

ABSTRACTS

Concerning il(legitimate) learnings, wisdom and knowledge

ILEANA SEDA SANTANA

The education of adult persons, successor of an attendancy tradition, has embraced the mission of leading the way toward schooling and canonical knowledge. This posture hides and illegitimizes the learnings, culture and knowledge of the people it is aimed at (as a matter of fact, students of all ages). The role learnings play in the education of youths and adult persons requires a reconstruction of the concepts "education" and "schooling"; rethinking schools and schooling, both overestimated, from a conception that recognizes that learning and knowing takes place in the doings of societies themselves even without a deliberate act of teaching.

Learning/knowing in doing

ZVI BEKERMAN

School knowledge that has permeated almost all aspects of our daily lives is based on the positivist paradigm that asserts a separation between the learner, the teacher and the contents that are taught. The author reflects about the effortlessness of learning that which is not deliberately taught (such as language), an effortlessness that implies the use of resources which, in spite of having had their effectiveness proved in the learning process, are nonetheless prohibited in school: learning/ knowing, as asserted by the author, implies needing, copying, doing, re-doing and mistaking, all of that in a context of trust and security. The knowledge transmitted in schools is legitimated by power and put into place in order to justify inequality.

Conceptualization of learnings and knowledge

MARÍA DE LAS MERCEDES DE AGÜERO

Starting from the affirmation that all learnings are legitimate, the author approaches the terms "wisdom" and "knowledge" with the purpose of clarifying the social legitimacy of common sense and popular knowledge for adult education. The article maintains that within the history of human thought, the western world took the path of segregation between common and educated knowledge, which impels to define and explain the categories of knowledge. In relation to that, the author approaches the terms "reality" and "truth" as crucial elements for understanding knowledge and learning because, as she argues, knowing refers to seeking the truth, and approximations to the truth (the method) will always be determined by historical and cultural contexts.

**We and “them”. Ethnocentricity
and decolonization in research
and education**

CYNTHIA KLINGLER KAUFMAN

Throughout history, the majority of education researchers have considered their “objects of study” as “them”, deprived of the characteristics possessed by the subjects in the first world, and by consequence disregarded as a source of good and valuable knowledge. It has to do with a form of academic neocolonialism through which the science developed in contexts related to the colonies was not taken into account and considered as inferior and unacceptable, resulting in the establishment of “we” (appreciated, dominant) and “them” (devalued, dominated). Even though the social researchers in the last century had paid tribute to the precursors of qualitative research in the West, the necessity of developing methodologies that are sensitive to local contexts is currently discussed. The article puts forth some examples of research carried out from the standpoint of this new paradigm.

**The third root in third grade:
racism and curriculum in
Puerto Rico**

ISAR P. GODREAU

The article presents some of the results of a six year long research that took place in four elementary schools in Puerto Rico. Its objectives were: 1) to identify the interpersonal and institutional manifestations of racism within school premises, 2) to understand how the phenomenon is interpreted by the people involved (teachers, parents and students), and 3) to recommend strategies to fight the problem, primarily by means of the curriculum. The results show that racism becomes manifest at a very young age through the rejection and demeaning of the black race, which is a very common phenomenon in schools. Five myths that reproduce racism were also identified in the curriculum, and five recommendations were presented in order to counteract those myths.

**Life demands permission to
educate schools**

FRANCISCO JAVIER REYES

ELBA AURORA CASTRO

In a critical manner the article approaches the abyss between the learnings that emerge and respond to reality, and the sluggish, homogenizing scholastic logic. Four main aspects are indicated in which schools turn their back on reality: they do not accept or legitimate diversity; if technology is employed as a learning tool, it is not done with the purpose of stimulating deep thought; they do not integrate emotions to the curriculum; they do not question science as a source of knowledge to be transmitted because they turn away the experiences daily life offers. The indispensable regeneration of schools must take place both at the institutional level as well as from the multiple, yet reduced spaces of freedom in the school world.

The gamble of Zapatista schools in Chiapas for decolonizing education in Mayan rural towns

BRUNO BARONNET

Zapatista schools in autonomous communities are developing school practices in which the learnings of the community are respected and utilized. The article approaches the experiences in 500 schools attended by educational promoters coming from the headquarters of the Zapatista National Liberation Army (EZLN) who have been working autonomously for more than 15 years. This legitimate yet not "legal" education practice, endogenous and flexible, moves between the two poles of a contradiction: the importance of schooling children while at the same time impeding the intervention of extraneous actors. The value of this experience is highlighted as a source of reflection aimed at pedagogic action and multi-ethnic citizenship.

Schooling of youths and adults and forms of subjectification

ROSÂNGELA TENORIO DE CARVALHO

The article approaches the role of schools in the colonization of knowledge and the subalternation of originary cultures. The article argues the predominance of a colonizing vision in different educational practices that result, among others, in the privileged status of academic knowledge; in a way of knowing based on domination and control over nature and human beings; in the separation of body and mind, reason and desire, reason and affection. It highlights the role of education in youths and adults as a practice in which people access the rituals of schooling and conform to the culture legitimated in that space, in a lot of cases having to go through the forfeiture of their own. Schooling is, therefore, an experience of building an identity.

Methodology of dichotomies: the articulation of learnings and alphabetization

CLAUDIA LEMOS VÓVIO

The article refers to a perspective in educational research that conceives alphabetization as a set of discursive practices that revolve around the use of language, which makes sense of both speech and writing. It undertakes the task of making visible the complex framework of written practices within groups and communities in condition of higher social vulnerability, defying the stereotypes and prevailing myopia that affect the perception of illiterate youths and adults. This perspective has had an impact on the definition of new educational practices anchored in the local particularities that may contribute to the satisfaction of specific needs and interests, and guarantee the right to education.

Learnings, socially productive learnings and adult education

LIDIA MERCEDES RODRÍGUEZ

The article is enrolled in the Program of Pedagogical Alternatives and Educational Prospects for Latin America based in Argentina (University of Buenos Aires) and Mexico (UNAM). The author makes a conceptual distinction between the term “competencies” and “socially productive learnings”; while the former focuses on the training of labor and the logics of profit, the latter emphasizes the capability of weaving a “social fabric”, placing itself into the logics of development. Socially productive learnings are characterized, in part, by being related to one another, by being transmitted and communicated in spaces like home and the community, and by building an axis of belonging and identity.

Overlapped educational experiences. Toward the construction of socially productive learnings in rural domains

ROBERTO ALEJANDRO DACUÑA

The article talks about the meaning that laborers and rural producers place upon the learnings of work and work-related identities inside a rural community called Medano de Oro (San Juan, Argentina). It describes the manner in which learnings used to take place and the ways of transmitting that knowledge within family households before and after the arrival of elementary and agrotechnical schools at the beginning of the 20th century, as well as the deep transformations experienced from the 1970's onward with the arrival of the “new agriculture”, which in a neoliberal fashion radically modified traditional production forms, producing a parallel process of illegitimation regarding subjects, histories and learnings.

Legitimation/illegitimation of gender learnings in Andine women. The case of household workers in Peru

TERESA OJEDA PARRA

The article refers to the results of a qualitative study carried out with women of Andean origin who become involved in domestic work in the city of Lima, Peru. Three moments are distinguished during which the legitimation/illegitimation of gender learnings take place, in particular those related to their labor as household workers: i) construction of gender and its legitimation in Andean regions, that is to say, the social depreciation of the work carried out by women within their families and communities; ii) engagement into domestic work, considered as a non-productive, secondary and eminently feminine activity, permeated with discriminatory practices; iii) educational work with household workers in the light of human rights justly allows them to find a new conception of themselves as the subjects of rights.

A reflection about popular wisdom and its legitimation

EDUARDO JORGE LOPES DA SILVA

The author generates a dialogue between popular wisdom and systematized knowledge, considered as scientific, in order to draw some reflections concerning how the illegitimation of the one and the legitimation of the other becomes manifest and what impact it has. In this context, the author shows the role played by popular education as a pedagogical methodology that redeems the value of popular wisdom, respects its ethics, aesthetics and creativity, and dialogues with the "scientist" in order to foster significant learnings, forms of resistance to the dominant culture, and emancipatory practices.

Intergenerational learnings on the furrows of chili and tomato fields. Experiences with children and women from families of migrant day laborers

ANA MARÍA MÉNDEZ PUGA
IRMA LETICIA CASTRO VALDOVINOS

It presents some results from a research carried out by Michoacan's University of San Nicolas de Hidalgo in coordination with government and non-government organizations created in attention of migrant day workers. The starting point is the notion that the family constitutes the primary socializing group, as well as a protective nucleus for children. The article recovers the quotidian inter-learning process from which migrant families construct and reconstruct themselves day after day. The main results are organized into categories that characterize families and keep account of intergenerational learnings that begin taking place in the fields, the travels, the camps or rooming houses: kinds of families; mobility; housing and interaction; education and inter-learning as opportunities for a future.

Learnings of life and culture: their legitimation in Youth and Adult Schools

SONIA CARBONELL ALVARES

Our societies are still governed by the idea that knowledge generation is the work of specialists; it is hardly admitted that uneducated people could generate it, and schools reinforce that form of stratification. By its own nature, the knowledge of daily life points at what the author calls "an incarnate knowledge". It is suggested that on the pedagogic realm, the recognition and appreciation of the student's culture by the teacher of youths and adults make possible the opening of a new learning path with better odds of success, because it promotes an encounter between the learnings of living life and the learnings of school.

Traducción: Camilo Patiño Pérez