



EDUCATE FOR FREEDOM:

FOR AN EMANCIPATORY
EDUCATION THAT
GUARANTEES RIGHTS



Campaña
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por el Derecho
a la Educación

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“We will not resign to live in this society, we will not give in and live in contentment, we will not simply stay in despair. We will build our capacity to raise hope (“esperançar” as Paulo Freire said) and this capacity is there as long as we have the capacity to look beyond, deeper and more collectively.”

(Oscar Jara, sociologist, popular educator and President of the Popular Education Council of Latin America and the Caribbean - CEAAL by its Spanish acronym)

INTRODUCTION

Quoting Paulo Freire, “Education by itself does not change society. But, society does not change without education.” Transforming the world into a place where justice and social equality are guaranteed for peoples in Latin America and the Caribbean (LAC), demands a critical, thoughtful, dialogic, conscious and humanizing education that creates and recreates potentials.

This requires a strong commitment to a basically emancipatory education that is able to open doors for a society free from all forms of oppression, an education that transforms the lives of children, adolescents, young people and adults, through reflection, dialogue, critical thinking; through the ability to find out, question, discern, imagine and take action for another possible world.

In this search for an emancipatory education that guarantees rights, we have gone a long way, we have met to dialogue, to take action, to reflect and share experiences, perspectives and voices raised in this direction; gatherings held in regional, national and local contexts, and in different spaces of popular and academic knowledge. With the purpose of acknowledging these contributions, we present this document that also seeks to delve into the Latin American and Caribbean process that has been developed to build the concepts of popular, liberating and emancipatory education. All these names indicate an ongoing conceptual enrichment process which is under permanent and collective construction.

In this sense, this document also contemplates the development, organization and mobilization process towards an emancipatory education that the Latin American Campaign for the Right to Education (CLADE) has been promoting. We hope its content invites us to recognize ourselves, look ahead and remain hopeful in the search for education for freedom. At the same time, this document will be a source of inspiration for the implementation of CLADE’s Strategic Plan 2019-2022.

EDUCATE FOR FREEDOM: WHAT KIND OF FREEDOM ARE WE TALKING ABOUT?

"Freedom, a word sustained by the human dream, hard to explain by someone but understood by everyone."

(Free translation of the phrase taken from "Romanceiro da Inconfidência" by Brazilian writer and poetess Cecília Meireles.)

Following the perspective of educator Paulo Freire, we stand for education as a practice of freedom, implemented through a pedagogy where the oppressed are able to discover and position themselves as free beings who own their own stories.

Thus, in this document we assert the importance of an education that prepares people not just to be in this world, but to be with the world, not only living and building their own identity, but also taking action to build a more egalitarian and just society for all.

According to this perspective, education spaces are political not because they address the political issues of the moment, but because they are immersed in a context of political and social relationships from which they cannot be isolated.

Besides, Freire proposes education for freedom, meaning that members of the education community are free to discuss and decide, in a democratic and negotiated way, the curriculum content of their education process, so that they are relevant for their community.

THE ROADS TAKEN TOWARDS EMANCIPATORY EDUCATION

"Men and women are educated by each other, mediated by the world."
(Paulo Freire)

For CLADE, the collective efforts to build concepts and meanings for the realization of an emancipatory education that guarantees rights, began in 2012, within the framework of discussions and reflections of the Education Working Group of the Peoples' Summit, in the context of *Rio+20*. This group was formed by civil society organizations with the common goal of defending education as a fundamental human right.

In that context, the following issues were highlighted as important: to design educational models to build human capacities for empowerment and social participation, to coexist in diversity and difference, to take care and plan your own life, to live in harmony with the environment. A relevant, pertinent, transformative and critical education was set forth with the fundamental aim of promoting human dignity, and social and environmental justice.

In 2016, four years later, CLADE's fight to ensure an emancipatory education consolidated. In its [9th Regional Assembly](#) held in Mexico City, the motto chosen for actions and reflections was: *"Emancipatory education that guarantees rights: challenges for Latin America and the Caribbean."*

At this assembly, dialogue and discussions were held in the face of several challenges such as the different forms of discrimination in education, particularly gender-based ones, the technocratization of education and the trends to homogenize education systems, evaluations through standardized tests that discriminate in terms of social and cultural diversity, as well as reduced financial resources for education.

In the [final declaration of the assembly](#), progress was made in terms of a concept of emancipatory education oriented to human rights purposes, for peace-making, to build active, critical and participatory citizenship, for a decent living, acknowledging people's uniqueness and diversity.

In 2018, CLADE took up again the issue of emancipatory education at its 10th. Regional Assembly, held in Bogota (Colombia), and widely disseminated it through regional mobilization "[*Educate for freedom: dialogue and action for an emancipatory education*](#)", fostering dialogues, reflections and actions to promote and defend a liberating education.

According to Paulo Freire, emancipation derives from dialogue as an ethical and political principle. Only through dialogue can emancipatory education be oriented to human rights purposes; to build peace and active, critical and participatory citizenship; to strengthen our democracies; and to overcome inequality and discrimination.

The consolidation of emancipatory public education systems that ensure free provision and universality for all, and that guarantee rights, is a pending and urgent assignment in Latin American and Caribbean countries.

RETHINKING EMANCIPATORY EDUCATION THAT GUARANTEES RIGHTS IN THE FACE OF THE CURRENT SCENARIO

"For a world where we can be socially equal, humanly different and absolutely free."

(Rosa Luxemburgo)

The challenge of rethinking education to become emancipatory requires taking into account the ideas and contributions of experts, teachers, children, adolescents, young people and citizens in general, with the aim of debating, understanding and reshaping them within the framework of our own reality.

Although emancipatory education is the banner of peoples' and social movements' struggles for quality public education in LAC, the perspective based on freedom and the guarantee of human rights, still needs to be consolidated in public policies, curriculums and education practices.

Concern is expressed over the surge of neoconservative trends expressed through religious fundamentalisms and backed by media conglomerates in different countries of the region. Likewise, commodification and privatization of education is gaining ground in the continent, and authoritarian and neomilitarist trends are spreading, promoting strictly controlled societies, at all levels, including territories and bodies, jeopardizing the achievements of the human rights agenda.

Against this backdrop, the debates of the 10th. CLADE Regional Assembly focused on the fact that, currently, there is a culture, imposed in the political, economic, communication and education field, to define freedom merely as labor market integration and consumer power which comes along with an instrumental and market-based perspective of education.

A merely technical education, serving the market is aligned with the homogenization of education and the depoliticization of the political and pedagogic project. Based on this approach, the search for homogenized schools is defended, targeting competitiveness and the participation in the

so-called “knowledge society” while education centers, as spaces for debate or critical reflection, start to become empty. Thus, students and teachers no longer recognize themselves as political subjects, but as individuals who have to obtain good scores in the standardized education assessments at large scale, over the realization of a truly quality education that guarantees and promotes rights and freedoms.

Standardized tests, particularly the international ones, as the unique measurement of quality education, have been influencing the political and pedagogical processes, relations of coexistence, and even education geopolitics. Education systems are subject to a reductionist and utilitarian perspective of education, leading to a deep standardization of education processes. These tests, in general, are developed through consultancies by companies of the private education sector, without the participation of members of the education community.

However, emancipation presumes self-assessment as a collective exercise that enables the improvement of the education system and makes us better individuals and societies. In this sense, emancipatory education must help guarantee freedom and dignity for the education community, to enable its reflection, engagement in dialogue, training and building knowledge to change social interrelations, and to eliminate patriarchal, heterosexual and heteronormative hegemonies and oppression, among others. Based on this reflection, an emancipatory education is an education that:

Allows us to recognize ourselves as social beings

Education needs to be adapted, in terms of contents, programs and methods, to the purpose sought: allowing men and women to become social beings, grow as individuals, transform the world, establish reciprocal relationships with men and women, make culture and history (...) an education that liberates instead of domesticating, adapting or dominating.” (Paulo Freire)

Emancipatory education must help individuals overcome any type of oppression, giving meaning and purpose to their lives and reality. Quoting Oscar Jara: “An education that liberates us from any oppression and releases all our potentials.”

This requires a reflection about who we are, in which capacity we are talking, and, particularly, which are the privileges we have in our society. The simple awareness of our privileges will let us transform as beings, thus, promoting the necessary changes for the world we want.

Amaranta Gómez, social anthropologist and activist in the field of HIV prevention and LGBTIQ+¹ community rights, believes that an emancipatory education to overcome privileges, implies the recognition and appreciation of interculturality between languages, bodies, genders, identities, sexualities and territorialities. Likewise, she affirms that we need to reshape education through a territorial approach, conquering public spaces, standing with our body and identity, intersecting agendas, and overcoming our culture of fragmented fights. She states: “The fight for equality is producing tense relations between those who have held power (the world of the privileged) and those who are still left with the crumbs.”

Recognizes otherness

“In the field of education, do you have personal relations, in a way that respects your unyielding otherness? Do you try to understand them or do you impose your own understanding, theories, knowledge, norms and truths? Does my presence reduce their otherness? Do I open to their otherness and try to avoid undermining it? How can I establish an ethical relation with others?”
(Peter Moss)

According to sociologist Boaventura de Sousa Santos, class domination and ethnical-racial domination reinforce each other, thus, the fight for equality cannot be isolated from this struggle for the recognition of difference.

Movements in the Latin American and Caribbean continent, regardless of their contexts, wage their fights based on ancient, cultural, popular and spiritual knowledge, aloof of the typical scientism inherent to the critical Eurocentric theory.

LAC is a region that is known for its economic, social, political, ethical and cultural potentials. However, we do not develop them to reach well-being at all levels, mainly due to colonial restraints that block their liberation and have

¹ LGBTIQ+: Lesbians, Gay, Bisexual people, Transgender people, Intersex, Queer, Asexual people

updated in the so-called and structurally asymmetrical neoliberal globalization. Thus, we need to take up the challenge of transforming spaces so that they integrate diversity, through a collective commitment for “Another possible world and education.”

Provides the knowledge individuals need to live in society

“Education is the point where we decide if we love the world enough not only to assume its responsibility but to save it from the inevitable collapse unless we transform it, unless new generations and young people step in. Education is also the place where we decide if we love children enough to avoid excluding them from our world, leaving them on their own, to avoid taking their possibility of restarting anything, of anything that we had not foreseen...” (Hanna Arendt)

Quality education is expected to guarantee and provide the knowledge required for integration and insertion in society, through the development of full individual, social and professional potential.

Thus, education centers must ensure the transmission and conservation of knowledge accumulated by humankind in different fields of scientific thinking, including physics, mathematics, chemistry, biology, physical education, literature, arts, history, geography, sociology, philosophy and other biological, artistic and human sciences. These different types of knowledge are fundamental for people to live, coexist and practice a profession with dignity, and also to know their own story and have the necessary tools to face life challenges through reading and understanding natural, cultural and social phenomena in a critical, sensitive and well-informed way.

Access to knowledge, science, technology, assets and values of culture, as well as training for human rights, peace and democracy; for work and cultural, scientific, technological improvement and environment protection, are guaranteed through an emancipatory and quality education.

CORE THEMES TO PROMOTE AN EMANCIPATORY EDUCATION

Educate for freedom

"Nobody liberates nobody and nobody is liberated on its own. Individuals liberate themselves with others." "There is no learning or hope without autonomy. There is no teaching without decency." (Paulo Freire, pedagogue and popular educator)

Popular education principles teach that education has to be dialogic, from and for the promotion of horizontal relations, with pedagogies and practices that promote a critical awareness of the world, and that are able to transform and liberate.

An emancipatory education promotes critical awareness and, thus, liberates and creates the conditions for individuals' participation, on equal terms, in the economic, political, cultural and social life of different peoples, countries and communities.

This education, requires an education system that responds to plurality, culture and language diversity and interculturality; that also acknowledges the myriad of students' contexts and promotes their critical thinking, allowing questioning, doubts, inquiries and the development of their own potentials.

For this purpose, new forms of being and living in the territory have to be built through education, moving forward towards the possibility of creating new discourses and raising other voices. The acknowledgment of individuals' own peculiarities and idiosyncrasies is key and this can be achieved through the appreciation of how they are in their plural and diverse range of identities, and through collective construction and critical participation.

In this process, it is important to have teachers with critical and challenging perspectives who confront their students and who are, as professor Henry Giroux says, "irreverent and daring in the challenge for social justice," interacting with the role played by popular culture, and the critical and ethical commitment of education.

Educate for transformation

“Any education has to be popular. Any education has to be a right. The priority of any education must be the people who suffer certain degree of asymmetry. Any education must be able to build our capacity of dreaming and transforming, the capacity of acquiring from the simplest to the more complex type of knowledge, through dialogues of knowledge such as popular and ancestral knowledge.” (Oscar Jara, sociologist and popular educator)

Education is movement that constitutes a being, strengthening individuals' capacity to transform reality and social asymmetries, encouraging the defense of a society without oppression, marginalization, exploitation and social exclusion.

In this way, education must contribute to make people harmonize with its time and space, to make them know their territory, context, history and cultural diversity. For this purpose, informal, non-formal and formal education institutions and processes must be connected, as promoters of culture and knowledge, research, teaching and expansion, contributing to economic, social and environmental justice.

According to Oscar Jara, transformative education is an education recognized as popular because, in first place, it meets the needs of all individuals, through all possible means, particularly those of popular sectors who suffer all sorts of asymmetries. Likewise, popular education must be a movement that shapes us as critical individuals who create history and are the protagonists of social and cultural change.

Thus, a transformative and popular education is an education provided through social movements and sectors, institutions, entities and people who fight and work in search of a more just and egalitarian world, with peace and dignity.

As expressed by Alfonso Tamayo, a lecturer from Universidad Pedagógica Nacional de Colombia (National Pedagogic University of Colombia), knowledge is a social construction and a dialogue of knowledge: “Reality is a social construction and we can transform it.” Thus, emancipatory education is also about democratization of knowledge, art, culture and our historical memory.

Decolonization through education

"Without decolonization there is no liberation."

(Enrique Dussel, philosopher)

"We live in societies where oppression, or domination, and inequality cannot be understood without the idea that we are still colonial societies."

(Boaventura de Sousa Santos, sociologist)

The colonial domination historically suffered by Latin American and Caribbean peoples imposed knowledge, ways of being and doing, of thinking, assessments and institutions that persist and are tied to contemporary coloniality. Colonial characteristics of education should not be considered as remains from the past; on the contrary, they are current and active manifestations that oppress and deny the emancipatory potential of education and peoples' own identities.

An emancipatory education project must aim at deconstructing or revealing these colonial aspects of our society. Thus, education must ensure teaching and learning the knowledge that humankind has accumulated throughout history, in different fields, but overcoming the hegemony of concepts and Eurocentric or Western perspectives. At the same time, it must consider and acknowledge the diversity of knowledge, cultures, languages and worldviews of different peoples, which entails the inclusion of all people with the same opportunity to contribute and apply their own practices and methodologies.

For example, the struggle for the human right to education has to interact with the worldviews of the native peoples, with the *Sumaq Kausay* or the *Suma Qamaña*² where its principles of reciprocity and complementarity could feed the design of new educational models committed to train people for a harmonious relationship among them and with nature. Educate for Good Living entails accompanying, pedagogically, a political option, a worldview and a way of understanding human beings and nature.

² *Sumak Kawsay* is a Quechua word that refers to the ancestral worldview of life. Since the end of the 20th century, it has been a political proposal developed mainly in Ecuador and Bolivia. In Ecuador, it has been translated as "*Buen vivir*" (Good living), although Quechua experts agree that a more accurate translation would be "to live fully." In Bolivia, the original word in Aymara is *Suma Qamaña* that has been translated as "*Vivir bien*" (Living well.) In its original Quechua meaning "*sumak*" refers to the ideal and beautiful construction of the planet, while "*kawsay*" means a decent and fulfilling life.

Likewise, multiculturality, interculturality and the different experiences hidden in education spaces, i.e. the social experiences denied by the prevailing scientific rationality, must be recognized and promoted. Practices, experiences and perspectives made invisible in education centers must be boosted. Education spaces and processes that include peoples' historical memories must be created. Different types of knowledge interact in a horizontal and equitable way when they are based on personal memories and stories, linked to their territories, everyday life and peculiarities, and they are built for the collective space.

Thus, a popular, intercultural, feminist, indigenous and peasants' education is proposed, built on the ecology of knowledge (conceptual, spiritual, emotional, relational, community-based and popular knowledge, among others) that recovers ancestral worldviews, language, culture with the purpose of depatriarchalizing, de-Westernizing, and acknowledging who we are.

Democratic education

"Education is, first and foremost, a human gathering."

(Peter Moss, professor of the Institute of Education of the University of London)

"Subjection to a certain kind of authority and dominance starts to be the new normal, so to speak, through daily routines of school organization and classroom learning."

(Henry Giroux, professor of McMaster University in Ontario, Canada)

Education centers are key places for gathering, where everybody can work together to address their problems, develop projects, find and deal with difference, and practice democracy.

There has to be popular participation, particularly of members the education community, in the design, formulation, implementation, monitoring and evaluation of education policies, and pedagogic and political projects. This is a key element to organize a democratic management of education.

Likewise, democracy and participation on equal terms must be promoted, recognizing all members of the education community as legitimate and key speakers, to overcome discrimination and for the non-violent resolution of conflicts, through collective action and reflection.

The right to education, in its fullest definition, has the role to guarantee the ownership and production of culture and democratic values, with the aim of promoting citizenship, and to ensure that education centers are spaces where respect and the realization of human rights are considered, and where human rights-based training and education is provided, from a rights-based perspective.

In our regions, this definition is threatened by the current emergence of the so-called “safe schools” that propose the militarization of education. They pose other hurdles for democratic education: lack of participation of the education community, particularly teachers and students, in education policy decision-making, as well as criminalization and repression against activists who defend the right to education.

Education for gender equality

“Let’s promote comprehensive sexual education with a gender-sensitive approach and a rights-based perspective. This kind of education not only strengthens the promotion of egalitarian gender relations but it also contributes to build democratic States that respect human rights.”

(María Guadalupe Ramos Ponce, member of the Latin American and Caribbean Committee for the Defense of Women’s Rights - CLADEM, by its Spanish acronym)

The realization of the rights of women, girls and adolescents, and of the LGBTIQ+ community as well, is linked to the promotion of a decent life and the possibility of choosing freely your own life project, without restricting who you are and how you act in this world.

The deconstruction of patriarchal patterns and assertion of norms, roles and gender relations on equal terms is essential to make education a universal and fundamental right for a decent living and to overcome violence and

discrimination. This education must allow a reflection on gender-based roles and stereotypes; it must rethink the concepts of masculinity and femininity, to make them more sensitive and responsible, and to build truly inclusive, egalitarian, pacific and democratic societies.

Currently, we watch with concern the persistence of violence and discrimination against girls, women and the LGBTIQ+ community in our region, in education spaces and also at different levels of society. Likewise, we notice that gender equality, equal education rights for girls, women and the LGBTIQ+ community face increasing hurdles. This manifests, particularly, through the advocacy actions of certain groups for the elimination or non-inclusion (depending on the case) of a gender perspective in public education curriculum, with an impact on comprehensive sexual education and school coexistence programs.

Feminist pedagogy perspectives must be incorporated to build transformative, participatory and active citizenship. This implies raising awareness and taking a stance in the face of these problems, looking for solutions to achieve inclusion, equality, and fighting against violence through and in education. Among other measures, we need to punish promoters of violence, discrimination, abuse and harassment at schools, supporting victims and offering reporting mechanisms.

Education, communication and technologies

“As rights, communication and education are the doors to build the world, to design it and understand it based on the interpretations that we are able to exchange, provide, or challenge and analyze.

(María Ciani, Asociación Latinoamericana de Educación y Comunicación Popular (ALER, by its Spanish acronym) (Latin American Association of Popular Education and Communication)

Media is also an education space, and, in this sense, to think critically what we read on the news and social networks is a role of education and a daily routine for citizens. The incorporation of critical positions and issues for reflection into the education and/or communication agenda, means opening spaces to strengthen the democratic debate, promoting deliberative participation and plurality.

Through communication and education we can promote narratives and alternative models towards a diversity of other possible worlds. Communication, in its relationship with education, allows the collective construction of different possible scenarios for the continent (socio-political, educational, cultural, technological, among others.)

At the same time, education for and through media, allows challenging, investigating and proposing in the face of software and hardware programs that confirm the existing monopoly in content creation and dissemination through virtual platforms, the privatization of individual and collective knowledge, as well as the use of private, personal and collective information for unauthorized and commercial purposes. Likewise, it allows the use of Information and Communication Technologies (ICTs) to disseminate ideas and produce alternative and independent information, liberating knowledge and communication, moving from content consumption to content production and avoiding their use as commodities by private companies.

On the other hand, the great ongoing technological transformations lead to huge civilizatory issues due to the dehumanizing use of neurosciences, robotics, artificial intelligence, and other related stances grounded in racist, chauvinist, misogynist and patriarchal positions, and trying to classify us in essential or irrelevant beings, where the interests and power of the ruling elite underlie. Thus, it is essential to address these issues through education and a critical reflection.

Education for affectivity and care

"Teachers must be prepared to approach students in an affectionate and loving way, to be able to guide children towards the development of their self-cognition, respecting their personal traits. This is the path to transform people into more benevolent, compassionate and supportive beings."
(Claudio Naranjo, psychiatrist)

Students bring an enriching content full of experiences, dreams, emotions and sensitivity that can be used for their own development. More than the mere transmission of knowledge, education has to value individuals' way of being, feeling and thinking, allowing their development of intellectual, emotional and spontaneous potentials, through self-cognition.

In this sense, love and care have to be considered cross-cutting ethical principles in education. Individuals are educated with others, mediated by the world, and, based on this relation, the act of education is an act of love. Through joy, curiosity and complicity, educators strengthen in each learner, the passion for learning, discovering, reflecting, discussing and proving. Through dialogic mediation, the true pedagogy of love will be experienced, and this has to be felt through emotions, tenderness and affection.

An organized socialization that respects sensitivity, emotions and affection is only possible through emancipatory education that establishes a child-teacher relationship based on an ethical and loving pedagogic perspective, which is key to consider affection, dialogue and care as potentials to promote an alternative coexistence.

As expressed by Luna Contreras, popular educator and director of the Global Transformation and Democracy Program (PDTG, by its Spanish acronym) Tejiendo Saberes Perú, learning takes place through collective and daily action, knowledge, feelings, learning and creation: “We have to create spaces for the collective generation of knowledge, affection and transformation of relations, promoting the capacity we have to create. It is also important to approach social movements and give them the opportunity to be listened.”

Education, art and culture

“Theatricality is essentially inherent to humans. Everybody is internally an actor or a spectator. Representations in an “esthetical space,” either on the streets or on a stage, gives us more capacity for self-observation. Thus, it is political and therapeutic.”

(Augusto Boal, dramatist and theatre director)

An emancipatory education must consider the inherent relationship between education, art and culture. This relationship must resonate in education centers and systems so that schools are considered cultural centers where various cultural expressions are not only manifested but also produced. Art and culture also interact with learning through joy, expression, exercise, recreation and sensitivity.

Likewise, art has the power to challenge and denature established powers and social structures, and to change the traditional ways of thinking, creating new imaginaries. Art is nourished by libertarian utopias that promote an emancipatory education.

The General Comments of the UN Committee on the Rights of the Child assert that children have the right to leisure, to rest, play games and do age-appropriate recreational activities; to participate freely in cultural life and arts. Through games, children can enjoy their own skills, playing either individually or collectively. The value of creative games and exploratory learning is widely accepted in education.

Emancipatory education allows to imagine other possible worlds, boosting creativity through art, aesthetics, recreational activities, enjoyment and joy. An education where you can learn to play, practice sports, and enjoy and produce art and culture. Taking care of educational premises is also learnt and shared with the purpose of always having beautiful, clean, and safe spaces, and living in harmony and respecting nature.

The relation of bodies and territories with education

"We go to school with our bodies."
(Francesco Tonucci, pedagogue)

School is an institution formed by power relations through which the bodies of children, adolescents and young people are disciplined, subdued and normalized. Even in attractive narratives and ways, these relations hide the desire to capture their bodies to homogenize them and make them obedient and "useful."

Bodies are our first territories as individuals, where our dreams, our memories, our pain and strengths are harbored (subjectivity.) Thus, bodies are territories to know/learn/transform and the point of entry to politicize our everydayness.

Proposed pedagogies and curricula must consider the educational work with bodies, through consciousness, corporal expression, movement, dance, physical education and other alternatives that formal education centers, and popular and community spaces provide to liberate our bodies.

Our bodies are territories in dispute, thus, educational processes have to recognize them as spaces of domination and liberation. Likewise, territory is a body, a space for collective life among people and with nature, a terrain to reproduce culture, economy, politics and spirituality. It is the place where we build our collective identity.

Building an emancipatory education for Latin America and the Caribbean

“Without hope we cannot even start to think about education. My hope is necessary but not enough. It does not win the battle on its own, but, without it, there is less strength and more hesitation. We need the critical hope like the fish needs uncontaminated water.”

(Paulo Freire, pedagogue and popular educator)

The approach of emancipatory education practices and concepts is based on dialogue, reflection and systematization of different experiences, contributions and views.

We hope that the inputs collected in this document and many others are able to inspire, strengthen, encourage and boost mobilization for the sake of the right to an education that promotes emancipation and transformation.

Moving this challenge forward is a process of cooperative and shared construction that requires constantly raising and keeping our hopes for the education and world we want.

Hope entails a true, individual and collective commitment within the framework of the critical pedagogy that challenges, confronts, proposes and contributes in a loving way.

This spirit of hope and utopia must guide the collective construction of a more just society through emancipatory education.

Then, let's rejoice in this challenge to educate through, in and for emancipation. Part of the way is paved, there is will, dialogue and action to move forward from utopia to hope, and from hope to realization which can only be achieved through an emancipatory experience.

We encourage several critical, creative and thoughtful processes, at individual and collective level, to ensure that joy, justice, peace and dignity are achieved in another possible world.

POEM OF JOY

(Gabriel Celaya)

Educate means...

Educate is the same
as placing an engine in a ship... You
have to search, measure, think,
balance...
feel and interact with the
ship, and put everything
in place.

But, to do so,
you need to have kind of the
soul of a seaman
of a pirate... of a
poet...
and concentrated patience.

But it is hopeful to dream,
while we work,
that the boat, that
child, will navigate far
away.

Dreaming that this ship
will carry our load of words
in a new load, with its words and recreated ones
towards distant ports, towards remote islands
that seem closer.

Dreaming that, one day, when
our own ship is sleeping, our
hoisted flag will still be flying
in new ships.

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