

# Virtual Exchange “Education in a World in crisis: Limitations and Possibilities with a view to Rio+20”

**Working Group on Education\***  
**Thematic Social Forum:**  
**Crisis of Capitalism, Social Justice and Environmental Justice.**

## Objectives of the virtual exchange

- Promote an “interlinkage” analysis of youth and adult education with the main themes that will be discussed within the Framework and process of Rio+20.
- Rethink the learning needs for a world worth living in, in a context where paradigms are shifting.
- Broaden the opportunity for alliance-building between networks and movements involved in the right to education and other movements and civil society organizations for complementarity and collective actions aimed at social transformation.
- Provide an inclusive virtual space for socialization and exchange of the Group on Education towards Rio+20 to enable the participation of all the people who will not be able to attend the Thematic Social Forum in Porto Alegre.

\* International Council for Adult Education (ICAE), Latin American Campaign for the Right to Education (CLADE), Journey of Environmental Education for Sustainable Societies and Global Responsibility, World Education Forum (WEF), Latin American University of Social Sciences (FLACSO), Latin American Council of Adult Education (CEAAL).

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**[Rio+20education] [Introduction]**

**Working Group on Education**  
**Education in a world in crisis: Limitations and possibilities with a view to Rio+20**  
**Prepared by Sergio Haddad\***

## A context of crisis

*“The emerging of the second phase of the capitalist economic crisis – now focused in Europe, but reaching all the main countries – enlarges the perverse social effects of the serious recession that burst in 2008. At the same time, the continuous growth of China and other emerging countries demands more and more natural resources. Both processes impact strongly on the global environmental crisis and deepen social inequalities, creating new humanitarian crisis. All of them require a deep modification in the economic, social, cultural and political system – the global capitalism and its institutions. Together they constitute a civilization crisis that carries on the destiny of billions of human beings.*

*There is a world meeting coming soon where these problems could be discussed and solutions found, if there was political will among the main national leaders: the United Nations Conference on Sustainable*

*Development (Rio+20) that will be held in Rio de Janeiro from June 20-22, 2012. This meeting brings the symbolism of the twenty years of the United Nations Conference on Development and Environment (Rio 92) and all the conferences that took place afterwards, a series of events where an important diagnosis was made, indicating that the world was accumulating huge structural problems and proposals were elaborated to face them.*

...

*Changes will certainly come, but they will only occur through a bottom up approach, and the leading role of civil society.”*

This is how the call for the civil society to join Rio+20 next year, in Brazil, starts. Economic crisis, socio-environmental crisis and paradigm crisis seem to complement each other in a historic moment which many refer to as a “civilization crisis”. To get over the current situation, the solution relies on the central role played by civil society in view of the lack of action from great part of the governments, powerless to face these challenges and driven by the interests of the great corporations and the world financial system.

The reference to a civilization crisis exists because the values and ethical paradigms that feed the current civilization model can no longer be fulfilled in actions. We can no longer think in societies that promote values and lifetime goals such as earn more to consume more and have more. Such values have created a development model in which only 20% of the world population consumes 80% of all production, which means that to enable some people accomplish the dream to have more and more, it is necessary that others have less and less. In addition, to enable a few to consume a lot we are depleting the natural resources, harming the environment and those who live in this planet; the global warming is the most perverse face of this environmental crisis. It is an unsustainable model! We have to overcome this model based on win X lose approach to a model based on win X win, with principles and ethical values based on mutual care among human beings, coexisting and sharing, and also based on our reconciliation with nature. These are values that shall guide society towards new economic models and new government actions.

High unemployment rates, increasing inequality, income concentration, over exploitation and precarious jobs, environmental deterioration, concentration of land ownership, growing slums, precarious social services, privatization of common goods, increasing discrimination of different kind, are all signs of this crisis that seems to be long term. Growing migration of population looking for decent work and survival has resulted in more violence and repression from the countries that host these populations, increasing xenophobia and discrimination.

The answers given by governments to overcome this crisis are the same ones given through traditional economic adjustments and we already know the consequences of the famous measures of fiscal austerity: increase of unemployment, cuts in public expenses, tax increase and the use of public resources to save the financial system and the great corporations. Let’s take as an example the case of Greece and other European countries that driven by the financial logic involved their economies in a reality of strong speculation creating an unsustainable bubble in the financial sector instead of investing in the productive one. The result we can see is the suffering of their populations that have to deal with the impacts of this financial logic based on accumulation and concentration of profit. This is the reality of the countries that have traditionally exerted the power across the world.

At the same time, the emerging countries, called BRICS (Brazil, Russia, India, China and South Africa), have been choosing the economic growth at any cost, based on the same production patterns of the model that is in crisis today, with great consumption of natural resources, without being able to offer well-being for its populations in a minimal and fair way, reinforcing inequalities and perpetuating the polluting consumption model.

Once again the poor will bear the cost of this model, those who cannot defend themselves and enforce their rights. Likewise, the environment is directly affected, presenting clear indications that its natural cycle is changing. The big corporations and the financial system that are mainly responsible for the crisis – as a result of governments’ inability to regulate market during these decades of neoliberal policies – will get away, again, unharmed and their profits will remain basically unaltered.

Education, as a human right and a public service can be used as an example of this crisis: privatization, unqualified teachers with low wages and with no motivation, low quality in services and in students' performance. Furthermore, the objectives to develop curricula to train citizens for a fair and democratic world have turned into programs oriented by the logics of the market and the needs of the financial system: competitiveness dehumanized technological training, etc.

All this indicates that most of the objectives subscribed by nations through different international agreements like the Belem Framework for Action, the Millennium Development Goals and Education for All – being 2015 the deadline to present results – will not be achieved, and will pose more difficulties in this context of world crisis.

In view of this context, it is worth asking ourselves, among other things, how can we analyze the crisis and its impacts? Which are the structural causes of the multiple crises and the failure in the implementation of international agreements? What challenges do democratic systems face to create new institutions for a non speculative financial system that guarantees the economic and social rights and a non-destructive development for the environment? Which are the consequences for the Education field? How can we build a new economy based on social and environmental justice that promotes education under new conditions?

### **Civil Society movement and the educators' movement**

*“People are facing the upsurge of popular struggles in a much more original, diffuse and vigorous way than any other seen in the last decades. Political mobilizations overwhelmed the Arab world. The Indignants take the squares in Spain and in many other European countries. Occupy Wall Street movement spreads across the United States. Indigenous protests have strong impact in the complex Andean region. An unusual number of popular movements reach even those countries known by its social stability. On October 15th we saw manifestations in almost a thousand cities in 82 countries.*

*The indignation with inequality and political and social injustices appear as a common characteristic among all these movements that question the “system” or the “power”, confront its destructiveness and break with the passivity of the neoliberal decades. Austerity policies promise more misery, more discrimination, and the youth outraged with this reality and mobilized for their future. In all continents, sectors that until now used to be apathetic set in motion in a democratic, pluralist, unitary and autonomous way, towards the established power.*

*These are movements that emerge from present needs and aspirations, after three decades of neoliberal globalization. These are mobilizations that bear values that were lost in neoliberal times, like empathy towards the suffering of others, solidarity, defense of equality, search of justice, recognition of diversity, criticism towards market homogenization in the world, appreciation of nature – essential ideas for the reconstruction of a counter hegemonic project, more humane and fair.”*

With these words, the message disseminated by the organizers of the Peoples' Summit, an activity parallel to Rio+20, analyzes the moment of reaction against the above-mentioned crisis. It is foreseen that the same kind of mobilization will continue in the process of Rio+20, and many activities will be part of this gathering of strengths by civil society with the following agenda: the mobilizations against G20 in Paris, that took place on 3rd. and 4th November; the mobilizations at COP17, in Durban from 28th November to 9th December; The Thematic Social Forum, in Porto Alegre, in January 2012; The Forum on Water, in Marseille, in April 2012.

The Thematic Social Forum: Capitalist Crisis, Social and Environmental Justice that will be held in Porto Alegre and Metropolitan Region from 24th to 29th January, 2012, is one of these moments where civil society will gather forces, through debates about the reality of this world, the formulation of proposals to overcome the crisis and elaborating strategies of mobilization. Its focus is on the great world meeting called Rio+20, in the context of the global crisis.

It is expected that Porto Alegre and the Metropolitan Region could be, in 2012, the meeting point of the indignants, the local peoples and all the anti-systemic movements, able to present a way out to the crisis. The guidelines and global campaigns will come up from this meeting. It is very important to be aware that this will

only be effective if we are able to affirm and transmit an alternative paradigm of society, if we build a common vocabulary capable to articulate the diffuse demands of great part of the population. Because it is a thematic forum, it will be able to build a programmatic and strategic reflection that will also be presented at Rio+20 and will attract crowds to Rio de Janeiro, as announced in its call.

In the field of Education we have the Global Campaign for the Right to Education and different national campaigns; different popular education movements, being many of them mainstreamed by gender, race/ethnicity, sexual orientation perspective; we also have as an example the important movement of the Chilean students.

These and other articulations of civil society movements lead us to ask ourselves how can we make the struggles of resistance and to defend quality public education visible, and who carries the future now? How can we, as educators, stop the commodification of life, privatization of common goods and nature? How can we enhance the strategies to articulate for our struggles, the existing campaigns in favor of quality education and how can we bring out new campaigns, making the new communication technologies become true technologies of empowerment and participation?

What other issues could help us seek meaning for our resistance struggles and search for alternatives as a movement of educators for another possible world?

### **Our role as educators**

In view of this crisis and its impact on the education field, in view of the mobilizations of educators and other social sectors that react to the problems produced by the current model of civilization, it is worth asking ourselves which is the strict sense of our role as educators.

One of the new paradigms that may guide educational practices in its various dimensions, from formal to non-formal, is care. This paradigm, so important for women and their movements, as well as for other social groups, assumes the double function to prevent future damage and to regenerate past damage.

We consider that to know how to take care constitutes a fundamental learning within the survival challenges of our species because care is not an option: as human beings, if we do not learn to take care, we die. We consider that in the present global context of the planet and of societies, care is and will be the new paradigm that will give order and guidance to our politics, science, economy, business, aesthetics, daily life and education.

Other groups have worked on other paradigms that add to the rest and can contribute collaboratively to a new thinking of educational practices. This is the case of the paradigm of living well. This concept has been retrieved by the traditional Andean populations and by encouraging a lifestyle based on “living well” it battles the backbone of the current system and its dynamics of infinite and unlimited production and accumulation. This is because:

*"The conspicuous nucleus can be mainly synthesized in a holistic and cosmic perspective, of respect and horizontal coexistence with nature, searching for social justice and full respect for multiculturalism. So, essentially, it emphasizes a radical concept of “living well” and development that imposes self-limitation and austerity as opposed to unlimited production and irresponsible and unsustainable waste. With deep community content, it gives very little importance to consumption and individual property, but gives a crucial role to the inclusion of all human beings and harmony. A vision and a feeling towards human beings and the world that integrates with the whole universe and separates apart from the anthropocentrism of modern Western capitalist hegemony. ("Retrieve and value other ethical pillars" by Ricardo Jimenez).*

In view of the socio-environmental crisis, educators' movements have been thinking about processes and programs that may introduce new practices and new paradigms that will recover the vision and direction of the man-nature relationship. One of the most important networks which has been operating in this recovery is the

Journey of Environmental Education that takes the Treaty on Environmental Education for Sustainable Societies and Global Responsibility as its Charter of Principles. This document states:

*"We consider that environmental education for equitable sustainability is an ongoing learning process, based on respect of all forms of life. Such education affirms values and actions that contribute to human and social transformation and ecological preservation. It stimulates the formation of societies that are socially just and ecologically balanced, that live together in an interdependence and diversity relationship. This requires individual and collective responsibility at local, national and planetary level. We believe that preparation for the changes needed depends on the collective understanding of the systemic nature of the crises that threaten the future of the planet. The root causes of problems such as increasing poverty and environmental and human degradation and violence can be found in the dominant model of civilization, which is based on overproduction and overconsumption for some and lack of conditions to produce for the great majority. We believe that the erosion of basic values and the alienation and non-participation of almost all individuals in building their future, are inherent in the crisis. It is crucial that communities plan and implement their own alternatives to existing policies. Among these alternatives is the need to abolish the programs of development, adjustment and economic reforms that maintain the current growth model with its terrible effects on the environment and the diversity of species, including human beings. We believe that environmental education should urgently produce changes in the quality of life and greater awareness in personal behavior, as well as harmony among human beings and with other forms of life. "*

Likewise, in the declaration produced in its last General Assembly in Malmö, ICAE affirms and calls for accountability for this new era, where knowledge plays a fundamental role, and there needs to be quality education and equal access for all, particularly for young people and adults who are excluded from the benefits of mankind:

*"We call on civil society organizations to review their processes, and forge strategies to nurture the emerging new way of life and a new economic and ecological solidarity, and to discuss how another planet is possible, where all have access to clean and safe energy, in order to reach the critical levels of consciousness required to sustain action on climate justice.*

*We acknowledge that, within a lifelong learning framework, social exclusion not only means exclusion from learning opportunities but also the perpetuation of a knowledge hierarchy which, consciously or unconsciously, excludes access to certain types of knowledge. In a world worth living in, access to all forms of knowledge will be open and democratised, and we call upon States to develop action plans to that end.*

*We require new adult learning and education policies where adult learning and education is not seen as an additional expense, an appendix to education policy, but as an essential part of the solution to the challenges facing humanity today. People without access to learning opportunities and power need active state support and an effective adult education infrastructure. Special attention should be given to sponsoring programmes that secure equality of voice, representation, recognition, empowerment as autonomous citizens for women."*  
(Malmö Declaration - ICAE)

The International Council of the World Social Forum that met in Dakar, decided to promote a debate on the new prospects for an education that confronts the models and the old paradigms, for this purpose, an interesting literature review on the concepts of Education for Sustainable Development - ESD, conducted by Alessio Surian is available on the website of the World Education Forum, [http://www.forummundialeducacao.org/?page\\_id=471/](http://www.forummundialeducacao.org/?page_id=471/). It discusses the concept critically, which has its roots in the Stockholm UN Conference on Environment in 1972, the Brundtland Commission Report of 1987 and the World Summits of 1992 and 2002. It also presents alternatives and concrete proposals that different education networks are carrying out in different regions.

As we can see, there is a growing concern among educators to discuss new paradigms and to create new processes and programs that adjust their educational practices to the new times. Above you will find just a few examples of this. The Working Group on Education, apart from working on the issue of crisis and its impact on education, will be dedicated to discuss and build new paradigms and educational practices for a new time, as well as how these practices can be disseminated and implemented.

In this sense, we must ask ourselves which new paradigms can guide a renewed concept of education for solidarity, care and welfare, compared to current paradigms based on the logic of market and competition. How can we, as educators, turn our educational practices into actions that enable the construction of another possible world? What examples of new concepts and practices may be seeds to be disseminated for a new possible education? What forms of education can we develop to educate on "the new paradigms" and to go beyond the skills that can be provided by the current school systems? What kind of political and institutional changes are we supposed to promote so as to create new learning forms to make young people and adults acquire and develop the necessary skills to have an active participation in the generation of new forms of empowered and participatory citizenship?

\* With contributions from the Working Group on Education formed by the following organizations: International Council for Adult Education (ICAE), Latin American Campaign for the Right to Education (CLADE), Journey of Environmental Education for Sustainable Societies and Global Responsibility, World Education Forum (WEF), Latin American University of Social Sciences (FLACSO), Latin American Council of Adult Education (CEAAL).

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**[Rio+20education] [2] Nicola Bullard**

## **Challenges to sustainability Nicola Bullard\***

By trying to find a balance between the present and the future without a fundamental rethinking of development, the 1987 Brundtland Commission's approach to sustainability looks – in hindsight – naïve. Yet at the time, it looked hopeful. I guess we simply underestimated the voracious capacity of capital to coopt and debase ideas to serve their own interests. And maybe the problem is not so much with the term "sustainable" itself, but the dubious company that it keeps. Consider the absurdity of the World Bank's obsessive promotion of "sustainable growth" through policies that basically give corporations a licence to rip up and sell nature's bounty as if there were no tomorrow. As a consequence, we are now faced with the situation where our tomorrows may be numbered, or at least tomorrows that look something like today.

But in spite of Brundtland's good intentions and sincere wish to find a better balance between society and nature, her vision was fundamentally anthropocentric, as she tried to figure out how humanity could live decent, dignified lives without trashing the planet. Sustainable development, a term littered through the Brundtland Report, depends on growth and accumulation, albeit redistributed and within "sustainable" limits.

So perhaps the greatest challenge we face is not so much about how we understand sustainability, but rather how we understand development. When we consider the state of the world and the routine failure of "development" to feed, house, clothe, educate and care for the invisible majority, the word no longer has any moral content.

Similarly, confronted with collapsing ecosystems, toxic environments, soil depletion, climate chaos, disappearing species and finite fossil fuels, does sustainability even make sense when there is so little left to sustain? Instead, we should be talking about regenerating and restoring what has been destroyed.

Lack of imagination is perhaps our greatest obstacle: not lack of imagination to design far-fetched techno-fixes to soak up greenhouse gases, construct made-to-measure life forms, or new financial instruments for trading carbon credits. Already too much human imagination is channelled into "solving" problems the wrong way. What we don't have is the imagination to think about how to live

differently, how to unravel the power structures that obstruct change, and how to re-think the meaning of “development”.

Visions of the future based on linear progress towards modernity and happiness are illusions. Indigenous Peoples and others who live with Nature already know this. Sustainability is circular, complex; it is about harmony, relationships and rhythms. It is not an accounting exercise for rationing how we use the Earth’s resources.

The Indigenous Peoples of the Andes speak of the ultimate crisis – the “civilisational crisis” – that obliges us to reimagine what it means to “live well”, or *buen vivir*. Bolivian president Evo Morales describes this as “Thinking not only in terms of income per capita but also of cultural identity, community, and harmony, among ourselves and with our Mother Earth.” Beautiful words, but how can they be realised?

The Plurinational State of Bolivia has rewritten its Constitution, it has re-nationalised key resources, it is developing new forms of governance and Evo Morales is the first Indigenous president, anywhere in the world. Yet the obstacles to be overcome are tremendous. Bolivia is still deeply embedded in an international division of labour dating back to 16<sup>th</sup> century colonialism, consigned to providing cheap labour, land and resources to the rest of the world. Bolivia’s peoples are clamouring for jobs, homes, land, health care, education, clean water and opportunities for the future. These same people are also vigorously defending Nature and the Rights of Mother Earth, blockading mining companies, defending forests, halting oil extraction. Perhaps the World Bank would have us believe that these contradictory facts could be massaged into something called “sustainable development”? But so long as Bolivia is trapped in the global system where power and economic interests trump all, it will have neither sustainability nor development, only poverty and dispossession. So much for living well.

The challenges to sustainability are many but there are three that I would like to underline in conclusion. First, our understanding of “development” is simply wrong. We can no longer think of society as separate from nature, nor the economy as separate from the material base of production (nature). Second, the planet is too degraded and fragile to be talking about “sustainability”. We must start talking about regeneration and restoration. Third, the international political and economic order stands opposed to the rights of peoples and Mother Earth and it must be transformed.

\* Nicola Bullard is a senior associate with Focus on the Global South

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[Rio+20education] [3] Comentario/Comment/Commentaire

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[Rio+20education] [4] Gita Sen

**A contribution for ICAE’s e-discussion on  
“Capitalist crisis, Social and Environmental Justice”  
By Gita Sen (\*)**

*This contribution draws extensively on the DAWN Development Debates, and is part of DAWN’s collective process towards a world based on economic, ecological and gender justice (<http://www.dawnnet.org/>). Special thanks to members of the DAWN Executive Committee who provided comments and suggestions – Marina Durano, Gigi Francisco and Noelene Nabulivou.*

The early 21st century has been marked by two unprecedented events: the ‘war on terror’ and the global financial crisis. Externally generated crisis in its varied forms and the resolutions to crisis in all their complexities have come to preoccupy all sovereign nations and their peoples. A fierce new world has been born—a world full of shaken premises, complicated contradictions, serious fractures, severe backlash, broken promises, and uncertain outcomes for the world’s people, especially women and girls from the economic South. At the same time, there has been an expansion of human rights institutions, including the International Criminal Court and the Human Rights Council, as peoples’ movements struggle to re-make social contracts towards sustainable livelihoods, poverty eradication, human rights promotion, freedom of expression and mobility, and respect for identity and multiple sexualities.

From the vantage point of DAWN (the South feminist network, *Development Alternatives with Women for a New Era*), the fierce new world of global political economy is rapidly evolving, and full of conflicting and unequal structures, where policy responses are fragmented and ambiguous. This world is replete with threats to human survival and ecological sustainability and to social, economic, and gender justice. Rapid advances in technology and the enormous changes these have brought to methods of production, distribution, consumption, and all aspects of human life are deeply intertwined with unprecedented crises of finance, food and climate change. The crises that we face today have deeper structural roots in financialised capitalism, rapacious despoliation of ecologies and sustainable modes of living, the politics of militarization and violence, and fundamentalist religious ideologies and practices that are viciously anti-women and anti-LGBTQI people. This has unleashed enormous pressures on social movements to respond and innovate. Can failed and failing social contracts be re-made?

Everywhere women and girls especially confront the problems of daily survival, of the loss of habitats and ecologies, of resurgent patriarchies that are leading to new forms of violence and restriction of personal (including sexual and reproductive) autonomy, and struggle for political voice and agency. Women’s and feminist movements and their partners and allies in other social justice movements, need to develop new strategies and rethink old ones as we struggle to create social contracts towards greater economic, ecological and gender justice.

Analytical clarity and an understanding of the interlinkages between different dimensions are critical to developing a framework for action in this very confusing time. In DAWN, we ask ourselves what this fierce new world means for the political agendas and actions of women’s movements. What new insights can South feminists bring to advancing political critique and actions? Is there space and potential for a new and interlinked approach to human rights that can help us confront and transform this fierce new world?

Many have complained that the language of ‘empowerment’ has been coopted by powerful institutions, and distorted to emphasise relations within the home, while ignoring gender power relations in economic and political structures and institutions at national, regional and global levels. Such distortions make it possible for ‘empowerment’ to coexist with unchanged neoliberal economic systems and neocolonial politics of dominance, militarization and violence.

Equally challenging is the practice of some within social movements who pay lip service to gender equality but whose practice as individuals or organizations changes only marginally. It is past time that such organizations get serious about their praxis, and transform their organizational culture towards gender justice. We need to reclaim our original feminist use of empowerment to focus on the interactions and connections between power relations within the home and in personal (including

sexual) relations on the one side, and the larger political economy and the struggles to transform it on the other. 'Realising' human rights can only come from such a focus that both identifies rights holders and duty bearers, and also creates, strengthens and maintains the paths through which rights can be negotiated, struggled for, and made real.

The transformation of the social order requires the creation of new values and norms, institutions and structures, and behaviours and practices that are based on universal human rights, yet respectful of diversity. This is often a product of struggles that occur over considerable time and space, have multiple 'stops and starts', and are intertwined and complex. The idea of struggle by different groups of social actors, and between large and competing economic and political forces is central to our thinking about social contracts. For example, the resolution of the struggle between financial and industrial capital will be central to any robust answer to the financial crisis of today. The mobilization of right-wing political groups, such as the Tea Party in the United States, in support of the interests of finance capital is deeply enmeshed in the anti-women politics of social conservatives who oppose gender equality and sexual and reproductive rights. Many of these same groups and their affiliates are also climate change skeptics and are wedded to the continuation of United States dominance in the global order. How will the struggle for justice and human rights overcome these powerful forces to re-shape collective agreements in sustainable ways? What role can and do South feminists play?

Can social contracts be remade by building on the four key dimensions of human rights--the economic, the political, the relationship of humans with and within the natural world, and personal freedom (the separation of religion from the state, sexuality and reproduction)? This is our challenge.

(\*)(For DAWN – Development Alternatives with Women for a New Era) November 2011

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**[Rio+20education] [5] Commentaire/Comentario/Comment**

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**[Rio+20education] [6] Roberto Bissio**

### **The right to a future An Overview of the Social Watch 2012 Report by Roberto Bissio**

The General Assembly of the United Nations has mandated a summit conference to be held in June 2012 in Rio de Janeiro, Brazil, the city that hosted twenty years ago the historic UN Conference on Environment and Development. Popularly known as the Earth Summit, the Rio 1992 conference endorsed the notion of sustainable development and approved the international conventions on climate change, desertification and biodiversity.

« Sustainable development » was defined at that time by the Brundtland Commission(\*) as a set of policies that « meet the needs of the present without compromising the ability of future generations to meet their own needs." It has been commonly understood as providing for the requirements of the social sphere (by eradicating poverty), while allowing for the economy to grow and respecting the environment.

The 1992 Rio summit did not provide a definition of what precisely the « needs of the present » are, but in the series of UN conferences of the nineties several social commitments were defined, including those of eradicating poverty and achieving gender equality and several indicators and targets were identified. Each country should decide on the policies that would allow for the achievement of these universally agreed goals and targets. Yet, after the collapse of the Warsaw pact and the desintegration of the Soviet Union, there seemed to be a widespread consensus that free trade and economic liberalization were the way to go.

Thus, the World Trade Organization, created in 1995, announces in its homepage that “the opening of national markets to international trade (...) will encourage and contribute to sustainable development, raise people's welfare, reduce poverty, and foster peace and stability”. Similarly, the first of the Articles of Agreement of the World Bank, as amended in 1989, establishes as its purpose “to promote the long-range balanced growth of international trade and the maintenance of equilibrium in balances of payments by encouraging international investment for the development of the productive resources of members, thereby assisting in raising productivity, the standard of living and conditions of labor in their territories”.

These two powerful international organizations have shaped the economic policies of the developing countries in the last two decades through their rulings over trade or the conditionalities imposed on indebted economies. Both clearly agree on asserting trade and economic growth as the key objectives of their policies and the most important contributions to the sustainable development of their member countries.

And they have been successful: Total world exports multiplied almost five times in twenty years growing from a total value of 781 billion us dollars in 1990 to 3.7 trillion in 2010. In the same period, the world average inhabitant more than doubled her income from 4.079 US dollars a year in 1990 to 9.116 dollars in 2010.

### **The dignity deficit**

These indicators hint to an abundance of resources, which are far enough to guarantee for the essential needs of all of the world's seven billion inhabitants. And yet, too many of them suffer from hunger.

To monitor deprivation, Social Watch has developed a Basic Capabilities Index, which is an average of infant mortality, births attended by specialized personnel and primary education. All these three are very basic indicators and they should go up to one hundred percent, meaning that no children should be out of school, no women should deliver their babies without assistance and no kids born alive, or at least less than one percent of them, should die before their fifth anniversary, since the major cause of those avoidable deaths is malnutrition and poverty.

All indicators computed in the BCI are part of the internationally agreed goals and they reflect what a minimum social floor should achieve. Below that, there is a dignity deficit. But the world is far from achieving these basic targets. The BCI only moved up 7 points between 1990 and 2010, which is very little progress. And these progress was actually of over four percentage points between 1990 and 2000 and of barely three percentage points between 2000 and 2010. This is the opposite trend of the lines for trade and income, both of which grew faster after the year 2000 than in the decade before. It is surprising that social indicators have progressed slower after the turn of the century, in spite of the excellent performance of the economy and in spite of the international commitment to accelerate social progress and achieve the MDGs.

The obvious reason for that divergence of trends between the economic and social indicators is the growing inequality within and between countries. And the social indicators can only get worse as the impact of the global financial crisis started in Wall Street in 2008 is not yet registered by internationally comparable statistics. The hard numbers prove that prosperity does not « trickle down ». It used to be common sense that a growing economy benefits the poor, that a rising tide will lift all boats, big or small, or that the pie has to grow first before we can share it, but the indicators of social progress seem to show the opposite.

### **Growth at any cost**

Economic growth is a priority of all governments. Some define it as first policy goal because it has been very slow or even reverted during the global financial crisis that started in 2008.

Inequality is the reason why, against all theories and models, poverty is not receding, or doing so very slowly, even in countries where the economy is growing fast. By giving corporations more rights without corresponding obligations, globalization exacerbated inequalities between and within nations.

In rich and poor countries alike, only a small minority benefitted from the excellent economic performance of the world up to the financial crisis of 2008. And then, those that did not benefit from the boom were asked to pay for the bailouts of a banking system in the richest countries of the world that had become “too big to fail”.

Economic growth requires energy, and energy is at the heart of many of the problems denounced by the Social Watch country coalitions in this report. Oil extraction is easily identified with pollution but supposedly « cleaner » energy sources; such as hydro-electrical dams appear as problematic in several testimonies.

Biofuels, often labeled as “green”, are a major cause of environmental disruption in Colombia, where the governmental support for agro-industrial mono-cultivation (which provides the input for biofuels) is causing the displacement of entire populations of small scale peasants. To add insult to injury, this does not even result from domestic demands but from the needs of the United States, subsidized by loans from multilateral development banks.

Desertification appears again and again in the reports as a major problem, particularly in Africa. Climate change is also the root cause of the opposite disaster, catastrophic floods that devastated Central America in 2011 and Benin in 2008 and 2010, where crops were destroyed and outbreaks of cholera, meningitis and yellow fever were registered.

### **Rights at the basis**

When basic civic and political rights are absent civil society is unable to organize peacefully, people cannot make their voices heard and the quality of the policies suffers. In Eritrea, « the hell of Africa », and Burma, the need for some democratic governance as prerequisite is clearly spelled out, same as Palestine articulates that no development is possible under foreign occupation or Yemen dramatically warns that « *little progress can be made towards sustainable development because the country is teetering on the edge of civil war and faced with widespread famine and social catastrophe* ».

Yet, civil society shows amazing resilience and displays creativity as soon as it is given a slight opportunity. In Iraq the demonstrations that shook the country in February 2011, calling for the elimination of poverty, unemployment and corruption illustrate the new role that Iraqi citizens are beginning to play in a society where democratic participation was formerly violently repressed or

silenced altogether. Although still amidst a backdrop of insecurity and highly deficient civil liberties, civil society organizations are growing and playing an ever-increasing role in the nation's development and joining the regional "Arab Spring" democratic insurgency.

In Kenya, after many years of struggle for true sovereignty and citizenship, citizens finally managed to negotiate a groundbreaking Constitution in 2010. Its focus on basic rights, participation, accountability to citizens provides the basis for defining the role of the State as central to constructing an economy that fulfils the promise of equity and basic social and economic rights. In environmental terms, the new Constitution is also a step forward since it establishes the right of every Kenyan to a clean and healthy environment.

In Bolivia and Ecuador constitutional reform processes similarly backed by big majorities have strengthened the rights of indigenous peoples and, instead of using the language of "sustainable development" found inspiration in their cultures to establish at constitutional level the rights of *Pachamama* (Mother Earth).

In Italy, even when sustainable development was never part of the Berlusconi Government's priorities, four successful referenda promoted by civil society (against nuclear power, forced privatization of water and other public services and against the exemption of the Prime Minister from the rule of law) brought almost 27 million Italians to vote, and succeeded in pushing the country in the right direction.

Environmental struggles, remembers the Bulgarian report, were extremely important in the country's struggle for democracy. Now, after years of increasing apathy, more and more people are becoming involved in environmental issues. The introduction of Genetically Modified Organisms (GMOs) in the market and several flaws in the implementation of the NATURA 2000 program for conservation of natural areas have become two major issues in the political debate and the mobilization of citizens.

### **Sustainable development: goals or rights?**

By monitoring antipoverty efforts and development strategies at national and international level, Social Watch has found, that economic indicators and social well being indicators do not correlate. It is therefore urgent to revise economic strategies to achieve the internationally agreed goals and make the enjoyment of human rights a reality for all.

At the Earth Summit, the leaders of the world stated that "the major cause of the continued deterioration of the global environment is the unsustainable pattern of consumption and production, particularly in industrialized countries (...) aggravating poverty and imbalances". This is as true today as it was in 1992.

Global public goods cannot be provided by any single state acting alone, and they include the preservation of the life supporting functions of the atmosphere and the oceans (threatened by global climate change) or the reliability and stability of a global financial system, indispensable for trade and development but threatened by unhindered speculation, currency volatility and debt crises. The failure to provide those public goods impacts the livelihoods of billions of people around the world and threatens the one public good that inspired the creation of the United Nations: global peace.

Further, in spite of the recommendations formulated by the Earth Summit to develop sustainable development indicators and all the work done in this area since then, the international community still lacks agreed indicators to measure the sustainability of the global public goods under its surveillance.

The report of the Stiglitz-Sen-Fitoussi Commission(\*\*) clearly suggests that well-being indicators and sustainability indicators are of a different nature and compares them with the dashboard of a car,

with separate displays for speed and remaining gas. One informs about the time needed to achieve a destination, the other one refers to a required resource that is being consumed and may reach a limit before the destination is reached.

The human rights framework sets clear goals for well-being indicators. The rights to food, to health, to education impose the mandate to achieve universal attendance of all girls and boys to education, the reduction of infant mortality to less than 10 per thousand children born alive (since all mortality above this figure is related to malnutrition and poverty), the universal attendance of all births by specialized personnel, the universal access to safe water and sanitation and even the universal access to phone and internet services. (\*\*\*)

The realization of those rights is a responsibility of governments “individually and through international assistance and co-operation, especially economic and technical, to the maximum of available resources,” according to the Covenant on ESCRs. The prioritization of resources also applies to international assistance. In order to monitor the effective use of the maximum available resources (including those of international cooperation) the Universal Periodic Review of the Human Rights Council should be strengthened to perform this task. Further, the Optional Protocol to the Covenant on ESCR should be ratified, so as to allow citizens to claim their rights in court, and the bilateral and multilateral development agencies have to be made accountable for their human rights impact.

Sustainability indicators, on the other hand, refer to the depletion of certain non renewable stocks or assets. When those are part of the global commons international agreements are required to ensure sustainability. Contrary to human well-being, which can be formulated in terms of goals, sustainability needs to be addressed in terms of **limits**. Limits can be formulated as an absolute ban on certain activities, such as the ban on whaling or on the emission of ozone depleting gases (Montreal Protocol), or they can establish quotas to ensure non depletion, which can be assigned to economic actors through different market and non-market mechanisms respecting the equity and solidarity principles.

Any formulation of “sustainable development goals” that does not include adequate climate change targets or does not address the human rights aspects and the sustainability aspects simultaneously and in a balanced way, risks derailing the comprehensive sustainable development agenda without any compensatory gains.

Instead of the establishment of new goals, what is needed is a monitoring and accountability system that can actually make **all** governments, North and South, subject to review for their obligations at home and **simultaneously** creates an entitlement for support when those domestic obligations are met but the available resources are still not enough.

By not meeting their responsibility of creating a sustainable global financial system, the most powerful countries are also not allowing poor country governments to use their available resources properly.

New rights and institutional mechanisms need to be established with regard to sustainability.

This « right to a future » is the most urgent task of the present. It is about nature, yes, but it is also about our grandchildren, and about our own dignity, the expectations of the 99 per cent of the world's seven billion men and women, girls and boys that were promised sustainability two decades ago and have found instead their hopes and aspirations being melted into betting chips of a global financial casino beyond their control.

Citizens around the world are demanding change and this report is only one additional way to make their voices heard. The message could not be clearer: people have right to a future and the future starts now.

(\*)World Commission on Environment and Development, known for its Chair, former Norwegian Prime Minister [Gro Harlem Brundtland](#). It issued the report titled Our Common Future that inspired the deliberations of the Earth Summit.

(\*\*)The report is available at <http://www.stiglitz-sen-fitoussi.fr/>

(\*\*\*)Article 19 of the Universal Declaration on Human Rights: Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers.

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## [Rio+20education] [7] Comentario/Comment/Commentaire

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## [Rio+20education] [8] Ladislau Dowbor

### A systemic crisis Ladislau Dowbor(\*) November, 2011

Another possible world is not a dream. It is a necessity. We are experiencing a slow development of critical processes that converge and threaten us. In short, it is about environmental imbalances and economic inequality, and the financial concentration that worsen them. Given these critical axes, governance instruments currently available are simply not enough.

(see chart (1) [http://www.icae2.org/files/4\\_ladislau\\_eng.pdf](http://www.icae2.org/files/4_ladislau_eng.pdf))

We are now 7 billion inhabitants, against 1.5 billion a century ago. 80 million more per year, a country like Egypt. And we all want to consume more, which is reflected in the line of the GDP. This expands the emission of carbon dioxide and temperature increases. Both processes are directly linked to the expansion of the fleet of cars (we are approaching a billion cars) and global deforestation. Pressure over water is increasing, and we already talk of blue gold. Deforestation, excessive chemicals in the soil and habitat reduction are causing a biodiversity crisis. Modern technologies, including the GPS, which enables to map the routes of fish schools and other industrial fishing technologies, are leading to a generalization of overfishing and the breaking-off of ocean food chains. Globalized systems of financial flows enable a widespread overexploitation of resources and, among others, of oil. This latter is exemplary: it is the result of natural processes of millions of years, and we will have exhausted it in 200 years. The convergence of the tensions generated for the planet becomes patent.

Not only the world is not well. The second iceberg our planetary Titanic has ahead is the drama of inequality. The financialization of economic processes is being fed, for decades, of the appropriation of productivity gains that the ongoing technological revolution enabled, and in a more and more unbalanced way. The concentration of income in the planet is reaching absolutely obscene limits.

The purchasing power is determined by the access to income. Imagine the entire world production, 60 billion dollars, in a glass of champagne. At the top, "the richest 20% of the population is appropriated three quarters of world income. In the lower part, where the glass becomes thinner, the poorest 40% have the 5% of the world's income and 20% of the even poorer only 1.5%. The poorest 40% correspond mainly to the 2 billion people living on less than US\$ 2 a day." Latin America occupies a prominent place: "The global distribution of income also emphasizes the extremely high degree of inequality in Latin America." (HDR-2005, p. 37 [http://hdr.undp.org/en/media/HDR05\\_complete.pdf](http://hdr.undp.org/en/media/HDR05_complete.pdf) )

(See Figure (2) [http://www.icae2.org/files/4\\_ladislau\\_eng.pdf](http://www.icae2.org/files/4_ladislau_eng.pdf))

The concentration of income is absolutely shocking, and it makes us to look in the face both the ethical problem of injustice and the drama of billions of people, and the economic problem, since we are excluding billions of people who may be living better, and we could also broadly contribute to their productive capacity. There will be no peace in the world as long as the economy is organized according to a third of the population. People do not always realize the dimension of the drama. Today, one billion people suffer from hunger. Of these, about 180 million are children. Of these, in turn, between 10 and 11 million die nowadays for lack of access to food, and many even for not having access to clean water.

In the logic of the capitalist system we live in, what interests is to produce for those who have purchasing power. The most powerful companies are already controlling the most fragile ones, generating an extreme concentration of power which, in turn, enhances income concentration. Today, 737 companies control 80% of the entire corporate world, and a core of 147 controls 40% (<http://bit.ly/LZXpX>)

(See Figure (3) [http://www.icae2.org/files/4\\_ladislau\\_eng.pdf](http://www.icae2.org/files/4_ladislau_eng.pdf))

The mapping of this global network of corporate control is published by the Swiss Federal Institute of Technological Research, one of the most respected in the world, with 31 Nobel prizes and not suspected of ideological manipulations. According to the researchers, combining the control power of the actors at the top (*top ranked actors*) and their interconnections, "we found that, despite its small size, the core holds collectively a large fraction of the total control of the network. In detail, almost 4/10 of the control over the economic value of Transnational Corporations (TNCs) in the world, through a complicated network of property relationships, is in the hands of a group of 147 TNCs from the core, which holds almost full control over itself. The top players in the core can be then considered as a "superentity" in the global corporate network. An additional relevant fact is that ¾ of the core is formed by financial intermediaries". This is not market, is politics. And no one has chosen Goldman&Sachs or Lehman Brothers executives.

From a certain level of power, the rules of the game begin to change. Large financial corporations that dominate the system have come to change the laws governing the financial system itself, promoting tax cuts for the wealthy, replacing the taxes paid by the wealthy for public debt, liquidating the regulatory systems that gave governments some control over the system.

When putting together the three axes, the commitment of the planet, the concentration of income and the concentration of financial corporate control, we reach a fairly obvious conclusion: we are destroying the planet for the benefit of one third of the world's population. And concentrating so much wealth, this system cannot even govern itself and deepens the crisis. These are the basic data that guide our future actions: to reverse the progress of the destruction of the planet, to reduce the inequality accumulated and to regulate the financial corporate system that dominates these processes.

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[Rio+20education] [9] Comentario/Comment/Commentaire

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## Synthesis First Module “Global contexts: diverse views”

By Jorge Osorio

1. Rio+20 is developed in a global situation of crisis. We are experiencing not only the residual consequences of 2008 financial crisis but a crisis of greater magnitude in all social and economic indicators. Although the look of analysts and the public opinion is focused in Europe and the U.S., the situation shows signs of collapse (in a more dramatic sense) or of depletion of a capitalist development model of neo liberal label. Multilateral agencies warn about the modalities of the crisis and the necessary adjustment policies that enable to take up growth again and to reduce the fiscal deficit of countries in bankruptcy. However, there is a growing awareness of the baseline consequences of this crisis, especially in matters of social spending cuts, both from economic observers themselves and from citizens' movements.
2. What is unprecedented in this situation is that, unlike the 2008 crisis, the mobilizing force of citizen movements have reassembled a global agenda and energized the debate about the possibilities of rebuilding the neoliberal model. Citizen movements have expressed in various forms, substantively impacting the political realignment of various countries and regions, either by the demands for human rights and democratization, the outrage over unemployment and the exclusion of important sectors of the population from basic social services, citizens' dissatisfaction with the existing ways of organizing democratic policies, the student mobilization for universal free education, or the struggles of environmental organizations against states and large corporations predatory of the environment, the global citizen movement faces challenges of short and medium term of great ethical and political reach.
3. On the way to Rio+20, these global citizens' movements, of which the members of this Webinar are part, coordinate their proposals and articulate forms of collaboration and action at all levels in which the agenda of sustainability is discussed. Something important is the cross-cutting character of this agenda, which guides and gives a meaning of integration to many sectorial movements which in the past acted in a particular way, without ever having a capacity of global demonstration, that respecting diversity emphasizes the civilizing turns that societies and the planet require to face the future. Concepts such as ecological justice and the "future" as a right are at the base of new formulations on the so-called "development", which predominant and sustained formulation by the "consensus" from multilateral agencies and corporations is being radically challenged.
4. From the point of view of capital, the current crisis is seen as an opportunity of rebuilding the market economy, incorporating institutional adjustments, higher custody to risk assessment mechanisms and stricter controls over financial systems and banking industry. However, the indicators are showing that the governments' will is not enough to restore the "confidence" of economic actors and sensing mechanisms of the functioning of the "market", and that to the tenor of the social impacts of the crisis and adjustment policies a "common global sense" about the limits of the current economic model is raising to address baseline issues of human development and care of the ecosystems, of governance of climate change and water resources, of generation of an energy matrix independent of fossil fuels, the livability of cities and rural areas, the learning of environmental, health and communities' care.
5. Associated to this situation we are witnessing very high levels of discredit of the traditional forms of organizing democratic politics, and their most conventional forms which are political parties and parliaments. The development of citizen participation and the generation of active social networks

before situations of violation of human rights and environmental disasters are being a factor of very significant change in the policies of the countries. Taking the debate on the institutional forms of the democratic system to priority places on national agendas. There are very strong movements aimed at developing processes of self-constitution, of bill popular initiatives and of generation of new Constitutions. These civil demands of institutional reach are fully integrated into the anti-dictatorship movements in the Arab countries, in the demonstrations of the "outraged" and the students we have seen progress in recent months in the world.

6. For some sectors, Rio+20 is an opportunity to greening the exit from the crisis, to call for social and environmental responsibility of companies, to establish agreements "to the extent possible" regarding the climate change and to build a "progressive" movement that gives "environmental character" to the global agenda, in line with the Millennium Development Goals, and emphasizing the fight against poverty and discrimination. In the preparatory process we have seen many expressions of these liberal or progressive tendencies, using the language in use today. From a critical and qualitatively different point of view we understand that Rio+20 should be a process to amplify the neo paradigmatic mobilization, to move towards fully sustainable and just societies, capable of responding to the tangible and intangible needs of human beings and their communities, inhabiting the planet in an inclusive manner with the logics of the earth (the common house) and generating a new understanding of coexistence, diversity and solidarity as basic ethical and civic resources for participatory democracy.

7. At this dilemma, we have raised the issue of the "future" both as a challenge and as a right. There is a call to create the conditions to live in a world supported by an inter-generational justice, experienced as political culture and institutional organization system that enhances the participatory dimensions of democracy and the recognition of the diversity of cultures and their views of the world and well-being or good-living. There is an ongoing debate about the contributions of deep cultural feelings of the native peoples, in particular on the relationship between "human" and the ecosystems that is being widely socialized and giving clues and inspiration to new ways of thinking and practicing social policies in our countries. Similarly, contributions from the experiences of solidarity economy, present in our communities and the "epistemic and ethical matrix of care" so dear to feminists and environmentalists are leading to a field of political development that also nurtures new citizen movements.

8. Given this context, we considered the theme of the actors of change, of the subjects who can develop a new way of doing democratic citizenship from the margins of the "establishment", from the struggle against discrimination, from movements of dignity and defense of human rights, from "outrage" ... for all, it is necessary to deepen on how is it possible to support these movements not only from the perspective of a temporal struggle, but also of a paradigmatic shift, of the ways of understanding civilization, humanity and the planet. The theme of "subjectivity" is a key aspect in the current public education. It is about restoring a free sense of empowerment processes, understood as the development of civic and methodological resources for politics, to generate knowledge, enhance knowledge and learning that occur in democratic struggles and need inclusive leaderships, participatory organizations, alliances with democratic organizations of civil society and the ongoing and necessary "radical-pragmatic consideration" (unprecedented, possible, Paulo Freire would say) in the definition of agreements, consensus and association with the diversity of actors in the really existing politics, without sacrificing undisputed test such as human rights, non-discrimination for any reason whatsoever, sexism, social "disposability" because of cultural, health or religious stigmatization.

9. "Sustainability" in all its dimensions goes beyond the "progressive" paradigm of sustainable development. Sustainability is Dignity, Justice and Participatory Democracy. This implies a political

and cognitive shift, and the debate on the way to Rio +20 should be held in these terms of "dispute" and openness to new paradigms of good-living, as well as educational processes and learning, understood as the capacity building of citizens, communities, citizen movements to act and create new conditions of "human being" and of "being-living-the-planet." These will be the subject of next days on our Virtual Exchange.

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[Rio+20education] [11] Jorge Osorio-Vargas

## Second Module

### “RIO+20 as an opportunity to analyze the new paradigms in deep”

#### **New paradigms on education and policies: citizenship and challenges in the global movement of educators**

**Jorge Osorio-Vargas (\*)**

The deployment of the globalization of techno-neo-liberal label and its implications in the forms of organization of the market, the financial structure, the technological development and the political systems have a crucial impact on the modalities of organization of educational institutions and the role of educators.

The so-called "cognitive capitalism" -another way of identifying the current phase of the techno-neo-liberal capitalism- gradually achieves to homogenize socialization patterns of knowledge and the use of new communication technologies. However, in terms of culture and education such hegemony is in dispute, and one expression of this situation is the emergence of new neo-paradigmatic movements that redefine the foundations of "progress" based on business logic and lay the foundations for a new understanding of wellbeing reconciling human well-living and ecosystems' health in which life develops.

These new paradigms are essentially democratic as they support themselves on the participation capacity of citizens and on a critique to the constraints placed by the extreme mercantilism, through its models of "techno-supervised" or "police protected" democracies the full expression of the people, their organizations and social movements.

The genuine experiences of "democratic reinvention" expressed on alter-globalist, eco-political, youth, feminists, indigenous civil rights movements which we see display in many parts of the world, are not foreign to movements of educators and students who struggle politically in their countries for the guidance and meaning of education in emancipation, participation and generation of citizen power keys.

How does this « politicization » manifest according to new paradigms?

1. Globalizing the debate on the meaning of education and social distribution of knowledge and skills in perspective of a just society and participatory democracy.
2. Generating cultural and political mobilizations that re-orient the hegemonic agendas of educational policies towards new forms of social and economic relations, based on the recognition of human diversity and care for life in all its manifestations.
3. Developing new ways of citizen expression that value the "proximity", care, local ties and specific knowledge of the various cultures and peoples, and:

4. Faced to the standardizing aim of the neo-liberal globalization, strengthening the capacities of citizen management of local and regional governments and the "governance" of ecosystems, especially when this is under the control of large corporations

These four great dimensions of a global movement for fair education need urgently to associate their policy proposals to explicit epistemic and political "turns" that constitute a *power of answer* that question the foundations of commercial society and its mechanisms of reproduction.

From these, we point out the following:

1. The expansion of the meaning of lifelong education and learning as human rights guaranteed by the State and which patterns of development should be contained in educational policies generated with the active participation of citizens and their organizations (as suggested by the student movements of Chile and Colombia today)
2. The recognition of new institutional forms of learning, integrating also schools, managed by social movements, local governments and institutions from the democratic civil society, and that seek to generate and deepen the knowledge and skills necessary to a "culture of integrated sustainability and well-living"
3. Giving a sense of inclusion and empowerment to the access of the population to ICTs, creating local capacity for their use in critical socialization processes of citizens and political participation in their countries.
4. Strengthening citizen education in all its forms (popular, communitarian, of school) as a political resource that will increase civic capital (empowerment) of communities and allow their mobilization in the advocacy and the promotion of human rights in all generations and the fighting all forms of discrimination.
5. To train educators that assume the epistemic and political "turn" on education to summarize a "culture of life", based on the care of the "common home" and in ways of socialization that reinforce reciprocity, the recognition of diversity, inter-generational justice and the values of "being-for-life" and "well-living".

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[Rio+20education] [12] Comentario/Commentaire/Comment

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[Rio+20education] [13] Sofia Valdivielso

**Equality as a matrix of the new emerging paradigms**

**Sofia Valdivielso Gómez  
GEO/ICAE**

Discourses on the new emerging paradigms are presented from a gender-neutral framework and this exemplifies what Isabella Baker (2008) calls "conceptual silence" which refuses to recognize explicitly or implicitly that any change takes place in a field marked by gender.

We are living a historic-social moment of patriarchal reaction, that is, we are at a time of regression in the achievement of rights because in the current context characterized by economic globalization and structural adjustment policies is evident that progress in equality has slowed and in many areas of the planet it has receded (Cobo, 2010). In great part of this small planet they are still openly socialized according to the standards of the look of the other and in a small part, the richest one, the most democratic and freer, this socialization pursues the same purpose though masked under the discourse of free choice and responsibility.

Both men and women, we choose according to a series of implicit mandates that all bodies of regulations (family, school, society, religions, laws) are responsible for transmitting. When boys and girls begin their formal schooling they do not carry the same in their school backpacks. Girls' backpacks are full of commands to accomplish what Amelia Valcárcel calls the law of liking, while boy's backpacks are full of commands to comply with the law of domination. Both commands are perpetuated through inherited, legitimized and socially established discourses such as the opposition of sexes (all that is masculine is not feminine and vice versa) and the complementarity of sexes (men and women are constructed as complementary parts, not as wholes in themselves).

The feminist discourse helped women in the 70-80s to focus on their own wishes and autonomy. But this right to autonomy and self-assertion has become the opposite for their granddaughters who are sold as an extremely petty form of consumerism that makes them look to themselves as objects and invest all their creativity and energy to be pretty and approved and admired by others.

To take an example, in the last decade there has been an explosion of the global entertainment industry (toys, movies, music, videogames, etc.) through which girls are encouraged to become princesses. All girls under 8 years old want to be princesses, they all want to dress as princesses and they all like pink as their favorite color. Although the current princess shows herself as an active "empowered" woman, who takes initiatives and likes to feel beautiful, subtle messages of being according to the look of the other are still very powerful. Thus we see 4-8 year-old girls dressed in glitter and dreaming of becoming any of the princesses of Disney factory. The consumption of these stereotypes is massive in the context of the richest and most democratic societies. Between 8 and 12 years old the model that appears to a greater extent is that of Barbies and Bratz. Now they want to dress like their dolls and the industry offers them what they want: the doll dressed and the same dress for them. What is fashion is to dress with leggings and miniskirts, to use ballerina style shoes or wedge sandals, to comb their hair in pigtails and iron their hair, to paint their nails and put on lip gloss. A very sexualized image for girls of 8 to 12 years old. They all want to be like their dolls and live the life that all agents of socialization (the media, the toy industry, the fashion industry, the film industry, etc.) make sure of inculcating them without them being able to defend themselves and without anyone to protect them. There is no thinking or social debate about the conditioning to which this generation of girls is being submitted by the toy industry as a first step to be then shaped by the culture of the image that builds them as pretty and desirable dolls for the other. In this sense Natasha Walter (2010) states:

“The longest journey expected from a girl only takes her to walk the path that will make others to admire her for her body and this is done through the rhetoric on the independence and freedom of being oneself.” (Walter, 2010, 86)

To take another example, the naturalization of prostitution, the generalization of soft porn, the proliferation of clubs, feed from these models of mass consumption and align with the theses of decriminalization of prostitution and its treatment as equal to any other industry. With this purpose there is a process of adapting the meaning of certain socially accepted concepts and their meaning is manipulated. Speeches in favor of regulation or legalization of prostitution began to use words like "agency" "free enterprise" and "reasoned decision" (Jeffreys, 2011) in a decontextualized manner thereby producing an enormous terminological confusion at the same time that they legitimate the global sex industry, transform pimps into businessmen, put governments in a comfortable position by not having to ban it. In addition, they do not question the pillar on which the sexual contract of patriarchal societies is based, namely: the right of men to pay for sex, to buy the bodies of women and subject them to their will. The arguments that they do so because they want to, that they have taken a reasoned decision, that it is a job like any other have generated millions of Euros in profit mainly in the hands of men and have veiled the argument that prostitution is the ultimate expression of violence perpetrated against women. This global industry is fed on trafficking in young women who are enslaved. Those who exploit, enslave and mistreat them are no longer pimps; now they are called entertainment businessmen and the girls are no longer prostituted women but sex workers.

Patriarchy is the common root of all our current problems. Although apparently weakened, it still enjoys an enormous capacity to penetrate all fields of our lives. It is at the basis of the industrial mentality, of capitalism, of trafficking in human beings, of exploitation of natural resources, of our inability to live in peace, etc. Proof of this is the primacy of competitiveness over cooperation, of reason over emotion, of the masculine over the feminine and of power over love.

The new emerging paradigms and the values they defend should be worked from the matrix of equality. Without it, they become key allies of neoliberal theories that justify their actions (massive layoffs, exploitative working conditions, emergence of new forms of slavery or the same as ever with other names) based precisely on them. Without equality there is no autonomy for women to act freely, just leaving for them the obligation to continue to build their identities according to the standards of the "sexual contract" (Pateman, 1988) under which men are built for themselves and women for the other. That is, for men the power and for women the subordination, even if in democratic and free societies this is done in a subtle way.

New paradigms must emerge from the matrix of equality. It is urgent to educate in equality, to co-educate. This means to take part intentionally recognizing that there are two different sexes and this involvement should be aimed at building a common world, not a conflicting one. The recognition of formal equality in international legal frameworks does not mean that said freedom is carried out for both sexes. This requires that this principle becomes an objective to be taught in all social spaces in which humans interact. (Simón, 2010)

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[Rio+20education] [14] Antonio Salgado

**The change of paradigms in the context of multiple crises.  
Good living as an essential element in the paradigmatic substitution  
By Antonio Salgado- CEAAL - Mexico**

*How to think to think the world, to think ourselves in the world and to be in the world*

*How to think to think ourselves in the other and to be in the other*

*How to act in accordance with that emerging thinking to transform the world, to transform ourselves in the world and to be the world(\*)*

The world today is confronted by multiple crises. We systematically talk of political, economic and financial, institutional, environmental and social crises, the convergence of which has led to assert that we are going through a crisis of civilization.

This situation, that now makes out planetary, is the consequence of the dominant paradigm of civilization that has favored a mode of production and this, in turn, a lifestyle based on consumption, ignoring the biophysical rhythms and limits of nature and lifestyles of the many societies that live and coexist with each other and the planet.

The moment becomes paradoxical, market societies set a particular way of 'being' in the world, an eminently differentiating lifestyle, unfair and inhumane. The major social contradictions create, at the same time, the conditions for the emergence of an awareness critical to the system in which social movements emerge and are expressed in modern contexts, for the right to be and for the right to live a dignified life by building from the task alternative strategies and approaches for coordinated action among different actors and scales, local, regional, national and global action too.

One of the riches of these alternative approaches is that they have known how to listen and nurture from those voices traditionally invisible, denied and delegitimized by the elites of power. Upon acknowledgment of the interculturalism as a basis for the understanding among peoples, the thought, sense and meaning of the think-do of various native peoples has been heard and, among them, points of articulation related to their views on people's life and the community have been found, based on principles of trust, complementarity, correspondence and mutual aid.

The convergent thinking of the good living is built, from native peoples, as an alternative paradigm that proposes harmonization of our personal, communitarian and social relationships, as well as with nature, as the alternative for the transformation of humanity and the planet.

We are, then, facing a moment that seems to be of rupture, as it supposes the weakening of a reference model, the dominant paradigm, and thus the emergence of an alternative paradigm that better explains our positioning and task in the world and in front of it. However, we must recognize that the dominant paradigm "has had the ability to incorporate concepts that came from alternative discourses"(I) and therefore it seems that the paradigmatic substitution slows.

From popular education, the conceptualization of paradigms has been widely discussed, and to differentiate from the dominant paradigm and put its think-do in the critical stance, it establishes the term "emancipatory paradigms" as a concept, understood as the set of theoretical and political alternative approaches to the "unique thinking and model"(II), that is, they become a reference for action, as "they accommodate the views and proposals that show their disagreement with the inequalities and asymmetries of the prevailing order, so that they prefigure a fair and humane society... It translates into operational concepts, capable of enriching from the various practices and anti-establishment schools of thought that oppose the multiple domination system and its causes"(III). In this context, the good living also translated as "life to the full"(IV) is an emancipatory paradigm.

The question that remains in the discussion and motivates these lines is how to consolidate this paradigm?

Tomas S. Kuhn points out that a paradigm has two main components, the disciplinary matrix and the sociological matrix. As part of the disciplinary matrix communication and textbooks are included, making implicit reference to an education process which trains people in the conceptual and methodological elements of the paradigm in question. On the other hand, but in connection with the above, the sociological matrix refers to the community that lives and takes this paradigm as a reference.

In this sense, the educational task becomes the main element to form the disciplinary matrix from this critical position, social actors who consciously and resolutely affirm their belonging in a community that is based on a new paradigm, in this case the paradigm of good living.

However, it is not enough to ascribe or recognize oneself as part of a community. It is necessary that each member of the community lives the ethical, political and philosophical values that frame the paradigm and thus, that the community he/she belongs to vibrates and communicates in hope to other communities its doing in this "new" paradigm.

To the extent that we live and communicate from the framework of the paradigm of good living, we vibrate and create synergies. We live and communicate from our task and from our everyday practice that, considering the principles and values of good living, establishes ties between people and strengthen relationships at various levels, from the domestic scale, the organization of neighborhoods, the community or the relations among communities, thus constituting essential elements for the consolidation and the paradigmatic substitution.

In this sense, we suggest some elements that enable us, based on the recognition of those who live and communicate the emancipatory paradigms, to do and live a new community.

- To recognize that we relate from what we feel, believe, think and know;
- To recognize that these aspects become constituent elements of our personality and are a social and cultural construction. They are learning elements of the culture to which we belong;
- To recognize my own frames of reference from which I am communicating with the other, and to recognize myself in the other, in the difference;
- To establish a dialogue of knowledge that enables exchange based on respect;

- To aim to the cultural synthesis, that implies that I learn from the other while the other learns from me and so thought feeds, is rearranged, it affirms and reaffirms itself. It is permanently constructed and reconstructed;
- Not wanting to change the other because he/she is not like me. Imposition is always denial. To recognize the right of "being" and to recognize in the other the human rights that I possess myself;
- To build with the other the possibilities of critical awareness;
- "To be with the other," because I have learned to be with myself, to be proud of who I am and where I come from.
- To recognize the threats of the context, of the local into the global and how the other and I live them and externalize them.
- To build citizenship as a deliberate task of articulated collective wills and meaningful.
- To be willing to know the contributions of other cultures and be willing to share my own values. What do I know from the other, what does the other know of me? How far am I willing to share, share myself with the other?
- To go beyond the relationship among otherness to start building one us according to the projects and shared aspirations.
- To commit myself to solidarity and mutual aid
- To understand and respect the needs of the others and my own needs.
- To recognize personal weaknesses and deficiencies to transcend them in the collective dialogue that reconstructs strengths.
- To be willing to recognize conflicts and seek solutions for the common good, through dialogue and negotiation.
- Others that everyone can suggest.

Finally, we would like to note in the words of Huanacuni that "the challenge and the opportunity we have before us, in this context of multiple crises, is precisely the application of a whole worldview and paradigm that are "old" and "new" at a time, in real practice, driven in great part from the generation and implementation of actions in the context of good living"<sup>(V)</sup>.

(\*)J. Antonio Salgado. Reflection from Workshops. Mid-term CEAAL meeting. El Salvador, 2010.

(I) Torres Carrillo, Alfonso, *Popular education. History and current events*, El Búho, Colombia, 2008, p. 90.

(II) Torres, *Education*, 2008, p. 90.

(III) Leis, Raúl. The challenges of popular education and CEAAL (Council for Adult Education in Latin America), 2007.

Slides looked up in Torres Carrillo, Alfonso, "Popular education and emancipatory paradigms" in *Popular Education:*

(IV) *Recreating it in our time*, La Piragua, Latin American Journal of Education and Policy, Number 30, III/2009, pp 11 – 32.

(IV) For the linguistic analysis of the term, consult Huanacuni Mamami, Fernando, *Good living/Living well, Andean regional philosophy, policies, strategies and experiences*, CA-OI, 2010, 80p.

(V) Huanacuni, *Buen vivir*, 2010, p 56.

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**[Rio+20education] [15] Amaia Orozco**

**Crisis of civilization from the sustainability of life**

**Amaia Orozco**

**Spain - December, 2011**

Capitalist markets have not only located in the epicenter of our economic structure, but they have colonized our life expectations and our political projects. To free us from the very strong influence that puts us in a place where people and their well-being do not matter, we suggest another angle of

vision. We propose to put at the center sustainability of life, the processes of re-creation of lives that are worthwhile living. This means asking ourselves at least two things: what do we mean by life worthwhile living, and what are the socioeconomic structures through which we put its conditions of possibility.

Even before the financial implosion we said that we were living a multidimensional and systemic crisis, which included an ecological crisis (global), a crisis of social reproduction (which affected the set of expectations of material and emotional reproduction of people in the global South), and a crisis of care (which affected a concrete dimension of the expectations of reproduction, care, in the global North). This crisis is aggravated by the political response to the financial implosion (involving a direct and very hard attack to life conditions). We can, we need to recognize that we are experiencing a crisis of civilization, of a system that is not only capitalist but also hetero-patriarchal, anthropocentric, and imperialistic. This is a crisis that goes through all structures (political, social, economic, cultural, national, etc.), but also of the most basic ethical and epistemological constructions (the very understanding of "life"). Life is understood in terms of a crazy and damaging dream that splits human and non-human life (and that puts the entire planet at the service of "civilization"), of individualistic self-sufficiency through consumption in the market. This is achieved by hiding the "dependencies" on grounds we do not want to see, in a key way, in unpaid work. And the structures give priority to the process of capital value, guaranteeing it by making all life (human and nonhuman) available to it. That is, making life and its needs a means for the purpose of capital accumulation, at the very best (in the worst case, life is an obstacle and the most profitable solution is to destroy it). This system is based on a structural and irresolvable conflict between capital-life that with the process of financialisation and neoliberal globalization has only exacerbated.

Given this crisis, we need to be able to think and act simultaneously on several levels. Among them: We need an ethical debate of the very values that underpin the system and interpret life (human and non human). And we need a questioning of the structures that organize that life (those lives).

This implies breaking the productivist strabismus of much of the left wing, which remains trapped in the "metaphor of production" and that, faced to the perversity of financial capitalism, goes for a return to a "productive capitalism", deifying all its associated elements: "economic" growth, employment, wages, consumption. Strong criticism has been made to the idea of "production" from various perspectives. Environmentalism has made it clear that socioeconomic systems are open subsystems (they extract resources and absorb energy, they generate waste and emit low quality energy) operating in a closed system, the biosphere (which does not exchange materials with the exterior and very little energy). We extract and process, but we do not produce anything. Production is an anthropocentric fantasy that has a unique way to perpetuate: to create a ghost means to accumulate that supposed created wealth, money. From feminism is stated that the other hidden of production is reproduction, in a hetero-patriarchal epistemological frame that is on the basis of exploitation of nature and the oppression of women. The production embodies values of masculinity, and uses feminized nature to build civilization. From here, there is a dissociation between growth and progress, understood as the goal of civilization, and the mere maintenance, a condition that is supposed to be overcome (to transcend is fully human and contradicts with immanence; life itself is worth nothing if it is not to put it to the service of a higher purpose: progress, growth, industrialization ...). The thing is not only to perceive that, in addition to producing goods and services, people also reproduce, but to note that both processes are not divided, that production is only important to us to the extent that it reproduces life. Reproduction, therefore, is the lens from which to watch the whole, the transverse axis. In other words: there is no contradiction between the goal of "living well" and sustainability. It is about sustaining the conditions that make possible to live well, not to live better (better than before, better than others).

The question cannot be how to restore economic growth and production. We must rephrase the question: how to reproduce the conditions of possibility for a life worth living, and what material and energy flows do we actually have.

What is a life worth living? Breaking with the idea of self-sufficiency, we must recognize our inherent vulnerability: life is precarious, so it must be cared for. This is not a problem, but a power, because it allows us to feel affected by what happens to others. And because the only way to face vulnerability is in interaction. Interdependence and ecodpendence are conditions inherent to life. From there we must raise the questions: how to achieve sufficient levels of autonomy in a reality of interdependence? How to build interdependence in terms of reciprocity and not of asymmetry? What are the needs that transform life in a meaningful life? These needs must be defined collectively (it is not what we individually consider necessary, but what we are responsible to ensure collectively), and we must qualify them ethically: how to ensure those needs in terms of universality and equality (recognizing, at the same time, diversity).

With what structures do we manage the collective responsibility of setting the conditions of possibility for that "living well"? When discussing this we must introduce all possible socioeconomic structures into the debate: the existing diversity and those that may exist, leaving the corset that does not look beyond the market and the state: households (the basic economic unit and cushion of system readjustment, bringing to the fore that families are not very democratic institutions), social economy, community forms, self-management, small peasant economy, networks... Bearing in mind this diversity, there are a few things we have clear: We do not want capitalist markets to be responsible of establishing the conditions for life, because they lie on the capital-life conflict, because to give them priority implies that life is always under threat. We do not want either that there be the homes, where until now responsibility for caring for life has been privatized, feminized and invisible, in a system that used to put it at the service of accumulation. We want formulas that collectivize this responsibility and that democratize it (that defeminize it), making it a social priority.

To do this, there are two key strategic moves: First, to draw resources from the logic of accumulation (lifetime resources, financial, natural, spaces resources...). To achieve this we have a plethora of tools (proposals of tax reform, of reduction of working hours and working life, of expropriation, of nationalization...). Second, to put these resources to work in democratic socioeconomic institutions that work under a logic of reciprocity and interdependence. And the question is which are these institutions. Here is where we have the debate: are we talking of reforming the state? What do we leave and what do we take as household responsibility and how do we democratize them? Do we want other different collective structures?

Proposals of radical change are being launched from different fields that suggest to start, without delay, by making an ethical break with the world as we know, and that ensure that only from there (never from mere technical discussions) we can think and fight for the conditions for (other) livable lives. These include the decrease and the good living or living well (sumak kawsay in Kichwa, suma qamaña in Aymara). From feminism we launched the metaphor of "cUIdanía". If citizenship is the way to recognize individuals in societies that put capitalist markets at the epicenter, (which leaves us, as the only margin for claim, the one that frees the imposition of the logic of capitalist profitability), citizenship would refer to a new way of recognizing ourselves as social subjects that build rights in societies that put care and sustainability of life at the center.

No metaphors and critical views are better than others; they are all essential to open a radically democratic debate about what is a life worth living and how to put their conditions of possibility. To

break the rope that ties us to the commercial axis, we must free ourselves from the centripetal force of the logic of accumulation and so being able to go off at a tangent.

**Amaia Orozco**  
**December, 2011**

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**[Rio+20education] [16] Sueli Carneiro**

## **Race and gender in the construction of a new social contract\***

**Sueli Carneiro**

**Brazil**

I want to reposition arguments presented at the 10th Feminist Conference in relation to the power technologies that determine the challenges we face in achieving equality and equity in our societies.

Regarding the feminist and anti-racist struggle, we live under the aegis of two power technologies in operation in the world. And we believe that these two power technologies prevent the realization of democracy as political system.

As the feminist Carole Patman affirms, there is a Sexual Contract in force in the world which disclosure shows the hidden and unjust agreement of men on which the social contract ostensibly impartial in terms of gender is based. A Sexual Contract based on a hidden agreement that, in social practice, executes male hegemony in the world.

As formulated by the African-American philosopher Charles Mills, there is also a Racial Contract in force in the world which disclosure reveals a no-named political system that is the patriarchal and white supremacy. Because, as Charles Mills points out:

“The Racial Contract establishes a racial polity, a racial state and racial juridical system, where the status of whites and nonwhites is clearly demarcated, whether by law or custom. And the purpose of this state, by contrast with the neutral state of classic contractarianism, is, *inter alia*, specifically to maintain and reproduce this racial order, securing the privileges and advantages of the full white citizens and maintaining the subordination of nonwhites. Correspondingly, the ‘consent’ expected of the white citizens is in part conceptualized as a consent, whether explicit or tacit, to the racial order, to white supremacy, what could be called Whiteness.”

So we still live under the aegis of a political system that prevents the realization of democracy in its dimensions of race, class and gender. However, in that Racial Contract all whites are beneficiaries, even if not all white people have signed it.

Then, the certainty that all white women are beneficiaries but not necessarily signatories to that Racial Contract and the certainty that the Sexual Contract limits us all is what provides the possibility of alliances and the collective construction of the political criticism to the hegemonic **Ego** that oppress all though in different degrees.

And that is why we fight. Because of the need to build new racial and gender agreements in which all women can fit and that challenge the hegemonies of all men, making of that present an amalgam of achievements, paradoxes and new challenges.

Thus, the contribution of black, Indian and non-white women in general for the theory and the feminist fight has been to show how the coordination of two power technologies, patriarchy and racism, produce subordinate or disposable genders depending on the racialism.

From the immersion in that sea of contradictions we, Brazilian, Latin American and Caribbean women, have always emerged stronger, daring to offer a project of democratic radicalization to the State and our societies. Democratic radicalization that aims at a new pact of gender and a new pact of race contrary to the Racial Contract reserved for the racially hegemonic and contrary to the Sexual Contract reserved for the sexually hegemonic. New gender and racial pacts based on the principles of equality, diversity, participation, solidarity and freedom.

This is what we, as social movement, have been programmatically building and that corresponds to a real cultural revolution and new policy projects for our countries seeking to come to an agreement of solidarity and shared responsibility between black, native and white feminists in the fight for overcoming gender inequalities and persistent inequalities among women from the commitment with the feminist and anti-racist fight, and the uncompromising defense of the principles of racial, ethnic and gender equality.

We, women, were enslaved, discriminated and racially humiliated. Our children were pulled away from our breasts. We were forced to nurse and raise children that were not ours.

That brutal experience explains our appreciation of freedom. Freedom that is, for us, a non-negotiable principle. That brutal experience also inserted us into the paradigm of the Other, the non-being. And there, in that place towards the European Eurocentrism dislocated us, we learn how subordinate and hegemonic subjectivities, slaves and masters are produced. Because we cared for those white children that we fed, that we rocked in our relying arms, they became foremen, merchants of human flesh, torturers of unruly black persons, slaves' rapists.

But from that brutal experience we know that we can educate people both to discriminate and oppress and to respect, accept and get enriched by racial, ethnic and cultural differences of human beings. This is another challenge for the future.

The appreciation and recognition of the personal integrity of everyone becomes to us, then, a prerequisite and another ethical basis for the reconciliation of all human beings. This is the principle capable of doing that every one of us, with our differences, can feel comfortable and "at home in that world", as we all belong to the same species and human gender. This civilizing mission is perhaps the most important point of the agenda of next generations of feminists.

(\*) Fragment of a paper presented at the 10th Feminist Conference

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[Rio+20education] [17] Comentarios/Commentaires/Comments

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[Rio+20education] [18]Comentário/Comment/Comentario/Commentaire

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[Rio+20education] [19] Julian Waters-Lynch

## **International Council of Adult Education Synthesis Paper for Discussion and Advocacy**

### **Lifelong Learning for Sustainability in a Climate Changing World (\*)**

#### **Julian Waters-Lynch Introduction**

This paper is about education in a climate-changing world. However, although new learning for a better world is the central theme, it is important to clarify both the current state of global affairs and the underlying causes that have led us here. Accordingly, this paper will consider the ICAE members' contributions on the nature of the climate crisis; poverty, inequality and gender discrimination; the opportunity for 2012 to be about broader system change rather than a narrow discussion of climate change responses; the role of capital, markets, technology and the prospect of a Green Economy. Finally it will conclude with six suggestions on the ICAE's future directions.

#### **Climate and Ecosystem Crises**

Dangerous, human induced climate change is a real phenomenon and is accompanied by a myriad of other drastic ecological issues that threaten the health of the planetary ecosystem. These include examples such as desertification, deforestation, loss of biodiversity, toxification of the oceans, depletion of marine life and a spiraling water and food crisis. When taken collectively they can be characterised as a potentially catastrophic collapse of the ecosystems that have sustained and supported the life of many species on the planet, including human civilisation.

#### **Poverty, Inequality and Development**

The most dramatic impacts of climate change will likely affect the poorest and most vulnerable groups of people. Past decades have seen an increasing inequality in income and consumption between (and within) countries, which can be characterised as the disparity between the Global North and South. The current techno-economic model of development is neither sustainable nor desirable for the future. The ICAE therefore continues to call for the realisation of a new development paradigm that balances the economic, environmental, social and cultural dimensions of community life. Importantly, in addition to increasing development opportunities and support for the Global South, such a framework will also necessitate changes in the production and consumption patterns in the Global North.

#### **Gender and Climate Change**

The effects of climate change are not gender neutral. In the Global South, from disaster-related mortality rates to food security, water collection and informal health care, women will suffer the

effects of climate change disproportionately to men. Less time and energy will be available to engage in community activities, decision-making roles, income-generation or to dedicate to the health and education of their children. There is a grave concern that climate change will exacerbate such disadvantages and impede women's movement into leadership and decision making roles.

However women should not be seen as passive victims, but leaders in the orchestration of the kind of holistic changes necessary to address the underlying causes of climate change and environmental destruction. In many cases women's participation in leadership and decision-making roles is constrained by social and cultural factors that do not serve the collective community interests. The ecological crises are therefore an opportunity for transformation in the participation of women and the integration of gender inclusive perspectives in public discourse and policy development.

### **The 2012 Opportunity: System Change not Climate Change**

Climate change is but one symptom of multiple crises, including economic and political, that can be collectively characterised as a civilisational crisis. They require the emergence of new systemic architecture in various fields of human activity including governance, economics, social organisation and cultural worldviews. The transformational possibilities of education will play a fundamental role in the evolution of these domains. The new system must place social and environmental sustainability at the centre of collective aspirations and will require changes in our mindset, behaviours and ingrained gender relations. This emergent system will also require new methodologies of communication, organisation and governance.

### **New Learning for a New World**

As educators, it is our responsibility to develop pedagogy that nourishes the new system through the skills and values it imparts; education that values dialogue, participation and learning through practice. In developing such pedagogy we can draw on many rich and diverse learning traditions from around the world. This kind of pedagogy we support is likely to be taking place when men and women share the sphere of the production and reproduction of life; communities start to develop cooperative systems; families modify their eating habits; boys and girls learn to organize their lives from the perspective of a sustainable future; academics and traditional peoples exchange knowledge and learning; individuals and communities practice a solidarity economy; new conceptual approaches demystify conservative global and political systems; modern sciences and technologies are reviewed according to their sustainability; laws are elaborated by local citizens that consider themselves as a part of the community of life and seek to use local resources and solutions for local problems; peace agreements multiply as part of living well; territorial and environmental management is participatory and transcends geopolitical delimitations.

Learning is a developmental process that can continue over the lifecycle, and accordingly sustainability cannot be approached as a separate subject but must be incorporated into life long learning practices. In addition to good institutional practice, such learning must also take place away from the formal schooling system, in the home, the workplace and other community settings.

### **Capital, Markets, Technology, Sustainable Development and the Green Economy.**

The 1992 Earth Summit in Rio de Janeiro introduced the language of sustainable development into the mainstream lexicon. However despite some notable examples of good practice, the past two decades have seen an overall worsening of the ecological situation. The ICAE thus looks towards the more recent language of the Green Economy with cautious optimism. Optimism at the prospect of the recognition that the global economic system needs a whole-scale greening, and that social and

ecological wellbeing needs to be woven into the fabric of everyday economic activity. Caution at the prospect of another buzz word being filtered through the marketing channels of business as usual and that the 'innovative' market mechanisms and technological fixes will ultimately continue the same unsustainable and unjust practices.

A genuine Green Economy would require open access to knowledge-intensive technologies geared towards restoring natural systems; transitions in consumer lifestyles; massive public investment in green technologies; and address the contradictions between many World Trade Organisation policies and Multilateral Environmental Agreements. We must also recognise that discussion of a new civilisational paradigm can be confronting to many people, and that some of the most powerful industry interests in the world work actively against action, in spite of the overwhelming evidence of the dangers of climate change.

4 November 2011

(\*) This is the condensed version of a longer paper prepared by independent consultant Julian Waters-Lynch as a summary of the key positions of members of the ICAE based on the Virtual Seminar discussions and the outcomes of the ICAE World Assembly. This paper is meant to be one of ICAE's contribution to the lead up to the 2012 United Nations conference Rio +20.

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**[Rio+20education] [20] Gabriele Merz**

## **The paradigm of care and sustainability of life from feminist economics**

**By Gabriele Merz, REPEM**

**Latin America Working Group (LWG) of the Education, Gender and Economics Program \***

The sustainability of life - human, social and ecological - is the biggest challenge of humanity, so that this and future generations, men and women, can survive and live together in peace with equal rights, social justice and gender justice. Feminist economics encourages us with a new development paradigm centered on care and the sustainability of life.

In the Network of Popular Education among Women from Latin America and the Caribbean (REPEM) we have exchanged readings, reflections and approaches through two webinars and one face to face seminar around various currents of feminist economics(1). with the aim of reviewing and renewing our theoretical conceptual approaches, our strategies and our educational practices as a network of feminist and women's organizations that accompany entrepreneurial women in projects of generation of income, working women, indigenous women, rural women and housewives in various training processes.

One of the interpretive frameworks discussed in these seminars has been the perspective of care and sustainability of life of feminist economics, based on presentations by Jeanine Anderson, Cristina Carrasco and Ana Felicia Torres (2).

The center of this perspective are care and care work performed by women, human dependency and the processes of reproduction and the maintenance of life, offering analyses starting from the experience of women and including the set of social relations ensuring the satisfaction of the needs of people. This concept means a criticism of "the theoretical models developed from the economy that have focused exclusively on market economy" (C. Carrasco, p. 169), removing the bipolar

visions of: market-non market, economic-social, paid work-unpaid work, that exclude "the processes of people's lives and women's work" (C. Carrasco, op. cit.).

Care and care work are key aspects in this interpretative framework, considered an essential part in the processes of reproduction and maintenance of life and human welfare. They refer to all needs, tangible and intangible, objective and subjective, of women and men, to be met. According to Cristina Carrasco, "care began to emerge as a central aspect of domestic work: in addition to feeding and dressing ourselves, protecting ourselves from cold and diseases, studying and training, we also need love and care, learning to build relationships and community living" (C. Carrasco, p. 177). According to the author, this activity is the one that should serve as a reference and not the work done in the market.

The perspective of care leads feminist economics to question the notion of dependency which is used in connection with children or sick people, elderly or disabled people. Under the care perspective it is stated that dependence is not something specific of certain population groups; it is intrinsic to the human condition: "We are all dependent and need care, but of course, with different characteristics depending on the life cycle; to meet a need required by dependence means, in fact, performing care" (C. Carrasco, p. 178).

This view of economy, of satisfaction of dependences and care work as central elements of reproduction and the maintenance of life defines the concept of sustainability of life, constituting, according to the author, "a theoretical basis on which to demand the whole society to respond" (C. Carrasco, p. 183). Sustainability of life refers to "a complex, dynamic and multidimensional process of satisfaction of needs in permanent adaptation of individual identities and social relations .... requiring material resources but also contexts and relations of care and affection .... a concept that allows to account for the profound relationship between the economic and the social .... and that sets out as a priority the living conditions of people, men and women" (C. Carrasco, p. 183). A concept, also, closely linked to social and ecological sustainability.

The seminar, from which is taken this brief summary of the perspective of care and sustainability of life of feminist economics, has provided us important insights and approaches as well as questions. These are only some of them.

Domestic work and care work are a substantial part of the economy and the living conditions of women and men of all ages, i.e., of the whole society, but mostly performed by women and assumed by them as their responsibility, imposed by cultural and social norms and integrated into the patriarchal system and the dominant economic models as invisible work and without economic and social value.

In the context of the current crises -economic, financial, food and environmental-, and the accelerated deterioration of the living conditions, care needs are increasing, affecting women with more work in the market and at home, precarious work, more poverty and violence of all kinds. This responsibility of women is one of the keys of inequality between women and men, inequality among women themselves, and is one of the main sources of specific poverty of women.

Despite long years of feminist and women's fights for the right to exercise our human rights, domestic and care work performed by women are still a dimension of life not valued by society, and without social answers that lead to justice and equity. Current debates on economy and crises forget this important part of human welfare.

Women work in the market, at homes and communities, has not led to less poverty and better living conditions. "15 years after the IV World Conference on Women, women in general have reduced our "poverty of voice" in this period. However, this has not had any incidence in a substantial and fair reduction of our poverty of resources and our poverty of opportunities" (A.F. Torres, p. 2).

The care crisis affects mostly poor women. It not only increases the time and energy required in homes and communities, but women increasingly have less time and energy to care for themselves. The conflict and the increasingly strong contradiction between the different cares: taking care of ourselves and of others, the satisfaction of needs and aspirations of women, of the family, work and community management care, women who move within and between countries to care for others - the "global care chains", without any legal or social protection, leaving other women at their places of origin in charge of caring.

The ecological dimension of the perspective that crosses the sustainability of human and social life and that requires a different model of society and development.

The social shared responsibility of domestic and caring work (women and men in the household, the community, the state, the private sector, associations) that relates economy to the care of life in all its aspects, and the development of public policies from a perspective of justice, equality and inclusion of women in development.

We believe it is essential to incorporate in the discussion of new paradigms of development, the dimensions of care (3) and sustainability of life from a feminist perspective. Currently, the discussions on the various crises affecting the world and humanity continue to focus exclusively on market economy, leading to worsen the crisis of care that still today represents work almost exclusively for women, especially poorest women, without economic, political, social or cultural recognition.

Papers presented at the Second Webinar "Gender, Economics, Feminism and Development", organized by REPEM between October 17 and November 4, 2011.

- Anderson, Jeanine. Care Crisis and Chains of Care. Paper presented for the Seminar.
- Carrasco, Cristina. "Women, Sustainability and Social Debt". Article published in: Journal of Education, Special Issue 2009, pp. 169-191.
- Torres, Ana Felicia. "Political Training of Women in Mesoamerica, For the market or from caring? Paper presented for the Seminar.

We recommend the article by Bosch, Anna, Carrasco, Cristina, and Grau, Elena (2004), "Green, how I want you violet". Agreements and disagreements between feminism and environmentalism", IX Congress of Critical Economics, available at <http://www.ucm.es/info/ec/jec9/index.htm> [2004, March 27].

\* Contributions from the readings and reflections from the Second Virtual Seminar "Gender, Economics, Feminism and Development" organized by REPEM from October 17 to November 4, 2011.

- (1) The seminars are part of the Program on Education, Gender and Economics of REPEM, which aims to "contribute to the construction of new development proposal for women, based on justice, gender and social equity, through various processes of training, production and systematization of knowledge and advocacy".
- (2) References at the end of this text.
- (3) Dimensions that include economic and material, political, cultural, ethical and moral aspects according to Jeanine Anderson's presentation in the seminar.

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[Rio+20education] [21] Síntesis/Synthesis/Synthèse/Síntese

## **Synthesis Second Module**

### **“RIO+20 as an opportunity to analyze the new paradigms in deep”**

**By Jorge Osorio**

1. The global transformations and the changes of times we have identified, are forcing us to reconsider the forms in which reality is perceived, both individually and collectively, in order to generate the conditions for a new fair and integrally sustainable society, as well as for a culture of respect and coexistence in this shared home that is our planet.
2. These new paradigms do not have to be just simple maps for us to move in the new contexts, but they must also be content maps, according to the purposes we pursue as a citizens movement of men and women educators. We can say that today we are being part of a dispute of paradigms. For this reason, we urgently need to boost the networks that systematize the knowledge of the social movements and the practices from which the signs of the new forms of understanding the sense of humanity and civilization emerge.
3. Regarding the technical and political sense of the multilateral agencies and many Western governments that promote a modernizing change, there is a predominance of an agenda based on objectives of global governance, the components of which are: macroeconomic stability, financial security and transparency, legitimacy of the political systems, modernization of the State, “careful development of the environment,” green market economy, and expansion of the citizen participation procedures within the existing democratic framework.
4. In a second “progressive” agenda, set out from the point of view of the “global management” of a “risk society”, there is an emphasis on other substantive dimensions of the transformation processes, that, in a more sophisticated way, provide us with a more critical analysis of the “modernizing agendas,” thus getting closer to a longer term analysis, more committed to the future of our planet. In this agenda, the consequences of the cultural globalization processes and the impacts of the techno-neoliberal capitalism on the environment, as well as the consequences of the so-called “knowledge society” in the democratization plans of the countries and their corresponding social and educational policies, become more relevant.

Some of the most important topics in this agenda include: the requirements and competences demanded by the industrial restructuring and relocation processes of productive activities; the development of technological literacy and permanent training to fulfill the needs of productive systems; the generation of social capital as the foundation of community development policies; the development of participatory procedures in the democratic systems to guarantee social cohesion and the legitimacy of the political regime; the valuing of diversity in social individuals and their demands regarding inclusion and lack of discrimination, modernizing the legal frameworks related to human rights to difference, particularly those related to the fields of gender and ethnicity; the generation of a consensus on the fact that the State has to guarantee a minimum level of satisfaction in the area of social and economic rights; and, among other processes that are certainly not less important, the regional and supra-regional integration processes to foster cooperation on climate change.

5. None of these two agendas question the foundations of the dominant model of production, consumption, and the financial system, nor are they proposed based on logics that not only can take an economic model down, but can also propose a bio-poly-civilizing transformation agenda that directs individuals towards “another way of living and coexisting.” This new search has been identified in this virtual seminar with such expressions as “good living,” “citizenship,” “integral sustainability”... In every contribution, it has been stated that, in our way to Rio+20, it is impossible not to make a deeper analysis on crucial issues such as:
  - The new subjectivities and their forms of expression, circulation of messages, production of knowledge, and construction of capital and citizen power.
  - The development of public spaces in which there is an expansion of the reply and creative power of the “new alternative and critical paradigms,” generating, from them, itineraries of training and capacity building for new types of collective action.
  - The implementation of a political theory that gives democracy a new dimension as a human space of closeness, that is deliberative, egalitarian and not patriarchal in its gender relationships, fertilized by the practice of recognition, reciprocity, and respect for the diverse forms of being with the others —both men and women—, of living one’s own sexuality, and living the “world of life.”
  - The generation of education institutions, movements, and networks that promote the capacities and cognitive, emotional, and civic capital of societies, providing a texture to this new way of democratic coexistence.
  
6. Through the contributions of our Seminar and other networks that agree on their ideas in preparation for Rio+20, we can identify some of the keys of this(these) new paradigm(s):
  - Understanding social and human processes with the complexity they imply, since they combine different matrixes of human needs, capacity building —either cognitive, emotional, organizational, and regarding coexistence and “care”— and a variety of ways in which collective actions can be organized.
  - Increasing the value of the “word,” as well as of local language and knowledge, in all its expressions, as an expression of human identity and a vehicle of socialization and recognition of the others.
  - Thinking politics as a flow of life that expresses itself in social networks and in democratic and inclusive leaderships from which knowledge arises; and this knowledge is socially distributed and constitutes citizen power (*polis+poesis*.)
  - Sustaining human habitability and its planetary connection from a care culture, which, in its public ethics dimensions, gives a new dimension to the “modern ethics of justice” that is centered in the political sphere of the government and its relationship with the citizens, both converging towards a “citizenship” and “fellow citizenship” ethics that integrates the ethics of the *polis* with the ethics of the “world of life.”
  - From this ethics’ point of view, politics is not only a social-mediator attribute of the human being, but the ability to create a space of closeness, reciprocity, resolution of conflicts, restorative justice, communicability, and resistance to indolence regarding human suffering and the global crisis.
  
7. Our Seminar now takes us to think about the role of civil society, its movements, and, in particular, its movements of educators, to identify its pedagogical, cultural, and political possibilities and potentialities in the present conditions of social and global change(s). Out of what has been stated, some orientations show a guiding character. Our movements’ action is projected by:

- Fostering the visible “flows of life” and causing the emergence of knowledge that today is subordinated, and the wisdom of which deserves to be shared in order to expand the ways of understanding good living.
- Generating and sharing knowledge produced in the practices of democratic education of every region in the world, thus advancing towards a global pluri-cultural and linguistic “*paideia*”.
- Globalizing learning and the power of teachers of the new paradigms of bio-poly-civilization, *i.e.* education of the foundation, allowing the generation of a “pedagogy of the justice and the care.”
- Valuing the local dimension of life care and the role played in this dimension by the educators that are practicing eco-education and, by doing so, are promoting new forms of human habitability and planetary sustain of life.
- Relating their collective actions to the global processes of reply and citizen accumulation of power, of social distribution of the knowledge necessary to promote a “paradigmatic turn” in the solution of global problems, of global risks and social fears, through the practice of an active communitarianism in every level of society, that turns “indignation” and “anti-globalization” into a critical as well as a creative current.

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**[Rio+20education] [22] Comentario/Commentaire/Comment**

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**[Rio+20education] [23] Jose Roberto 'Robbie' Guevara**

### **Third Module “Education Movement and Civil Society Movement”**

#### **Who should we be learning with? By Jose Roberto ‘Robbie’ Guevara (\*)**

The nature of the crisis, as described by the previous authors in this conversation is complex.

While the crisis is most often described in terms of the economic causes and impacts, we know that it has environmental, social, cultural and political causes and impacts as well. While it is often described as a global crisis; we feel it at all levels: regional, national and local; but most especially at the individual household level. While it is often described as a problem with historical roots that has long plagued our civilisation; we need to find an immediate solution that will be sustainable for future generations.

Such a complex crisis is merely a symptom of an educational crisis.

As early as 1971, Ivan Illich (1) identified the need for a “cultural revolution” to re-examine and challenge what he described as an emphasis in “schooling” that perpetuates a society where development is measured in terms of production and profits; and where quality of life is measured by one’s ability to consume. However, years down the track, the desired transformation did not occur, in fact the very ‘schooling’ that Illich described only became more intense.

In 1995, Neil Postman (2) argued that contemporary education has continued to focus on mechanical knowledge that is often based on discovering the next technological breakthrough to fix the problem

that the previous technology created; an emphasis on developing skills that prepares one for employment, and nurturing attitudes that value one's ability to accumulate wealth and possessions.

What do we know about the change required?

No longer is a single disciplinary explanation and solution sufficient. No longer is a slogan like "think global, act local" adequate. No longer can learning lessons from the past to ensure a brighter future be enough.

As educators, elements of what we are looking can be found in what Matthias Finger and Jose Manuel Asun (3) have called "*learning our way out*"; a learning process that aims to achieve social and ecologically sustainable communities through linking awareness and resistance from the ground up.

However, the all encompassing nature of the crisis has resulted in the expansion of the traditional sites of resistance. Many of the civil society movements we have witnessed recently, like the Occupy movement which have tended to be localised resistance with a global presence, and issue-based activism that has linked up with broader social transformation demands.

As educators within our respective civil society organisations and movements for change, the challenge is to identify within this complexity, where to begin? Paulo Freire advocated beginning with the 'here and now' (4) which he described as "*the situation within which [people] are submerged, from which they emerge, and in which they intervene.*" (5)

We acknowledge that if we are to truly "learn our way out" of this crisis, the formal education system itself needs to change. This change involves the formal education system becoming more open to other forms of knowledge, such as indigenous and local wisdom; it also means embracing a wider repertoire of life skills, relevant to the dynamically changing context; it also means being willing to challenge the dominant individualistic and consumerist values towards what Sergio Haddad (6) called a paradigm of care.

We have recently found ourselves working for change both inside and outside the formal education system. Freire himself identified this tension years ago when in conversation with Ira Shor (7) he said that "sometimes people fall into sectarian positions and say that we should have nothing to do with teachers who work only inside schools. Sectarians think ... that activists should only work outside the schools." Freire said, "No. Educators inside schools do important work and must be respected for contributing to social transformation."

It is noteworthy that as an education movement we have embraced the need to broaden our sites of learning and action. No longer are we exclusively working at the margins. No longer are we 'preaching to the converted'.

Paulo Freire argued that is important that we also learn "how not to work alone, how to know the others, how to establish relationships so that we could ... do transformation better?" (8)

Therefore, the question I pose to educators within our movement for change is - **if we are to develop a holistic understanding that will enable us to urgently respond to the crisis, who should we be learning with?**

I am interested in hearing about non-traditional learning partnerships that individuals, organisations and social movements have formed to advance our struggle for genuine and sustainable change.

**(\*Vice-President (Asia), International Council of Adult Education (ICAE) - President, Asia-South Pacific Association for Basic and Adult Education (ASPBAE)**

- (1) Ivan D. Illich, *DeSchooling Society*. (London: Calder & Boyars, 1971)
- (2) Neil Postman, *The End of Education: Redefining the Value of School*. (New York: Alfred A Knopf, Inc., 1995)
- (3) Matthias Finger and Jose Manuel Asun, *Adult Education at the Crossroads: Learning Our Way Out*. (London: Zed Books. 2001)
- (4) Paulo Freire, *Pedagogy of the Oppressed*. (New York: The Continuum Publishing Corporation, 1993), p.66.
- (5) Freire, *Pedagogy of the Oppressed*, p.66.
- (6) Sergio Hadad (2011) *Education in a World in Crisis: Limitations and Possibilities with a View to Rio +20*. ICAE Virtual Exchange
- (7) Ira Shor, *A Pedagogy for Liberation*. (Massachusetts: Bergin & Garvey Publishers, Inc, 1987) p 131.
- (8) Shor, *A Pedagogy for Liberation*. p 131.

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**[Rio+20education] [24] Malick SY**

**Education Movement and Civil Society Movement  
By Malick SY  
National Confederation of Workers of Senegal (CNTS)**

Before our eyes, the world is experiencing the most severe crisis in its history. No sector is save. It is a multidimensional crisis: economic, social, nutritional, environmental, financial, energy, political, etc. The dominant neoliberal capitalist system is fundamentally shaken and is struggling to survive.

The peoples that we, without qualms, want that bear the heaviest weight of this crisis resist and take the offensive to say no to this system that threatens life on earth. The numbers are frightening (unemployment and layoffs, unbearable cost of living, deplorable state of the environment, exacerbated racism,...). Crisis of the capitalist system, failure of neoliberalism, crisis of civilization. The documents "Call for Participation" and "Reinventing the World" describe well the current situation. (\*) Two elements can be selected among others:

- “The outrage at the social and political inequalities and injustices seems to be a common denominator in the vast majority of these popular movements that challenge the "system" or "powers" in place, by opposing destructiveness, passivity and inertia of decades of neoliberal policies. The people have started up.
- “A challenge prevails: it is necessary to reinvent the world.”

But reinventing the world will not come from our current leaders, fed with the capitalist sap, seasoned advocates of neoliberal policies.

Reinventing the world is to see the possibilities that the education movement and the civil society movement can bring. Some ideas are submitted for your consideration:

**1/ The civil society movement** has proven to be a genuine space for debate, for proposals of popular and democratic alternatives as it is convinced that "another world is possible". In this sense, the role it played and still plays alongside peoples in different spheres of life (human rights, justice, economy, development, gender, justice, security, education, environment, culture,... ) is not negligible. Let's recognize it: the civil society has become a "force" that cannot be ignored despite

the limitations and/or weaknesses in the systematization of its missions, its forms of intervention or organization that is useful to go into detail.

In the implementation of the missions of civil society, **the education movement**, which is a part of it, makes significant contributions.

**2/ The education movement** takes part in one of the most complex fields at which base is knowledge. It is then necessary to actively participate in quality education to which the greatest number of people may have access. It is therefore necessary to work to defend the public school. Organizations of educators should be at the forefront of this fight through active involvement in the development and implementation of educational policies, whether formal or informal. In playing this role, they participate in that the people appropriate knowledge and know how. Indeed, the acquisition of knowledge allows them to really understand their environment, to be part of a perspective of breaking-up with the system that exploits and oppresses them and to be real actors in their development. It will be a development at the service of man freed from mechanization, from mindless automatism, from material and moral misery.

### **3/ Requirements to identify**

- The education movement, along with civil society in general, will work to strengthen its unity for a coherent participation and that, to achieve its goal in the defense of that school of quality at the service of the public.
- It will have to go deeper into the criticism of human development that has growth and profit as its motto and that marginalizes the vast majority of people, especially women.
- The development of popular alternatives based on other models of production and distribution of wealth, exploitation of nature, breaking with the logic of capitalist accumulation and destruction of the environment must also be a major concern of the education movement.
- This new model will be based on the right of expression, freedom of movement, education, decent work, the gender issue, solidarity, youth development, the fight against racial, cultural and religious divisions. A society cannot develop if these problems are not taken into account and "taught" to everyone.
- This alternative content for a new society will then show all the limits of commodification of life, privatization of the machine and public goods and will then create a real hope of people for "a world worth living in".
- As for the means to use, New Information and Communications Technologies (NICT) are a real instrument due to their speed and the number of people they can reach at the same time. They are great ways to disseminate information and they also offer real possibilities of organization. A clear example of this is what we have called the "Arab Spring".
- Other communication media are available to us for our intervention: brochures, documentaries...
- To create spaces of convergence, networks to enrich the thinking and action among the various structures which have the constant concern to promote an education that frees

humanity, is still another requirement. Advocacy, lobbying will be the instruments of our ambition.

The world to reinvent is "a world worth living in", which needs high quality learning experiences, skilled educators with better working conditions, inspired by the rich practices around the world, including popular and feminist education and education for transformation. (Cf.: Final Declaration of ICAE VIII World Assembly, Malmö, June 15-16, 2011).

The education movement and the civil society movement make a great contribution in their coordination.

(\*)<http://rio20.net/en/iniciativas/thematic-social-forum-capitalist-crisis-social-and-environmental-justice>

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[Rio+20education] [25] Graciela Rubio

**Student outrage in Chile: social movement for educational change and democratic learning**  
**By Graciela Rubio(\*)**

The current hegemony of neoliberal globalization conditions characterized by polarization through the concentration of economic power (crisis and inequality) and cultural domination (social settlement) and the growing social fragmentation caused by the breaking of social networks (dismantling of state welfare, households, and working lives) at the hands of capital, has led to the emergence of global movements of different kinds, among which is the Chilean student movement, which reassessing citizens' rights has created a global public debate, as well as the need to rethink our societies, the politics and the sense of collective action.

It is precisely the global context that promotes the connection from the spaces of discontent, with the inequities and the closure of legitimate opportunities in politics (except Internet). This is a new culture of action that has built around singularities, a criticism that has come to stress (for Chile) and overthrow the existing political order (the Arab spring). The sense of the action of these movements are based on the recognition of one's values and culture as open source and diffuse identities that promote multi-dimensionality of the action (ethical, social and political, public and private), that recognize and focus on his criticism; to globalization (and the effects of social exclusion, gender and ethnicity) and undemocratic power structures (military, authoritarian practices; in the case of Chile, the oligarchic form of the republic) and set in keeping with the above, horizontal networks of communication that allow the autonomy of local areas and where the meetings are as privileged spaces for decision-making.

It is precisely the radical democratic emphasis of the above exercise of sovereignty that can unite these movements against neoliberal policies surpassing traditional forms of action to explore, open networks, social forums, consultations and imaginative disobedience.

Is common to these movements to see how the representative state is subject to the capital, to consolidate a majority that finally feels exploited, and that lookout how the privatization increases profit and the losses of the socialization (angry movements in Spain and Movement in United States and students in Chile). These are the product of a hyper-regulated democracy and de-regulated banks. This is why these movements promote critics to the transformation of democracies, demanding decent work, the right to education and recognition of subjectivities that have been

violated.

These new forms of action are growing and expanding, they have also led to think more deeply about their chances of understanding as a *new form of cosmopolitan reason in hegemonic neoliberal globalization* (De Souza Santos, 2011) that requires opening the analysis of these movements as new learning practices and actions to foster new alternative to the existing scenarios. This requires opening new epistemologies able to understand the new singularities, create new originalities to describe the reality from an *intercultural transformation*. In this convergence, it is proposed that *the current world system* would evidence a balanced relationship between their axes (economic, political and cultural) in which the ideological center that brings together the system, the ideology of progress would be weakened. Meanwhile, capitalism is a polarizer, and the liberal ideal of gradual progress is impossible within the current system. Therefore it is proposed to enhance the action of these movements, demanding for democracy, as a way of living and real representation. As a deepening of democracy.

The student movement for education, led by university students in Chile, is one of these forms of action described. It has been designed as a critique of the ideological and institutional foundations that have legitimized the educational system, including the enforced by the military dictatorship. The movement has been characterized by the massive deployment of a creative identity, for its denunciation on higher education profit showing how the power of capital has changed the political and ethical foundations of education at the expense of quality and legitimate rights.

Its public demonstration has been characterized by the creative realization of a critique of the current political system, recognizing a mode of expression that aims at replacing public policy consensus for justice, installed in the transition to democracy, integrating new forms of subjectivity juvenile social experience around the state republicans orientations who seemed to be forgotten, such as the defense of public education quality. It is considered that the student movement in defense of public education and against profit would be an extended middle-class movement, but at the same time very fragile and vulnerable. While it is possible to consider in this movement the presence of an anti-neoliberal action, there are also other lines of analysis that have to do with the transition to democracy model assumed in Chile and the neoliberal educational policies developed.

The movement has come to report how inequality in access and legitimacy of the profit in higher education have been part of the education policies developed by the democratic governments in continuity with dictatorial guidelines. Higher education policies have promoted an expansion of the sector after the country privatization and has resulted in weakening the public university (This has allowed an expansion of coverage and for 2012 is expected around 1,000,000 students on the OECD, 2009), and an extension of the level of participation of private enrollment (84.2%.'s total funding is provided by student families)

### **Guidelines for reflection and action**

The education school system (basic and secondary) and the current Higher Education has been considered *the cornerstone* of the neoliberal model therefore not only has been a space for the enrichment and allowed the consolidation of large business groups associated with the item (in constant expansion and diversification) but also has helped to consolidate the principle of free choice as an extended exercise of the society identity (at the expense of high leverage) and strengthen institutionalized modes of thinking about culture, knowledge and learning that have prolonged the conception of public education (originally understood as a political right of all people) towards a market supply, weakening the institution responsible of the public knowledge, the state and / or traditional universities.

The student movement as seen from its relation to the recent past in republican history, presents in the short time, *historical accumulation of common sense*: it includes experiences of current and “penguin movement” mobilizations. (Salazar, 2011) that finds its basis in the joint project to develop memories of social abortions (1973); of expectations of unfulfilled democratic performance (1990-2010) and memories of neoliberal experience (1990-2011) and of loss citizens' rights. The first two refer directly to a critical report of the political class and the third to the experience of subjectivity vulnerability experienced as permanent (permanent state of exception) in the current neoliberal scheme that cancels the recognition and the exercise of fundamental civil rights promoted by education. (Equality, access for all). This also would comprehend a *republican memory of* short-time projects in connection with the recent past, as a guiding principle for future projections to a free public education for all.

In a long period, this is related to the organization of civil society represented by the student movement which would evidence a historical continuity of horizontal association and assembly, that deliberates in this case, on education as a political right that claims equality and the carefulness representations of the role of the state.

The current struggle would be a continuity and historical experience of civil society repression and unbridled exercise of power by the today political class, that founded on the principles of the agreements, decide again behind the social base. The movement would enunciate a motion criticizing the context of the long standing Chilean republican politics, questioning the political class and the institutional foundations on which today resides delegitimized power.

The social and political context in which the movement takes place, are part of their social capital but at the same time limit their vulnerability in both its scalability and reduce its strength.

Therefore, probably appealed to a *moral weapon* of social policy, integrity policy (distant observer of the political parties); representative of the decisions of their bases (at the risk of self-reference), which places its demands for a free public education of quality as part of the social identity of republican citizenship. This proposals weakens from the principle of equality, liberty, the center of the neoliberal system installed in Chile and with it the pillar of the identity of the ruling political class. The movement, come back to realize a crisis that allows a glimpse of another, *hence the rebellion of subjectivities*, develops a more radical political movement than the one presented by the student movement of 2006 (Penguin Movement), understanding the quality of education as a right to the defense of public education, where public space emerges as social, political representation in education. This means, the end of profit in the education system and the integration (removing apartheid school system, in order to subsidize demand and end to freedom of choice associated with the award for best score) as a way to recover from the, civil rights lost. The challenge is to embody these principles, to articulate a social project that is representative and sustainable.

**(Paper prepared for ICAE Seminar, November 2011)**

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[Rio+20education] [27] Leslie Campaner

**The education movement and the civil society movement**

## By Leslie Campaner de Toledo

*How can we make visible the struggles of resistance and in defense of quality public education and that carry the future now? How, as educators, can we stop the marketing of life, the privatization of nature and common property? How to potentiate strategies of fight and coordination of the campaigns for quality education and turn the new technologies of communication into real PET: technologies of empowerment and participation?*

We keep the questions proposed because there is no formula or recipe, but a considerable possibility of answers. This debate is already an action that promotes them and brings out a diversity of experiences and views. And it does so in search of a collective construction, of a dialogue, of an exchange of ideas that are not fixed, not hiding controversy, contradictions, doubts, and also with the diversity of organizations, social movements and networks that at least work for other world(s) possible where marketing of life, privatization of nature and common property have no place.

To advance the debate and share experiences, Internet tools and alternative media have a key role, but there is still no equal access to networks around the planet and/or by all social sectors. In spite of this, the fact that information reaches beyond social movements' directors already represents a change. That more and more people participate and share these contents can generate empowerment.

The scenario presented to us from the spring in the Northern hemisphere this year is of intense fights and mobilizations. The Arab world is no longer the same and, although it is early to affirm it, we could say that social movements have played a central role in them. In the Spanish State the social movement that has led to the camp at the Puerta del Sol in Madrid (later extended)\_on 15-M\_ formed by a number of organizations and platforms of less than three years, is the expression that the society is not asleep, it is in motion, it expresses its concerns and rebels.

The choice of experiences such as those being developed by the Movement 15 - M is interesting to us because it uses new technologies at the service of ancient fights and/or demands, restoring the occupation of the street for its great capacity to admit plurality, take the initiative and be unpredictable (three points highlighted in some manifests). And remember that the enemy is capitalism and that "the thousand daily decisions why we support this system we are all part of is because there is no outside" is already positive. In less than six months they have managed to build a Global Protest Movement in the October 15, they have occupied squares, blocked evictions, organized demonstrations without permission and without violence, in a disobedient and creative way, with a rebelliousness that combines old ideas with new insights, evidencing the inability of governments, academia and institutions (self-called left-wing) to fulfill their own project. An active citizenship that becomes politicized and that politicizes society and, besides, manages to penetrate conventional media. Will they get concrete results? It depends on the point of view, or all this is not concrete results?

As expressed by the demonstrations called "Green Tide", in recent years diverse experiences of confluence of social movements in educational struggles have been developed. This was also the case of some of the Platforms in Defense of Public Education that were established in other parts of the Spanish State. Through them, organizations of parents, students' and teachers' unions, educational reform movements and other social sectors such as neighbors' associations or cultural organizations have prioritized the search for consensus on the various educational axes and from it, they have organized demonstrations against neoliberal policies. To do this, agreements on the contents claimed were necessary, as well as the effort in pursuing a common agenda and different forms of struggle.

Even if in many cases the platforms have failed to succeed immediately, the fact is that it created new working forms encouraging debate within the diversity of movements that integrated them and joint public meetings. This process allowed to bring the struggles of each sector closer and see that they were not opposed but had common goals: to prevent the marketing of life and the privatization of public quality education. As a result, when there was no consensus, they gave up or teachers or students went to strikes (precise), or family demands. Whereas, when there was consensus on goals and strategies, joint actions were called (including strikes) and the educational community assembled on downtowns, streets and squares. A set of changes that potentiated these sectors.

However, in mobilization processes there is much to overcome on the curriculum, programs and educational content. Although the Pedagogical Renewal Movements of the Spanish State has addressed this issue for decades, it remains difficult to advance within the labor movement and the families. And this is a fundamental issue.

The struggle for a new society with social and environmental justice must be linked to a new conception of the curriculum, a new attitude to the contents, traditional textbooks and programs. As educators, we must make a commitment with other values and principles within the formal, non formal and informal education. How to conceive another world possible with educational programs that encourage competition, consumerism, predatory production? How to defend nature and culture of native peoples from anthropocentric education systems? How far will complicity with violence go, especially against women? We need to build other system(s), from the diversity of cultures, in which any and every form of life can relate to the complexity of the world we are part of. To restore what was lost, to regenerate what was destroyed, to support what endures, to establish equal relationships for Life. This is the challenge.

The account of the experience is just an example for the debate we are starting. Many experiences will emerge in this space up to the People's Summit in Rio+20. To coordinate them with the knowledge and the proposals and thereby build a common agenda is another challenge.

(\*) Leslie Campaner de Toledo – Executive Secretariat of the International Council of the World Education Forum (SE CI FME) – Federació de Moviments de Renovació Pedagògica del País Valencià (FMRPPV)

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**[Rio+20education] [28] Refaat Sabbah**

### **Third Module “Education Movement and Civil Society Movement”**

#### **“The People Want to Overthrow the Educational System” By Refaat Sabbah(\*)**

“The people want to overthrow the regime” is a statement initiated by the youth in the Tahreer Square in Cairo, becoming a slogan for every single individual rejecting oppression and repression in halls, organizations, schools, and houses. Teachers, school principles, parents, organizations’ directors, ministers, presidents, and even monarchs weren’t spared from the repercussions of this statement; this statement went as far as to inter shake the architecture of social, economical, political, and religious organizations. Even though the people safeguarding this statement were met with oppression, murder, and destruction, they didn’t back-off and continuously strived so that their demands are met. It is not surprising for the Arab people to face bullets, machine guns, and tear-gas

with silent peaceful demonstrations and inner strength; the people were patient, enduring, and eventually succeeded in attaining their demands, utilizing every single peaceful methodology available including singing, dancing, painting, demonstrating, practicing insubordination, and enhancing solidarity. The message was clear: the people want to overthrow the regime.

Overthrowing this oppressive and totalitarian regime with all its intertwining structures stems from the need to abolish its structure, personas, legislations, legacy, and educational, health, social, economic, religious and political repercussions. The people want to overthrow the educational system because this system was built to safeguard the state and the state persons; the Arab educational system was linked directly to serve the objectives of the political system, thereby rendering a scenario in which the whole curriculum, collectively including books, teachers, and educational environments became a reflection of the desires of the authority in preserving itself and subduing the people. The educational system possesses a totalitarian characteristic, repudiating to provide space to the student and disallowing inquiries about numerous issues the people perceive as violations of freedom. It's a system that doesn't enhance and advance individual freedom, stemming from preserving Arab Nationalism and the Islamic Nation. In short, these systems limit liberalism that provides space for individual freedoms.

Voices criticizing the educational system rose after the 1967 defeat, especially by those who developed criticism theories, including Jalal Sadeq Al Athem and Hisham Sharabi, whose theories condemned religious though. In addition to being forcefully deported from their homeland, these activists were portrayed as traitors and apostates. And instead of being a place of production, the school became a venue for the reproduction of people, culture and knowledge serving to maintain the regime and subdue the people; and since the school became a place where people are raised to meet the needs and desires of the ruling regime, any activities that didn't fit within this framework were prohibited and became a taboo; these regimes went as far as arresting every teacher, school principle, or student who dared to disobey these regulations. Additionally, any teacher who wanted to practice the profession of teaching had to acquire a statement from the security forces certifying that this person demonstrates "appropriate behavior" and is "suitable" to up-bring and educate "good citizens" in accordance with the regimes' criteria.

The educational institution became a prohibited place to any party or organization that wanted to induce change in the system, and therefore it became impossible for civil society organizations to actively participate in the educational sector. To make matters even worse, not only teachers' unions were prohibited in several countries, but also their leaders and founders were arrested and harassed; thereafter, these same regimes established alternative teachers' unions on the government payroll to ensure totalitarian censorship on the action of these unions. Until recently, in some countries, any training teachers were going to undertake needed prior security approval; even though certain regulations were altered especially ones that are related to establishing civil society organizations in countries including Jordan, Yemen, Egypt, Palestine, Lebanon, and Iraq, the space is still limited, meaning that community participation under the slogan "Education is the Responsibility of Everyone" was a mere facet modeled by the desire of the governing regimes. In spite of the gloomy status, some civil society organizations were able to pave the way and establish networks and coalitions seeking to induce change; among these coalitions is the Arab Campaign for Education that was established as an initiative by the Teacher Creativity Center in Palestine. Fortunately for this specific coalition is that it was established with the surging of the "Arab Spring" and therefore the space for effective mobilization was present, and the demands were equivalent to a large extent with the desire of the people.

These coalitions and alliances are still deficient in developing to become a social educational movement for reasons including ambiguity in desired message, lack of sufficient experience and

skills among members, absence of effective coordination, fear of clashing with regime, desire to preserve individual and local interests, absence of true democracy within organizations and unions, reliance on external funding, and insufficient exploration regarding internal resources. In these Arab revolutions lies the important lesson to these coalitions, and therefore there is need to scrutinize and analyze available input and popular phenomena and utilize all available resources accordingly. The energies and capabilities of all individuals should be invested collectively in the activities of the coalitions/networks; for instance, it was unexpected for Yemen female figures to participate actively in the demonstrations in Yemen. The campaigns organized by the coalition in Yemen about the importance of women education now serve as a fertile base to push this priority to the foreground and induce women participation, demanding for their educational rights. Incorporating the peoples' needs in our slogans is very important, and should serve as a base to produce clear messages that fulfill the needs and desires of the people. The continuous months-length demonstrations and the increasing solidarity with the people reflect the correlation of the demands with the desires and needs of the people.

Another lesson learned from the Arab revolutions was that the participation of people in advocacy campaigns, providing space, and instilling collective trust in them; this would prove that these people would be creative in ruminating methods and lobbying strategies and success would, therefore, be in the pocket. The key to this success lies in demonstrating for the people that these slogans and messages fulfill their needs, desires, and aspirations. The Arab revolutions taught us that normal people are more capable than sophisticated people in determining common denominators among their demands, and are more capable to coordinate effectively since they possess fortified inner strength; and therefore they are the most capable to overthrow the prevailing educational system.

Any social movement that is meant to succeed needs to realize the importance of incorporating the messages of the people, parents, teachers, and all those who are active in the educational sector; farmers, and workers needs to be integrated too to improve the connection between these people, their interests, and attaining quality education. I don't think organizations with external funding will be capable of inducing change; but what I do know is that launching a social educational movement that is capable of inducing change has to come from the people, and that this movement will never succeed if true democracy, fulfilling the aspirations and desires of the collective, doesn't prevail.

**(\*)President of the Arab campaign for education**

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**[Rio+20education] [29] Nélide Céspedes Rossel**

### **Education Movement and Social and Political Struggles By Nélide Céspedes Rossel(\*)**

There is a general consensus regarding the education crisis and the failure of education policies. One of the main reasons is that the neo-liberal movement has taken education as a merchandise and not as a right. Thus, free and public education has not been guaranteed, thousands of students have been expelled from the school system, there is a high level of repetition and drop-out, and there exist big education gaps between urban and rural schools. Education has been monocultural and homogenizing, and the State has not guaranteed the right to an education in diversity of national majorities.

Although different agreements have been signed, allocated budgets have not been observed and funding is insufficient. As a result, the quality of education is terrible and families have to contribute with a great percentage of their budget to education, proving that public education is not free.

Although education is a responsibility of the State, society's participation is essential. In many countries, this participation has a formal nature, and, as a result, students' needs do not have enough visibility in school life. On the other hand, the relationship between the school and the community-neighborhood is weak, with the school turning its back to the generation of an educational society.

We have already mentioned the inefficiencies in the public education system, as well as the corruption and lack of transparency, which makes the validity of the right to an education much more fragile.

In Latin America and the Caribbean, from North to South, we have witnessed the flagrant violation of the right to an education. In the South, the struggles of the education movement in Chile have exposed the ineffectiveness of the privatization model based on profit they wanted to sell us as a solution to our education problems and the State's oversight as guarantor of people's rights, turning the education into an education for the elites through a system that violates its free nature, socioeconomically discriminates and pushes students away from the school system. The closure of rural schools in Brazil has caused the Landless Workers' *Movement* to protest demanding their reopening, since it is a crime not to defend rural students' rights. Other examples are the Central-American Students of Honduras, who, like the Chilean students movement, have been brutally repressed, and the struggles of the Caribbean people in Santo Domingo for the allocation of a 4% of the budget to education. Each of these struggles, which have been carried out at different levels, have caused big demonstrations in the different countries and regions, but also at an international level.

Taking as an example the struggles of the students' movement in Chile, I would like to reproduce the words of Camila Vallejo: "A neo-liberal market model was established in the Chilean education system. The establishment of this model is in line with the establishment of a neo-liberal development model that is not only related to education, but certainly has a strong impact on our school system, and, generally speaking, reproduces and widens the inequalities in the Chilean society. This model, that favors the profits of a few citizens and degrades the dignity and stability of the huge majority, constantly reducing our natural resources, also has a microscale expression in the education system. All this has been exposed and many protests have arisen along these last few decades, but without much success. Notwithstanding this, these protests have been sort of little steps, small impulses that today have ended up in a bigger expression. Not only the students are on the streets now, but the whole Chilean society, the families, the workers, because the problem of the education system has become a social and structural problem."

Thus, the mobilization for the right to an education is a social and structural problem, and though it is necessary to organize and expand the education movement, it is also necessary to connect it to other social struggles for the life and the dignity of individuals and societies. This is, above all, a political struggle.

And in this political struggle, the principles of popular education are totally valid, because, as a political-pedagogical current built in interrelation with its context, it is based on: a) a critical thinking for the analysis of the political, social, cultural, and economic reality, in the sense of advancing towards personal and social emancipation; b) an pedagogies political intent; c) the acknowledgement of the role of popular individuals as actors of their own emancipation; d) the understanding of individuals in their multiple dimensions: rational, emotional, recreational, transcendental; e) the pedagogical processes that interact with said dimensions for personal and social transformation; f)

the working methodologies and strategies that help in the development of individuals as active and participative persons, social individuals with rights, and citizens that contribute to common wellbeing. It is, above all, an ethical, political, and pedagogical bet.

In his book *“Educaciones y pedagogías críticas desde el sur”*, Marco Raúl Mejía says: “Proposing the validity of popular education as part of a Latin American pedagogical and educational thinking in these times of scientific revolution and cognitive capitalism, implies not only to accept the challenges to offer an answer to these changing times, but also an exercise to go back inside popular education and to its practices, and, from there, to acknowledge the elements that, from its rich present, give it a presence and a validity that allows us, in this historical moment, to account for ¿with what purpose?, ¿why?, and ¿how? Is popular education made.”

## GOING DEEPER IN SOME CHALLENGES

**Monocultural and Homogeneous Education:** One of the most excluding aspects of education is the neglect of rural, indigenous, Amazonian, and afro-descendant populations in Latin America and the Caribbean. As in the rest of the world, their cultural characteristics and values have not been taken into account in our region. A westernized education model has been imposed on us; a model that homogenizes and standardizes; a model that is both monocultural and colonizing.

For this reason, the education paradigm being developed in Bolivia is of great value and has to do with a matter of ethics in politics. In this model, the paradigm of good living establishes new relationships between man and nature, based on the respect for the view of the world and an intercultural perspective.

Intercultural perspective —and critical interculturalism as well— is an essential part of this paradigm. Tubino(1), says that the approach to education that emerges from the critical-liberating interculturalism is not functional to, but rather critical of, the current economic and social model. From this approach, interculturalism cannot, and must not, be separated from citizenship. Kimlika(2) talks about a differentiated citizenship (rights to self-government, poly-ethical rights, special representation rights.) The critical interculturalism approach to education prioritizes the formation of intercultural citizens —both men and women— committed to the development of an authentic multicultural democracy, a democracy that includes diversity. In that sense, interculturalism is not conceived as an integration to the hegemonic cultural model, but as the foundation of the new social contract, like the one that societies need and is understood as:

- A process that is permanently developed, facing asymmetrical relationships between cultures, does not avoid conflict, and pursues society’s transformation with a respect for diversity and differentiated citizenship.(3)
- A pedagogical process, a process of learning for the acknowledgement of knowledge and different rationalities in the development of knowledge, to question certainties and face uncertainties.
- A political process in the relationships of power, both in school and the community, that questions the subordination of the knowledge and culture of oppressed and excluded groups that has accompanied colonialism and that today continues with globalization.(4)

- An ethical issue of acknowledgement of the other—who is different and diverse—as valid, not only in the rural area in relation to bilingualism, but also in the urban area as a country proposal.

These are central items in which education and social systems should be based. With these elements—which are among the main elements of the education and social movement’s struggle for a decent life, but do not have much presence in today’s reality—we can deal with the inequality and exclusion of thousands of persons worldwide.

### **Harmony between Man and Nature**

Anthropocentrism is a doctrine that has placed man in the center of the world, without considering nature as something worthy of respect, but rather as something that has to be used for personal gain. This doctrine has caused certain impacts such as global warming and bacteriological wars, among others, that have only led to the depredation of the planet, contributing to its imbalance and destruction, since man is totally disconnected from nature. The current challenge is to lead a life in balance with all living beings within a community. Good living is based on the intimate relationship between man and nature. In some way, certain perspectives, such as sustainable development, come close to good living.

Several practices that are being developed in school should be enhanced, such as the students learning in the field, cultivating the land and dealing with the water, getting to know and doing what their parents do, learning from a community calendar that brings them closer to nature and its cycles. These may be small initiatives, but changes are made one little step at a time.

These small initiatives are responses to predatory policies carried out by the big capitals that have turned our universe into their loot.

Besides fighting for a new political, social, environmental, and cultural model, it is necessary to develop education proposals in order to pre-design the society we long for, and this should be done with a deep sense of transformation, swimming against the current.

### **Education Movement or Political-Social Movement?**

No dichotomy is possible: the struggle for the right to an education is a political struggle that is everyone’s responsibility. We are facing a major crisis that requires the greatest unity, which involves working in a new project of society.

The educators’ movement has to carry out a deeper analysis on education as a contribution to political-social proposals. With regard to the concern for young and adult education, we have argued that, from an epistemological point of view, popular education pursues the development of a new knowledge, understanding popular education as a liberating act in which knowledge is a permanent social construction of the individuals, linked to real socio-economic, political, cultural, environmental, and gender dynamics, that require new dialogues with different schools of thought that challenge us and enrich our visions.

From a pedagogical point of view, we understand this as a socio-educational process in which no one educates anyone, a process which is based on a critical and democratic pedagogy, a pedagogy of the dialogue, that takes as its starting point the experience of social actors and transforms it.

It is urgent to connect social actors and turn them into actors of the political change, where education matters are a fundamental contribution. Our transforming action draws on cultural diversity, which

takes its own view of the world from all cultures, promotes ties of brotherhood and intercultural dialogue for the sake of human coexistence, social justice, and the development of individuals and communities with equal opportunities and a non-consumer sense of life, which aims at men and women living as productive, creative, and caring beings, having a critical thinking, and being able to build a big universal human community in welfare and peace, with joy, humor, and love.

As a movement of popular educators, we need to establish connections with other social movements and organizations working in different contexts in Latin American and the Caribbean, because they nourish our thinking and our educational practice. We have to be close to those who fight for freedom, against capitalist exploitation and the neo-liberal model that makes poverty and social and economic exclusion worse; close to the environmental movements, the struggle of the indigenous peoples and cultures, women's movements demanding specific rights and gender equity; close to the movements of rural producers claiming land and market access; close to the peoples' struggle against the imposition of free trade agreements and those who fight against the payment of the external debt for considering it unfair; close to the movements claiming rights for the immigrants, who are the exploited workforce occupying positions of lowest wages and worst working conditions in the U.S. and Europe.

Because of the richness and the power of the statements that serve as the basis of the education movement and social and political struggles, I hereby share some ideas presented by Marco Raúl Mejía(5):

- To develop the Latin American specificity regarding today's education. The globalization syndrome with a Northern world's perspective has made Southern technocrats end up, in the education field, with the technology transfer syndrome from the North to the South. These policies have been adapted in the field of education, ignoring our cultural, political, and social characteristics, establishing an education for the Southern world, as if our project was to be like the ones in the North. Changing this will demand an ongoing effort to recover our identity as an expression facing the single thinking in education.
- To build the critical mass as an education community of these days. It will not be possible to carry this out if there is no interconnection between groups, movements, and individuals in order to develop a critical view of this time. This requires building platforms that, moved by common topics and without homogenizing centers, form networks and processes of collective construction, which take advantage of developments in technology to build a community of thinking and action, that takes us out of our local or national insularity, opening perspectives in which the public deliberation of issues related to education takes shape, in multiple communities, formed in the most varied places.
- To open a public debate on the political-pedagogical issue. Pedagogy was "assaulted" by the Saxon conception of it—which values it the less—and this requires that groups that are moving in other paradigms or critical views, join efforts to open an intellectual debate, with practical implications on the role of pedagogy in this crossroads.
- To build social movements in education and pedagogy. Never before has education been so essential to society. This will require building an education system beyond the union and the government, building movements for the pedagogy of these times, in consistency with a certain irruption of the globalizing subjectivity.

- To turn the teacher into a subject of knowledge. The colonizing view over our teachers' minds insists on dictating curricula made by experts and implemented by teachers, turning them into objects of knowledge and, sometimes, into bearers of pedagogical methodologies and approaches. It is necessary to see the teachers as subjects that generate and produce knowledge, and it is also necessary for the teachers to have a different relationship with their practice, to exercise their profession in the society, under this new cultural and salary rules.
- To generate recognition for school transformation processes. On many sites, there are ongoing processes that are a critical response to official policies, shaping education as a construction from the daily activities in the school and the classroom. These "innovations," "meaningful experiences", should be promoted, recognizing those geopedagogies as a new connection site for the construction of projects considering the special characteristics of their territories, giving a new place to politics in the classroom, where reality is being transformed from the everyday school life.

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- (1) Fidel Tubino. *Interculturalidad para todos ¿Un slogan más?* Dean of the School of General Studies of the PUCP. Lima, Peru.
- (2) Kymlicka Will. *Ciudadanía multicultural*. Paidós, Barcelona, 1996.
- (3) Kymlicka Will. *Ciudadanía multicultural*. Paidós, Barcelona, 1996.
- (4) Quijano Anibal. <http://www.rojasdatabank.info/pfpc/quijano02.pdf>.
- (5) *LEYENDO LAS POLÍTICAS EDUCATIVAS DE LA GLOBALIZACIÓN*. Presentation in the panel on education reforms in Latin America, in the XX Congress of the CIEC, Santiago, Chile, January 8-14, 2004. Extended version of the paper presented to the Seminar of Managers Teachers, Medellín, Colombia, December 4-5, 2003, and the article "Remedios que enferman," published by Le Monde Diplomatique, Latin American edition, August 2003.

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**[Rio+20education] [30] Camilla Croso**

**The education movement and the civil society movement**

**RESISTANCE: NO TO DEHUMANIZATION OF HUMAN BEINGS!**

**By Camilla Croso(\*)**

Our humanity is on the rack.

In the field of education, the theory of human capital makes a strong pressure in the guidelines that promote actors with great incidence and reach in the lives of millions and even billions of people. The education strategy recently launched by the World Bank for the next decade, which authorship belongs to the Bank but which fundamental ideas are shared by a great number of international cooperation agencies, by sectors of United Nations agencies and even segments of civil society, among others, assumes that people are capital, that they are at the service of economic growth and that education is a key means to this end.

The idea of human beings as capital has just assumed perhaps its most perverse face, as it is about children of the most tender age: science and economy, it is said, find that children from 0 to 3 years old have a better performance than any other person. That they are an excellent investment for nations to create wealth. That is not an expression of my authorship, is the title given to the first

world conference of UNESCO on early childhood care and education that took place in Moscow in 2010.

The definition of people as capital denies their status as persons holding a legal right and destroys their humanity. People are not means, they are an end; they are not useful, they simply are. They are human, singular, worthy. And from this perspective, education, as the Universal Declaration of Human Rights insists on reminding us from more than 60 years ago: "shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups (...)".

Some may say that we must try to give a place to cost-benefit arguments in the discourse of human rights, that this updates it somehow, it makes it current, almost as viable in this our modernity. What must be emphasized in the social struggles that we set in motion is that the paradigms of human capital and human rights are *irreconcilable*, as they have different principles, means and ends that entail *antagonistic* educational decisions, practices and processes. It is worth emphasizing that the rights perspective highlights the role of the State as guarantor, responsible for making collective interests in a key that is not subject to the logic of the rate of return.

The paradigm of human capital is interested in an education that integrates people into the market, making them employable, productive and capable of responding to the interests of capital and maintenance of the status quo. This "education" project requires the development of certain abilities and skills that meet that employability, requires the students to become homogeneous in order to react as expected, also requires a low questioning, a certain mechanical way of being and acting, a predisposition to obedience and subjection, requires people to be individualized and competing among them, requires the naturalization of the idea of exploiting other people and nature, requires the absence of debate, reflection and critical thinking.

This set of requirements imposed by the neoliberal paradigm to the educational field coordinates with another structural requirement: the shrinking, leading to the annihilation of everything public. In this scenario, where the private prevails over the public, the individual over the collective, there is no space for active citizenship, not even for a horizon of realization of rights, but merely for the establishment of relationships between customers and service providers. Thus, the notion of the State as guarantor of rights disappears, which is accountable to the citizenship, and spreads, from the conception of freedom of choice and customer satisfaction, the idea that services are accountable to their customers. In education, the relationship between schools as service providers and families' customers breaks the backbone of the democratic management, of the partnership and cooperation among the three key subjects of the educational community: students, education professionals and families.

On the other hand, the shrinking of the public is accompanied by intolerance to debate and social participation the way we have seen, in our continent, an increasing criminalization of social movements related to the field of education, of students, of teachers.

The struggles of social movements for the right to education must, therefore, be located and articulated to broader struggles, of democratization, of states as guarantors of rights, of deep changes in paradigms of living, which have bases and point to horizons where the humanity of human beings and their dignity are at the center and where education is a means and an end to that. Zygmunt Bauman underlines the importance of education in the construction of a new citizenship, which

means to resist the increasing individualization of our liquid modernity,[2], that annihilates the sense of the public and the recognition of people as persons holding a legal right, endowed with power and capable of promoting justice.

Collective struggles of social movements and networks of organizations that coordinate in defending the respect, protection and realization of the human right to education have been absolutely essential to resist and move in this direction. All gains made in human rights are the result of social struggles that have a history. The collective action that these movements and networks carry out, how they act from debate, dialogue, the coordination of the different, of the promotion of critical thinking, are themselves the implementation of an alternative paradigm that is now presented as hegemonic.

Recently, the world has accompanied the student demonstrations of our region and especially those of Chile, calling for the recognition of education as a fundamental human right and of the state as guarantor. These mobilizations occupied the public space with debate, expression and active citizenship, stressing that the public should be recovered, that the struggles for rights and democracy go together, that what is human in us is not going to be handed over and that, although in a hostile arena, resistance stresses and imposes.

(\*)General Coordinator of CLADE and President of GCE

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**[Rio+20education] [31] Comentarios/Commentaires/Comments**

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**[Rio+20education] [32 ] Patricia Jaramillo**

**We need to be more human and democracy needs human and social sciences**

**By Patricia Jaramillo(\*)**

**REPEM - Colombia**

In an article published in Mexico in the newspaper La Jornada in October 2004, the sociologist Pablo González Casanova said:

*“In these days of lies and infamy as would say the great poet Antonio Machado, the struggle for university autonomy not only requires struggling commercial logic, as a view of world and life, but against the arguments in favor of a university that serves only the education of young people according to market demands, a proposal not only irrational but ruthless”.*

In Colombia, this year numerous activities around the proposal of Reform of Law 30 of 1992 which governs higher education came earlier. However, such seminars, forums, talks and other activities of the university sector went unnoticed by all and sundry, in part because we only noticed problems in university, when the alleged normalcy is stopped for some of the ways adjacent to public higher education centers.

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[2] “Liquid modernity is a figure of the change and the transitorily, of the deregulation and liberalization of the markets. The metaphor of the liquidity also tries to give account of the precarity of the human bonds in an individualistic and privatized society, marked by the transitory and volatile character of his relations”, Vásquez Adolfo (2008). Zygmunt Bauman: Liquid modernity and human fragility. *Nómadas Journal*.

It is for this reason that the media in the country and some in the region recorded, from October, an odd student movement that took to the streets in large marches in all cities with strategies of denounce based on creativity and peaceful expression of their demands, generating confusion and admiration for their argumentative and organizational capacity.

But what is it that motivates students?

At this point it is necessary to reintroduce the words of González Casanova, to reflect a little on one of the causes of unease.

Contemporary educational policies are also guided by the decisions that emerge from the neo-liberal market model, which has deepened since the 90's, when about 80 countries, including Colombia, were linked to the Washington Consensus(1), which marked a course: to deliver production and distribution of social rights and the administration of the common good to the market forces.

In the case of higher education, to prepare individuals able to sell their knowledge to the highest bidder and give university a purely instrumental function, the generation of products (i.e. professionals, technicians, technologists) functional to the market to produce the necessary economic profit as opposed to the idea of work as a social value and socially necessary to the welfare of the population.

The result in this country, with a large number of young people, is clear: people increasingly put themselves dramatically on a level with production units, only that graduates of higher education institutions are differentiated in relation to human capital, i.e. the skills to play in the market.

There is no doubt that the unease that accompanies the youth of our countries is related to the development model in which this created need of human capital, even if accumulation is achieved and each country improves their levels, does not produce results for people and their quality of life.

Faced with exorbitant numbers of economic growth, "Colombia is one of the most unequal countries in the world" (it is expected to continue growing economically, over 5%), it is daily reported on the widening of the gaps between rich and poor, wealth continues to concentrate in few hands (gini index for Colombia 0.82) and poverty increases in ever larger populations (45% of Colombians are poor and 16% are below the poverty line)(2).

It could be said that this is the unease that moves the students to denounce and mobilize. However, this is only one side of the coin, because on the other side is the process of defunding of education, by which rights are transformed into services that are bought and sold according to the purchasing power of each individual (i.e. : family), a process that crystallizes, on the one hand, in the budget deficit facing public universities and, on the other hand, in the Bill(3) that aims to reform Law 30 governing higher education, which purpose is to place public state universities in unfair competition with private universities and radically transform the principle of funding to an offer for a credit system to "finance" the demand, i.e., it transforms the right to education into an educational service and student in users. At the same time, if they are interested in purchasing this service, they can borrow similar or even more expensive mortgages than those for home purchase, for fifteen (15) years or more, depending on the options offered by the education market.

These are, in very general terms, some of the reasons that have led to student demonstrations and the monumental organization of public and private universities in Colombia and other Latin American countries.

Young people have made us sit with them to reflect upon this issue, about the correctness of their arguments and look beyond the prevailing socio-economic system in which the common good is no longer the goal of development and places at this point other issues which are given greater economic and political importance: spending on defense and security. Some figures to illustrate the low priority given to higher education budgets:

"... As for military spending, figures are indicative: in 2002 was 11,003 billions of pesos and in 2010 amounted to 23,065 billion pesos. In proportion to GDP it showed this behavior: in 2002 was 5.38%, and in 2010, 4.9%. If it is located in the regional context, the Colombian case is exceptional because, while in 2008 almost all countries spent less than 1% and others between 1.0% and 1.5% (Brazil, Venezuela, Peru, Uruguay and Bolivia), Chile spent 3.5% and Colombia 5.47%. Moreover, "in absolute values, with 12.468 million dollars, the Colombian military spending in 2010 is placed 20 in the world, far above all the countries of Latin America and the Caribbean, excluding Brazil".

The only sector in which "employment" has steadily increased has been the military, because every year new commands and battalions are created and the police force and army presence is extended, to the point that in 2009 the police contingent and troops together reached 452,873. The Army grew from 181,000 to 241,000 men between 2004 and 2008 and today the country has more than 80 thousand professional soldiers. ... The defense budget in 2010 was 21.1 trillion, in 2011 was of 21, 3 trillion and in 2012 has been assigned a batch of 23.8 trillion. Meanwhile, education spending has evolved this way: in 2010, 20.58 trillions, in 2011, 21.2 trillions, and in 2012, 23 trillion pesos has been allocated.

The issue is more significant when we consider spending on higher education. In this regard it is worth noting the evolution of the budget for the sector: in 2002, there were 500 billion (0.87% of total budget); in 2010, 2.29 billion (1.5%); in 2011, 2.371 billion (1.6 %) and in 2012 a total of 2.5 billion (1.5%) has been assigned. One might think that there was a significant increase in the budget for higher education because it doubled, but that is relative because of the forced increase in educational coverage and also because when compared with the rise of the military budget the spending increase on higher education is ridiculous, because while the first jumped from 11 to 24 trillion, the second increased from half a trillion to 2 trillion and a half pesos in the same period. (...)"(4)

In this context, the Student National Broad Table – MANE, in Spanish- and the movement they have created, have restored hope in a country that also faces multiple crises, but it sees in them the possibility to repair the social fabric and strengthen civil society, so absent in Colombia during the last decades. And so they invite us to continue to build paths of hope for a good living, where everyone has opportunities and human and social sciences are not reduced to developing and implementing disaster-solving skills, and sometimes to participate in their causes.

Returning to the paradigm of knowledge established by Kuhn(5), we can also know and learn collectively and build, in this way, other references of knowledge to which the various knowledge converge and get feedback to achieve the living well.

We need to be more human and the construction of society needs human and social sciences.

**(\*)Patricia Stella Jaramillo Guerra. REPEM Latin America Regional Coordinator-Associate Professor, National University of Colombia. December, 2011**

(1) <http://www.odg.cat/documents/publicacions/CW-David-NOV02.pdf> looked up in October 2011

(2) <http://www.caracol.com.co/noticias/actualidad/colombia-es-uno-de-los-paises-mas-desiguales-del-mundo-gobierno/20110315/nota/1439710.aspx> March 2011

(3) that the Government withdrew under pressure from the student movement, but is still alive

(4) Taken from VEGA CANTOR, Renàn: *CONTRARREFORMA EDUCATIVA EN COLOMBIA: ¿Bienvenidos a la Universidad de la Ignorancia!* Professor at the National Pedagogical University. Bogota, November 11, 2011

(5) KUHN, Thomas. *Second Thoughts on Paradigms* (1970)

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[Rio+20education] [33] Gigi Francisco

**Feminist knowledge production within social activism**  
**Contribution from Gigi Francisco**  
**DAWN- Philippines**

Thank you for this active exchange. I would like to digress a little bit from the conversation on equality in formal education, to another form of learning which is embedded in social movement activism.

Knowledge production has long been an important political practice of transnational feminist organizing and civil society networks (see Eschle and Maiguashca 2010). And within this, feminist activist research, information and documentation have generated strong critiques of the existing power relations in capitalism. Whether they had a partial toleration of the corporate capitalist system or whether they were in total opposition to it, all feminists agree that modern-day capitalism is inherently contaminated with patriarchy. The modern-day sexual division of labor and women's unpaid work, along with other sexual hierarchies that breed distinctive forms of control and violence against women's (and men's) bodies, labor power and sexuality, had been reproduced over and over again to support the domination of capital (Federici, 2004).

With the renewed discrediting of corporate capitalism resulting from the economic crisis sweeping advanced capitalist economies, social activists, feminist included, are once again given an opportunity to project and socialize alternative visions and political proposals. Feminists must seize the moment and place our analyses and proposals on the table of alternatives but we must at the same time critically examine other alternatives for their consequences on our desired re-organization of resource consumption and distribution, politics, culture, family life, sexualities, social relationships, and co-equal determination and leadership of institutions.

I agree with previous postings that the concepts of care and sexual diversities, and also, bodily and reproductive rights, offer potent seeds for furthering discussions on alternatives. These concepts will enable us to expand on dominant often limiting legalistic interpretations of injustice, rights and equality, and in the process expose persistent and emergent forms of unequal and unjust human relations. However, feminists will need to move away from exclusively hetero-normative perspectives, and locate our analyses within more plural grounding of gender-sexual orders and their interactions with economic and other social forces shaping personal and social histories. Such interrogations will lead us to recognize various reinforcing structures of effective controls that permeate within and through corporate accumulation in the existing division of labor.

The foregoing provides an argument for promoting joint education and political action among feminists and sexual rights activists. This necessitates support for each other's issues, for instance, fighting homo-phobia or demanding for women's access to reproductive services, abortion included. This also means politically challenging all forms of neo-conservative forces worldwide that had ferociously condemned feminists and LGBT persons and fiercely opposed sexual and reproductive rights and principles that have already been adopted by the United Nations as part of our universal human rights.

Nowadays, we also see the more systematic integration of gender issues into the political, discursive and educational agenda of different social justice movements. This implies a positive development as it augurs well for the constant transgressions of feminist ideas and alternatives across different progressive spaces. However, we need to know more about what is going on behind the language on gender in social justice movements. One wonders how many times social justice movements might have cleansed itself of so-called contentious gender issues that were seen as breaking consensus on “more important” economic justice positions. What are the gender signifiers of social movements and what representations of realities of poor and exploited women and men do they project? In the realm of behavioral dynamic, how has the integration of gender language in their discourse made a qualitative difference in achieving more shared leadership in the structures of social movements? While there are positive outcomes from these interactions, some experiences that had come out of more recent protests are worrisome. One example was the harassment of Egyptian feminists and LGBT persons by co-protestors they had earlier marched alongside with, in the democracy movement in their country. There is wisdom in looking for “black swan” events, for the “highly improbable,” in this fierce new world.

As feminist movements and other social movements interlink with each other, in political and ideological opposition to corporate greed and elite politics, we need to ensure that the feminist movement continues to sustain its political autonomy, vibrant knowledge production and energetic socialization of ideas. Activism and education for empowerment and freedom must not come to a halt. We need to keep on contesting as we keep on dreaming of alter-worlds.

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**[Rio+20education] [34] Comentario/Comment/Commentaire/comentário**

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**[Rio+20education] [35] Síntesis/Synthesis/Synthèse/Síntese**

### **Synthesis Third Module “Education Movement and Civil Society Movement”**

**By Jorge Osorio**

1. The global crisis is an opportunity for setting up new forms of collective actions around the globe. The discourse that makes a cross section in these protests is the democratization of power, economy, education. Educators are not absent actors, on the contrary: together with the students they form a powerful expression of global citizenship. Education and its conventional institutions are being profoundly discussed. Not only for a matter of access and quality of school services, but for their inability to provide new answers to global changes and to guide people and their communities towards a fair and sustainable society.
2. The global protests involve various types of individuals : outraged youth, base citizen activists, people excluded from the benefits of globalization; people indebted and mortgaged, consumers cheated, seasonal women exploited at work, unemployed professionals, chronic unemployed victims of productive delocalization and degradation of regional economies’ processes, communities affected by the depredation of their natural resources, indigenous

populations that see how the ecosystems in which they develop their micro-economics and their ancestral culture come to an end, migrants and displaced persons, professionals aware of the climate crisis of the planet, and more. This group of individuals and contents of change refer to the need of reshaping ways of doing politics and education. However, it is much more than legitimate outrage and resistance: it is a call to action, to work together for a society that produces and distributes goods equitably and fairly, that develops sustainable consumption patterns and organizes political coexistence based on a democracy of real citizen participation.

3. In this global context, what is characteristic of the contribution of the "education movement" is being set for some fundamental keys, such as:
  - The crisis leads us to propose new ways of understanding "human development": with this purpose, education is understood as a process of capacity building of individuals and their communities, which enables them to organize, express, associate, act in networks, understand the coordinates of the current crisis and participate in the generation of a critical and deliberative "global and local public opinion"
  - Education should consider as crucial the contents of a paradigmatic transformation of social, political and economic thought, that imagines and creates the cultural conditions of a new way of "setting" the future
  - The future and the social and planetary sustainability (eco-political) are vital cores of an educational proposal in the present times of protests. This proposal implies developing a social pedagogy that empowers young citizens and all people to declare themselves as active individuals; with this purpose, school and community institutions must be open to discovering new ways of learning, to conceiving the classrooms and the role of teachers and the relationship of schools with their communities and eco-social environments
  - "Moving the Future" is a global slogan that impacts educators as it makes them responsible for the learning the communities need to deploy to create a civic capital and citizen power enough to being able to democratize politics and distribute power socially.
  - There is a righteous capacity of educators to bring forth a fair and sustainable society: along with other social professions and volunteers and activists, educators produce symbolic and cultural goods invisible in neoliberal economy, that are the basis for the "good living", such as education of affections, of solidarity, reciprocity, trust and dialogue, respect for diversity, non-discrimination and human rights learning. Educational and community work should be valued and recognized in conventional economic parameters, and thus make clear the contribution of basic educational work for human coexistence. This discovery should strengthen self-awareness of the power of transformation teachers have and make it available to the social movements by promoting the learning necessary to develop critical and actively responsible individuals for the present and the future of societies and the planet.
  - Education is a complex task because of the diversity of cultural contexts in which it develops, the types of school and non-school institutions that implement it, the social individuals involved and the multiculturalism of its purposes: for this reasons we are required to develop pluralistic, critical, multi-verse pedagogies, and increase the number

of teachers willing to enhance their professional practices through communities and movements that systematize their knowledge and their challenges, while emphasizing their self-conviction about their fundamental role in the search for new bio-civilizational paradigms, as we have called in this Webinar.

- The educational dimension of global protests in all regions of the planet is leaving, as learning to the educators' movements, the need to combine pedagogical thinking and teaching practices with the movements of change that are expressed in society. In this seminar we have identified some trends of this true "epistemic, political and pedagogical turn":
  - a) The understanding of reality as a complex thread in which individuals are formed from different cultural and gender matrix to develop education for good-living, social and ecological justice
  - b) The value given to an ethics of care and the recognition of the demands of the "invisible" and "absent" people due to the dynamics of the powers of neoliberalism: "citizenship-with-citizenship"
  - c) Strengthening of educational and political institutions capable of responding to the demands of a participatory democracy and access to knowledge goods distributed and socialized through educational institutions and media of "open learning"

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[Rio+20education] [36] Moema Viezzer

### **Fourth Module**

## **“Lessons learnt needed to root democracy in diversity and sustainability”**

### **“We are all Learners and Educators” – Reflections towards Rio+20 By Moema Viezzer (\*) Brazil**

The mobilization of social actors goes, first, through the principles and values that feed its actions. Because the human being invests in what he believes. In the context of the global mobilization that is occurring towards Rio+20 and afterwards, educators seek to deepen and give visibility to the principles and values that guide their actions and that at the present time in the history of the planet and humanity become of vital importance.

A very significant statement comes from the University of Hiroshima, Japan: *"Without environmental education, laws are not achieved and technology remains without someone to develop it"*, Professor Atsushi Asakura says. This statement brings up the importance of educating leaders, educators, legislators, technologists and planners to address the challenges that the current socio-environmental issues pose to humanity.

The times when the environment was a matter of experts and environmental education stronghold of schools are already outdated. Environmental education, in the broadest sense that term has acquired, is all education that has as reference the environment as a whole, understood as "community of living

beings", as indicated by the Earth Charter. It is the education that aims at sustainable living in all areas in which we circulate and we can transform into *educational spaces*. The backdrop of all education in all its forms is, then, sustainability understood not as a horizon that seems increasingly inaccessible, but as a daily practice of principles and values reflected in our attitudes and daily practices. This type of reflection became visible in the Open Letter from Educators towards Rio+20 for a happy world, transcribed below. The letter is the result of reflection that is already being socialized in several countries in the world and in the field of the 2nd Day of Education for Sustainable Societies Rio +20, it seemed appropriate to us to share it with the participants of the Virtual Exchange.

### **Open Letter from Educators Rio +20**

"We, educators from all over the world, now when our Planet once again brings forth the major issues that were addressed in Rio 92, we reaffirm our adherence to the principles and values expressed in planetarian documents such as Treaty on Environmental Education for Sustainable Societies and Global Responsibility, the Earth Charter, the Charter of Human Responsibilities, the Rio Declaration, among others.

But it is not enough just to reaffirm! Plethora of theoretical references enlighten us, its the principles, values, policies and action plans proposed in the cited documents must truly out of paper, despite of the "development", that has kept 80% of humanity apart of the minimum conditions of life in Culture of Peace, with environmental and social justice.

It is unacceptable that we still have wars, spending on weapons, a billion hungry and miserable, lack of clean water and sanitation for huge portions of humanity. It is unacceptable violation of human rights (gender diversity, ethnic, generational, social and geographical conditions), the loss of species diversity, culture, language and genetics, greedy gains, urban violence and all forms of discrimination and projects of oppressive power.

The human manifestations in several countries for the overthrow of dictators of all kinds are indicators of the need for new proposals for organization of 7 billion humans. It is evident that governance and governability of the planet must be in the hands of local communities in which there must be the overall responsibility for the common good of humans and non humans and all natural systems and life support.

We need to learn and practice other ways of making public policy from the communities, and State policies require to be committed to quality of life. Therefore, it is urgent to strengthen the processes educators committed to human emancipation and political participation in building sustainable societies, where every human community feel committed, active and included in the sharing of wealth and abundance of life on our planet.

The carrying capacity of Mother Earth is nearing its limit, due to the mode of occupation, production and consumption irresponsible of capitalism, which has become the global economical model, and now also features the Green Economy speech. For us, whatever concepts or terms used, the essential is that the socioenvironmental vision is always ahead. Building Sustainable Societies in Global Responsibility is based on the values of life to which the economy must serve.

Sustainable Societies are made of environmentally educated citizens in their communities, where they decide for themselves and from their own needs what it means Green Economy, Sustainability, Sustainable Development, Climate Change and many other concepts that can be moved away of their original meaning or motivation - which is the transition for another world possible - , being co-

opted or coined to serve the hegemonic liberal rationality. Each community can see and feel beyond words and semantics, while maintaining its course towards the planetary union, tracing its own history.

Retake and to appropriate locally of these concepts under the force of the Planetary Identity empower learning communities, from the practice of dialogue, the sense of belonging and manifestations that are necessary to Well Being and individual and collective happiness. In these practices the essence of the spiritual dimension emerges as a radical practice of ethical valorization of life, respectful care to all living things, connecting hearts and minds through love. It is a process that empowers the individual to the practice of dialogue with oneself, with others, with the planetary community as a whole, restoring a sense of citizenship and overcoming the separation between society and nature.

It must then ask: where is the role of Education for Sustainable Societies and Global Responsibility? The answer in the XXI century can be only one: in the center. In the center of daily life, of education management, policy management, economic and environmental management. Thus, environmental education is consolidated into another world, with environmental and social justice, ensuring the development of an effective participatory democracy that can assure the social, cultural and spiritual development of communities, as well as its social control.

We want to establish and strengthen local and planetary action plans, which focuses an education able to unravel the structures of class and power between people, nations and institutions that currently exist on our planet Earth.

Educating ourselves for Sustainable Societies means situate ourselves in relation to the current global system, to reshape our presence in the world, leaving the comfortable position of neutrality. Because education is always based on values, there will never be neutrality in education, whether formal, non-formal, informal, face or distance learning.

Educators from all over the world agree that the way to real sustainability can be done by various currents or tracks which are based on values and principles that link to sustainability. *Transformative Learning, Ecoliteracy, Popular Environmental Education, Ecopedagogy, Gaia Education, Environmental Educ-Action* are some of them. All these currents have in common to bring contributions to the construction of new models of society, and all remind us of the need to develop knowledge, awareness, attitudes and skills necessary to participate in the construction of these new models, integrating them into our way of being, of producing, of consuming and belonging.

More than ever we claim for an education able to arouse admiration and respect for the complexity of life support, with the utopia to build sustainable societies through the ethic of care to protect the bio and social diversity. In making this educational process, the transdisciplinarity intrinsic to socio-environmental education leads to interaction between the various areas of science and technology and the different manifestations of popular and traditional knowledge. This allows the integration of existing knowledge and production of new knowledge and new social and environmental actions while carrying out the Dialogue between Wisdom and Care as High Technology in the Education for Sustainable Societies and Global Responsibility.

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[Rio+20education] [37] Alan Tuckett

**Contribution by Alan Tuckett (\*)**  
**President of ICAE**

Augusto Boal's exercises in *The Theatre of the Oppressed* are designed to support participants in analysing what is wrong with the current situation, to encourage them to imagine an ideal outcome, and then to strategise how we move from current oppression towards our ideal outcome. Since everyone is free to propose measures to shift the situation in a positive way, and everyone can participate in identifying barriers to change and how these should be overcome the exercises are a powerful form of inclusive education for empowerment.

This contribution to the virtual seminar is offered in that spirit. In her presentation to the ICAE World Assembly in Malmo, and in her contribution to the seminar, Gita Sen is surely right that the current context represents a fierce new world order, in which hard won gains are at risk, particularly in the economic south, and where the negative impact of banking and ecological crises affect women disproportionately. It is right, too, to identify the elements of a fairer world order, the other world aspired to in the work of the World Social Forum. However, the anxieties governments of all sorts experience is reflected in Canada's plan to withdraw from the Kyoto protocol, whose current signatories only account for 30 percent of global carbon emissions. It is reflected, too, in the single minded policy focus on how to get back to economic growth in all the debates of the industrialised countries. There seems in the light of this little prospect of the international agreements needed to secure commitment to development and the evolution of a fairer distribution of resources alongside strategies to limit carbon emissions in Durban. We are in for a long struggle overall to secure change.

But we must also, in my view, look hard at our own situation, as adult educators., as we prepare for the Porto Alegre thematic social forum on education for sustainability in a climate changing world, and for Rio Plus 20 in June 2012. A glance at the agenda for Rio Plus 20 illustrates the scale of the challenge we face. We have failed, to date, to secure an explicit educational focus, let alone an adult education focus, in the Rio agenda. How then are we to make clear the key role of adult learning in securing the political and cultural change needed?

At the same time our success in engaging adult and youth educators in reviewing teaching and learning practices to support the achievement of a sustainable world worth living in is patchy at best. As a result there is a risk that, however well-meaning, our work can be easily marginalised. Yet there are no more important goals than shaping and sharing a pedagogy that empowers learners to make a difference. It is vital, too, to develop effective advocacy that persuades decision makers at every level that education, and especially education for adults, has a key role in creating the conditions for ameliorating the negative effects of climate change, and is an essential pre-requisite for, and core component of effective strategies to secure sustainability.

To what, then, should we give priority in our work? Raymond Williams argued that at a time of rapid social change adults turn to learning for three reasons.- to understand what is happening, to adapt to change, and to shape it. Education for sustainability in a climate changing world must surely address all three.

For the first, it would be good if, alongside our analysis of the wider economic and political context, we could produce clear accounts of work that has successfully shared understanding of the changes underway, the adaptations we need to make, barriers faced in their implementation, and how these can be overcome. Those accounts will inevitably be different for people working in island states at

risk of rises in sea-levels than those working in drought affected climates, or people working in contexts where energy use needs dramatic curtailment. They will need to include a focus on the differential impact on women, and how women and men react to this. Then, as we move on from Rio plus 20 we will need to share materials and good practice in training to support teachers and facilitators.

In thinking about responding to people's concern to adapt to change we need, I think, to reflect on how to engage with common ideological assumptions of the kind highlighted in Kumi Naidoo's contribution to our earlier work. He noted that:

- people have been educated to believe that they are entitled to consume more resources for a more comfortable life, and that this is a legitimate ambition
- the poor do not take kindly to being told by the rich that they should consume less, or make sacrifices
- human happiness, in economic theory and in political party manifestos, is defined in terms of increased incomes, public services and private consumption – all involving increased use of resources and energy.

Do we have effective practices in changing attitudes and behavior through education that we can illustrate? What are their characteristics, and how can they be generalised? Of course we need to have a clear analysis, but the challenge is to show that education is vital to making a difference.

The third area – supporting adults in seeking to shape change seems to me at once easier and more difficult: easier, because successful education for empowerment is the life-blood of the adult education movement; more difficult because the combination of complex scientific and technical debates, coupled with the widespread lack of decision makers' focus on the educational dimensions of the issue in many parts of the world mean that the sites of popular advocacy will need to be very dispersed.

I think we need to address these three foci urgently, in order to lobby effectively for the role of education in the Rio plus 20 discussions. Given the shape of its agenda, there seem more possibilities in the stream of work addressing the impact on women than elsewhere. However, our main goals, in my view, should be to establish a convincing enough platform to take forward to the discussions of priorities for EFA post 2015, and in the educational strategies of the OECD countries, too. That would, I believe, help move us from current woes to another better world, in the way Boal encourages us.

(\*) **President of ICAE- International Council for Adult Education - UK**

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[Rio+20education] [38] **Astrid von Kotze**

**Education for living-well:  
rehearsing democracy, imagination and enough-ness in popular education  
By Astrid von Kotze (\*)**

*A moment of democracy in diversity*

The hall explodes with noise as over 100 people hold bits of plumbers' pipe to their lips and blow. Some forget to close the pipe with a finger or thumb and they strain to produce a sound; others

collapse in heaps of laughter as their concentration shifts from blowing to listening – but all are totally absorbed in the attempt to ‘make music’. Pedro ‘the Musicman’ alerts them that this is truly a democratic moment: everyone participates – all with different notes, depending on the length of pipe, but each trying to produce a note to contribute to the cacophony. He demonstrates that single notes can produce a rhythm but not a tune, and that it will take the effort of all, in coordinated fashion, to turn noise into tune. But, he cautions, the pauses, the silence are as important as the making of the sound– and participants agree: this is so, in life, too; if you speak all the time it is but a noise – and only the listening allows us to create dialogue and make meaning together.

We play to a rhythm, and then: Can we hear a tune emerging? He asks, and various participants hum or whistle what they heard. Each has their own version and each, as he points out, is equally valid: this is what you heard from where you played your note! Two older women hold on to each other as they bend in laughter – never in class have I seen them quite so relaxed and happy. And the children have left their games and joined in, too. People who have never before met nod to each other in rhythm, or stamp their feet in unison.

Would we all like to contribute our notes and produce melodies, music that is pleasing to the ear and heart? Pedro calls on ‘conductors’ to help him orchestrate and thus we begin to make real music together. It is a magic moment of creation, and as one tune follows another we become more accomplished - until we are breathless and collapse in heaps of exhilaration, delighted. We applaud each other, ourselves, the conductor and agree: we will bring the pieces of pipe to the next session of the ‘popular education school’, and build on this experience of democratic production to see what other moments and messages it may hold.

### ***Popular Education for (a)change***

The pipe orchestra was part of the final celebration of this year’s inaugural ‘popular education school’ (PES). In two 12 week cycles 10 different groups in poor areas of the city of Cape Town and in rural Drakenstein had met and learnt together. Classes were free of charge and took place every week for 2-3 hours in venues ranging from community halls to private individuals’ garages. The majority of approximately 100 participants were women: many brought children or grandchildren, most were unemployed and the first few sessions were spent finding their voice.

The curriculum, based on the everyday experiences of participants in socio-economic oppression, was negotiated with each group during ‘orientation’ sessions. It usually centred on social issues such as high levels of abuse, including drug abuse, crime and unemployment. From learning to ‘name the world’ and making connections between local issues and global forces, courses moved towards taking action – and in the final sessions participants learn about campaigning by planning and running a campaign in their communities. In this way, they assumed agency as critical citizens and began to build their sense of power in relation to affecting change. Generating community energy they have begun to re-build aspects of their lives through collective action.

Asked what kept them coming each week participants replied they found it interesting to make connections between themselves and others, people and their world, local economics and global politics. They also enjoyed being respected and working together on new insights and asserted that their participation made them role models for their children by demonstrating the importance of lifelong education and learning outside schools. In times where global capitalism only advocates and values accredited education that is certificated in terms of qualification ladders PES is counter-hegemonic both in delivery, and even more in the way it is valued by people.

### ***Democracy, creativity and enough-ness.***

The celebration ended with sharing a nutritious meal. All felt both emotionally and physically saturated and satisfied: the smiles and hugs, the now-relaxed shoulders, the quickstep and skip, the warmth of interaction were evidence. There was abundance rather than mere sufficiency and it demonstrated that it takes very little to achieve ‘enough-ness’: an idea, care and caring from and with others, an invitation to tap into the imagination and express yourself creatively, an affirmation of value in a world that suggests you are worthless if you fail to contribute to economic growth, and nutritious food with a little left-over to take home. The spirit of ‘ubuntu’ (being through the other) has often been hijacked by big business and its deliberate exploitation of people. In popular education there is recognition that your misery or wellbeing is tied in with my satisfaction or lack, that I cannot live well unless others are also able to do so. In education sessions we explore relations of power, uncover the hidden interests behind a language that claims the opposite, affirm the local common good as the basis for forging a world that sustains people as well as other living things.

The music workshop was a living metaphor for the underlying principles that inform this programme, namely the belief that what needs to be sustainable is not some idea of development but rather a sense of security in the ability to satisfy fundamental needs and live well. Popular education has always integrated creative processes and the arts towards producing crucial insights. The cut-off pipes are the ‘modern’ version of traditional instruments fashioned out of hollow bones or papaya leaf stems and show that you can create the means for mutual wellbeing out of just about anything. Importantly, the workshop demonstrated that it takes people with imagination and commitment to work together so that something new and beautiful can emerge. Here, participants were active producers rather than consumers of culture and predictably they responded to the invitation to create with joy and energy.

The simple message: democracy is about working together, was powerfully conveyed and taken. What we need is an education that does this: that reminds people that the social function of work is to maintain and reproduce life, not accumulate goods; an education that values solidarity and collectivity in processes of knowledge production and that reminds people to re-appraise other forms of knowing and knowledges, beyond western paradigms.

Popular education has the means to re-focus on essential values as rooted in the common good; it has the tools for creating democratic processes and horizontal power relations that serve as models for what ought to be and could be; it has the integrity that says if the means and the end are contradictory there will be conflict and that thinking and being must be relational and holistic. Popular education classes are one example of imagining, constructing and rehearsing the experience of another world.

**(\*) Popular Education Programme, Cape Town, South Africa**

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**[Rio+20education] [39] Comments/Comentarios/Commentaires**

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## **“Folkbildning”, active citizenship and global challenges. The concept of folkbildning**

### **Contribution by Mats Ehn (\*)**

One of the four main themes during the ICAE World Assembly in Malmö was the Nordic tradition of “folkbildning” and its relation to current global challenges. The Nordic tradition of folkbildning is very much connected to the struggles of popular movements for democracy in the late 19<sup>th</sup> century and onwards. In these struggles the different movements created their own institutions for their educational and political needs. These institutions, known as Folk High Schools and Studycircle Associations, have become part of the cultural and social infrastructure of the Nordic countries financially supported by the states.

Swedish folkbildning is mainly financed through funding grants from the state, county councils and municipalities. There is a broad political consensus that the state should provide economic support to folkbildning. The Swedish Parliament has established overall objectives for the activities. They can be summarized such that the activities of folkbildning shall:

- strengthen and develop democracy,
- make it possible for people to influence their life situation and create participative involvement in societal development,
- bridge educational gaps and raise the level of education and cultural awareness in society,
- broaden the interest for and increase participation in cultural life.

Other characteristics of the Nordic folkbildning are that it is participatory, relates to the experiences of the participants, is voluntary and have strong connections to civil society and social movements. Folkbildning is not the only strand within adult education and learning in the Nordic countries but given the freedom of curricula and stable public funding it has a vast potential of empowering people and making democracy more participatory and informed. Unfortunately we are not always making use of these possibilities.

Concepts are always contextual. The use of the term folkbildning instead of popular education or liberal education or adult education does not refer to a special methodology or world view but to the Nordic experience in this field, the public financing and the freedom given to civil society to organize this education.

#### **Global challenges and educational responses**

The Nordic experience of folkbildning and active citizenship has been developed within the framework of the nation state. Now that we are facing global challenges, how do we respond? The Nordic Folk High School Council organized a seminar during the ICAE World Assembly in Malmö with the title “Can you train a global citizen? Theoretical and pedagogical approaches from Nordic Folk High Schools”.

This seminar was part of a Nordic project aiming at developing theoretical understanding of what we can mean by global citizenship and to collect and disseminate good practice.

Four main challenges for our educational activities were identified:

- Cultural exchange – how can we confront ethnocentrism, racism and xenophobia and create intercultural relations based on reciprocity and respect?
- Citizenship – How can we overcome feelings of apathy and powerlessness and inspire commitment and participation on the local, national and global level?
- Sustainability – How can we change destructive patterns of production and consumption and find solutions to the climate and environmental crisis?
- Equity – How can we confront discrimination based on gender, class, ethnicity, sexuality, religion and disability and make human rights for all a reality?

These are questions and challenges that we want to share with the ICAE network. Some small contributions that we want to share as a response are the following:

- Our educational activities must refer to the global challenges that we confront
- We must have a glocal perspective and relate the events of our communities to the national, European and global level. We need active glocal citizenship to reinvent democracy at different levels.
- Our education must be based on values of solidarity, equality and respect and confront all forms of oppression. We must claim the right to have rights for all.
- We can use the concept of “intersectionality” to investigate and learn about how different forms of power structures are related to each other
- We can use concepts like “ecological footprints” to visualize what environmental justice can mean and transform our educational units to practical workshops for sustainability involving teachers, students and the community.
- We can use the concept “go visiting” developed by Hanna Arendt as a pedagogical method to develop intercultural capacity.

This virtual seminar is a great opportunity to learn from other experiences and to reflect on criticism and constructive ideas from different perspectives. As a final contribution I would like to argue that critical adult education in it’s different forms and contexts is an indispensable part of the infrastructure of society if we are aspiring a participatory democracy and therefore should have adequate financing to play that role.

**(\*)Mats Ehn - FOLAC : Folkbildning – Learning for Active Citizenship  
Sweden**

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**[Rio+20education] [41] Eliane Cavalleiro**

**“Individual action as an unconditional element for the realization of democracy  
and the value given to diversity”  
Contribution by Eliane Cavalleiro (\*)**

The question that motivates us today is related, to a certain extent, to the challenge presented in 1953 by Dr. Martin Luther King Jr. in regard to the judging of each person based on the content of their character, their humanity, not the color of their skin. And we can, at present, expand such challenge to features related to gender, sexual orientation, nationality, etc., as well as the imperative need of

strengthening human rights, production and equitable distribution of tangible and intangible property.

Thus, we can understand that the architecture of education for concrete democracy - with quantitative and qualitative participation of persons belonging to discriminated and socially excluded groups - depends necessarily on bringing to the center of the processes of education and political and professional training, the practical and emotional difficulties that activists, educators, solicitors in general - men and women - face, whether in the heat of the education of future generations, or in the development and implementation of policies on public bodies and/or administration of institutions in general.

As a result of our activism, we can identify important advances in the way of understanding and inserting diversity issues on our agenda. We can also identify the inclusion of this item on the agenda of some Latin American countries such as Ecuador, Peru and Brazil. However, as self-criticism constitutes a necessary and positive practice, we must consider that progresses still are quite unsatisfactory to the extent that discriminated populations do not effectively enjoy the economic advances that are perceived in society at large, many of them remaining in low educational status, low employability, and especially with fragile education growth prospects for the future generations members of these groups.

Faced with this, there remains a legitimate and urgent need to use our personal, political and professional time to know the demands, to reflect on these issues and get courage to experience social, professional and political practices that maintain a dialogue with the demands of the discriminated groups.

As regards more specifically the fight against racism and racial discrimination, even recognizing the fact that we are not born racist, it is imperative to understand that racism is rooted in our minds, in our social and educational training, much more than we would like. As the psychologist/researcher Susan T. Fiske teaches us, we need to reflect on the existence of a racism that is not the same kind of racism and prejudice present at the time of our grandparents.

Thus, our learning in modern times goes beyond fighting stereotypes and prejudices and explicit practices. A qualitative education process necessarily involves the incorporation of anti-discriminatory practices in our various daily actions - both individual and social and professional. Giving value to racial, gender, generational, etc. diversity necessarily implies qualitative inclusion of persons belonging to these groups in our institutions, in our groups of friends, in our own thoughts, in the reflections we present and enable to others, in the educational processes in general - in a consistent and permanent way.

Recent studies in neuroscience show that people are able to identify the racial group of persons in only one thousandth of a second. This ends with the famous excuse that "I do not see the color of people". Yes, we all see and categorize people from the social groups they belong to. This makes it important to reflect on what we do after such identifications – do they guide our practices? Positively or negatively?

The psychologist/researcher Phyllis A. Katz shows in her studies that children before 6 months of age have already developed awareness of racial characteristics and also have the ability to classify people in different aspects. Therefore, for those seeking to build democracy, educating themselves and another person - adult or child - to respect and value diversity can not be an option. It can not become a discontinued and fragile process.

The inclusion of the dimensions of gender, race, sexual orientation and others into public management are not always conditioned by the need to reserve financial resources and the

development of a new program; that is true both for public institutions and for organizations of civil society. Many institutions already have in their program agenda, actions that could work for political, economic and social development of persons belonging to discriminated groups. However, in many situations, the professional who runs the institution adds to, if he himself does not create, impossibilities and promotes empirical errors which eventually weaken and/or annihilate the practices and policies toward diversity. This "complicity" can be avoided by means of permanent self-reflection by the professional, together with a consistent process of institutional evaluation.

To promote economic progress for blacks, women, homosexuals and disabled people we must persist in this fight, considering it is also a struggle with the "ego" in which we need to think daily about how our words and our practices have contributed to a different world.

Without a solid and permanent process of professional education and training, without a process of institutional review scheduled in diversity, provided with clear criteria for identifying beneficiaries and benefits ruled in diversity, our work will always be far from the goals to achieve. Our personal commitment to building democracy must defend in the most imperative possible way the inclusion of targets and other elements capable of measuring in a credible way the benefits promoted in the lives of individuals and groups historically discriminated.

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**[Rio+20education] [42] Comentario/Comment/Commentaire**

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**[Rio+20education] [43] Comentário/Comment/Commentaire**

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**[Rio+20education] [44] Síntesis/Synthesis/Síntese/Synthèse**

### **Synthesis of the Fourth Module**

#### **“Lessons learnt needed to root democracy in diversity and sustainability”**

**By Jorge Osorio**

1. Based on the image of Boal's theater we have said that education needs to "move" (move from old paradigms to new ways of educating) ... learn and build skills that enable people and communities to have a good, fair and eco-responsible life. We make such a claim in a time of significant social movements on a global level, a new democratic wave that seeks to lay the foundations for an (other) way out of the current crisis, different from the one of financiers and the dictatorships of markets, to move towards "another world possible". We believe that we live not only a new crisis of capitalism but a crisis of civilization that has epistemic, ethical, political, economic and ecological roots.

2. As far as we are concerned, this is about promoting education that contributes to social redistribution of knowledge and power, which enhances the sense of autonomy, solidarity and diversity expressed by the new social movements. We believe that in this way we can move towards new democratic, inclusive and participatory architectures.
3. What is the role of the global movement of educators in this context? How do we promote the learning generated in the most diverse socialization spaces? What kind of teachers' capabilities must we develop to enable a "paradigmatic turn" in local and global education? How to develop cultural and institutional resources to mobilize for what we believe (as Moema Viezzer says in her contribution) to visualize and empower our thoughts and transformative practices?
4. From the development of the whole course of our virtual exchange we can synthesize an inspiring true agenda of programs and mobilizations, built from the identity and the proposals of the so-called community, popular, citizen, eco-reflective, "lifelong" "new educations". From the contents of this agenda we specially value the following.
  - critical and transformative education must develop in all human spaces of socialization, and this requires building capacities on educators to generate learning processes in various forms, with different types of individuals and communities and in keeping with their cultural forms.
  - this approach to education as a community or social management of the processes of learning, inclusion and participation of people in society, has a strategic justification as it makes it easier for these individuals to:
    - a) understand the current complex historical processes from a holistic, reflective, ecological perspective;
    - b) develop their civic and cognitive resources to participate in public life and exercise-defend their human rights,
    - c) to give meaning to Life and create a sense of planetary belonging (eco-belonging) and ecological justice, as ethical foundations of the "development of a Good Living".
5. What will then be the contents of a platform for a neo-paradigmatic change in education, which contributes to the Rio +20 debate? We think we can identify the following:
  - a) The educational policies of countries and regions should be an expression of cultural and political processes of broad citizen participation. It is therefore necessary to strengthen citizens' movements of students and teachers who work globally for the democratization of politics and the recognition of the universal right to inclusive education without exclusion or discrimination.
  - b) The priority of financial resources to education should be directed to the full inclusion of children, youth and adults in public education services, thus ensuring the universal right to education and learning. Social movements must demand accountability participatory processes and the existence of city councils to ensure the inclusive orientation of educational policies.
  - c) The social demand for education in today's society can not be expressed only in reference to school services: it includes access to new communication technology tools and networks, digital literacy and strengthening community spaces as spaces of cognitive, civic, environmental, humanitarian learning. We must consider the question if the school will remain in the near future the only educating agency in society.

- d) Educational actions must show a significant option for the integral formation of young people, that will affirm their sense (the reason to be) to learn and participate civically, to exchange knowledge and express themselves culturally, especially in those places where they are early subjected to abusive work, sexist subjection, unemployment or the power of criminal cartels and drug trafficking. At this level community and popular education and social movements have a crucial role to play in generating networks of human rights, social protection and inclusion, citizen participation and post-school educational institutions.
- e) The paradigmatic shift in education as a condition to move towards just and eco-sustainable societies must imply changes in the economic and technical approaches of educational policies in force. We can say that this requires an "education revolution", as the Chilean and Colombian student movements have affirmed: it is necessary to claim the right to learn "of all people throughout their life", however, this slogan should not be understood as expressing a kind of ongoing training, only to meet the market needs and requirements of old and new industry. The aim is to develop "educations" to develop human capabilities that enable "good living", including cognitive, social participation and belonging abilities, to live in harmony with others in diversity and difference, self-care and planning life with full respect and solidarity for the life of the eco-systems on which Life develops. Other curriculum, other institutions are possible.
- f) Educational organizations and global movements of educators have a common task which is to develop pedagogical and political routes according to the educational requirements of specific areas, from their own cultures, their local economies and their relation to global markets, their own structures of employment, the burden capacities of their ecosystems and unmet needs of their populations to enjoy an eco-human well-being. This implies:
  - a) to implement pedagogical creativity at larger scale;
  - b) to develop integrating methodologies,
  - c) to produce knowledge from best practices and to coordinate the production of social knowledge with formal research and teacher training institutions,
  - d) to generate versatile teaching skills, create or recreate old and new educational organizations (school and non-school),
  - e) to democratize "open learning" through learning communities that amplify transformative practices in education, and
  - f) to achieve institutional validation and recognition of these policies, which involves active participation in local politics and the generation of an advocacy power enough to make the changes required for these Other educations possible.

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**[45] Comentário/Comment/Commentaire**

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[46] Cierre/Closing/Encerramento/Clôture

**Closing Virtual Exchange**  
**“Education in a World in crisis:**  
**Limitations and Possibilities with a view to Rio+20”**  
**Working Group on Education\***

Dear friends,

I would like to thank all the people who contributed to this virtual exchange in one way or another!

We started this virtual exchange a month and a half ago where we have shared reflections and analysis, as part of the preparatory process towards Rio+20 and the Thematic Social Forum: Capitalist Crisis, Social and Environmental Justice (that will take place in Porto Alegre from January 24 to 29, 2012)

This virtual exchange was organized to spark an international debate, preparatory to the Thematic Social Forum in Porto Alegre on: “Capitalist Crisis, Social and Environmental Justice”, that will take place in January from 24th to Jan. 29th, 2012 in Porto Alegre, in preparation to the People's Summit of Rio +20.

The Working Group on Education (\*) has developed this virtual exchange with the following objectives:

- Promote an “interlinkage” analysis of youth and adult education with the main themes that will be discussed within the Framework and process of Rio+20.
- Rethink the learning needs for a world worth living in, in a context where paradigms are shifting.
- Broaden the opportunity for alliance-building between networks and movements involved in the right to education and other movements and civil society organizations for complementarity and collective actions aimed at social transformation.
- Provide an inclusive virtual space for socialization and exchange of the Group on Education towards Rio+20 to enable the participation of all the people who will not be able to attend the Thematic Social Forum in Porto Alegre.

The program of the virtual exchange was organized in 4 modules:

- Global contexts: diverse views.
- RIO+20 as an opportunity to analyze the new paradigms in deep
- Education Movement and Civil Society Movement
- Lessons learnt needed to root democracy in diversity and sustainability

A summary of each module has been elaborated by Jorge osorio, and we hope they can be used as the starting point for the dialogue that we will have in Porto Alegre and we hope they also contribute to our consolidation and strengthening as a Working Group on Education for Rio+20 and beyond. We thank Beatriz Cannabrava, Magdalena Padron and Marcela Ballara for the translations that enabled to hold the exchange in 4 languages.

Today we are reaching the end of this virtual exchange that will continue, face-to-face, with other colleagues who might have not been able to participate in this space but who will have the

opportunity to attend the meetings of the Working Group on Education at the UFRGS – Reitoria – Salao de Eventos, in Porto Alegre, on January 25 at 2pm.

We hope to see you there!

Cecilia Fernández  
ICAE

**\* International Council for Adult Education (ICAE), Latin American Campaign for the Right to Education (CLADE), Journey of Environmental Education for Sustainable Societies and Global Responsibility, World Education Forum (WEF), Latin American University of Social Sciences (FLACSO), Latin American Council of Adult Education (CEAAL).**

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