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‘a giant human hashtag’: learning and the #occupy movement¹

INTRODUCTION

‘Are you ready for a Tahrir moment? On September 17, we want to see 20,000 people flood into Lower Manhattan, set up tents, kitchens, peaceful barricades and occupy wall street for a few months’ so read the challenge issued by *AdBusters*, the Vancouver based cultural activists in their blog of July 13, 2011. They provided the original #OCCUPYWALLSTREET hashtag and a poster of a ballerina dancing on the back of the charging wall street bull. This spark, reheated and propelled through social media such as the hacker group Anonymous, ignited some 200 activists who then worked for 47 days to prepare for the first occupation of Zucotti Park resulting in what we now know as the Occupy Movement.

This chapter looks at the revolutionary pedagogies of #OWS, the Occupy Wall Street movement. In doing so, it builds on and contributes to an increasing interest in the centrality of theories and practices of social movement learning to the understanding of the transformative power of social movements. I suggest in this chapter that learning and education are more central to the understanding and power of this movement than arguably is true for the vast majority of movements that we are familiar with in the 20th Century. Indeed the entire focus of the Occupy movement can be seen to be on a process of learning, on collective thinking, on active listening and on the creation of new physical, intellectual and political spaces. This chapter

¹ The hashtag # is the symbol used in Twitter social media accounts to allow users to find all postings related to the word or letters so indicated. #OCCUPYWALLSTREET and #OWS are the hashtags most often used for all ‘tweets’ related to Occupy Wall Street. The phrase, *a Giant Human Hashtag* was first used by Eric Sanders on December 19, 2011 writing in Big Think.

and indeed this book extend the conversations amongst a growing number of scholars some of whom were involved in the special issue on social movement learning of the journal *Studies in the Education of Adults* that the four editors of this book were responsible for in late 2011 (Hall, Clover, Crowther and Scandrett). For this chapter I am looking at both the learning within the #OWS movement (formal and informal) and the learning from or as a result of the movement. In doing so I associate myself with John Holst and in noting that for too long, social movement learning scholars have tailed or copied social scientists in their analyses of social movements and that it is time for those of us coming from radical adult education traditions to advance our own theoretical positions (2011). I am hoping in this to extend and deepen my own earlier conceptualisations of social movement learning (Hall, 2004, 2006, 2009).

The sources that I have drawn on for this chapter are the very sources that account for the rapid growth of the #Occupy Movement itself. Like the movements of the Arab Spring, the #Occupy Movement has gained inspiration, shared organising strategies, set collective agendas and informed the world at key moments using the instruments of the social media. Twitter, Facebook pages, web pages, e-mail lists have played particularly critical roles in all aspects of the movement, not the least of which has been its learning activities. As someone who has been active within the 140 character messages of the Twitter world, I have been able to follow our own local Occupy local movement, learn of the activities of the world-wide movement, gain access to both internal and external commentators and analysts and feel part of the movement through my own 'tweets'. Virtually all the sources that I have used for this chapter have come directly or indirectly from the thousands of messages founded in the Twitter universe of #OWS, #OCCUPYWALLSTREET, #Occupy and other similar hashtags. And although articles and books of a more academic nature are emerging daily, they will not replace the hashtag world in the hacking of our consciousness.

THE #OCCUPY MOVEMENT

'The proposed rules that we would like to share tonight about working by consensus were developed and refined by a group in Madrid associated with the protests there. They are rules associated with the creation of a People's Assembly for the Occupy Movement'. These words were spoken in Victoria, British Columbia in late September of

2011 by a volunteer from the logistics to a group of about 40-50 people who had gathered in Centennial Square, alongside the Victoria City Hall, to discuss the establishment of an Occupy camp in our city. The persons who explained the rules for raising issues, considering amendments, being allowed to speak, voting and other procedures for making decisions by consensus were not elected leaders. Indeed one of the first acts that was carried out was to choose a number of facilitators from amongst those who had come out to the first meeting. Once a group of facilitators had volunteered, the conduct of the very first organising meeting was turned over to them and the evening's debates and discussions began.

Scenes like these were occurring around the world beginning with the September 17 first General Assembly of the Occupy movement in the heart of Wall Street in New York City itself and spreading throughout the world at the speed of Twitter #hashtags and Facebook linkages over a period of days and weeks so that at the peak of the tented occupations, there were about 1500 cities around the world with physical occupations of some kind. Galvanized by the clarity of the call for justice in a world where 1 per cent of the world's rich dominate and exploit 99 per cent of world's people, the spark of the Occupy movement caught fire and spread throughout the rich countries of the world. The Occupy Movement was born with a speed and a unity of both purpose and process that have set it apart from any other social movement of the 20th Century. It is a quintessentially 21st century movement born in the realisation that global capitalism has widened the gap between the rich and the poor, has robbed the working classes and the middle classes of their dreams, and has made the rhetoric of democracy even in wealthy countries seem empty and powerless. The #OWS movement has drawn strength from the revolutionary energies of the Arab Spring which was itself sparked by reactions to the self emulation of the 27 year old Tunisian fruit vendor in December of 2010. The Occupy Movement drew as well from and the massive protests of Europe and from the 'encampadas' or tented occupations in Madrid and Barcelona.

Murray Dobbin, a veteran Canadian left-wing writer and activist has captured the freshness of the 'Giant Human Hashtag' eloquently in noting that,

The Occupy movement has been like a powerful cleansing wind blowing over the political landscape—exposing not just

the obscenely rich, and criminally irresponsible political elite, but almost every other political player too: cowardly liberals, cautious social democrats, the strangely silent churches, social movements stuck in the past, and a moribund labour movement. Indeed, that is what is most striking about this movement: It owns nothing to anyone. (2011, 1)

The #OWS movement has succeeded in putting the issue of the corrosive reality economic inequality on the front pages of mainstream media and has influenced the political agenda in countries like the United States where it can be argued that in the 2012 Presidential election, that the ballot question of job creation was supplanted by the inequality agenda. Corporate greed, corrupt political processes, a flawed system of capitalism no longer able to offer enough 'trickle down' to the middle classes to sustain their modest dreams are being discussed by broad publics and analysed by scholars and politicians everywhere. The Editorial in a local newspaper in Vancouver is an example of what national and global mainstream and even conservative media are saying, 'Politicians need new economic narrative to preserve democracy' (Vancouver Sun, Tuesday, January 31, 2012,p A10). Of course readers will say that much more is needed than a new narrative to break with the form of rogue capitalism that has been allowed to run wild for far too long.

CHARACTERISTICS OF THE MOVEMENT

While the focus of this chapter is on the learning dimensions of the Occupy movement, the learning dimensions of the movement are so intricately tied up with the very fabric of the movement, with its unique qualities and specific organising strategies, that it important to devote some space to a description of what the distinctive characteristics of the movement are. Terms and concepts associated with the Occupy movement include: consensus-based, decentralised leadership, collective thinking, direct democracy, non-violence, non-ideological, anarchist, creating replicas of the society we want, creating new knowledge. Many of the characteristics of the movement owe their origins to the work done by the Commission for Group Dynamics of the Puerta del Sol Protest camp in Madrid. The *Quick Guide on Group Dynamics in People's Assemblies* (July 31, 2011) provided a unifying organisational, strategic and learning framework for the global movement. Designed by the Puerta del Sol team from practices originating with the revolutionary pedagogies of the Tahrir Square

occupation in Egypt, the *Quick Guide* captures a way of organising political work based on a desire for direct democracy rather than representative democracy, an interest in the self-organising principles of anarchist scholar activists such as David Greaber (2007) and presents a set of practical tools for organising consensus with large groups of people. The goal of people's assemblies, according to the *Quick Guide*, is to promote 'collective thinking' (2011). Collective thinking is in contrast to a more traditional sense of political discussion where persons with diverse points of view argue their positions until a majority of persons are with them. Consensus is rare in this form of political discourse. Collective thinking calls for persons with diverse perspectives to listen to each other and come up with not a winning or losing idea, but a new idea which represents consensus. People's Assemblies are,

Participatory decision-making bodies which work towards consensus. They must be pacific, respecting all opinions: prejudice and ideology must be left at home. An assembly should not be centred on an ideological discourse: instead it should deal with practical questions: What do we need? How can we get it?(Commission for Group Dynamics, 2011:1)

The people's assembly processes are fundamentally pedagogical and can be recognized by adult educators, popular educators and others as similar to principles of progressive adult learning that the radical tradition from the Antigonish Movement of Canada to Freire's Pedagogy of the Oppressed and more.

The suggested roles needed to achieve consensus with large groups of people are innovative and helpful. There is to be no permanent central coordinator or even a central coordinating team. All roles are to be rotated and include a moderator who's job is to keep focused on the issue around which consensus is to be built. A facilitating team works with the Coordinator to formulate communications in an effective and impartial manner. A Floor team takes lists of people who wish to speak to a topic with a floor team coordinator to help organise the interventions to keep the debate moving forward, avoiding repetitions and so forth. A minutes team records the discussions and decisions. In addition a set of gestures to provide participants with a capacity to convey their feelings such as agreement, disagreement, and come-to-the-point without shouting or speaking are outlined.

THE IMPORTANCE OF THE SPACE

Luis Moreno-Cabular, an Assistant Professor at the University of Pennsylvania who participated in the Madrid camps said that the objectives of the emphasis of the occupations were on, 'being inclusive, setting aside strong ideological identities that could divide and also, of course, the idea of taking the square to try a do a replica of what you would like to see' (quoted in Sledge, 2011). The importance of the actual occupation of physical space cannot be over emphasized. From the symbolism of the occupation in the Wall Street district itself to the choice of locations for the hundreds of other occupy sites, the notion of symbolically taking back space stolen from the 99 per cent by the 1 per cent has played a critical role. The idea of creating a small-scale community that could operate with a sense of inclusiveness, fairness and justice has been another one of the deep pedagogical experiences of the movement. Almost all of the occupy sites had a number of physical characteristics. They had tents or shelters of some kind. They had kitchens for the preparation and serving of meals to the community. They had health services including support for safe sex and often for safe drug and substance use. They also all had libraries! Books on anarchism, Marxism, feminism, queer theory, arts-based revolutionary stories, the poetry of struggle, histories of struggle, critiques of capitalism appeared quickly in the Occupy Victoria space and in all of the sites around the world. The irony in countries like Canada and Britain and elsewhere where funding for public libraries is threatened but the occupying communities would include libraries as a central focus of the new democracy that they call for, is not lost.

In calling for occupations of space as a symbolic or metaphorical device to promote the message of action needed, the movement in North America has come face to face with a very different response to the notion of occupation. In downtown Victoria, where I live and where I have described the first meeting of the People's Assembly of Victoria, a number of Indigenous activists brought our attention to the fact that Victoria and indeed all of Canada and the United States are build on the occupied traditional territories of the First Nations Peoples of this part of the world. European settlers colonized and occupied our part of the world. What is more once the early years of contact were finished when the Indigenous Peoples had helped the settlers to survive in these new and strange parts of the world, the powerful and aggressive processes of colonization, displacement from lands,

genocide, forms of assimilation, residential schooling and destruction of languages and cultures began. The question raised is how can we occupy a space already occupied? A thoughtful discussion ensued on the first night of the Victoria People's Assembly with a decision that it was useful to associate with the 'brand' and solidarity of the Occupy Movement, that we would prefer to refer to our actions as being part of the People's Assembly of Victoria. And while this discussion may seem from a global perspective as relatively minor, it underscores the violent and aggressive nature of European colonialism. There are deep implications as well from an epistemological perspective about parallels between the ways that white European colonialism occupied the territories of the world's Indigenous Peoples, but also how they colonized and occupied the intellectual, scientific, and spiritual spaces as well.

IN THE WORDS OF THE OCCUPIERS

The Occupy movement has no Commandante Marco, the mysterious and charismatic leader of the Zapatista movement in Mexico. But perhaps because of that hundreds and thousands of participants have created blogs, tweeted and in other ways found ways to share their insights about their own experiences. Raimundo Viejo of Pompeu Fabra University in Barcelona and a participant in the Barcelona camps was quoted in the July 13 call to action by adbusters. He highlighted the differences between the Occupy movement and earlier anti-globalisation campaigns.

The antiglobalization movement was the first step on the road. Back then our model was to attack the system like a pack of wolves. There was an alpha male, a wolf who led the pack, and those who followed behind. Now the model has evolved. Today we are one big swarm of people (AdBusters, 2011)

Yotam Marom is a participant in the Wall Street occupation. Marom was one of the organisers of the Bloombergville two week occupation in New York that preceded the Wall Street actions. He participated, not in a leadership position, in the planning meetings that took place over the summer of 2011 leading up to the September 17 Occupation. Speaking of the new form of organising that has emerged with the Occupy movement, Marom tells us,

I have to admit I was sceptical. I saw too many white young college kids and not enough grassroots organizers, not enough of those communities hardest hit by neoliberalism and austerity. I was pushed away by some of the cultural norms being adopted and found myself at odds with the lack of demands, not to mention the sometimes over-emphasis on process...But I was wrong about some of those assumptions, and—though we are still far from being a huge, unified movement, with clear goals, led by the most oppressed layers of society, with the capacity for long-term struggle—things have steadily improved (Marom, 2011:1).

He speaks to not only a new way of organising, but a new generation of activists with new tools and new imaginations about how to create a better world. His comments also speak to the diversity of the Occupy movement. The Occupy movement is an inclusive community of young and not-so-young who are brought together by the sheer ugliness of a world where corporate greed is celebrated and middle class and the poor are left to try to hold their lives together in any way that they can. Veteran organizers of the 60s and 70s are sprinkled in amongst the anti-globalisation activists of the 1990s and early 2000s. The young include middle class higher education students weighted down by crippling debt paying for their university tuitions, Black activists, Latino and Indigenous Peoples, libertarians who support the 2012 USA Republican nomination candidate Ron Paul, anarchists, socialists, Marxists, neo-Marxists, artists, small business owners and more. The 99 per cent includes virtually everyone except the super rich.

THEORY AND THE MOVEMENT

The role of theory in the Occupy movement to date is subject to much discussion. There are no shortage of scholars, public intellectuals and commentators willing to make the links between their own intellectual roots and the Occupy movement. David Graebner is one of the academics whose work has been most often associated at least with the emergence of the New York Wall Street Occupation. He is an academic, a Reader in Anthropology at the University of London's Goldsmith's College. An anarchist, his 2007 book, *Lost People*, draws lessons from the lives of the Betafo People of Madagascar that he

studied between 1989 and 1991. He observed a process of consensus decision-making in a part of the world where there was no state apparatus to depend on at all. People were ‘Basically managing their own affairs autonomously’. Proponents of anarchism call for principles of direct action, principles outlined in the *Guidelines for People’s Assemblies*. In the case of community needs say to build a well, members of a community might simply build it themselves instead of asking the government to do it. It is also acknowledged that Joseph Steiglitz, the Nobel laureate and Professor at Columbia University is the person who first formulated the 1 per cent – 99 per cent illustration of economic inequality (2011:1). A still less publically acknowledge intellectual whose work has influenced the commitment to and tools of non-violence is Gene Sharp. In 1993, the elderly Sharp, the Director of the Albert Einstein Centre and a world authority on non-violent revolutions based in Boston, Massachusetts wrote a book for the Burmese democracy struggle headed by Ang Sang Su Chi. The book, *From Dictatorship to Democracy: A Conceptual Framework for Liberation* contained 198 examples of what Sharp called non-violent weapons (1993). He believes that if people do not have non-violent alternatives, they will be forced to turn to violence and war. His list of 198 non-violent weapons have been translated into scores of languages and have been used throughout former Eastern Europe and in Egypt itself.

What is not as clear however is how much most of those involved in the Occupy movement know about what academics in particular claim to be the intellectual foundations. Evan Calder Williams, a Doctoral candidate from the US studying in Italy notes that the blogs and other social media sites where protestors have been recording their thoughts and reflections have had more impact on the movement. This kind of ‘street theory’ he says,

‘ Isn’t anti-intellectualism: It is simply to say that the relevant theory is that which will be developed from struggling to grasp the obscure shape of the past few years. It is safe to say that...the many-month occupation of a Chilean girl’s school, and Occupy the Hood are—and deserve to be—of far greater intellectual import than any contemporary theorist will be’(Williams as quoted in Berrett, 2011:5)

PEDAGOGIES OF OCCUPATION

The de-centralised and shared leadership model of the Occupy Movement requires an attention to learning and education that might take a very different form in other movements. Indeed as I have suggested earlier in this chapter, the Occupy Movement is first and foremost a pedagogical movement. It is a movement that takes Paulo Freire's admonition to 'Read the World' to a mass scale. It is also a pedagogical movement that blurs the lines between education that is consciously focused within the movement and education that is designed for the broader public. And like principles of anarchism that have deeply influenced the movement itself, there is a spirit of support for autonomous learning, for the self-organisation of learning and the open and transgressive learning that might bring revolutionary change closer. As one of the occupiers in the London St. Pauls #OccupyLSX movement has said, 'The Occupation is a physical and mental learning process for all those who seek to change society' (Lotz, 2012) For the sake of simplicity, I want to divide the remaining discussion into education at the occupations and education beyond the squares.

The fundamental learning principles guiding the physical occupations of the squares emanate from the *Guidelines* of people's assemblies that I have described earlier in this chapter. The process of creating consensus amongst a large and diverse group of persons who have no history of working together requires a clear pedagogical model. The first tool required is one which will allow the crowds to be able to hear speakers without resorting to loudspeakers that in the case of the Wall Street occupation were banned by police and in any case depend on external sources of easily disrupted electrical energy. The 'human loudspeaker' or 'human microphone' is the process that has arisen in the occupying camps around the world. 'Mic check' will be heard from a speaker at the front of the crowd and the words 'mic check' will be repeated to all the groups in the space. The use of this form of speaking serves two additional pedagogical purposes beyond the technological one. It means that the speakers need to consider carefully what they will say and divide their thoughts into audible sound bytes for transmission by human loudspeaker. For listeners it also means that the message is heard in short phrases and is heard several times over as the message is passed along to the back of the square. The effect can be quite disarming for those experiencing it for the first time. When Naomi Klein stood to address the crowd in Zucotti Park in New York, she began by saying, 'I love you' only to hear the words 'I love you' repeated back to her more loudly and repeatedly. Taken aback,

but not unpleased, she noted that she did not just say that so hundreds of people would shout ‘I love you’ back, but it does illustrate the power of a pedagogical tool invented by the occupiers who had been faced with a communications challenge (2011).

Referring again to the *Guidelines*, the set out a number of learning parameters, the kinds of which many of might use in our own workshops or classrooms particularly when dealing with highly charged, sensitive or political kinds of topics. The *Guidelines* call on participants to work towards a new form of knowing, to collective knowing. And engaging in collective knowing means learning to listen to each other in a deep and respectful way as the goal is to transform our learning from a competition for ideas into the construction of new knowledge that will be practical and advance us in the specific tasks that are at hand. Setting aside our ideological baggage, respecting all contributions, giving us the time to come to a point of consensus.

Another support for social movement learning in the squares has been the establishment of ‘people’s libraries’ in virtually all the occupied sites. One of the purposes of an actual occupation is the opportunity to create small and temporary alternative societies that allow us to at least imagine different ways of organising our entire community. In spite of the spirit that the occupy movement is a different form of organising than has gone on before or by older organisers, the interest in a huge range of theoretical and inspirational literature has been remarkable. The libraries like the kitchens where occupiers are fed are also spaces where occupiers and visitors engage in the thousands of conversations that provide the deepest form of informal social movement learning within the camps themselves. Living together, struggling together, arguing, caring, helping, solving problems, signing, and comforting each other all provides an extraordinarily rich epistemological environment. People learn through sharing their reflections, reactions, dreams and frustrations. And all this happens without any structured learning processes whatsoever. Indeed this kind of social movement learning is at the heart of all social movements written about in this book, but needs to be illuminated in particular in the contexts of the Occupy Movement.

TENT CITY UNIVERSITY

In many of the large Occupy sites, more organised forms of adult education have emerged. Tent City University is Occupy London's educational arm. Defining the Occupy Movement as a movement designed to change the debate about how we organise ourselves throughout the world from an economic point of view, Tent City University says that it is important to keep moving forward 'provoking thought and forcing debate' (Tent City University, 2011). They continue, '...Under neoliberalism, free flows of information were impeded, as public media became concentrated in the hands of a very wealthy few and universities found their funding slashed' (2011). Everyday at the site near St. Paul's Cathedral speakers from the world of academia, banking, business, politics, activism, the arts and more are sharing their ideas with the occupiers and the many passers-by interested in new debates about alternatives to the globalised economy as it is currently structured. But Tent City University goes beyond this.

'But education isn't just about eye-opening debate. It represents, in our understanding, a radical platform for challenging the very legitimacy of power relations' they proclaim (Tent City University, 2011). These words might easily be imagined as having been said by Raymond Williams, Paulo Freire, Paula Allman, Moses Coady, Myles Horton, Gandhi-ji or Julius Nyerere. Tent City University says that the construction of radical education programmes faces three challenges: a new approach to learning, breaking down communications barriers between people and a new pedagogy of place. The motto of Tent City University is 'anyone can teach, everyone can learn' and acknowledges the work of Paulo Freire in this regard. 'We seek to promote an approach to learning that prioritises process over end-point and values these skills all of us have to share and the capacity all of us have to learn' (2011).

'Empathy is reduced [between people] by lack of interaction and mobility across social groups' say the Tent City pedagogues thus leading to the second educational challenge. If the divisions between social groups are especially acute, they explain, this is a 'significant contributing factor to injustice and inequality' (2011). So learning from migrant workers cleaning the building of The City financial district that surrounds the educational space, learning from bicycle mechanics, former bankers, students, the homeless, the poor and the middle class sharing the same space and listening to each other in fresh ways creates a pedagogical space where new collectivities and new

communities can emerge. Building on the idea of space leads to the third challenge, a new pedagogy of space.

Public space, especially in the heart of our major cities has disappeared over the years as the value of the land has risen so high that virtually all space near the economic sectors in our cities has been privatised. Tent City University exists to challenge the closing of the physical and pedagogical commons and for the opening up of spaces for public free debate and discussion in the very heart of the city of London. In rejecting the right of the state to create laws which exclude people from what should be public spaces, they have created ‘flash teach-outs’—a combination of education and direct action. Flash mobs are the social media mass spontaneous gatherings that have been springing up all over the world in recent years for both political and celebratory purposes. A flash teach-out is a sudden large gathering in front of say the Bank of England for the purposes of staging public lectures, hosting open debates and other educational events. As formal education becomes more and more commoditised and inaccessible, Tent City University, is offering popular alternatives through workshops, lectures, debates, films, games, praxis and action. In doing so they are challenging not only the neoliberal status quo, but the educational status quo. They are creating a vibrant new chapter in a rich tradition of social movement learning.

SOCIAL MEDIA LEARNING SPACES

As with the Arab Spring stories told in another chapter in this book, The social media are at the heart of both the operational organising strategies and at the heart of the pedagogies of the occupations. This is true both for those who are participants living in the camps, drop-in day visitors and for the thousands of persons who because of their work, families or locations could not be part of the actual occupations. #OCCUPYWALLSTREET, #OccupyLSX, #OWS, #Occupy are all hashtags on Twitter that anyone can access. There are hundreds of local occupy hashtags such as #Occupyvictoria or #PAOV in my community. Simply log into your Twitter account and do a search for any of these hashtags and you will be in touch with the living and breathing heart of the movement. These streams of information provide times for meetings, names of speakers, links to important commentaries in blog form, links to what the mainstream media is saying about your own community or the larger world community, stories from Egypt, stories from Europe and much more.

When one combines the learning resources available via Twitter, Facebook, web sites, blogs, wikis and even image sites such as Tumblr or Instagram, we have living social movement encyclopaedias, but ones that are ‘written’ by each one of us as we choose what and where to read. Newspaper like formats have sprung up, *The Occupation Times* or *@Occupy London*. Graphic presentations in the form of Graphic comics such as ‘Stories of the 99%’ by Occupy Comix are yet another creative way that new forms of social movement learning are springing into our minds (2011).

HACKING YOUR CONSCIOUSNESS

The occupy movement throws up new concepts, new frameworks, and arguably new theories. Theories and perspectives that have been created in the very processes of deep listening, collective knowing and practical direct and non-violent action that are the occupy movement itself. Doyle Canning from the Boston based narrative strategy centre smartMeme talks about how the bold actions of occupy movement have harnessed the ‘psychic break’, which she understands happens when, ‘The dominant narrative unravels and there is an opening for a new story to be take hold on a massive scale’ (2011:3). Another insight into how the educational side of the movement works, comes from the Matador Network who say,

It’s impossible to pinpoint when the shift occurs—when you go from being an observer of the various occupations around the world, to becoming a participant. Perhaps it was when you realized the thriving vitality that emerged when you walked onto the grounds of an occupation: the drum circles, the creative signs, and the passionate dialogue...Or perhaps you’re still convince the Occupy Movement is a waste of time. No matter the *hacking of your consciousness has begun* (emphasis added). When people recognize a different way of being, they realize they can choose their experience in life. The implications are profound (MacKenzie,2011:1)

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