

## A B S T R A C T S

**Paulo Freire lives!**

NÉLIDA CÉSPEDES ROSSEL

The article inquires the relationship between education and politics from the perspective of popular education, and particularly from the thought of Paulo Freire. The link between education and politics forces us to think on educational activity in the particular context of people, and in a transformation perspective of injustice. It refers to popular education as a cultural and pedagogical action committed to the struggles of the oppressed. As a practice that empowers the social actors. Some lines of popular education are the struggle for gender equality, the protection of the environment, critical interculturality, intergenerational work, and as a background of the above, the right to education.

**Validity and strength  
of popular education in the  
early twenty-first century**

ALFONSO TORRES CARRILLO

The article discusses the popular education (EP) from the negative effects of neoliberalism in the living conditions of the majority of Latin Americans. This journey is performed under the CEAAL (Council of People's Education for Latin America and the Caribbean), a network of civil society organizations emerged in 1982. The challenges CEAAL has assumed since 2003 are: 1) the affirmation of the EP within the emancipatory paradigms; 2) the formation of subjects and rebellious subjectivities from the EP; 3) the articulation of EP with social movements and EP as a movement; 4) EP and radical democratization of life; 5) EP, cultivating diversity and overcoming all forms of exclusion and social discrimination.

**In dialogue with popular  
education in "The North"**

LIAM KANE

This article goes through some characteristics of popular education in Northern Europe and its relationship with Latin America. 1) First, it considers the diversity meanings of the term "educación popular" ("popular education") because not always it has a class connotation. 2) Although there are interesting coincidences and influence of the Latin American popular education movement in Europe, there are great differences marked by the contexts: in Latin America it emerged as a series of independent emancipatory practices from the State, and in relation to issues of survival, while in the post-World War II Europe, with the "Estado de bienestar" ("The Welfare state"), it sought to influence education "from within", towards greater democratization. The author argues the importance of strengthening communication and links between the Latin American experiences and those of the "North".

**The Landless Movement and  
popular education: human  
formation in dialogue**

RUBNEUZA LEANDRO DE SOUZA

The article reflects on the contributions of popular education to the educational experiences of the Landless Movement (MST) of Brazil. This movement was born 30 years ago against the latifundium; it proposes a model of non-capitalist development of the countryside. The socialist popular education guides educational practice MST; its principles are: 1)

workers' intellectual training; 2) promote a reading of reality oriented to its transformation 3) impact on the MST grassroots organization, towards building better production relations, to a more collective decision-making and more equitable gender relations. The MST struggle for the people to be included in school, and to redefine that space as a place of human emancipation.

### Popular education, unity and struggle of the people

VILMA SOR

The article relates the experience and struggle for education of SERJUS, a nongovernmental organization that provides legal and social services to groups and popular organizations. From 2004 the advisory work is complemented by conducting its 12 schools of popular education; they contribute with political and methodological training to popular groups, rural and urban. Some components of the schools are community, micro-macro view, and anti-capitalist mystic politics and consciousness. In the schools Mayan, Christian and Marxist cosmovisions, as well as the view of women are recovered. Some results are strengthening the participants' struggles in the defense of life and territory, and consolidation of partnerships and networks.

### ASPBAE experiences in Popular Education

ANITA BORKAR

Asia and the South Pacific Association for Basic and Adult Education (ASPBAE) is a nongovernmental and nonprofit organization that brings together over 200 civil society organizations and national education coalitions in 30 countries in the region; its purpose is to put pressure on governments to take responsibility to fulfill their obligations. The article focuses on describing the Basic Leadership Course (BLDC), which employs methodologies of popular education, and emphasizes the development of social actors' leadership skills that promote adult education and lifelong learning in their organizations. This learning space is characterized by its multicultural character.

### Memories and challenges of popular education in Chile

JORGE OSORIO

The rise of popular education in Chile in the sixties was a political, cultural and educational phenomenon inspired by the Cuban revolution and Ivan Ilyich and Paulo Freire's critical educational thinking; it was rooted in community based practices inspired by Christian and left views. Popular education in Chile during the years of military dictatorship stands for the resistance and defense of human rights. The nineties are defined by a political and ideological emptiness and the assimilation of popular education in government programs. The action framework of popular education in XXI century Chile is that of anti-globalization demonstrations and the resurgence of civil society organizations.

**Innovative projects or educational inventiveness? Reflections on an experience in Michoacan**

JESÚS MICHEL CUEN

The current social context of vast areas of the state of Michoacan, Mexico, is characterized by high levels of insecurity and violence; this situation represents for the teachers a new challenge, for which they were unprepared. The article describes a recovery and systematization experience of innovative experiences in basic education schools of Michoacan conducted by the Quality Schools Program (a program of the federal government) with the support of CREFAL. The author highlights three components of the process: 1) recognize what is happening and what "happens to us"; 2) search and have ideas, that is, identify the real assets and innovative efforts at school; 3) design an operational practice.

**The systematization of experiences: a theoretical approach to enrich our practices**

OSCAR JARA HOLLIDAY

The author takes us through the basics of the systematization of experiences, their utilities, and the similarities and differences with social research. He defines it as a reflection process and critical interpretation of practice and from practice, the purpose of draw lessons and shares them. In the systematization of experiences, educators are subjects and objects of knowledge and transformation; it is a task performed by those directly involved in the educational process, and not external specialists (or not only them). An indicator that we have made a good systematization is to recognize that we have discovered something about our practice we did not know; we opened the mind and heart reflecting on what we do.

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**Popular education is *Folkbildning* in Scandinavia**

STURLA BJERKAKER

The tradition of popular education (or *Folkbildning*) in Scandinavia dates back at least 150 years. It is an education independent of the State, and has been linked to strengthening democracy and improving the quality of life of people. The text is intertwined with the voice of Tony, an active participant in the *Folkbildning* as a volunteer, and as a student. The need to analyze the Nordic tradition from experiences of other regions where it has been put into practice, or where there is a similar tradition, such as Latin America and practices inspired by Paulo Freire.

**Kamil Geronimo, popular educator, Puerto Rico**

This text quotes an interview that *La Carta* (The Letter), disseminator of CEAAL, did with Kamil Geronimo, Puerto Rican popular educator. In her replies Kamil related popular education with the struggle for human rights, democracy and the independence of Puerto Rico. For her, there is indispensable interchangeability of roles between teacher and student, the internalization of the principles of popular education and an interest in encouraging others to organize, learn and transform their reality.

**A model of systematization  
of experiences in Learning  
Center for Sustainable  
Community Development  
(CEDECOSU), Crefal**

VÍCTOR MANUEL BELTRÁN MORALES

The text describes the model used to systematize experiences in the Center for Sustainable Community Development (Centro de Desarrollo Comunitario Sustentable), implemented by CREFAL. The purpose of these processes is to document and report information that contributes to sustainability, improvement, consolidation and dissemination of development projects supported through the Center. Through the written productions, in addition, the Center encourages feedback from other groups, organizations and institutions concerned with sustainable community development.

**The thought of Paulo Freire  
and his contribution to Latin  
American public education**

ANA MARIA ARAÚJO FREIRE

The words of Ana Maria Araujo (Nita) Freire during the General Assembly of CEAAL 2012 are quoted. The text refers to the validity of the thinking of Paulo Freire about the need for consciousness-raising education, which affects the construction of a more just, sustainable and loving world. A problem-posing education, politic, ethic and aesthetic; transformative education that is built on constant dialogue. An education whose starting point is the everyday, the concrete, where knowledge is built up through the problematization of reality.

Traducción: Lilian Alemany Rojas.

“ **La identidad no es una pieza  
de museo, quietecita en la vitrina,  
sino la siempre asombrosa síntesis  
de las contradicciones nuestras  
de cada día** ”

Eduardo Galeano,  
escritor y periodista uruguayo, 1940-2015.