own Ghanaian context. He titled their contribution, “Partnership is the Best Thing to Offer” – a clear and simple message.

As the storytellers they are, Radio Ada members like to center their presentations around sayings and adages, and this was no different. Dziagu (2023, n.p.) began with the saying, “Hior duor ha muor, ne muor hu duor ha hior” that loosely translates from Dangme to English as “the right hand baths for the left hand, whilst the left hand also baths the right hand.” Dziagu explained that the adage “is telling us that one cannot do it alone and it is always successful when more hands and more ideas are brought on board.” He then added, “Knowledge, they say, is like a baobab tree and no one can embrace it all alone.”

Speaking of Radio Ada’s partnerships with the TLN, the Third World Network (TWN), and the Ada Songor Lagoon Association (ASLA) as different branches of partnership, Dziagu (2023, n.p.) reflected that “partnership with the Translocal Learning Network has not only put us at the center of the global world, but it is continuously impacting knowledge in our Ghanaian network membership.” Going further, Dziagu mentions the logistical support they have received from the network as well as the skills they have learned from our activities, such as critical thinking, creative writing, and a storytelling structure “that creates imagery that the deaf can hear and the blind can see.”

Turning to another branch, Dziagu (2023) then reflected about the importance of the TWN and their legal aid for Radio Ada: not only had they been providing legal advice and representation for late Deputy Coordinator Noah Dameh in his fight against accusations of publishing false news in the courts, but the TWN also provided Radio Ada with important legal documentation to bring to light the Electrochem Ltd. monopoly happening in Ada. On the one hand, the TWN had no direct access to the people to whom these documents concern and did not know the Dangme language in which they should be published locally; on the other hand, Radio Ada had no access to these documents, but the community radio station only broadcasts in Dangme and have deep roots in communities affected by this monopoly. For the TWN to give Radio Ada these documents meant they could stand in solidarity and cooperate to protect the livelihoods of the Dangme people - one hand washing the other.

Looking at another partnership branch, Dziagu (2023) spoke of their partnership with ASLA as perhaps the closest one of the three. They have

held demonstrations, provided company during trials, and facilitated bails for journalists and land defenders. They stood side-by-side with Noah in his struggle against prosecution. ASLA also played a crucial role in Noah's funeral.

Lastly, turning to another branch, Dziagu (2023) described Radio Ada's partnership with the Media Foundation for West Africa (MFWA). The MFWA has continuously stepped up to share Noah Dameh's story on an international platform. They have kept their eye on Radio Ada as far back as 2018 but have been especially vigilant since the attack on the station on January 13th, 2022, which they reported on and condemned (MFWA 2022). In 2023, MFWA published a piece in which they expressed that they were "deeply concerned about the remand for two weeks of Noah Dameh, who is accused of defaming Ghanaian businessman Daniel McKorley, and urges Ghana's Attorney General to intervene to end the persecution of the journalist" (MFWA 2023a, n.p.). They followed the piece with a petition three days later, in which they re-stated that they "appealed to Ghana's Attorney General and Minister of Justice to intervene to end the persecution of journalist Noah Dameh who has been remanded in custody" (MFWA 2023b, n.p). Surrounding these pieces, the MFWA has kept Noah and Radio Ada featured in their publications about press freedom and the safety of journalists, making sure that their stories are not forgotten or kept out of these conversations even after Noah's untimely death (see MFWA 2023a; 2023b; 2023c; 2023d; 2023e). As an organization dedicated to protecting press freedom and journalism, MFWA's partnership with Radio Ada has meant access to international attention on issues that may otherwise go unnoticed. In addition, MFWA's solidarity with Radio Ada's central mission – to report the truth and make information accessible to the locals of Ada – means that they can work together for the same goal, each in their own scale. This is another great example of one hand washing the other, or "Hior duor ha muor, ne muor hu duor ha hior."

Leaves & Fruit, a conclusion (for now)

"Our collaborative efforts and the stories we share are the fruit of our tree"
- Zodwa Nsibande, Church Land Programme, 2023, n.p.

At the end of the branch, attached to the trunk, tethered to the ground through the roots, are the leaves, and the fruit. The leaves feed the tree, even as they are fed by the tree by its lifegiving sap; the fruit grow from the tree to house, protect and eventually share and spread its seeds, its gifts, elsewhere. Together, the leaves and fruit represent the

replenishment and future of the tree, and the culmination of the tree's purpose. In our network, the leaves are our members, and the fruit, the product of our collective struggles - the knowledge we have gained, the knowledge we have grown. Amanor Dziagu (2023, n.p.), from Radio Ada, captured this idea above when he stated, "Knowledge, they say, is like a big baobab tree and no one can embrace it alone." The knowledge we have grown has been cultivated together.

The metaphor of the tree emerges from our collective discussions of what we see this network as, and what we hope it will be. Briefly, we will recapitulate the stories from our partners with reference to this metaphor. These stories are some of the fruit we see taking shape in our partnership through the way they overlap, support, and yet are unique contributions to this paper:

- Abahlali baseMjondolo shares a critique of development that starts from the standpoint that the poor and marginalized are the authors of their own theory and analysis
- Savannah Research and Advocacy Network narrate the key challenges communities have faced in dealing with large scale mining emergence
- Radio Ada shares with us the importance of partnerships and collaboration in activism and community journalism in the face of corporate and state oppression and persecution

These stories overlap through the ways in which one provides a conceptual frame, another provides concrete examples of partner actions, and the third speaks to how our partnership can build support and solidarity. Across all of these, we are beginning to see four types of fruit growing from this partnership:

1. Translocal Learning: Partners are sharing stories and learning from each other's struggles; this process both validates and deepens these stories and learnings;
2. Knowledge democracy: Sharing/learning helps sharpen stories to speak to the world, and thereby centre the voices and more broadly share the knowledge of those at the heart of struggle;
3. Solidarity: Mutual solidarity is continuously emerging/deepening, as we hold each other's stories and struggles;
4. Collective Action: Through ongoing gatherings, collective campaigns are starting to take shape, percolating in the various movements, but also inspiring each other to interweave each other's causes in our own.

The story shared by Radio Ada about the importance and impact of partnerships speaks deeply to what is being learned about mutual solidarity in the network. The critical analysis of development processes by AbM - and their emphatic insistence on the power of their own analysis - speaks to the knowledge democracy being grown by this network; it also speaks, for instance, to the translocal learning fruit being AbM's analysis and their strategies influencing organizing in Ada as well as the organizing in Ghana's Upper East Region (see Langdon, 2022). By the same token, the example of collective action taken to support AbM during the incarceration of Mqapheli Bonono, as well as the coming together to support Radio Ada during the harassment, arrest, and death of Noah Dameh, shows the power of collective action emerging from the network. These fruits are constantly emerging because they are rooted in the collective gatherings, and ongoing sharing of struggle, the network members all engage in. We look forward to sharing what spouts from the seeds of these fruits in the time to come. For now, however, this is a picture of the tree that has grown through our efforts.

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Reckoning and Reflecting with the multiple crises of our Times. Translocal social movement learning

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Abstract. In our post-COVID global community, we continue to grapple with multiple interconnected crises, including climate change, capitalist dispossession, war, violent repression, and genocide, as well as the inability of our international governance systems to address them. Amid this bleakness, social movements, both locally and transnationally, are taking action in response to these ongoing crises. In this article, we introduce the Translocal Learning Network (TLN), a research collective of social movements rooted in Ghana, South Africa, and Canada, and its work responding to the multiple global challenges of today for an anti-capitalist and climate-just future. The TLN's operation is guided by the objective and philosophical approach of catalyzing and fostering non-hierarchical, local-to-local (translocal) learning through mutual support. Therefore, it positions itself as a critique of neocolonial and top-down development, asserting that affected communities must be the *authors and crucial actors* of their own future. To illustrate the network's philosophy and vision, we employ the metaphor of a tree, describing its theoretical and methodological "roots," its structure and formation as the "trunk," and its "branches" representing the strategies employed by network members. In this way, we showcase emerging learning as collective "leaves" and "fruit" that highlight shared respect, epistemic solidarity, and the TLN's strategic actions.

Keywords: Social movement learning; translocal; participatory research; Ghana; South Africa.

**Reflexion et analyse des crises multiples de notre époque. Apprentissage
du mouvement social translocal**

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Résumé. Dans notre monde post-COVID, nous continuons de faire face à de multiples crises interdépendantes liées au climat, à l'expropriation capitaliste, à la guerre, à la répression violente et au génocide, ainsi qu'à l'incapacité de nos systèmes de gouvernance internationale à y faire face. Malgré ce contexte sombre, des mouvements sociaux poursuivent leurs actions aux niveaux local et transnational en réponse à ces crises. Cet article présente le Réseau d'apprentissage translocal (TLN), un partenariat de recherche réunissant des mouvements citoyens du Ghana, d'Afrique du Sud et du Canada, et leurs travaux visant à relever les multiples défis mondiaux qui menacent un avenir climatiquement juste et anticapitaliste. Le TLN s'appuie sur une approche philosophique visant à catalyser et à animer un apprentissage et un soutien mutuel non hiérarchiques, de niveau local à local (translocaux). Elle s'inscrit donc dans une critique du développement néocolonial et vertical, affirmant que les communautés impactées doivent être les principales *actrices et créatrices* de leur propre avenir. Pour illustrer la philosophie et la vision du réseau, nous utilisons la métaphore de l'arbre, en soulignant ses « racines » théoriques et méthodologiques, sa structure et sa formation (le « tronc »), et ses « branches » qui représentent les stratégies mises en œuvre par ses membres. Ce faisant, nous mettons en évidence les apprentissages émergents, tels des « feuilles et des fruits » collectifs, qui témoignent du respect mutuel, de la solidarité épistémique et des actions stratégiques du TLN.

Mots clés: Apprentissage par les mouvements sociaux ; translocal ; recherche participative ; Ghana ; Afrique du Sud

Reflexionado sobre las multiples crisis de nuestro tiempo. Aprendizaje translocal de movimientos sociales

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Resumen. En nuestra colectividad mundial post-COVID, continuamos lidiando con múltiples crisis interrelacionadas, como la climática, el despojo capitalista, la guerra, la represión violenta y el genocidio, así como la incapacidad de nuestros sistemas de gobernanza internacional para afrontar estas crisis. En medio de esta desolación, los movimientos sociales, tanto a nivel local como transnacional, están llevando a cabo

acciones en respuesta a las crisis actuales. En este artículo, presentamos la Red de Aprendizaje Translocal (TLN, por sus iniciales en inglés) una colectividad de investigación de movimientos sociales enraizados en Ghana, Sudáfrica y Canadá, y su labor responde a los múltiples desafíos globales actuales para un futuro anticapitalista y con justicia climática. La operación de la TLN es guiada por el objetivo y enfoque filosófico de catalizar y fomentar un aprendizaje no-jerárquico y local-a-local (translocal) desde el apoyo mutuo. Por lo tanto, se sitúa en una crítica al desarrollo neocolonial y vertical, afirmando que las comunidades afectadas deben ser los autores y actores cruciales de su propio futuro. Para ilustrar la filosofía y la visión de la red, empleamos la metáfora de un árbol, describiendo sus "raíces" teóricas y metodológicas, su estructura y formación como "tronco", y sus "ramas" que representan las estrategias empleadas por los miembros de la red. De este modo, mostramos los aprendizajes emergentes como "hojas" y "frutos" colectivos que resaltan el respeto compartido, la solidaridad epistémica y las acciones estratégicas de la TLN.

Palabras clave: Aprendizaje de movimientos sociales; translocal; investigación participativa; Ghana; Sudáfrica