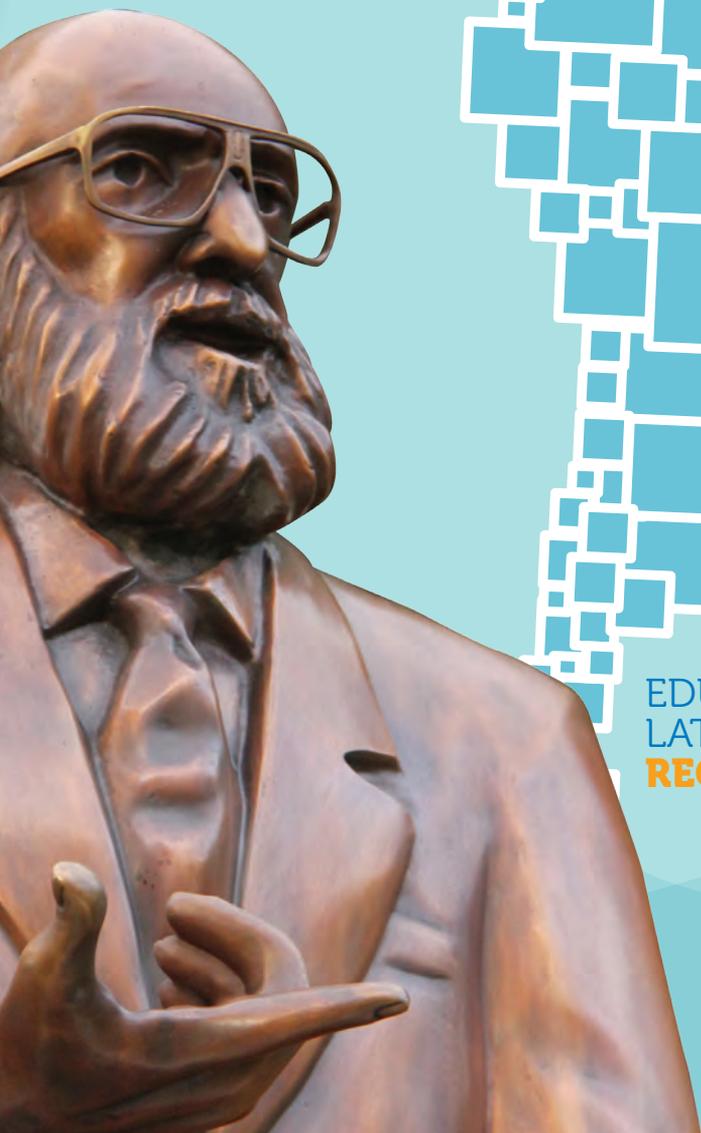


II MEETING: TOWARDS A LATIN AMERICAN EDUCATIONAL MOVEMENT

RECIFE, BRAZIL, 19 - 21 SEPTEMBER



EDUCATION INTERNATIONAL'S
LATIN AMERICAN
REGIONAL COMMITTEE



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Sculpture of Paulo Freire by Abelardo da Hora inaugurated during Meeting II: Towards a Latin American Educational Movement, on the anniversary of the educator's birthday in his native city, Recife, Pernambuco, Brazil.



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Introduction



A great deal has happened in the two years since the first meeting entitled “Towards a Latin American Educational Movement” took place in Bogota in 2011 and the second in Recife in 2013. The education trade union movement in Latin America, led by Education International’s Regional Committee in Latin America, has gone through a process of work, socialisation, systematisation and growth at the local, national and subregional level.

National meetings have been held in every country of the region. The grassroots of the affiliate trade unions have been able to make a contribution to the Educational movement and the experience of regional exchange has been shared through the ongoing discussion.

Thousands of educators participated in national processes, made contributions to subregional discussions, in the Southern Cone, in the Andes Region, Central America and the Caribbean.

The Educational movement is seen as a way to articulate and exchange experiences so as to take action, based on a common vision, to tackle the problems that affect the education systems and to spell out demands to the States, defending the right to public education as an essential element in the construction of citizenship.

The Educational Movement’s response to that commitment is greater trade union democracy, as it links work networks with society to gather contributions, from the grassroots of the communities, so as to recast the role of the educational centre in its context. The educational institution is thus turned into a centre for the elaboration of ideas, proposals and solutions to the economic, social and cultural demands.



The Latin American Educational Movement has been conceived as a process which puts the right to public education centre stage in the social debate and enhances the contribution of education workers in the charting of education policy. It moreover includes the broad community; students and all organisations and social stakeholders who are interested in the defence of public education in the face of profit and the commercialisation of education.

Teachers have been excluded from policy-making processes that in recent decades have been led by International Financial Institutions associated with governments and national and multinational business sectors, imposing the perspective of the commercialisation of education and denying education as a social right.

Against this background, educators have not only been reduced to mere executors of programmes and policies, but have been punished by the deterioration in public education brought about by a group of national and international politicians and technocrats who promote the neoliberal policy.

The regional process, enriched with the participation of thousands of educators, continues the search and exchange of innovative, emancipatory and transformational education practices.

Similarly, this new step in the construction of educational alternatives will enable us to rely on the trade union movement to bring about public policies so that we can take part in the process to transform our Latin America.

What follows is just a recollection of the main presentations of the Second Meeting: Towards a Latin American Educational Movement, its final declaration and conclusions of the workgroups. The discussion is very much a work in process.





Moving forward in the construction of emancipatory education

Hugo Yasky



It is a very great emotion to be able to take this second concrete step, in which we are putting so much effort, for which we have so many dreams, and to see that with efforts, stumbles, with advances and setbacks, the Latin American Educational Movement is growing and shows that is holding its ground to in the struggle and for the defence of public education.

Someone looking at this will get the impression that it is a symposium, and yet it is nothing more and nothing less than the summit of the Trade Union Movement of Latin American education workers.

Here are those who show, with their struggle reproduced

throughout the entire continent, the resistance that prevented the destruction of public education on our continent.

Over here is the resistance that explains that we are living an atypical moment at this time in Latin America, because it is not going to be the same Latin America before and after it has had a working-class president like Lula.

We must not forget that if there were popular and democratic governments, if today there is another opportunity for our peoples, it is because there had been the struggle of the popular movement. It is because there was resistance, because we took to the street to say

Hugo Yasky is the president of Education International's Latin American Regional Committee.

This text is based on the address delivered at the opening of the Second Meeting Towards a Latin American Educational Movement.



no to - and to fight against - Neo-liberalism and Imperialism.

And it is this commitment that we must endorse today. The Latin American Educational Movement is a construction that has to do with the history we are living through. It is not something out of the blue. The Latin American Educational Movement is not timeless. It is not the same thing to defend public education, demand more democracy, greater distribution of wealth and respect for human rights before as is in this new age.

The struggle in this continent is no longer the same when we have democratic and popular governments that respect the trade union movement, that respect human rights and our peoples. And this is a very special moment. It would be short-sighted or foolish to say that all the problems have been solved because we now have democratic and popular governments in some of our countries. That is in no way the case.

When we look ahead, we see that there are many things that have to be solved. There is still a lot of inequality, a lot of poverty, a lot of social exclusion in our countries. But if we look back, we cannot deny either how far we have come: Because in the 1990s we were destroyed, because in that decade

the dignity of the peoples of Latin America was trampled; because before the 1990s we had military dictatorships that were capable of shedding blood simply to safeguard the parasitic interests of the oligarchies that dominated and still dominate on our continent.

In the battleground to build the unity of Latin America we have been dreaming of for two hundred years and which politics has denied us first by colonialism, which divided and fragmented us, which denied us the opportunity of being a great nation capable of raising the flags of our own history. Faced with this reality, we are today taking up the flags again, and that is why as education workers we spell it out clearly: the integration of Latin America and the Caribbean must be rallying cry for the struggle of the education movement and the trade union movement throughout the entire continent.

There is no way out for Brazil, or for Argentina or for any Latin American country outside the framework of unity. But that unity must be based on the horizontal construction of a common dream, and that common dream must be the national liberation and the social liberation of our people. That is the objective that makes us education workers.



Today we are living in an unfolding scenario of disputes, a scenario of confrontation that the dominant classes of our countries are pursuing as they hold the de facto power, the real power. They have mass media. They have the big groups linked to financial speculation. They are pulling the strings of the connection between international credit agencies, the IMF, the World Bank, and rating agencies and they are in cahoots to ensure that international speculative capital will make the workers pay for the damage caused by financial capitalism.

The dominant classes in our countries are pursuing these objectives with powerful levers in their hands. The mass media go on repeating their discourse. Right-wing politicians hope that the nightmare that haunts them, i.e. the cycle of populist governments, will be over once and for all. They are conspiring day and night to destabilise and bring down such governments.

And we have to be part of a strife in which the struggle to defend public education is the struggle for more democracy. It is the struggle for the recovery of rights, the struggle waged to safeguard the interests of the most vulnerable and most excluded segments of society. The struggle for public

education is rooted in the struggle to defend minorities, the struggle to defend those who are different, the struggle of the original inhabitants, the assertion of women in the process to build an egalitarian society.

That struggle is the one pursued by this education movement. We know that the Latin American Educational Movement cannot, need not, occupy the place and actions that are incumbent upon our trade union organisations. That is not the objective.

The Educational movement stems from there, from the struggle for and defence of public education, the defence of the rights of education workers, and a collective subject has emerged from that struggle that takes actions to defend those rights, those demands, those claims.

But the Latin American Educational Movement wants to go a step further, and take up a position in the dispute – and not limit itself to defending public education as a social right. The Latin American Educational Movement wants also to be part of the struggle for the meaning, for the core of the meaning of: -What is education? -What is it for? -How do we build from practice, from the knowledge of education



workers and from the trade unions' own struggle?

Ideas, constructions of pedagogical, institutional and educational policy and practice enable us to tell the dominant class that we do not want education that reproduces inequality. We do not want education that leads to social discipline. We do not want education that replicates the ideology of individualism that neoliberalism takes up as a big banner in this consumer society. We do not want education to validate social inequality. We do not want an education which winds up accepting poverty, social exclusion, the humiliation of the have-nots as something natural, as something that is in the order of things, as something that cannot be changed.

We want to be teachers, like Pablo Freire was. We want to turn the act of educating into a political act, into an act of rebelliousness against the powerful. We want an education that instructs citizenship, forms critical citizens and involves in the struggle those who come out of that school. We want an education that thinks, that reviews the accounts of history, that reviews the names of those who are depicted in statues. An education capable of unveiling lies that are hiding the reality from the peoples of Latin America. We

want an education that produces free and dignified human beings, aware of their rights, and fundamentally conscious that it is only possible to live with human dignity by building a society of equals, a society where the whole is greater than the idea of the individual.

This meaning of education is not going to be built by the dominant classes. This meaning of public education is not going to emerge from the cabinets of those who go to Harvard and then return with an educational reform in hand to try and sell it in the countries which they consider backward in Latin America.

We are absolutely convinced that the sole possibility in this different time in which we are living cannot be turned back from the unique possibility that these democratic governments of popular transformation can build relations of force to take on the powerful who cannot stomach that the government does not belong to them in Brazil, in Argentina, in Venezuela, or in any country in Latin America that has a popular government today. The only possibility for dealing with those sectors of power is to build a working class that is conscious of the historical role it has to play; to connect the working class with the original inhabitants, to connect the student movement with education



workers; to tie the loose strands that are cut by the dominant classes to apply the famous precept of “divide and conquer.”

In order to make this possible, public education has to play a key role. We must not let disciplinary education, the education of inequality, the education of exclusion, to be our destiny. We are not simply wage earners, employees who, in exchange for a salary, can work in the same way in one school as another provided we are paid and our position is secure. We are part of a generation of education workers who were trained in the struggle of resistance to neoliberalism, who do not want to see this historic opportunity slip through their hands like water.

To do this, the Educational movement must take the floor and speak to governments that convene us and want to listen to what we have to say. But also take the floor and speak to the other governments: those that persecute us, those that silence us, those who have imposed on us and on public education a special stage of siege that goes where even military dictatorships did not go.

We reaffirm the commitment because we know where we stand, we know that the banners we are defending are those of justice, de-

mocracy and inclusion. We know that what we are defending has an ethical stature and a political stature. We are defending an ethical stature that is going round and round that of small powerful groups that are the agents of the economic oligarchies of this continent.

There is only one objective, only one commitment: that Latin America and the Caribbean, which are rich but immensely unequal, start to be the place that those who fought for our freedom two hundred years ago dreamed of.

That is why we have opted to build a forum for debate in this meeting: to discuss and to debate, whilst bearing in mind that what is being debated has to be turned into a rallying cry when we get back to school, when we get back to the discussion with our comrades.

We want the Latin American Educational Movement to be capable of building political banners, educational proposals and practices that illuminate and pave another path – the path of the liberation of our people.

That is why we have chosen the land of Pablo Freire. There are many statues, many sculptures: of murderers, generals, who supposedly represented the people,



throughout all of Latin America. And today, as part of this enormous symbol that is Pablo Freire, we are going to settle another historical debt: for the first time in Brazil and for the first time in Latin America, the teacher Pablo Freire is going to have a sculpture, is going to be part of this beautiful city in which he was born.

Comrades, let us engage in an in-depth discussion, go to the heart of the debate, discuss with all the differences and from all positions,

but bearing fundamentally in mind that we are comrades, that with intellectual honesty and respect for each other, we have to pave a way that enables us to deepen the struggle for public education, for the dignity of those offshoots of public education that are our students, for whose dignity we are working here.

Courage. The Educational movement is still standing. It is the ship that we are building as we sail forward.



Education is a tool of social consciousness against alienation

Emir Sader



There are currently two versions of the role of education that are misguided. One of them sees education as vocational training, in the sense that in order for people to survive, they need a job. It is a reductionist idea, since the professions which are much in demand by the market today, could change tomorrow or be replaced by a robot or by the Internet.

The other erroneous idea is that education is the salvation of humanity. That is not so. If it were, Europe would have been saved. There is no continent with a higher level of education or culture, but look at the state it is in now. If that

were the case, Germany would not have gone through Nazism.

Paulo Freire was the one who pinpointed the real role of education. He said that “education can change the people who can change the world.”

There is an abyss between education and work, the world of work. Up to the 1960s, the sociology of labour was a luxury of social thinking. The contradiction of capital and labour was exaggerated and had turned work into a sectoral issue. As such it contributed to the consent of the invisibility of labour. Accordingly, if we are going to think about emancipatory edu-

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cation, it must be education that combats alienation.

What good is education if it does not help people to have social consciousness? Or to decipher why the world is as it is, and why it has to be changed. Alienation marks education and work. Work, because alienation stems from the world of work. The worker creates the wealth of the world, but does not decide about that wealth and does not recognise himself in that wealth. Never before have we had such technological and scientific means to change the world, and never before have we been so impotent. Never before in the history of humanity has alienation been so great.

Emancipatory education is disalienating education. It enables people to understand why the world is as it is. Being a historical phenomenon, constructed historically, it can also be deconstructed. Otherwise, education has no emancipatory power. Information can be socialised, certainly at the cultural level, but people will continue to be conservative, selfish, discriminating, racist, even though they have a very high level of education.

The topic of the world of work is one that education has to redeem. Not only because we are work-

ers, but because aim of our work is what defines us to all people at both the international and local level.

Globalisation meant free trade and free movement of capital, to build a world market of manual labour and be able to exploit people more.

We have to study what this world of work, this new world, is, in order to seek new forms of articulation within that world.

The demoralisation of capitalism today is a result of its incapacity to overcome the current global crisis. The capitalist theory has always been that the market purifies, that the crisis is positive, because it eliminates the more fragile companies. At present, however, this capitalism is not industrial capitalism. It is financial, speculative capitalism. It is the capitalism of banks, so it does not follow the same logic of the conventionally known crisis.

The fundamental diagnosis of neoliberalism is that the economy stopped growing because there was excessive regulation. The idea is: free the movement of capital and the economy will return to growth.

The hegemonic capital today is



speculation. And the crisis has resulted from the artificial construction of financial capital and the capacity of non-existent consumption, which ended up with the real estate bubble among others.

That is the panorama we have today. And both the world of work and education are victims. The world of work, because of the high level of endemic unemployment that has been generated and, moreover, because of the generalisation of precarious employment, especially in peripheral countries. And the world of education because capitalism does not need education. It is a false notion that it is necessary to train the workforce through the university system.

Nowadays, education has to be attractive for young people, who must see in it an instrument to understand their situation in the world, to stop being alienated youths and become aware of how reality is constructed and deconstructed.

Young people are susceptible to utopias. Making policies for young people is not simply promoting the first job. There is a fundamental patch of life before that. The educational institutions must be a place of knowledge, but also a place of culture.

Perhaps the greatest disarray we have suffered in recent time is to lose education as a space for democratic socialisation, something which affects young people directly.

Thus, young people find their paths, other paths, good or bad, of socialisation which do not go through school. Education is not attractive. In Brazil and other countries that have good social policies, basic, secondary and pre-university education has improved little or not at all, and we, as professors, are turning a blind eye.

The protests of June 2013 in Brazil are in part related to the lack of youth policies. The lack of policies gear to young people where education plays no role at this time: to discuss issues such as abortion, drugs, sexual identities, the democratisation of the media, and other topics that have to do with young people, such as the ecology, which the government of Brazil does not broach.

We are living in a world in which the mass of information is very misleading, and young people are inserted in it. They can find out everything in a few hours through the internet, but have scarcely any capacity to understand it; to know why violence exists or to know



why consumption or drugs exist; why there are poor people and rich people.

The attrition of politics is not the attrition of political parties, as they exist. It is the attrition of understanding that it is possible to change the world and that another world is possible. This utopian dimension does not exist yet even in our most progressive governments.

Perhaps our governments have to focus on more prosaic matters. We are the most unequal continent in the world, and they have to give people food to eat. That is why it cannot be said that the extraordinary governments that Latin America has today are another possible world. They are an embryo. We are recovering from the brutal heritage of past governments.

One basic question is to make knowledge and education accessible to those who need it. Bertold Brecht said that the important thing is to convey truth to those who need truth.

For as long as we do not have the educational capacity and dialogue with those young people, we will continue to fail. We can and must emulate Paulo Freire, but are not up to the task. Because the edu-

cation project he proposed concerned education and social consciousness. A project of disalienation of people.

For as long as we continue to reproduce knowledge as it exists, we will perpetuate the inequality of the system. We are not becoming subversives, as we should be in the education that Paulo Freire advocated.

We have to promote a type of knowledge in our schools and universities that helps to desalienate the students; that helps them to think about the society we have, the State we have, how capitalism works, who benefits from it, who are the victims, what is the dynamic imposed on their country.

The face of capitalism today is neoliberal, and neoliberalism is a commercialisation machine, one that turns everything into a commodity: education, health, everything.

The utopia of neoliberal capitalism is a shopping centre, where everything is sold and bought: at issue is not the citizen, but the consumer, and his purchasing power.

There are people who think that Brazil has become a middle-class country. Because it used to be a



pyramid, and the majority was at the bottom. But the conditions of living, sanitation, health, education, security and culture are miserable. I value to an extraordinary degree the democratic changes that Brazil is going through, but we need more. There is a lack of understanding of what society is nowadays.

Our young people do not know this world of misery, also because they are not ready to live together, because we do not call on them to do away with illiteracy as was done in Cuba, so that their young people could learn what the Cuban people were. So they put an end to the scourge of illiteracy, but also got young people to know the world and to feel socially useful.

This is one of our issues – for educational institutions, teachers, the student movement, etc.

Bolivia, for example, one of the poorest countries of Latin America, with a great linguistic complexity, did away with illiteracy. Why? Because it has a progressive government, profoundly anti-neoliberal, anti-capitalist, which enjoys the solidarity and support of Cuban literacy educators.

Education does not change the world. If it were not an instrument of social consciousness, of class consciousness, it is not going to be an instrument for changing the world. We have to measure our education by its capacity to interpret the world.

Ultimately, we are not losing young people because of money, we are losing them because of depoliticisation, consumerism and alienation. That is the major issue of education that has to do with the world of work.





Let us unite to build our own education

Adriana Puiggrós



We can establish the origin of this idea at the end of the 18th beginning of the 19th century, when the Venezuelan, Colombian, Latin-American educator Simón Rodríguez proposed that the education system of our countries had at heart and at the centre of the conception of the pedagogic issue the negroes, mulattos, Indians and the outcasts of society.

The teacher and friend of Simon Bolivar propounded a profoundly anti-colonial education committed to the people, which provoked the repudiation of the “high society” people of cities like Caracas and Potosí, and imagined a way of understanding education which led to his marginalisation and the grudging provision of the support Bolivar had ordered, and elicited scorn.

In reality, the sectors which were left with power in the post-independence days, feared that Rodríguez would generate a popular education movement, who drew on the knowledge that he had acquired from his work in a humble school in Russia, and imbued the education of the students with the thought of Jean-Jacques Rousseau whom he had purportedly met during his European adventures together with Bolivar. They feared that an alternative would emerge to the education that they had known intended for the powerful classes, and that education would be directed at the poor, whom they considered ignorant by nature and incapable of governing.

Simón Rodríguez was the initiator of a history of Latin American edu-

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This text is based on the keynote speech given on the Second Meeting Towards a Latin American Educational Movement.



cation as an alternative to the official version, which was manipulated by the power holders who have endeavoured so many times to segment our societies, using education as an instrument to differentiate the classes, sectors of classes and ethnic groups, to subordinate women, denigrate and exclude non-conventional genders, and to punish young people.

This alternative education, enunciated by Simón Rodríguez, has found expression in many experiments in our countries in the past two centuries. It was not limited to important proposals such as the anarchist and socialist schools, the teacher training movement that accompanied the Mexican revolution, the New School Movement, or the many experiments based on Paulo Freire's proposals, but the way in which many teachers dealt with and continue to deal with education when they close the door of the classroom, distance themselves from neopositivist protocols, the rankings and criteria of the education market, and meet with their students.

It is enough simply to go through schools to discover that, as done more than half a century ago by the Uruguayan Jesualdo, many of our colleagues are at this very moment inventing education every day, because that is what it comes down to when they teach in shanty towns, in schools in the suburbs

of large cities, in farmlands devastated by the plantations of soya and agri-fertilisers, together with the copper, silver, lithium and gold open strip mines, which are inflicting deep wounds on mother earth, or solitary teachers in the immensity of Patagonia, the mounts and forests of our continent.

Many educators are living among children and young people devastated by drugs and misery, or have four or five assignments to arrive at a decent salary, and therefore meet with hundreds of students per week, where each learner is burdened with his world of childhood or adolescence, digitised language, ideas, beliefs, pains and experiences acquired in the period of ruthless capitalism.

Freire and dialogue

In the mid of the 1960s, Paulo Freire established an educational bond with the peasants here, in Recife, which modernised and dignified the popular educators of history. The author of "Education as the Practice of Freedom" developed a different and pioneering theory of the relationship between educator and learner, which addresses the political and education problems of our time. Freire was a pioneer because he realised that the traditional relationship between educator and learner, which he called a "banking education," far from



constituting the essential position of the educational act, did not escape from the irrepressible changes of human times. He thus dared to question the profoundly passive nature of banking education, which he defined as colonisation, and to propose dialogue as a way to educational relationships. The dialogue approach was diametrically opposed to all educational colonialisms, from the classic scene of the conquistador, forcing the indigenous population to adopt his language and religion, up to the current situation, in which the monopolistic emissary tries to dominate all the political, communication and educational spaces.

Freire pinpointed the most painful pace of education, where the most excluded are to be found, where the first doubt that we have been dragging along since the foundation of the public education system is encountered. Some Latin American countries such as Cuba, Argentina, Uruguay, and Costa Rica have achieved minimal illiteracy indices, but Latin America as a whole continues to suffer from this scourge. Old problems often return if we do not remain attentive. I will always remember the words of Miguel de Castilla Urbina, who was the Deputy Minister for Education in Nicaragua in the 1970s, and one of the leaders of the extraordinary literacy drive at the dawn of the Sandinista Revolution. Some thirty years later, after

his country had suffered from the destructive action of various neo-liberal governments, Sandinism returned to power, this time through elections, and when Miguel de Castilla assumed the post of minister, he pointed out that he had to deal again with the problems of the 19th century, that it had become a topical issue to re-instate public education which had been devastated, as well as to make it free and tackle the problem of illiteracy.

The action of the military dictatorships and the advance of ruthless capitalism interrupted the educational processes which, since the Cuban reform and the population nationalisms of the 20th century had, albeit in unequal measure, paved the way towards universal literacy and primary education, and a significant coverage of secondary education. Ruthless capitalism, based theoretically on neoliberalism, caused injustices, inequalities and discrimination, against which modernity had made some progress, came roaring back, thereby inciting us to think about the difficulties humanity has to preserve its own attainments.

The educator and the politician

I am going to delve in that relationship which Freire established between the educator and the politician because it is particularly



pertinent for those of us here today who are fighting for popular, democratic education, for the rights of teachers, for an education policy headed by national popular and democratic states which today in Latin America are up against the onslaught of transnational power. The political role of the trade union organisations of teachers has been fundamental in the fight against the destruction, not only of public education, but the very concept of "public." Since the end of the 1980s and during what has become known as the "lost decade," i.e. the 1990s, when the IMF, the World Bank and the network of interests they represent reigned supreme, pressure to privatise the institutions of public education came close to destroying education systems with a long state tradition such as the one in Chile. There, the Teachers' College preserved the name of public education, in spite of an enormous penetration of neoliberal thinking. In the case of Argentina, the Confederación de Trabajadores de la Educación de la República Argentina (CTERA for its initials in Spanish), not only headed the fight against neoliberal policies in education, but supported with its structure the very links of the public education system, when the trend was to disperse programmes and institutions, which collapsed in a novel space where the elements of the education process

were offered by the market. The political responsibility of teachers was a historical barrier against the destruction of the State in many of our countries.

Teachers, and even more so, their organisations, cannot escape the political tasks which they perform de facto every day. Adherents of conservatism, anti-popular liberalism, who prefer that nothing changes, hold protocols that facilitate the task of a transmission that does not produce a pedagogical bond, that scarcely manages to "deposit" some knowledge in the indifferent or rejecting minds of children and adolescents which are immersed in the language of another century. But those who provided democratic and popular policies are at a given moment confronted with the need to come up with solutions to educational but also social problems. The great changes of our times require us to do so with courage.

The possibility of an exchange of roles between educator and learner i.e. the passing down of knowledge between generations, has never been more valuable than it is today. It is not merely a matter of early learning of new technologies by the children and the difficulties to access them experienced by adults, but of new, unprecedented elements of life that students capture and incorporate before we do.



The educator is no longer in charge of the process, unless he becomes aware of his political role, accepts the student as a legal entity, and proposes to build a new bond and new knowledge.

This task stems from Freire's programme. It is not a matter of solving the deep political-pedagogical problems of our time in an individual manner, nor do protest actions suffice, however indispensable they may be because they broach the most concrete issues of the existence of our work and our profession. We, as Latin American educators, therefore need to unite in order to take stock of the extraordinary reforms that are taking place in many of our countries to build our own forms of assessment and produce contents that are in line with the cultures of our peoples, so as to guarantee the retention and deepening of public and popular education policies.

Popular education in Latin America

The Latin American Educational Movement is in a position to lead discussions so as to build a programme of popular, national and democratic education for Latin America and to head the struggle for its retention. To that end, it is necessary to take stock of the state

policies, highlighting that they have gone amply beyond the character of experiments in the last decade to become strategies of universal scope, as well as to work hard to strengthen the education of the future systematically.

The experience of each country is telling: Brazil (from municipalities to national policies), Venezuela (Robinsonian inclusion programmes), Bolivia (plurinational state as a lynchpin of education for popular culture), Uruguay (deepening the school system), Argentina (policies for the material pillars of education): investment of 6% of GDP in education, universal allowance per child, decent salaries for teachers, the digitisation of the "Connecting Equality" system and programme, the 1700 new school buildings, the "Educate" Channel, the production of contents and the distribution of millions of books in schools, as well as the radical change in conception, that impose new education laws.

Popular education has introduced a qualitative and quantitative change. Today, after more than a decade of having attained the level of State policies, we can take stock of the situation based not only on micro-experiments but also on universal policies. This assessment shows that the strategies of the different countries were suitable given their historical, cultural, social



and political particular features, so that we cannot speak of a single popular education model, but of a spectrum of strategies. This has led us to certain reflections.

First of all, it is necessary to recognise differences as an enrichment of the popular education repertory in Latin America. Conversely, neo-liberalism tried to impose a single model and to eliminate differences.

Secondly, it is clear that all education policies of popular governments in Latin America share democratic and social justice principles, the “Robinsonian” definition of the subject of education, Freire’s idea of education bond, which in some cases are raised to programme level.

Thirdly, it is necessary to make sure that popular education policies do not create parallel circuits to the school system. We are not going to create separate education for the poor. The last warning is crucial because we must leave indelible marks which are decisive for the education policies of future governments, the tendencies of which cannot be predicted. For this reason, we must continue with the transformation of the teaching work and its traditional role.

In the same vein, it is indispensable for teachers’ organisations,

such as Education International in Latin America and the Educational movement, to take the question of evaluation in hand. Faced with the marketing of ranking and the intrusion of entities that are alien to our educational life to qualify us, we must play the leading role in the design, development, application and interpretation of results and uses of all evaluation procedures.

We reject the accusation levelled at us to the effect that we, Latin Americans, do not have an evaluation culture. The history of our system shows precisely the opposite. During certain periods, pedagogical positivism affected school life to such an extent as to introduce formal and informal classifications that affected the life of students but also of teachers. At the same time, the traditional tests, examinations, competitions, monitoring of the attendance and behaviour of students certified in school reports, and requirements of certification of knowledge, have been characteristic of the Latin American school systems. It is our responsibility to prevent neopositivism from imposing its assessment protocols, which are classification instruments of persons and social groups which favour what are already privileged segments economically and socially of long standing, and the disqualification of public education.



Towards a Latin American Educational Movement

Carlos Augusto Abicalil



The working class is international. Therefore, the collective identity which we are building on our continent is an identity without borders. The main reason for considering ourselves as citizens of the world lies, as Paulo Freire put it, “in having happiness as our horizon and hope as a verb.”

When we find ourselves in this collective identity, we feel stronger than international capital which wants to buy our conscience, our happiness and our future.

Our identity is moreover reflected in one word: “unity.” Unity is

a substantive turned into a verb. It is an action and therefore a human construction, consisting of the community, contradiction, diversity, opposition, public action, etc. And unity is the affirmation of three principles, arranged on the same signboard: “liberty, justice and sovereignty.”

The trinity of liberty, justice and sovereignty reinforces our identity which transcends borders, and reaffirms our nationalities as orchestrators of regional identities. That unity in turn calls on us to fight on and educate.

Teacher evaluation requires appropriate initial and continuing

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This text is based on the talk given at the Meeting.



training, remuneration, contracting and career, not merely objectives measurable through standardised examination.

Fighting means challenging the omnipresence of punishing and rewarding evaluation in public policies, where the terms efficacious and efficient are taken to be synonymous with and to replace the true goals of education for liberty, justice and solidarity.

In a capitalist society, the defence of class interests is reflected in the permanent tension of public policies. There is an imbalance between competition and cooperation, between being or exercising the condition of the stronger, between being or exercising the condition of solidarity.

As we gain in the political discourse and debate (as in the victories of the "White Tent" of Argentina or in the current encampment by the CNTE in front of the National Congress for voting the national plan for education with an allocation 10% of the gross domestic product), private initiative in the market society aspires to those same victories.

That ambition wants to replace the public offer, wants to make headway in the offer subsidies, advice, programmes, digital con-

tents, technical assistance, planning, vocational training etc. This neoliberal view avails itself of the tool of evaluation to indicate that it is capable of producing better educational results with the same resources. They thus compare the performance of students subjected to private management, with public money, with the results of students who are under the democratised and public management of state schools.

We thus have a more difficult dispute each time concerning evaluation. The more public resources we obtain in the political struggle, the greater the ambition. In that respect, the accreditation of private institutions, the way they are authorised or not authorised to offer education services, as well as the recognition or non-recognition of that offer, and the criteria of democratic supervision and social control are of vital importance.

The changes enable us to discern the movement. If there are breaches in one stage, there are movements in other stages. If we record our own narrative, the movements are interpreted in another direction and involve other stakeholders.

With this second pedagogical meeting, we continue to discuss



and to hone our Latin American Educational Movement and unity project, one based on the public policies which we are already pursuing. Whether in the legislative or political processes, politics is a necessary precondition to the historical dispute, or in the case of the movement of social stakeholders, the social movement.

Two questions arise here: Is the narrative to be based on the movement or on public policy?

There is no public policy without prior struggle, demands, disputes, reason for suffering, claims, opposition, non-conformity, and organised action. In a certain way, every public policy is the product of the movement and generates reactions from the movement. There are different interpretations depending on the stakeholders, and the fact that they are enshrined in law does not mean the end of the fight. Thus, the fact that we have had democratic and popular governments elected recently, does not necessarily mean that we have appropriated the State and State policies.

A public policy represents the material aspect of State intervention. It is a form of devising the way that the State acts, aware

that the State acts also under the influence of governments, not only of laws. We can have laws which, depending on the government, are dead letter. In this respect, public policy represents the State in action, and the State is a place where power is exercised, one that has its structure and modus operandi. At the same time, those structures can be circumvented, but not for the sake of liberty and autonomy of the people, but rather altered for the domination of the people. In such a case, the State assumes a controlling dimension over life and people.

Irrespective of the partisan opinions and decisions in the dispute that assume greater or lesser importance in each period of democratic elections, we want to cut across what is known as the "government machinery." The machinery does not act without a brain, without control, project or programme. In another dimension, therefore, public policies are defined, implemented, amended, restated, abandoned or deactivated depending on the governments.

Public policies evidently have a memory of a society and that memory may comprise different narratives made by us or levelled against us. On the other hand,



the State, as an organisation, the people, and the interests of society have a memory too.

Therefore, public policies have a strict relationship with social representatives. They are constructs formed by the values, symbols and standards that comprise the cultural and symbolic universe of a certain reality.

A public policy has to intervene in the market and for the social protection of people and rights. Decisions to do or not to do certain things or take certain initiatives are political in nature. The notion of public policy includes all the government actions – not only the intentions of the government or its civil servants.

The action of the State optimises the power organised by means of policy and the administration as an effort intended to alter market forces; to guarantee for all a minimum income, food, health and housing. It is not a project of capital, where the selection by force, efficiency, merit and performance is the rule of existence.

That State apparatus is considered a global super structure. The state in and of itself, is not the author of things or of wealth. But it does regulate the distribution of wealth, the legitimate

forms of co-existence, the crimes and their punishments and those crimes and punishments that are still to come.

In the new reality in Latin America, domination by force is losing ground. Force of consensus does not mean homogeneity or uniformity. Consensus is in fact the exercise of the differences that occur. A new formation is constructed from the differences presented and formulated, other than that of the State. At the other end of that State, there is the civil society, of which we are members.

Paulo Freire said that “our condition as educators will be more viable when our task is better known with our discourse, our theory and our formulation.” The relation of forces, tensions and imbalances is not only within the State, but also in the political society. The dimension of tension is also present in the civil society and its organisations, permanently divided between two poles: one of inequality, the other of combination.

Why should we act? Why should we challenge public policies? Why should we want and devise a pedagogical product, a Latin American Educational Movement?



The problems are legion. Some are old, others are strictly new: Dealing with new information and communication technologies is not tantamount to dominating 10% of the buttons of tablets and “smart” phones. We rarely use all the available resources. Microsoft or Apple probably dominates more things about us than we imagine when we press three or four buttons on our devices.

We are living with thousands of new contents today – contents generated by a group of authorities who have and defend certain interests, and who often arrive in the classrooms with an advantage over us, including the “a computer for children” programme that some governments are implementing.

At the same time, other forms of communication keep students glued to their headphones while we are speaking to them, consuming other contents, introducing other values, assimilating other forms of communications. Those groups are interacting in the dispute of the State, in the dispute of the classrooms, of schools, often without making noise, without emitting sounds.

The approach we are proposing in the pedagogic movement is

based on a democratisation process. And we wish to underscore the word “process.” It is not a portrait or a static snapshot. Democracy is an exercise, a movement. Something consistent with the dimension of the educational movement. It is not a recipe book which entails that the upcoming work of the groups is ready already and its results are merely the confirmation of what was expected. That is not the case. The impetus of this movement creates opportunities for greater diversity each time.

The political moment we are living through is marked by an effort to democratise society. It requires rethinking the methodologies for charting public policies, redefining clearly the responsibilities and areas of action by the State – at its federal, state, and municipal levels and the civil society. Though it may appear easy to identify this necessity, it has been a source of contention in many situations in practice.

The fundamental reason why the Regional Committee of Education International for Latin America sponsored the Latin American Educational Movement from the education trade union action, is the change of era. The Educational movement is trying to reconcile the needs of teach-



ers – the class identity – with the needs and rights of citizens, as protagonists of a change of era that calls for public education capable of promoting a democratic society. It is an action entailing demands, claims, speaking out, public acts, marches, protests, proposals, celebrations of victory, construction and change which at times comes more slowly than we would want.

The Educational movement is also a product of memory – not only of the publication of what we discussed in the first meeting, by way of reminder. It is a permanent activity for the formation and recomposition of values, foundations and purposes. It is reflected in the activity of each one of the national trade unions and in the dialogue with other stakeholders of society interested in taking part in the educational process.

The Latin American Educational Movement is a qualitative leap. However, no one jumps without practising. A jump is the product of training, discipline, technique, trial and error, critical persistency and improvement. It entails a certain risk, a certain level of pain, discomfort, the arrangement of time, abilities, distress.

An educational project cannot

be separated from a project, a wish of society. The aim is basically to generate a project which builds the foundation for proposals from education workers to feed the educational agenda, a policy and a vision capable of imposing another version which will in turn facilitate a transition away from the neoliberal model.

It is not merely a matter of accumulating a string of events as a register of facts. That does not make it possible to get to know the movement. Rather, it is necessary to make the connection between the event and the reality in which it occurred; to identify which disputes were behind each action.

The Latin American Educational Movement is not yet ready, nor “positioned.” It is a wide-ranging process of national discussion in which the State can take part, where we must assert ourselves as civil society under conditions of equality. The definition of priorities should be legitimised by the open conflict between the movement of the civil society and that of public policy, through the State.

The democratic direction therefore presupposes integration, articulation and retention – a new model of our own conduct,



namely to have a clear political orientation; to promote the internal and inter-sectorial articulation with other public policies such as health, safety, youth, social security, human rights, diversity, etc.

Such tasks presuppose three action verbs: organise, mobilise and convince.

Today, the place of trade union officials continues to be the street, the squares, where the policies continue to be applied according to the neoliberal model. But there is also change in certain countries, which opens up possibilities to transfer those streets and squares – not to abandon them but to involve them tactically in the direct dialogue with parliaments and governments, calling out and formulating public policies and heeding their voice. It is a different level of trade union action.

Paulo Freire said that “it is necessary to have dreams, always.” It is necessary to bear in mind that the education process is something natural. It is the product of human creation. There are methodical steps to ensure that this human product has our physiognomy, our countenance, our form of being, our sensitivity. The methodological impera-

tives are to gauge the problems, think about them, formulate them in feasible terms, organise the means and resources to reach the objectives set, deploy the aforementioned means and resources, maintain, without interruption, the dialectic movement, reflection, action and reason of the ten work groups of this meeting.

Identity is our fundamental base to put forward our claim as a historical construct. The movement is necessarily a democratic space for dialogue and decision making which wants to continue the work initiated by previous generations, to recognise the heritage handed down to us, and scrutinise its conceptual and material bases. It wants an education that meets our objectives and goals, the social and emancipatory practice and the political pact.

We can make institutional progress by defining who does what, under what conditions, at what time, with which democratic decision-making, evaluation and control bodies.

The repertory of the liberating experiences is very diverse. The institutional progress will also mark the organisation of education by levels, steps and procedures, the administration of the

public network, the legislative linking of private institutions, in order not to fall prey to the dynamics of competition. Thus understood, the Educational movement is not challenging only governments; it is challenging the State.

The Movement is not simple, is not linear. It is always within sight of what is possible, but also infinite, in a certain way.

Many signatures are missing from the contract of our collective identity – of all those who are not unionised, for one; of those who claim rights without

being aware of the forms and methods of struggle and representation. On the other hand, there are those who want to disavow and impede the trade union, who disavow and impede the policy, who make themselves masters of information and truth.

We know the pain and thrill of fighting. We know that the present struggle has a horizon: towards. Those who are in front of us know that what is urgent must not impede us from seeing what is important; the story is not finished; it is the struggle that makes the law and no law can put an end to our struggle.

II MEETING: TOWARDS A **LATIN AMERICAN EDUCATIONAL MOVEMENT**

RECIFE, BRAZIL, 19 - 21 SEPTEMBER

FINAL DECLARATION

TOWARDS A LATIN AMERICAN EDUCATIONAL MOVEMENT



Education International
for Latin America



FINAL DECLARATION

RECIFE, BRAZIL, 21 SEPTEMBER

The Second Meeting Towards a Latin American Educational Movement in commemoration of the birthday of Paulo Freire, was convened against the background of substantial advancements and new challenges.

During the 1st Meeting in 2011, the trade union organisations affiliated to Education International in Latin America, undertook a commitment to pursue an educational movement that promotes the defence to the right of public education through a democratic and proactive social dialogue and the coordination with various social sectors which are also geared to the defence of the right to public education in the programme of action. As organisations aware of the heterogeneous nature of our countries and our systems of education, we have united around the common objective of devising and proposing policies for the public education that our peoples need to make progress in Latin American transformation and integration, i.e. an emancipatory and egalitarian education which, as Paulo Freire understood it, transforms individuals so that they in turn can transform society.

On this new date, the Regional Committee of Education International for Latin America and the participating organisations of the Second Meeting Towards a Latin American Educational Movement, which met in Recife, Brazil, from 19 to 21 September 2013, declare, as regards:

The defence of the social right to public education

1 That we conceive the Latin American Educational Movement as a process that seeks to place the right to public, free, secular, and high quality education at the centre of the social discussion and to bolster the participation of education workers in the charting of the education policy, establishing a permanent connection with the educational communities, students and all the social sectors committed to the defence of public education in the face of educational profiteering and commerce.

2 That we persist in our demand of a public education that is the responsibility of the State, in view of the fact that only the State guarantees rights, that it is financed with public funds, and is designed based on and for the social contexts, committed to creating educational areas that take account of diversity and protect labour rights.



3 That the proposals we are seeking to draw up defend a public education that paves the way so that we can think of ourselves as sovereign peoples with equalitarian societies, endeavouring to overcome the neoliberal policies that foment competition between workers, individualism and the privatisation and commercialisation of education at all levels.

4 That we are working from the grass roots of our organisations and with the contributions of education workers, who are taking the floor to reclaim the educational thinking that produces decent work.

5 That in the process of the Latin American Educational Movement, we are defining proposals for policies that are to be converted into State policies, that take due account of our demands for public education and social justice, with evaluation models that strengthen the education system and the democratic process, the construction of the curriculum, the subordination of technologies, an educational project, and the development of decent work and the financing of public education at all its levels.

Latin American integration

6 We, the Latin American peoples, are moving forward towards the construction of more democratic, more inclusive and fairer societies. We managed to defeat the FTAA in 2005 and have taken initiatives for integration in solid, sovereign and horizontal terms, such as in MERCOSUR; UNASUR, ALBA and CELAC.

7 Some countries in our regions have brought to power governments from the democratic and popular spectrum that have managed to move away from neoliberal policies and engage the collegial participation in the elaboration of public policies. In countries where neoliberal governments are still in power, the attainments of neighbouring countries have become the reference for the political struggle and demand for rights.

8 Our region is today faced with the challenge of moving forward and deepening the attainment of collective and individual rights and of strengthening public education as one more tool for such progress.



9 With the Latin American Educational Movement, we as education trade unions, are bringing to the Latin American integration process, the thinking of the political and pedagogical direction of public education for our peoples. In that respect, we have taken important steps to propose that the curricula consider the past and recent history of Latin America and ensure that the subjects of the curriculum are amply presented, diverse and in line with the social context.

10 We, as organisations, must each time link even more our issues for debate and action to the question as to the new education system we wish to bring about, the new education system that we wish to implement in order to deepen the social, political and cultural transformations in our countries.

The trade unions as social interlocutors

11 The entire process of the Latin American Educational Movement, and especially this Second Meeting, calls on us, as trade unions in the education sector, to act as social interlocutors. We have the task of developing a constant and systematic capacity to think on and to draw up educational proposals that comprise the social, economic, political and cultural reality as a whole, without overlooking the commitment of representation and mobilisation of our sector.

12 That the educational movement demands a trade union movement capable of establishing a living attachment with the communities in teacher participation in the different areas of society, in the processes in which are debated the issues of the national, regional or local and community agenda in relation with the processes of changes society requires, which exceed the concrete confines of the educational institutions.

13 To promote dialogue and the joint elaboration of proposals, the Latin American Educational Movement is bolstering the internal unity of each trade union and inter-sectoral coordination, which are conducive to consolidation processes of the trade union consciousness and the attainment of greater identification with and commitment to the rights of the entire working class by the trade unions.



The Second Meeting Towards a Latin American Educational Movement and its regional action plan

14 An immediate task of the Educational Movement is to institutionalise a practice for the research, development, dissemination and communication of educational thought that produces decent results in the different levels of the education system.

15 Furthermore, it is necessary to recover the time and space to be able to engage in collective teaching education as an inherent process of a genuinely political educational act.

16 Make sure that the Third Latin American Educational Meeting in 2015 gauges the educational experiences, research and proposals that are currently being implemented in the different countries of the region.

In the land of Paulo Freire, on the ninetieth anniversary of his birth, the Latin American Educational Movement reaffirms its commitment, with the grass roots, for an education in the service of liberation, rooted in the emancipatory struggles of the peoples of Latin American and the Caribbean, of which we, as education workers, are an indissoluble part.



GROUP 1:

The Latin American Educational Movement: Characterisation and prospects

The Politico-Educational Project of the School as a goal of a viable utopia:

We are considering a school as a scenario in the struggle to counter the dominant discourse, a space for argument, fight and common struggle against social exclusion and inequality.

We want a school that is a transformational agent, established in a space for the construction of knowledge on the part of the working classes and an instrument in the struggle against hegemony; that produces reflective, critical and emancipatory thinking, to enable each one to make his or her own history and that of his or her community.

We want a school that counters the system which reproduces the relations of power, exploitation and subordination that exist in society, from a community perspective – what we call the collective hero, in fact.

We call for a school that builds encounters between equals on diverse realities, in a specific context where concrete historical subjects are developed with a view of life based on solidarity and geared to learning collectively.

We call for a school that can serve as a scientific channel of different expressions of popular culture to strengthen the preservation and give impetus to the identity and sovereignty of the peoples, united in a common aspiration, the great Latin American fatherland.

The Latin American Movement must establish, as a fundamental premise, the unhinging of the existing connection between education and politics, to turn education into a vehicle of social transformation collectively and for profound human development.

From its various scenarios, it must concurrently counter the policies aimed at marketing and privatising education among neoliberal governments, and exert influence on the public policies of democratic governments by institutionalising the gains made and by expanding the horizons for new advancements.

The underlying premise is that, notwithstanding the advancements we have made since the first meeting in Bogota, the Latin American Educational Movement is today such an invisible subject and process, that it is not at the centre of the needs and demands of our comrades and the majority of society, in order to continue to advance what we are proposing in this second meeting, namely:

Systematise all the institutional experiments that are being conducted on the continent, so as to transform the reality of the school and the social context so as to be able to get to know, deconstruct and build other school and community realities.

Move forward in the construction of a collective subject that goes beyond teachers, and thus include other seg-



ments of society: (Workers in general, trade union movements, movements of students and parents, native peoples, associations for the struggle against all discrimination, environmentalists, etc.), who are allied not only in the struggle for the public school, but also for the attainment of a fairer and more egalitarian society – alliances that must come into being at the local, regional and national level.

Create national forums and/or different events in conjunction with all the sectors with which we share the struggle for a liberating school, with a view to organise a Continental Day that sets out the proposals and attainments of the Latin American Educational Movement.

Socialise the knowledge of contributions by the various educationists who are today historical references in each country, to turn them into a subject of study and reflection in the entire region.

Facilitate meetings between education workers from different countries, so that we can get to know or rediscover and strengthen ourselves in the idea

that we are Latin American teachers. To that end, meetings of teachers that share common borders could be organised initially.

Strengthen the dialogue between basic and higher education, so that the educational gap that is imposed by the rationale of Educational Darwinism of the dominant classes is overcome by devising a proposal for a school that is not exclusive, but provides education in the service of the working classes.

Interconnect and network all the political/trade union research and education institutions in our organisations to share educational research, experiences and proposals produced from our own knowledge.

As a political subject, to be recognised by the majority, the Educational Movement faces the challenge of the social construction of an alternative, inclusive, and democratic educational model, which recognises the cultural diversity and popular experiments, so as to turn the school, education teaching and policies into paths of freedom and emancipation.





GROUP 2:

Public Education and Social Justice

Proposals

1. Public Education goes hand in hand with social justice; they must be seen in an integrated manner. The aim of our organisations is social justice, so we are endeavouring for public education.
2. The social right to public education is inalienable, which must not be left up only to each government, but must be a State policy.
3. The State must guarantee public education, understood as a right, universally accessible and free of charge at all levels of the education system. It is therefore necessary to equip education centres with modern instruments, to facilitate research, adapt to the changes of the age, and provide an appropriate environment and good conditions for the educational process.
4. Public education must have a view of human rights that includes all with their differences and particular traits, and provide the tools, resources and guidance and support to do so.
5. To contribute towards the attainment of public education for all, the Education movement must devise scientific, educational and teaching elements that materialise in the educational process.
6. It is necessary to guarantee an educational process to give people more tools for life. This includes the possibility of developing all the potential and skills, as well as the consciousness of the working segments.
7. It is necessary to assess our history and memory with our comrades in education centres to gauge what we have attained and what is lacking.
8. If we understand education as a social right and as a public policy, then it is a State public policy. This requires us to contest the State model at a historical juncture where the traditional version of the State in the service of inequality and social discipline, is now questioned by the experience of democratic and popular governments in the region.

An educational policy that breaks the media matrix must entail that:

9. The rights of citizenship are guaranteed for students by accepting and respecting those who have special education needs.
10. The rights of the vulnerable population must be included in the curriculum, and we have to change our attitudes.
11. It is necessary to arrive at the democratisation of the education system and the participation of the different stakeholders through advisory councils and student centres to guarantee that their rights are respected.
12. Public education must form a historical subject that knows the history of the different segments of the population, such as those of African or indigenous descent, and be capable of transforming society.
13. The construction of a public educa-



tional centre requires a country and Latin American integration policy. Public education must be an educational policy project that tackles neoliberalism and makes its characteristics evident to the rest of society.

14. Public education must express the cultural needs and complexity of our societies. This requires a discussion with our comrades and a breach with standardisation in the organisation of the educational centres and processes, to accommodate to diversity.
15. Create allotment mechanisms for unemployed families that promote inclusion, permanence and access for students to the education system and lead to more hours of instruction, and more work for teachers with public access through competition and stability.
16. Education must provide knowledge of the history of the different segments of society, for example, the history of Africa and of the indigenous populations.

Challenges

1. Even in countries that have approved favourable laws for education, we must remain vigilant to make sure that the laws are applied.
2. Resist the privatising reforms through different mechanisms.
3. Confront in every respect the model of privatised municipalisation, the matrix of which emerged in Chile during Pinochet's dictatorship.
4. Engage in dialogue with educational institutions and with society, to continue to be a basis for support for the installation of flexible curriculum models which stimulate the reduction of contents that increase the segmentation and inequality in access to knowledge.
5. Put an end to the competitive financing of educational centres, because the poorest segments are those that

lose the most resources, and the system is more segmented as a result.

6. Put an end to the merchandisation of education which, among other things, leads to the erosion of working conditions and the conditions for working to develop the educational process, and produces an elite education for the rich and a basic education for the poor.
7. Tackle, with ideas and action, the application of standardised tests which measure knowledge and lead to a situation where a better socio-economic condition leads to higher results, thereby underscoring further social differences.
8. Question the adherence of the Catholic Church to the State and champion secularism in education.
9. Recall that we have been resisting neoliberalism for years and we have learnt that resistance is not merely a matter of rejection, but also of providing an alternative proposal.
10. It is not enough to have laws in favour of education as a social right or to recognise and respect differences. It is necessary to fight for what is laid down in the law.
11. Create a school that gives room to inclusion, bearing in mind that it is not enough for children to be in school, but that they must be able to learn.
12. Know the legislation of other countries and bring the discussion to the educational community to devise a school where everyone can learn.
13. Make progress in extending the concept of social justice and inclusion to include more segments of the population each time.
14. Deal with the campaigns that deteriorate the credibility in the public school under the influence of neoliberalism by means of media harassment waged systematically by mainstream media controlled by the dominant classes.



GROUP 3:

The role of the State in guaranteeing the social right to public quality education and the provision thereof

1. We assert that the State is the only authority that can guarantee the right to socially referenced public education. This free, universal and secular education must be based on good, socially integrating education that provides opportunities for development to all.
2. To ensure this right, the State must provide education from the initial to the higher level, via education for adults, and ensure the full finding thereof as a matter of priority.
3. We are fighting to endow the State with a legal structure and institutionalisation to guarantee such rights. Every gain must be institutionalised so as to restructure the State where dismantled by neoliberalism.
4. To stand guarantee for the law, the State must generate and establish conditions that consider in particular initial teacher training for professional excellence; continuous training that values thinking about the teaching profession among peers, develop exploratory and systematising educational experiments for teachers and introduce professional statuses and careers for teachers.
5. As part of guaranteeing rights and a good state public education, time dedicated by teachers to extra-curricular activities must be considered as part of the remunerated activity.
6. The state must adjust, regulate and tax private education in strict terms.
7. It is necessary to put an end to the tendency to outsource and/or subcontract the educational support provided by the State for education, and to strengthen its structure by generating a proprietary critical mass that systematises good educational practices and contributes to generated educational thought from the teaching base.
8. The educational movement must wage a rigorous and reasoned struggle against the denationalisation of education promoted by international agencies and oligarchic and foreign capital, the main Trojan horse of which is the standardisation and the assessment fever which, most of the time, is used as a market indicator.
9. The Educational Movement must be a driving force of public policies that ensure the right to education and the strengthening of public education.



GROUP 4:

Quality of education and evaluation of the education process

We reaffirm the rejection of neoliberal policies that see education as a service and evaluation as its commodification instrument, which runs fully contrary to the emancipatory goal that the Latin American peoples are constantly fighting for.

To that end, the conception of quality that we are calling for alludes to complete and equalitarian education which guarantees that children and young people can develop their potential to the full for all their social engagements throughout their life. We advocate education that considers all the dimensions of a human being: scientific, artistic, emotional, cultural, athletic, and all those which contribute to a full exercise of citizenship. From that perspective, by "quality" we mean education that provides training in critical subjects with the possibility of appropriating the reality in which students are immersed, interpret it continuously and use it as a basis to acquire knowledge that will enable them to transform, not only their own individual reality, but also that of the community and of society as a whole.

In this respect, it is clear that the task of education which we claim is not limited to promoting knowledge in mathematics, language, social and natural sciences, but also the construction of democracy, freedom, social justice and sovereignty; this means working for inclusion, equal opportunities, gender, the environment, and multiculturalism.

This vision calls for a democratic school, a school which engages in an educational relationship with the community that turns its context into a daily text and provides content for the learning which it promotes. We are talking about a school that starts with the necessities of the subjects:

Knowing, analysing, mobilising and proposing a reorientation of knowledge. This approach requires a proactive education system of:

Universal public policies that guarantee the social right to education of all.

A democratic management that enables the effective participation of those concerned (teachers, mothers, fathers, students and other social stakeholders) in a collective practice which reorients the transformational political sense of education.

A management dynamic that favours the leading role of the teacher in charting the initial and continuing education and training policy which makes it possible to recover and innovate the teaching practice.

A distributed funding system is needed with balance for the tasks that have an impact on the educational system as a whole.

An educational institutionalisation that creates room for socialisation among peers and with the community and guarantees the labour and trade union rights of the teachers.

An education system where the evaluation is seen as an integral, par-



ticipatory, systemic and institutional process that entails stretching proposed objectives and contested means, i.e. context and process, thereby validating the resolution adopted on the matter at the 6th Congress of Education International.

At issue is not evaluation as a resource, but the type of evaluation, in other words what is being evaluated, how, who is evaluated, who is doing

the evaluation and why. What is contested is a punitive, sanctioning, individualistic, competitive and segregationist evaluation which is of no use in improving education.

Finally, a bit of self criticism: We, as teachers, show inconsistency between the concept of the evaluation we are calling for and that which we apply to the students.



GROUP 5:

Democratic conduct

Definitions:

The idea of conduct has to be differentiated from the exercise of control but also from mere administration. We understand the democratic conduct as political management with social participation, and hence the democratic character, which is not reduced to a merely institutional aspect, but is also related to the processes of social democratisation that are juxtaposed to bourgeois or liberal democracy which is being produced in Latin America in heterogeneous form.

Within these change processes, the Educational Movement must consider, as a priority, the struggle for the democratic conduct of the educational system for the advancements pursued with educational policies at different levels since the arrival of popular governments of the region, as in the case of Bolivia, Argentina Brazil and others.

Propuestas:

La disputa por la conducción democrática implica definir:

1. A national educational management and evaluation policy that guarantees mechanisms for the democratisation of schools and the educational system, in consideration of: the educational system as a whole, the institutional-community level, and the curricular and lecture level.
2. Mechanisms for support and participation in the policy decision-making, definition, implementation, monitoring and evaluation of educational policies and their results.
3. Forums for collective discussion and decision-making on national and regional education based on a systematic work on successful democratisation strategies, experiences, policies and mechanisms within the educational process which already exist or are being produced in our countries.
4. Social participation bodies as educational councils and collective deliberative organs of the educational institutions in line with national policies that respect local diversity to attain the participation criterion of 50% by the government and 50% by society.
5. Pursuant to an extensive political debate, the concrete scope of the ideas of autonomy, democratisation, decentralisation, quality, participation, pluralism and transparency as part of a deep-rooted cultural debate that is inherent in the general democratisation process of our societies.
6. Delve in depth in the political dispute on the scope of university autonomy and its necessary relationship with the processes for the democratisation of society, stemming from the priority of a social commitment to the production of knowledge. Forms of democratic regulation of university autonomy have to be developed with the participation of society in the planning of university



- policy and its relationship with other levels of education. It is particularly important to guarantee the participation of trade unions in teacher training at the higher level.
7. Recognise the legitimacy of other – not necessarily academic – types of knowledge, in the production of knowledge and the right of supply teachers, civil services or non-teaching staff to participate in the democratic conduct of educational institutions from the recognition that we are all educational workers.
 8. Try to involve by the community in the election of educational authorities in accordance with the actual conditions of each country or region and facilitate the relationship of educational institutions with student representation bodies, parents' committees and other institutions.
 9. Broaden the perspective and bolster the democratic conduct of the educational institutions in vulnerable situations, in particular young people living in poverty and in the penitentiary system.
 10. Assume responsibility to guarantee a democratic evaluation of education based on the definition of a political and educational plan that takes into account educational parameters and the relationship with the community and the participation of all stakeholders of the education system under this evaluation.
 11. A driving strategy for the construction of a public school capable of liaising with free organisations of the people to guarantee the attained social rights.
 12. Sustain, deepen and expand the public, free, secular, democratic and university nature of the right to public education, as well as the inalienable nature of the State's responsibility for the maintenance thereof.



GROUP 6:

Curriculum

We, as educators of workers in Latin America and the Caribbean, understand curriculum as follows:

The product of a collective construction through the intervention of different stakeholders, workers, students, families, the community and others, who express the notions on man, woman, society, knowledge; which shows a dispute over the interests of the different sectors, where the question must be raised as to who benefits from it as opposed to who framed the proposal.

Accordingly, we think that the curriculum defines our job and as such indicates what to teach, how to teach, how to organise the school day, and conditions for institutional organisation.

In as much as our job is to teach, the curriculum includes the discussion of how we organise teaching to be able to monitor the results of the education of our children and young people.

We therefore propose:

1. Participation by education workers' trade unions in the definition of the curriculum together with the national, regional, provincial, municipal and local authorities.
2. Promote collective forums in trade unions of the region for systematic reflection on our teaching experience, the knowledge which we impart and the organisation of our work with the administrative teams and teachers.
3. Ask education officials for institutional time and especially during the work day for curricular reflection and construction.
4. Require the presence of the State through public policies as guarantor of those collective curriculum construction policies.
5. Include the gender perspective, interculturality, sex education and the integration of students with different capacities in the curriculum construction processes.
6. Include the history, politics and economics of Latin America in the curriculum construction as critical tools for the defence against neoliberalism.
7. Involve families and the communities in the school environment as part of the curriculum construction process.
8. Initiate a democratic discussion process from our trade union bases in the design of a proprietary curriculum proposal for education workers.

Challenges

1. As a result of the advancement of neoliberalism in our countries in the 1980s and 1990s, there are still evaluation, control and management mechanisms introduced during that period, that pose the following challenges:
2. Include actions in initial and continuous education and training that challenge cultural colonisation and promote the creation of curriculum proposals that address the national, Latin American and Caribbean realities.
3. Involve students in curriculum discussions as an expression of a democratic school that promotes equality, solidarity, participation and integration.



GROUP 7:

Democratisation, access and permanence

Our thinking is based on the fact that education is a human right. When we speak of the democratisation of education, we cannot separate this definition from the concepts of free and compulsory education.

In the first place, if education is a right, it must be for all, but for that to be possible, the State must guarantee that it is free, mandatory and of good quality, whereby the concept of quality goes much further than free and compulsory education, to consider education as a whole.

For education to be free, it is vital for the State to provide the necessary financial resources, and consider this funding as an investment and not as an expenditure. This entails not only paying for the teaching staff, the infrastructure and facilities, equipment and materials but also for programmes that enable students to gain real access and permanence within this system. We are referring to such aspects as transport, food, scholarships, school aids and supplies, including uniforms for students with scarce resources. This requires enshrining in the constitution or laying down in the laws of the different countries that education is a human right and allocating sufficient budgets. Furthermore, once legislation on the matter has been enacted, it is necessary to make sure that said laws are actually applied. The attainment of the foregoing can be described as an effective requirement.

Not only do we have to fight for the

allocation of resources for education, but also for such resources to be invested in public education, thus excluding subsidised (semi-private) and private education. In the same way, we must be consistent when it comes to the defence and legitimisation of the public school, starting by abandoning the inconsistent practice of sending our own children to private educational institutions.

Our educators are in most cases the same individuals who teach in private schools. The difference lies in other factors, such as the conditions under which the learning process is conducted, as well as the educational climate under which the students learn.

Enabling real access to the educational system is a first step in the process to democratise education, which entails the possibility of universal inclusion of the population, not only for persons of school-going age, but also from early childhood to adulthood, considering such a process as continuing education.

Although important progress has been made in terms of coverage at the level of primary education, the situation in secondary education is not the same, as the exclusion indices at this level are very high, and when it comes to higher education we could assert that access continues to be reserved for an elite minority.

Another series of decisions is required in addition to this first step.

These include legislation to eradicate child labour as it hinders access to the right to education. In this respect,



the trade unions of education workers should play a greater leading role in revealing the disadvantaged situation of working children, which assume responsibilities that are not theirs to assume, thereby disrupting their normal development process.

On the other hand, it is indispensable to endow the educational institutions with appropriate conditions for proper development of the act of education: infrastructure, equipment, furniture, teaching materials and in particular the use of information and communication technologies to provide an alternative educational vision. Such conditions would not only facilitate access to education, but would also help establish permanence in the system.

In light of the foregoing, to attain permanence for the students, the curriculum must be transformed so that it can be pertinent for today's needs, attractive for students, and meet the needs and interests of the students and the community.

It is also necessary to have teaching personnel in step with an educational vision that sees their work as one of mediation for learning, and promotes democratic values in a practical manner through the active and effective participation of the different components of the education community, so that the traditional dominant and authoritarian model is not produced. To that end,

we must recast the initial as well as the continuing training of working teachers. In that respect, the school must be seen as a space for the production of educational knowledge, educational research and action and innovative practices, so as to be able to put learning in the context of an emancipatory vision, so that the education centre not only manages to attract students, but also to keep and to help them advance and to stay apace the level that corresponds to their age group wherever possible.

The democratisation process moreover entails deepening the processes of greater inclusion, fighting to eliminate different forms of discrimination on the basis of gender identity, ethnic group, religion, sexual orientation, social class, and special education needs, within the framework of the values of tolerance and respect, thereby rejecting the different forms of violence. It is therefore necessary to pursue State policies in education so that access is not an inclusion to be turned subsequently into an exclusion.

These reflections on the Latin American educational movement must entail a firm commitment on the part of the education workers' unions affiliated in the EILA so as to give concrete impetus to the fight for the defence of the right to education in their action plans, based on a conscientious vision of their transformational responsibility



GROUP 8:

Training and valorisation of education workers

The workgroup was established with the help of 100 education workers representing the different organisations affiliated in the Education International for Latin America (EILA), to analyse, discuss and make proposals on the topic: "training and evaluation of education workers". In a similar manner, 26 approaches were registered on the issue raised, concurring thereby that both the training and the evaluation of the educational task are fundamental for quality education.

Proposals on the training of education workers

The training of education workers:

1. Is the responsibility of the State which should guarantee and fund it;
2. Should be discussed and agreed with their trade unions;
3. Should be inclusive in its specific features for all workers involved in the educational process.
4. The trade unions must develop processes and compose suitable teams to develop their training proposals.
5. Must be solid and integral and not based on competencies.
6. Must go beyond the classroom and prepare students for an adequate understanding of the social reality.
7. Must prepare students for autonomy, critical analysis of the situation, creativity, solidarity and collective life with special emphasis on the defence of life and the environment.
8. Must comprise discipline, the didactic-pedagogical aspects, ethics and

politics as part of the social process.

9. Is presented as a field of tension and disputes between the objectives of neoliberalism and its proposal for merchandisation, and the proposal of solidarity and humanism of democratically oriented organisations.
10. Must have the timeframes necessary so that it can be carried out within the work schedule, be free, stimulating and provided by the State.

Proposals on the valorisation of educational work

1. The social valorisation of the educational work is essential to guarantee quality education.
2. The "evaluation" requires putting an end to the denigration campaigns carried out by the business sector, the media and governments in many Latin American countries.
3. The denigration campaign holds educators responsible for all the problems of the education system and sees education as the solution to all the problems of underdevelopment in our societies, as if the backwardness, poverty and social exclusion had nothing to do with the concentration of wealth in the hands of the powerful classes. On the basis of this twisted logic, educators wind up being held responsible for the failure of our countries to develop.
4. The valorisation must include all the education workers and not only the teachers.
5. The concurrence of conditions in edu-



education work must express its valorisation:

- Salary levels in line with the importance of the educational work.
 - The existence of a professional educational career that defines transparent and appropriate processes for entry, promotion, permanence and stability in work positions.
 - The valorisation of work requires doing away with precarious forms of work: Contracting by the hour, fixed term, or any other form of discretion or arbitrariness that puts the freedom and autonomy of the educational task at risk.
6. It is necessary that a basic wage level be established in the countries to ensure a decent life for workers in the public and the private sector.
 7. A central aspect of the valorisation and quality of education is the physical and mental health of education workers, so it is necessary to establish health conditions (preventive medicine) in that regard.
 8. Reduce the number of classroom hours and provide time for preparation, systematisation and educational research.
 9. Reduce the number of students per class.
 10. Provide open psychological counselling so that workers can avail themselves of it when warranted.
 11. A holiday system to enable education workers to recover physically and mentally.
 12. Education work requires a complete social security system that guarantees, as a minimum:
 - An efficient and appropriate healthcare service in line with the needs that emerge as a result of the educational work.
 - A system of access to livelihood that makes possible and guarantees the quality of life of education workers and their families.
 - Retirement guaranteed with a decent and sufficient pension.
 - Developing educational policies that guarantee the elimination of any form of discrimination in the exercise of educational work, based on ethnic, cultural, religious, political, gender identity or diversity grounds.



GROUP 9:

Funding of education and social control

1. Bring about unity and organise the workers as a political instrument in the struggle with the powerful segments of society and exert pressure on the governments, at the national and continental level, to correlate forces so as to secure the funding of the social and human right to education as the exclusive responsibility of the State. The State must ensure the funding of education in a national capacity intervening in cases where necessary to eliminate inequalities in each of our countries.
2. Give impetus to a proactive diagnosis in each of our countries that establishes the needs for investment in education: Educational programmes, salary, teaching career, continuing training for workers, occupational health, general and equality promotion policies, with indication of objectives and measures to demand the resources required to guarantee quality education for students at a cost in relation to per capita GDP.
3. Promote the implementation of legal instruments to ensure funding intended exclusively for state public education, rejecting any intent to transfer resources from the State to the private initiative.
4. Promote, with a view to building a new, egalitarian society, a fair redistribution of wealth, which includes investment in education in particular. To that end, it is necessary to pursue proposals such as:
 - Tax reforms to target capital through; income tax, speculative financial capital, end the indiscriminate policy of tax exemptions, tax on large assets, in particular.
 - Invest funds stemming from the exploitation of our natural resources.
5. Promote forums for democratisation in our societies, in particular our education systems, at different levels so as to ensure the participation of organised workers and other social organisations, in the planning, execution and completion of public policies, including social control on financial resources intended for education.
6. Promote greater coordination between different public policies that guarantee a range of opportunities for our children, young people and adults so that they can access their right to education for emancipation. Such policies should, like their financing, be assumed by the different bodies of the State.



GROUP 10:

Higher Education

It is proposed to continue and to delve in depth in the discussions that have been engaged in successive meetings with the higher education trade unions of the EILA, and take as a reference the document entitled "Higher Education in Latin America," which contains an extensive diagnosis of the sector in the region. Said document, which reports on the diversity that characterises the higher education systems in the different countries, identifies a series of common problems that express the impact of the neoliberal reform policies that were applied throughout the region in the 1990s. This diagnosis indicates, in brief, that higher education systems – and in particular the universities – continue to develop under the influence of the neoliberal rationale, including in those countries in which policies are currently pursued to strengthen public education and expand the scope of rights. This makes it possible and necessary, the diversity notwithstanding, to broach, at this stage, the challenge of starting to devise an alternative regional proposal.

Under these conditions, although it is necessary for the issue of higher education to be debated in a specific committee, it should be seen as a transitional phase. The strengthening of the sector in the EILA, but above all, the maturity of the process to build the Latin American Educational Movement, which is to help overcome the gaps that currently divide the reality of the educational systems and policies in a counterproductive manner, should make room for

a situation where higher education is analysed and debated by all comrades, just like the other educational levels.

The charting of an alternative policy in the higher education sector is based on two fundamental principles:

- The recognition that education is a fundamental right also on the tertiary level, and as such must be secured universally, under the responsibility of the States;
- The conviction that the production of knowledge, which is developed chiefly in public universities, must respond to the general, democratically defined interest, thereby contributing to ensure conditions of equality and justice in all areas of social life.

It is for that reason that we, as higher education workers, discuss not only the conditions of academic work, but also the sense of our activity, and note that quality teaching, in accordance with pre-set objectives, necessarily entails universality and equality of conditions, seen as being geared to integral training.

We are convinced that ensuring the right to education entails not only opening up opportunities to access studies at this level, but must also provide students with an opportunity to graduate by way of conclusion to an enriching educational experience which will enable them to proceed critically and creatively as professionals committed to the processes of social transformation. Higher education institutions must as-



sume their responsibility as guarantors of this right. It is necessary for State and institutional policies to endeavour to resolve the difficulties entailed by this commitment in an appropriate manner.

This moreover presupposes that teaching conditions are vital, and that ensuring the right to higher education at this time requires:

- Fighting against precarious working conditions that affect most instructors in higher education. In the university in particular, the proportion of instructors under part-time or hourly contracts, assigned or bound to institutions in accordance with different irregular forms that deprive them of stability and labour rights, must be reduced significantly;
- Reversing the situation of segmentation that determines the existence of an academic elite that enjoys a privileged position that enables them to accumulate material and symbolic resources, as opposed to the majority of education workers who spend most of their time teaching or work under conditions of pre-appointment or appointment under precarious and overworked conditions.
- Overcoming the segmentation between teaching, research and expansion, more specifically make headway in a hierarchisation process of teaching, and conceive the vocation as an activity in which teaching entails a genuine and original production of socially valuable knowledge.

Ensuring moreover that research is geared to the general interest, and challenging the dominant model at this time, which values the production of knowledge in our universities on the basis of productive, quantitative, bibliometric, individualistic and competitive criteria. It is necessary to gauge the role that the universities have played in the contribution to national development in different stages, in those countries where the production of knowledge has been stimulated by the State. It

should nonetheless be pointed out that our region has serious imbalances in the development of national scientific and technological systems, and in the capacity of universities to pursue research policies. To a considerable degree, the expansion of the higher education systems has taken place under the mercantile rationale, and apart from exceptions that can be rightly claimed, there is a persistent need to debate and overcome the forms that the reproduction of the dependence adopts in the academic field in the central countries, by considering the objectives that guide the activity, the forms of organisation of work, the circuits for the socialisation of the works and the prevailing evaluation criteria.

In light of the foregoing, we are of the opinion that the universities need to:

- Develop an alternative proposal for the evaluation of university teaching, which takes due account of teaching and research as equally relevant dimensions of academic work.
- Prioritise teacher training as a necessary condition for the proper performance of university-level teaching tasks, and as one of the key aspects of coordination university level with the entire educational system.
- Ensure sufficient funding for higher education, which entails not only providing the necessary resources, but also ensuring that the allocation of those resources corresponds to the general objectives set.
- Plan a balanced expansion of the systems so as to correct unfair imbalances that the autonomy rationale in and of itself alone tends to reproduce.
- Make headway at the same time towards a democratisation of the decision-making processes in areas of governance of the system as well as of the institutions.

The independence of universities, which must be claimed to secure academic, teaching and research freedom,



and therefore as a condition for the development of critical thinking in university institutions, has in many cases been turned into an argument to preserve the privileges of an academic elite that enjoys, for its own benefit or in the interest of others, the prerogatives granted in consideration of its social function.

Independence is warranted only by virtue of the fulfilment of that social function, and endeavour for a general interest that in a democratic society cannot be defined exclusively by academics. Precisely for that reason, it is not possible to defend university independence, without claiming, at the same time, the democratisation of the co-governance of the institutions and the decision-making processes in conjunction with the system. Thus conceived, independent higher education moreover entails assuming that the public university institutions are part of the State, and are as such geared to the general interest. The specific form assumed by the enshrinement of the university in the State, becomes a privileged moment in the contribution to the debate and formulation of public policies to address the needs and expectations of society.

We, as trade unions, assume our responsibility and claim our right to participate in the definition of policies for higher education, and must consequently chart strategies to be able to intervene in the process for charting such policies, at governmental level and on the institutional front. The other stakeholders must also be involved in this process, i.e. civil servants (support or not) teaching staff) and students, with whom we want to work to open the debate of the objectives of higher education to society as a whole. In the same way it is necessary to proceed to the elaboration and enactment of new laws for higher education, that provide the appropriate legal framework for the development of a policy that transforms the education systems in the proposed direction.

The organisation of the trade union in the sector is a necessary and urgent task, but is running into difficulties in

many countries in the region, in which the persecution and repression of trade unionists and academics is a daily reality. The trade unions of Honduras, the Dominican Republic and Colombia have denounced in this meeting the harassment to which they are subjected, in different forms, from the governments and/or the university authorities. It is important to demand the fulfilment of international conventions on labour rights, both the ILO resolutions and the UNESCO recommendations relating to teaching staff, including in tertiary education, in order to safeguard the right of workers to get organised in trade unions, and to assert the claims indicated herein.

Finally, we wish to stress that this process of changes must be planned within the framework of Latin American unity, and constitute the basis for a higher education that contributes to the strengthening of regional integration. Latin America is our political horizon. It is only by creating this alternative as a regional project that we will be able to confront the merchandising tendency that promotes an underlying link of higher education with a commercialising system in our countries.

Only in this way will we be able to gear the training of professionals and the production of knowledge in our universities to objectives that address our needs and interests, and decolonise the academic system. To that end, we, as trade unions, must adopt a strategy for intervention in those supranational and interinstitutional areas where legislation and policy frameworks are being debated and implemented that prove decisive for the establishment of an alternative educational academic and scientific project that promotes a general reform of higher education, and a new university reform capable of meeting the challenges faced by Latin America at this time.





Workgroups

Coordination, moderation and rapporteurships

Workgroups

TOPIC	COORDINATED	SYSTEMATISED	PRESENTED
1. The Latin American Educational Movement: characterisation and prospects	Gilmar Soares. CNTE/Brazil	Eduardo Pereyra. CTERA/Argentina	Fátima Silva. CNTE/Brazil Carlos Rivas. FECODE/Colombia
2. Public education and social justice	Luis Grubert. FECODE/Colombia	Maria Eugenia Trejos. EILA Systematiser	Daniel Ezcurra. CTERA/Argentina Jaime Gajardo. CPC/Chile
3. The role of the state in guaranteeing the social right to high quality public education and its provision	Maria Clotilde Lemos. CONTEE/Brazil	Guillermo Scherping. CPC/Chile	Jucara Dutra. CNTE/Brazil José Antonio Zepeda. CGTEN-ANDEN/Nicaragua
4. Quality of education and evaluation of the educational process	Brigida Rivera. CGTEN-ANDEN/Nicaragua	Maria Teresa Cabrera. ADP/Dominican Republic	Stella Maldonado. CTERA/Argentina Oscar Recarte. COPEMH/Honduras
5. Democratic conduct	Hamer Villena. SUTEP/Peru	Federico Montero. CONADU/Argentina	Sonia Aleso. CTERA/Argentina Ciro Bozo. CTEUB/Bolivia
6. Curriculum	Eduardo Hidalgo. ADP/Dominican Republic	Maria Isabel Ortega. CTERA/Argentina Gladys Pajuelo. SUTEP/Peru	Heleno Araujo. CNTE/Brazil Gilberto Cascante. ANDE/Costa Rica
7. Democratization, access and retention	Joviel Acevedo. STEG/Guatemala María Vaneli. CNTE/Brazil	Eladio Benítez. UNE SN/Paraguay Denisse Mora. ANDE/Costa Rica	Pedro Mir Almada. FUMTEP/Uruguay Pedro Sanllorenti. CONADU/Argentina
8. Training and evaluation of education workers	Ángel Martín. FEV/Venezuela	Juan Arancibia. EILA Researcher	Roberto Leão. CNTE/Brazil Senen Niño. FECODE/Colombia
9. Funding of education and social audit	José Oliveira. FENAPES/Uruguay	Eduardo López. CTERA/Argentina Isis Tavares. CNTE/Brazil	Juan Monserat. CTERA/Argentina Milton Canuto. CNTE/Brazil Gil Vicente. PROFIFES/Brazil
10. Higher education	Eduardo Rolim. PROFIFES/Brazil	Yamile Socolovsky. CONADU/Argentina	Carlos De Feo. CONADU/Argentina Pedro Hernández. ASPU/Colombia



Key topics

1. The Latin American Educational Movement: characteristics and prospects.

- a. How do we conceive the Latin American Educational Movement? Why?
- b. The neoliberal education model is at odds with our education model. What is our proposal?
- c. How are we to put the right to education at the centre of the social debate?
- d. Who participates in and who leads the debate and the definitions on education in our countries?
- e. How do we position the Educational movement as the main reference in the national and regional debate on education?
- f. How is the educational movement involved in the regional integration process?
- g. Articulation mechanisms, unity and alliances. Who are the main in the construction of the Educational movement at regional and national level?
- h. System approach: How do we link up with the Higher Education Sector? How is the early childhood education linked up? How do we link up with the civil service and administrative workers?
- i. How do we link up with other trade union strategies such as the Network of Women Workers, indigenous peoples, LGBT rights, youth base, etc?
- j. Movement with regional perspective and national processes. The debate is based on the national experiences of the member organisations of in the region.
- k. Pluralism of the pedagogical ideas and conceptions.
- l. What type of trade unions do we need in order to build the Latin American Educational Movement? Only a strong trade union can defend public education and propound another public educational model. Institutionalisation of pedagogical congresses in the trade unions.

- m. Strengthening of trade unions to highlight the process for the development and implementation of State policies.

2. Public education and social justice

- a. Reconstruct the idea of the social right to public education and recover the public dimension of education. Public education in a Latin America undergoing transformation, public education against the neoliberal ideology.
- b. Understand the educational process and its pedagogical, institutional, relational, cultural and social dimension.
- c. Public education guided by the integral perspective of human rights, education for life, inclusion, quality and social transformation.
- d. Inclusion, diversity and equality: a vision beyond the world of work.
- e. Inclusion of the rights of the indigenous, black and ethnic populations.
- f. Inclusion of the rights to sexual diversity and gender identity.
- g. Relation of educational institutions with educational communities, mothers and fathers, communities and neighbourhoods, children and young people outside the education system.
- h. Humanist, scientific and technological development for the country.
- i. Educational institutions seen as spaces for the guarantee of rights and the full exercise of citizenship.

3. The role of the state in guaranteeing the social right to a high quality public education and its provision

- a. National system of education that includes and regulates all the levels and procedures (public, private institutions and private individuals who receive public funds).



- b. State present at all the levels of education (early childhood, primary education, secondary education, higher education, technical and technological education)
- c. Regulation and legislation of public education: single teacher status and national public education system.
- d. Social, solidary and educational role of the state against deregulation, market rules, and the commercialisation of public education.
- e. Advances in education in Latin America in the first decade of the 21st century:
 - e.1 Policies to strengthen public education and regulate private education.
 - e.2 Legislation and standards for the extension of rights, access and retention, strengthening and inclusion of approaches and stakeholders.
 - e.3 Reassessment of the teacher's work.
 - e.4 Participation of committees in the definition of educational policies.

4. Quality of education and evaluation of the educational process

- a. Quality of education or quality of education policies? Quality of financing, quality of social inclusion, quality of training and appreciation of education professionals (teachers and civil service and administrative workers), quality of education management.
- b. Defining the quality of public education from the contexts of the education process: conditions of the curriculum, students, teachers, civil servants, number of students per class, per teacher and per civil servant, internal and external conditions at educational institutions.
- c. Evaluate the why and how of the educational process in its real context: what is needed, what must we deepen, how does the school function, under what conditions is the teacher's work performed, what educational-pedagogical skills are developed in the classroom.
- d. The quality of education and working conditions of education professionals.
- e. Evaluation: An instrument or an end? Evaluate or measure?
- f. Overcoming the instrumental technical processes and market rationales.
- g. Overcoming the conception of educational success, performance and output.
- h. Public policies to deal with the areas found to fall short in the evaluation process: in the classrooms, in school, in administration, education programmes, vocational training.

5. Democratic conduct

- a. National management policy and evaluation of the education management to guar-

- antee mechanisms for the democratisation of schools.
- b. Support and participation mechanisms for the definition, implementation, monitoring and evaluation of educational policies and their results.
- c. Spaces geared to collective discussion and decision making on national education.
- d. Participation in educational councils and collective deliberation bodies of educational institutions in tune with national policies that respect local diversity (national, departmental, provincial, municipal).
- e. Definition of concepts with autonomy, democratisation, decentralisation, quality and participation in education.
- f. How to strengthen democratic education and public education from the school councils, student bodies, committees of mothers and fathers.
- g. Regulation of private education under the same national system framework.
- h. Didactic-scientific, financial and administrative autonomy for higher education.

6. Curriculum

- a. How and why is the curriculum constructed.
- b. Space for critical thinking, construction of individual and collective identity, for learning from and for transformation.
- c. Organisation and management of pedagogical space and time.
- d. Curriculum that broaches the social reality: Inclusion of key topics for democratisation, inclusion, diversity, Latin American identity, social struggles and attainments (Subjects in the neoliberal era: isolation, absence of relationship and integration).
- e. Required curriculum and suitability of the curriculum.
- f. Intercultural education in all its dimensions.
- g. Curricular design and pedagogical practices for the recognition and appreciation of all forms of diversity, especially ethnic and sexual.
- h. Social integration, integrated classrooms.
- i. Equal opportunities.
- j. Communication technologies.

7. Democratisation, access and retention

- a. Free of charge, democratisation of access and conditions for retention.
- b. National public policies and focused policies.
- c. Compulsory public education free of charge at all levels: early childhood, primary, secondary and higher education.
- d. Education in early childhood and the fight against child labour.
- e. Relation of extracurricular dimensions, so-



cio-economic and cultural dimension which also comes into play in the educational process: (hunger, violence, drugs, homophobia, racism, sexism, access to health and recreation).

- f. Other State policies necessary to deal with social exclusion and exclusion from school: consolidation of the education system and eradication of social, gender, ethnic, and sexual orientation inequalities.

8. Training and evaluation of education workers

- a. Labour demands are pedagogical demands.
- b. Working and professional conditions: national policy for the training and evaluation of education professionals: teachers and civil servants.
- c. National policy for equal pay.
- d. Professional careers and initial training, articulation with continuing training (national reference curriculum and reduction of workload).
- e. Recognition of the pedagogical preparatory work and research.
- f. Professional technical education.
- g. Education and continuing training for civil servants.
- h. Teachers: Creators of education systems.
- i. Consolidating training for teachers from the indigenous community and ethnic minorities.
- j. Impact of neoliberalism on the teaching endeavour, in the conception and evaluation of teaching work (cohabitation with teachers trained under dictatorships and neoliberalism).
- k. Teacher training in the 1990s (gaps in content, no teacher identity, "employee" identity).
- l. Collective bargaining agreements that recover vocational and advanced training.
- m. Initial and continuing training programmes and the topics of equality and ethnic diversi-

ty, gender and sexual orientation, attention to students with different needs, high skills and combat of forms of violence and exclusion that have a negative impact on the teaching-learning process.

- n. Labour rights and trade union freedom.

9. Funding of education and social audit

- a. State budget for public education (GDP, income, tax reforms).
- b. Define budget from real needs. How much should we invest to be able to educate fully?
- c. Systemic vision of education (national budget, regional, provincial and municipal disparities; education levels, inclusive programmes).
- d. Bad financing practices (conditioning of budget to results and performance, stimulants and pay for attendance/absenteeism of students, etc.).
- e. Public funding for continuing training.
- f. Support programmes for the student retention in the institutions (guarantee of transport, food, materials, uniforms, support to families, etc.).

10. Higher education

- a. Working conditions in the higher education sector.
- b. Funding of higher education and research.
- c. Regionalisation processes. National and Latin American integration, versus mercantile globalisation.
- d. The university, education system and technological scientific system.
- e. Higher education in the Educational movement: public policies for a new reform of the Latin American university.



Programme

Thursday, 19 September 2013

08:00-10:00 Official opening

- Cultural presentation
- Installation of the main panel
- **Installation of the Regional Committee of Education International for Latin America**
- Greetings from the host organisations
- Greetings from the national authorities
- Address by **Víctor Báez**, General Secretary of the Trade Union Confederation of the Americas
- Address by **Fred Van Leeuwen**, General Secretary of Education International
- Address by **Hugo Yasky**, Chairman of the Regional Committee of Education international

10:00-11:00 **Keynote speech** by **Dr. Emir Sader**

11:00-12:00 **Keynote speech** by **Dr. Roberto Iván Aguilar Gómez**, Minister for Education, Bolivia

12:00-13:30 Lunch

13:30-19:00 **Homage to Paulo Freire**, on the anniversary of his birth (outing in Recife)

19:00 Return to the Convention Centre

Friday, 20 September 2013

08:00-08:30 **Greetings** from guest organisations

08:30-09:00 **Challenges of Public Education in Latin America.**

Address by **Adriana Puigross**,
Chairwoman of the Education Committee,
Chamber of Deputies, Republic of Argentina

09:00-09:30 **The Future of the Latin American Educational Movement**

Address by **Carlos Augusto Abicalil**,
Consultant to the Government of Brazil in the National Congress

09:30-15:00 **Work in groups** on key topics

15:00-18:00 **Group summary.** The teams responsible for each group draw up a summary document

18:00-20:00 **Work in groups**, assessment and approval in each group of the proposal for a summary of the work in group

Saturday, 21 September 2013

08:00-08:30 **Greetings** from the guest organisations

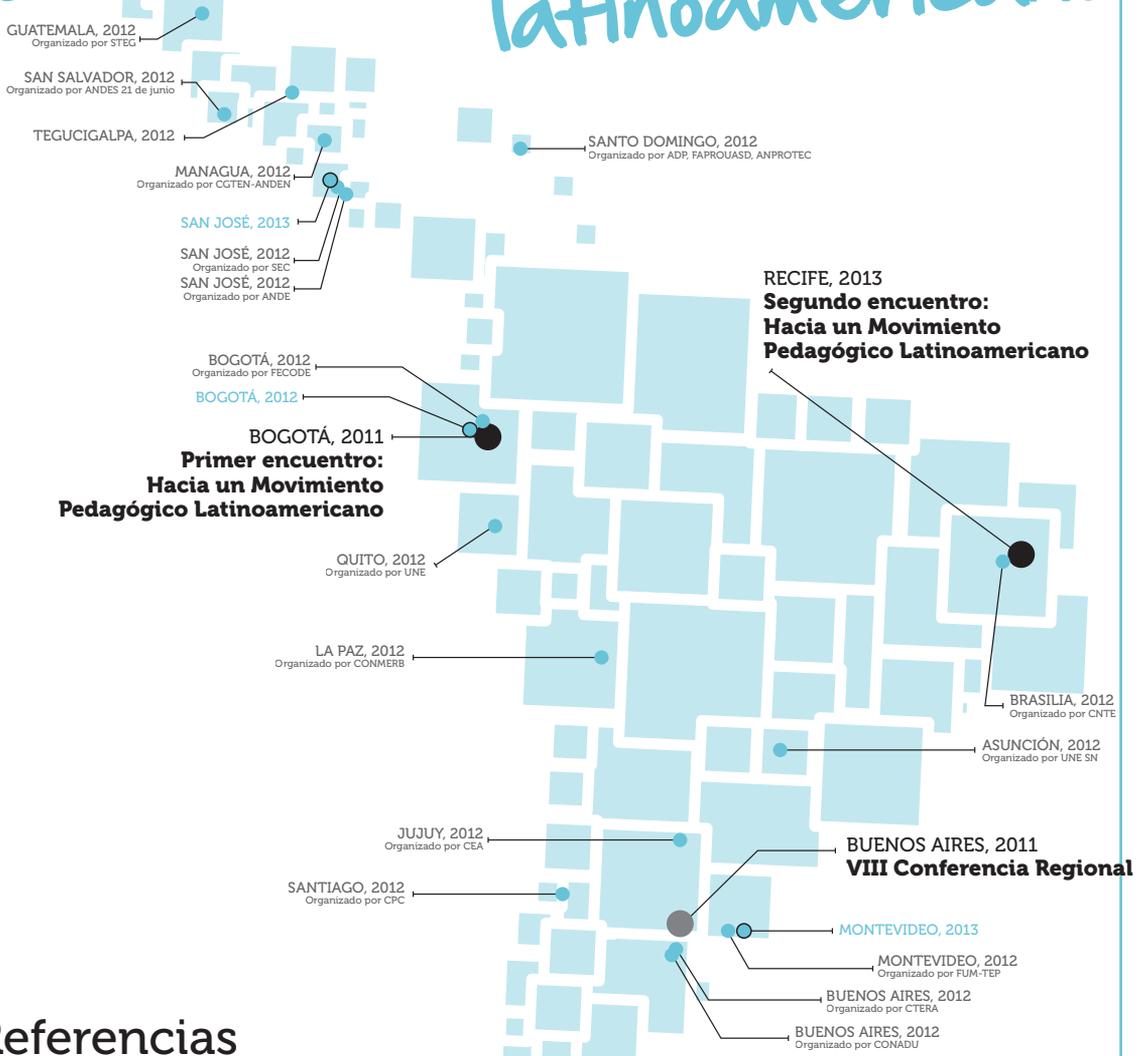
08:30-12:00 **Plenary session:** Presentation of the conclusions of the workgroups and discussion

12:00-12:30 **Declaration** of the Second Meeting:
Towards a Latin American Educational Movement

12:30 **Closing** and lunch

[PROCESS MAPP 2011-2014]

Hacia un movimiento pedagógico latinoamericano



Referencias

- Antecedentes
- Encuentros Regionales
- Encuentros Subregionales
- Encuentros Nacionales



La **Internacional de la Educación** es una federación de sindicatos de la educación que organiza a más de 35 millones de trabajadores y trabajadoras de la educación en todo el mundo.



Participating organizations

Argentina

- Confederación de Trabajadores de la Educación de la República Argentina (CTERA)
- Confederación de Educadores Argentinos (CEA)
- Federación Nacional de Docentes Universitarios (CONADU)

Bolivia

- Confederación de Trabajadores de Educación Urbana de Bolivia (CTEUB)

Brazil

- Confederação Nacional dos Trabalhadores da Educação (CNTE)
- Fórum de Professores das Instituições Federais de Ensino Superior (PROIFES)
- Confederação Nacional dos Trabalhadores de Estabelecimento de Ensino (CONTEE)

Chile

- Colegio de Profesores de Chile (CPC)
- Sindicato Integra 2

Colombia

- Federación Colombiana de Educadores (FECODE)
- Asociación Sindical de Profesores Universitarios (ASPU)

Costa Rica

- Asociación Nacional de Educadores (ANDE)
- Sindicato de Trabajadoras y Trabajadores de la Educación Costarricense (SEC)

Curaçao

- Sindikato di Trahadó den Edukashon na Kòrsou (SITEK)

Ecuador

- Unión Nacional de Educadores (UNE)

El Salvador

- Asociación Nacional de Educadores Salvadoreños (ANDES 21 de Junio)

Spain

- Federación Enseñanza de Comisiones Obreras (FECCOO)
- Federación de Trabajadores de Enseñanza de la Unión General de Trabajadores (FETE-UGT)

United States

- National Education Association (NEA)
- American Federation of Teachers (AFT)

France

- Syndicat National des Enseignements de Second degré (SNES)

Guatemala

- Sindicato de Trabajadores de la Educación de Guatemala (STEG)

Honduras

- Colegio Profesional "Superación Magisterial" Hondureño (COLPROSUMAH)
- Colegio Profesional Unión Magisterial de Honduras (COPRUMH)
- Primer Colegio Profesional Hondureño de Maestros (PRICPHMA)
- Colegio de Profesores de Educación Media de Honduras (COPEMH)
- Colegio de Pedagogos de Honduras (COLPEDAGOGOSH)

Nicaragua

- Confederación General Nacional de Trabajadores de la Educación de Nicaragua (CGTEN/ANDEN)

Norway

- Utdannings Forbundet (UEN)

Paraguay

- Unión Nacional de Educadores - Sindicato Nacional (UNE-SN)

Peru

- Sindicato Unitario de Trabajadores de la Educación del Perú (SUTEP)

Dominican Republic

- Asociación Dominicana de Profesores (ADP)
- Federación de Asociaciones de Profesores de la Universidad Autónoma de Santo Domingo (FAPROUSD)

Sweden

- Lärarförbundet

Uruguay

- Federación Uruguaya del Magisterio – Trabajadores de Educación Primaria (FUMTEP)
- Federación Nacional de Profesores de Enseñanza Secundaria (FENAPES)

Venezuela

- Federación de Educadores de Venezuela (FEV)
- Federación Venezolana de Maestros (FVM)

Other organizations

- Central Única dos Trabalhadores (CUT), Brasil
- Central dos Trabalhadores e Trabalhadoras do Brasil (CTB), Brasil
- Red Social para la Educación Pública en las Américas (SEPA), Canadá
- Derrama Magisterial, Perú
- Campaña Latinoamericana por el Derecho a la Educación (CLADE)
- Red Latinoamericana de Estudios sobre Trabajo Docente (ESTRADO)
- Organización de Estados Iberoamericanos (OEI)

A great deal has happened in the two years since the first meeting entitled "Towards a Latin American Educational Movement" took place in Bogota in 2011 and the second in Recife in 2013. The education trade union movement in Latin America, led by Education International's Regional Committee in Latin America, has gone through a process of work, socialisation, systematisation and growth at the local, national and subregional level.

National meetings have been held in every country of the region. The grassroots of the affiliate trade unions have been able to make a contribution to the Educational movement and the experience of regional exchange has been shared through the ongoing discussion.

Thousands of educators participated in national processes, made contributions to subregional discussions, in the Southern Cone, in the Andes Region, Central America and the Caribbean.

The Educational movement is seen as a way to articulate and exchange experiences so as to take action, based on a common vision, to tackle the problems that affect the education systems and to spell out demands to the States, defending the right to public education as an essential element in the construction of citizenship.

The Educational Movement's response to that commitment is greater trade union democracy, as it links work networks with society to gather contributions, from the grassroots of the communities, so as to recast the role of the educational centre in its context. The educational institution is thus turned into a centre for the elaboration of ideas, proposals and solutions to the economic, social and cultural demands.

