

THE LITERACY PROCESS OF YOUTH AND ADULTS IN MOVEMENTS FOR THE
LAND: POPULAR EDUCATION IN BRAZIL AND COLOMBIA

*O PROCESSO DE ALFABETIZAÇÃO DE JOVENS E ADULTOS NOS MOVIMENTOS
SOCIAIS PELA TERRA: EDUCAÇÃO POPULAR EM BRASIL E COLÔMBIA*

*EL PROCESO DE ALFABETIZACIÓN DE JÓVENES Y ADULTOS EN LOS
MOVIMIENTOS POR LA TIERRA: LA EDUCACIÓN POPULAR EN BRASIL Y
COLOMBIA*



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ABSTRACT: The research aims to analyze the practices of youth and adult education of social movements related to land in Brazil, the MST (Movement of Landless Rural Workers) and in Colombia, the CNA (Coordinador Nacional Agrario), based on the thematization of multiple historical, social, political and cultural determinations present in the Latin American context and popular education practices committed to the emancipation of subjects. For this, a survey of bibliographic productions on the Brazilian and Colombian context was carried out, as well as a survey of documents from Latin American bodies to understand the dynamics of structuring social movements, as well as the way in which it was constituted over the years until nowadays. As a theoretical basis, Critical School Psychology with a Marxist base is used from historical-dialectical materialism. That said, what is shown is that in moments of disruption of public policies with the neoliberal advance, social movements play a fundamental role in the educational social struggle.

KEYWORDS: Psychology. Education. Social movements.

RESUMO: A pesquisa tem como objetivo analisar as práticas de educação de jovens e adultos dos movimentos sociais relacionados à terra no Brasil, o MST (Movimento dos trabalhadores rurais sem-terra) e na Colômbia, o CNA (Coordinador Nacional Agrario), a partir da tematização das múltiplas determinações históricas, sociais, políticas e culturais presente em contexto latino-americano e as práticas de educação popular comprometidas com a emancipação dos sujeitos. Para isto, foi realizado um levantamento de produções bibliográficas sobre o contexto brasileiro e colombiano e, também, um levantamento de documentos dos órgãos da América Latina para compreender a dinâmica de estruturação dos movimentos sociais, como também a maneira como se constituiu no decorrer dos anos até os dias atuais. Como fundamentação teórica, utiliza-se da Psicologia Escolar Crítica de base marxista a partir do materialismo-histórico-dialético. Isto posto, o que se mostra é que em momentos de desestruturação das políticas públicas com o avanço neoliberal, os movimentos sociais exercem papel fundamental na luta social educacional.

PALAVRAS-CHAVE: Psicologia. Educação. Movimentos Sociais.

RESUMEN: La investigación tiene como objetivo analizar las prácticas educativas de jóvenes y adultos de los movimientos sociales relacionados con la tierra en Brasil, el MST (Movimiento de Trabajadores Rurales sin Tierra) y en Colombia, la CNA (Coordinador Nacional Agraria), a partir de la tematización de las múltiples determinaciones históricas, sociales, políticas y culturales presentes en el contexto latinoamericano y las prácticas de educación popular comprometidas con la emancipación de los sujetos. Para ello, se realizó un levantamiento de producciones bibliográficas sobre el contexto brasileño y colombiano y un levantamiento de documentos de los órganos de América Latina para comprender la dinámica de estructuración de los movimientos sociales, así como la forma en que se constituyeron a lo largo de los años hasta nuestros días. Como fundamento teórico, utiliza la Psicología Crítica de la Escuela de base marxista desde el materialismo-histórico-dialéctico. Dicho esto, lo que se muestra es que, en momentos de desorganización de las políticas públicas con el avance neoliberal, los movimientos sociales juegan un papel fundamental en la lucha social educativa.

PALABRAS CLAVE: Psicología. Educación. Movimientos Sociales.

Introduction

Considering the historical milestones related to education, the Universal Declaration of Human Rights was proclaimed in 1948, being recognized as an important milestone in the global effort after periods of wars for the composition of a common field of values and principles that promote respect for life and aspects of human dignity. To achieve these rights and principles in Latin America, several conferences and debates were guided by international bodies, especially in the 1950s and 1960s, to establish goals related to educational performance in the region. There was the Inter-American Specialized Conference on Human Rights in 1969, in San José, Costa Rica, which brought the obligation of Member States to seek the full effectiveness of the right to education, science and culture. In Latin America, these aspects are based on the national constitutions and legislation of the countries, as indicated by the Campaign Latinoamericana por al Derecho a la Educación (CLADE), which sought to synthesize the laws on Education in Latin America (CLADE, 2015).

In the last two decades, it can be noticed in some Latin American countries, as in the case of Brazil, Colombia and Mexico, the attempts to elaborate new social protection policies through the State (GOHN, 2015) and, here, related to the subject of the present work, are inserted the educational policies for young people and adults who, due to the accentuation of social inequalities reflected in the conditions of access and permanence in school, had their school trajectory interrupted or not even started. In this movement, there is an attempt to expand access to public education in Latin American countries and reduce illiteracy rates. This expansion of public education systems in a geopolitical context that is socially marked by serious social and economic inequalities, reproduced, according to Di Pierro (2008), a selective and anachronistic educational model, causing negative impacts on school results and causing difficulties in the permanence of young people in the education system.

Public policies for youth and adult literacy in Latin America have followed some other sociodemographic movements in the region since the second half of the 20th century. As an example, the transition of a large percentage of the population from the countryside to the cities is mentioned, increasing the population of the metropolises of Latin American countries. In this process there was also a significant increase in the public educational system (DI PIERRO, 2008). However, only the expansion of the education system does not guarantee full access and full permanence for those who are in more vulnerable situations, demonstrating the high levels of inequality that mark the composition of Latin America since the process of colonization and accumulation of wealth by part of the bourgeoisie.

With the high rates of illiteracy that persist throughout the territory, the EPJA, a literacy program for young people and adults, plays an important role with regard to attempts to eradicate illiteracy in the region. Di Pierro (2008, p. 04, our translation) cites four social functions that structure the EPJA:

It constitutes a welcoming space for rural migrants (many of whom are of indigenous origin whose mother tongue is not the dominant one) [...]; to raise the educational level of the adult population that did not have the same opportunities as the new generations, developing professional skills and attributing the school credentials required by a competitive and selective labor market [...]; a space for containment of social problems and sociocultural diversity rejected by common education, opening up as a channel for the reintegration of adolescents and young people excluded from it early in the educational system. [...]; Finally, in the globalized culture of societies in which information and knowledge occupy a prominent position, and in view of the increase in life expectancy, it is up to the EPJA to also provide opportunities for updating, qualification and cultural enjoyment throughout life, whatever the level of schooling achieved by individuals and communities.

That is, it can be seen that the public policies of the EPJA are strongly marked by the social and political commitment with the most marginalized groups, as a space to promote access to a basic right that, due to the hegemonic social dynamics, was not guaranteed, but private. In this sense, what constitutes the EPJA has a direct contribution from popular education movements, which originate in the social movements of Latin America against the violent processes of colonization and authoritarian governments that emerged in the 20th century, and which act directly with the proposal of an education that is based on the emancipation of subjects, in a praxis that is also related to the recent political history of Latin America, as well as resistance to dictatorial and authoritarian regimes, becoming the main reference of practices truly committed to the rise of aspects democracy and defense of the rights of Latin American peoples.

Data from the Economic Commission for Latin America and the Caribbean (2020) show that, from 2000 to 2018, among young people aged 15 to 24, the literacy rate went from an average of 95% to 98% in Latin American countries. It can be seen that, in Brazil, there was a significant leap between the years 2002 and 2009. On the other hand, attention is drawn to Colombia, which in the same period remained practically at the same rates, having advanced only from 2011 to 2016.

In both countries, youth and adult education programs played a fundamental role in reducing the illiteracy rate among young people over 15 years of age. However, it can be noticed that, in the two mentioned countries, the institutional practices of youth and adult education are

suffering from the underfunding of education, which goes hand in hand with the advance of neoliberalism in the region.

In Brazil, the Secretariat for Continuing Education, Literacy, Diversity and Inclusion (SECADI) was extinguished in 2019 by Jair Bolsonaro. In Colombia, recently, amid the pandemic, in the former government led by Iván Duque Márquez, there was an attempt to suspend the education policy for young people and adults in the country (LERVOLINO, 2020). This demonstrates the advance of neoliberalism in the governments of Latin American countries, which aims, as Netto and Braz (2006) point out, to destroy the regulations guaranteeing rights that were conquered by social movements in the last century. This systematic dismantling of public policies arising from the advance of neoliberalism, in addition to bringing great economic, political, social and cultural changes to society, mainly affects countries on the periphery of central capitalism.

Relating to the theme of the present work, it is worth recalling that the educational public policies for young people and adults today applied to the population began, especially, with popular education practices within social movements in Latin America. With the failure of the State to offer an educational model that addressed the needs of those who, for various reasons, were marginalized from the educational system, social movements played a leading role in promoting practices based on popular education. The social movements that offered literacy possibilities for adults were based on a perspective of popular education that deviates from the traditional molds of education. These same social movements involved with popular education, which will receive more attention here, developed within a Latin American context of constant violation of basic rights, erasure of cultures and identities, violence and repression.

This reiterated violence in the Latin American context occurs systematically since the colonization process and is perpetuated especially through the neoliberal advance in the continent (GOHN, 2011). What characterizes this process of colonization and creation of what today is called Latin America took place through a violent extermination “of the population, peoples, life, thought, affections, memories and forms of knowledge of the Latin peoples” - Americans. Or, as Martín-Baró would say, “the exploited majorities of the entire continent” (GONÇALVES, 2019, p. 42, our translation).

It is from this scenario characterized by processes of violation of rights and violation of human existence that, especially from the 1960s onwards, the liberation and resistance movements in Latin America, in which Paulo Freire and Martín-Baró had great influence, emerged. relevance. One can cite liberation theology, liberation philosophy, liberation

pedagogy, liberation sociology, etc. What is common in liberation is the construction of knowledge directly rooted in the popular struggle of Latin American peoples (GONÇALVES, 2019).

In Brazil, the Movement of Landless Rural Workers (MST) is one of the main social movements that acted and act based on a perspective of liberating and popular education, based mainly on Paulo Freire's method. The movement gained prominence in struggles in defense of the land and in the struggle for agrarian reform in Brazil in the 1970s, at the height of the civil-military dictatorship. The MST has already taught about 50,000 workers to read and write and currently has around 2,000 schools across Brazil in its camps and settlements (MST, 2020). In Colombia, one can mention the CNA (Coordinador Nacional Agrario), which operates in the same perspective of agrarian reform and popular education with the objective of emancipating peoples (CNA, 2021). The CNA was founded at the end of the 1990s and was consolidated from the peasant struggle, which demanded solutions to the agrarian crisis in the country. The movement, as a collective action, articulates and organizes actions for the preservation of rural and peasant communities to build a new society based on social justice and popular sovereignty.

That said, the main issue of the present work is to understand the trajectory of both countries with regard to education within the social movements related to agrarian reform and, also, the crossings of how education is listed as a fundamental tool in the struggle for land. For this, we carried out a bibliographic survey on the trajectory of these countries with regard to youth and adult literacy and its relationship with movements related to agrarian reform, and for systematization and content analysis, school psychology was used as a theoretical foundation. Marxist-based criticism.

Development

Youth and adult education in Brazil

With a profound relationship to educational practices with young people and adults, it is important to remember, as Di Pierro (2005) points out, the various movements linked to education and popular culture that emerged not only in Brazil and Colombia but throughout Latin America, linked to reform movements agrarian society and the struggle for land, as well as the Catholic church and trade unions, which aimed to guide a process of raising awareness among individuals about their rights and building the popular struggle for social transformation. The perspective of education adopted here was directly linked to political action, in defense of the popular classes and the rise of democratic aspects.

The debate involving education for young people and adults in Brazil gained more space from the 1930s onwards, when there was a movement towards the consolidation of the public education system. At that time, the focus was on illiterate adults who were seen as an obstacle to the economic and social development of society. With the end of the Vargas Era, new education perspectives began to emerge and guide the theme of young people and adults in the country. In the democratic construction movement from the 1940s onwards, the high rate of illiteracy was seen not as the cause of poverty and backwardness in the country's development, as it had been seen until then, but as a profound symptom of social dynamics of capital accumulation that accentuates the social inequalities of access and permanence of the popular strata in the education system (RIBEIRO, 1997).

The social mobilizations that took place in Latin America in the 1950s fostered a series of new perspectives to face the educational problem. Fávero and Freitas (2011) synthesize important moments that, as a result of the social struggle, made it possible to open the debate to guide education in a broader and more democratic way, such as the majoritarian elections of 1958, the experiences in popular education, the enactment of the first Law of Guidelines and Bases of National Education in 1961 and the National Education Plan of 1962.

With the civil-military coup in 1964, there was a period strongly marked by authoritarianism, restrictions on freedom of expression, political persecution, repression, torture, etc. Freire's pedagogy, which guided much of the action of social movements linked to education, was considered subversive, as well as any and all social movements committed to the rise of democratic aspects. Then, the National Literacy Plan was suspended, which had the

objective of teaching literacy to about 2 million people in up to 4 months through culture circles (WEFFORT, 1967).

The civil-military dictatorship, in addition to producing a sudden interruption in the advances made in the area of education, made public policies in this area take on an anti-democratic and deeply authoritarian character. In contrast to the PNA, the MOBREAL (Brazilian Literacy Movement) was created, which highlighted the instrumental character of literacy, which aimed, roughly speaking, at basic reading and writing instructions so that they became qualified and cheap labor.

This is related to the mercantile idea of education, as well as the institutional formative processes that are characteristic of bourgeois society, which can be understood as the mischaracterization of education as a right. In this sense, from the Marxist perspective, in this process of commodification of education, Saviani (2005) points out that the nature of education is something present in human relations, but that it also becomes an instrument and, at the same time, a requirement for the process of work, that is, a requirement for the construction of living conditions.

In 1971, with the LDB (Lei das Diretrizes Básicas), despite all the educational setbacks caused by the civil-military dictatorship, there was the regulation of supplementary education, which aimed to replace the schooling that had not been carried out in regular years. At the same time, as a response to the dismantling caused by the military regime, movements committed to defending the rights of the population emerged within the popular field. The MST, for example, will occupy a central place in the struggle for land and agrarian reform, directly facing the violence caused by the dictatorship and building practices of awareness and emancipation of workers, becoming, currently, one of the main social movements in Latin America.

In the context of democratic reopening and with the enactment of the Federal Constitution of 1988, the State's responsibility in offering free education to all citizens is increased, including those who did not have access during the regular period of childhood.

Already in the early 2000s, youth and adult literacy was placed as a priority, along with other programs to combat social inequality. In 2003, the Brasil Alfabetizado Program (PBA) was launched. In 2007, EJA was included in the structuring public policies of the basic education system and then began to receive funding through the Fund for the Development and Maintenance of Basic Education and the Valorization of Education Professionals (FUNDEB), from 2007 to 2020. Here, freshmen in EJA now have the right to transportation and school

meals (PIERRO; HADDAD, 2015), which are important permanence tools for those who access the education system.

In 2019, after the electoral process and as a result of the parliamentary coup against President Dilma Rousseff, President Jair Bolsonaro abolished SECADI. Pontes (2019) points out that the extinction of SECADI, in addition to bringing about changes in the formal aspect that impacts the reality of Brazilian education, demonstrates that it was directed to the most vulnerable populations, namely those with whom the State owes an unpayable historical debt and that this, repeatedly, ends up making it difficult for people to have multiple access to the education system, once again causing the most socially vulnerable groups to drop out of school.

Thus, within the current context of the accentuation of neoliberalism and considering the movement of education within the social dynamics, there is room to think about the role of the State, which has been directly influenced by the globalization that has been accentuated especially since the 1990s. Consequently, a good part of the education regiment becomes linked to the guidelines of international organizations, such as the World Bank and the International Monetary Fund. Here, education began to adhere to aspects of speculation and instrumentalization, reflecting an idea of education not as a right and a public good, but as a private good, restricted especially to those who have the capital to pay for it. This shows us, as Mascaro (2013) points out, that the State is directly committed to interests, values, ideologies and political projects that are constantly in dispute and that materialize in bourgeois democracy.

Youth and adult education in Colombia

Youth and adult education in Colombia, even though it was enacted into law only in 1997, has a social and political trajectory that precedes that period, with advances occurring in certain historical periods, as well as setbacks according to social dynamics.

Since the beginning of the 20th century, the education of young people and adults was already based on a popular scope. Initially, there were Night Education Centers for Men, as well as the Voluntary Social Service for Women, which was dedicated to teaching reading and writing to those who did not have formal literacy instructions. Later, there was the SENA (National Learning Service), which was also based on instructing young people and adults to become qualified and cheap labor. In 1960, with IRAVISIÓN (Instituto Nacional de Radio y Televisión) the FCO (Popular Training Fund) was created, which developed both primary

education plans and plans for adult literacy, and this process took place through Sutatenza radio (HURTADO, 1984).

There is, at this moment, a division between what was called formal and non-formal education. Youth and adult education were placed in the non-formal scope, that is, those who guided these initiatives were outside the regular school system, and then social movements and autonomous political organizations occupied and built a good part of these practices. As in Brazil, these movements were linked to trade union organizations, Catholic churches and the social struggles that took place in the region.

Considering the geopolitical context of Latin America and the growing participation of social movements in political decisions, in the 1960s and 1970s, in Colombia, the Colombian Institute for Agrarian Reform (INCORA) was created by the Carlos Lleras Restrepo government (1966-1970), and from that there were the first attempts to organize literacy groups in an institutional way. At that moment, there was an articulation of Freire's thought and education in the countryside as important tools for thinking about the literacy processes of young people and adults, directly influenced by popular education and by currents of thought of liberation, just as occurred in Brazil with the practices of the MST (CENDALES; MUNOZ, 2013).

From the 1980s onwards, the MEN (Ministério de la Educacion Nacional) began to guide youth and adult education at the federal level. The campaigns entitled Simón Bolívar, based on bills (COL/80/018 – 1980), thought up national development plans that aimed not only at literacy, but also continuing education programs. There was also, at a time when democratic aspects were on the rise, the creation within the Ministry of Education of the General Directorate of Adult Education which, due to Colombia's social dynamics, was extinguished a year later. After the political processes of redemocratization that Colombia went through in the early 1990s, education was established as a right for all Colombian citizens, as a public service that fulfills a social function (COLOMBIA, 1991).

Colombia has a good part of its history marked by internal armed conflicts between the State, guerrillas, drug traffickers and paramilitary groups that, in good part, were financed by North America, at the same time that most Latin American countries were under military dictatorships also financed by US capital. In this sense, after years of conflict, the State initiated a peace process with the guerrillas, especially the M-19, which offered new perspectives to Colombian citizens. That said, the country's new Constitution was drafted in 1991, opening up

significant spaces for popular participation, which affected the educational dynamics and the way in which the State would guide education from that moment on.

From this, in 1994, the General Law of Education, nº. 115, which dealt with the education of young people and adults and its objectives as also being a public service, and at that moment, the State's obligation to facilitate and finance education programs aimed at young people and adults in the country is directly linked. Later, in 1997, there was an expansion of private institutions offering education for young people and adults (MEN, 2015).

It should be mentioned that in Colombia, the education system expanded more in urban centers, leaving a large part of the rural population outside formal education processes. Considering the internal context of Colombia, there were also several expulsions of populations from the countryside due to the armed conflict that surrounded the country, especially from the 1960s onwards, which was intensified in the 1970s due to disputes over the State, drug trafficking and paramilitary organizations.

In this movement of population migration to urban centers and considering the collection of fees, as well as the social dynamics influenced by the armed conflict, there is a high level of children and young people who, when seeking formal schooling, face enormous difficulties in the process education, evidencing, therefore, the accentuated inequality of access and permanence in the education system. In this sense, there are high levels of failure and abandonment that are related to social inequality that permeates discussions in the field of education.

Popular education as an alternative to institutional practices

It can be noted, therefore, that institutional practices aimed at youth and adult education in Brazil and Colombia began with popular education and are understood as an alternative to the regulations imposed by capital.

The popular education movement is linked to the idea of developing an educational practice based on the culture and customs of workers, starting from this to promote the literacy of young people and adults who had not been literate in regular years. An important aspect is that literacy did not occur strictly in the formal foundations of literacy, but involved the constituent aspects of the social and cultural contexts in which workers were inserted, thus providing a process of political awareness as well. That said, there is an intrinsic ethical and political commitment of popular education with the popular classes.

The popular education movement that emerged at that time, which had the presence of social movements, intellectuals, social pastorals, student movements and progressive political sectors, has strong marks and contributions from critical theory, liberation theology, Marxism, and dependency theory, as well as marking a process of resistance to the transformations that took place in the middle of the century with imperialist influences, and resistance to the dictatorships that took over the continent.

From this remarkable context of Latin America, Neto and Streck (2019, p. 212, our translation) point out that:

This allows us to characterize, historically, popular education as one of the most original pedagogical traditions born in Latin America. It is not just an educational thought, but also a movement of educators, deeply connected with the history of the continent, with the reality of the Latin American popular classes, their real experiences, their ancestral knowledge, their needs and their life projects.

As a form of systematization, it can be said that popular education has as its central objective to guide an education directly committed to the liberation of Latin American peoples, who are historically subjected to the hegemonic structures of capital and who suffer a violent process of domination, causing profound levels of socioeconomic inequality and social exclusion. In addition to guiding liberation, the aim is to build, theoretically and practically, another form of social organization that overcomes pedagogical coloniality and transforms material reality and also the subjective constitution of subjects, allowing counter-hegemonic forms of existence.

In this sense, considering these two main movements related to land in Brazil and Colombia, namely the MST and the CNA, attention is drawn to the practices of historical resistance that these movements exert in their territories. The alternative, non-hegemonic, proposed by popular education, is related to human formation in an expanded way, talking with what is loaded with meaning experienced by the subject, as explained by Paulo Freire (1967).

Relying on Freire's theoretical and practical productions, Martín-Baró, in the same perspective of liberation, developed a theoretical model that thought about possibilities of liberation through and from reflection and praxis. Here, both theology and psychology must act as instruments for social transformation in the face of social oppression and awareness of Latin American workers (MARTÍN-BARÓ, 1996). The concept of conscientization used by Baró is directly related and supported in the same sense as Freire uses it, being “the process of personal

and social transformation that the Latin American oppressed experience when they become literate in dialectics with their world” (MARTÍN-BARÓ, 1996, p. 15, our translation).

Martín-Baró (2017), when working with the concept of Latin American fatalism, makes direct mention of the dynamics of violent power relations present in the history of Latin America. Fatalism is understood as a characteristic present in the constitution of the Latin American identity, which is related to the social structures established. These structures attribute to marginalized peoples the responsibility for their exclusion, causing marginalized groups to have passive and blaming behaviors about their own reality. This puts into perspective the acceptance of social reality as if it were “just like that”, removing its historicity and naturalizing processes that took place through historical struggles and constituted from social relations. One can see the paralysis of the subject facing his own history, the understanding of the impossibility of change, the tendency to conformism.

It is in this sense that attention is drawn to the practices of social movements that, contrary to fatalism, demonstrate the possibility of building a project for society that is not based on capital accumulation, but on the emancipation of its peoples from the daily construction of social practices of transformation of reality. Particularly in the movements related to land, one can see an action in the direct sense of emancipation of peoples. This is explained by the fact that the relationship with the land here takes place in the sense of producing life, existence and dignity, not being market-based, but based on community and collective principles. Therefore, education occupies a central role in the struggle process, also acting to guide these principles in human formation (RAMOS, 2020).

This is also related to the dynamics discussed by Freire (1974, p. 121, our translation) about the subject's action in the world when he says that “if subjects are beings of what to do, it is precisely because what they do is action and reflection. It's praxis. It is world transformation. And, for the very reason that what to do is praxis, every doing of what to do must have a theory and practice. It is reflection and action”. In this action of social movements in transforming the world, there is a critical conscience that implies a commitment to its transformation, being a historical commitment. It is from this commitment and material actions of reality that aim at transformation that one can speak of hope. Hope for Freire (1992, p. 15, our translation) does not win the fight alone, but without it the fight weakens. Hope is anchored in practice in order to become historical concreteness. “Without a minimum of hope, we cannot even begin the clash, but without the clash, hope, as an ontological necessity, is lost and becomes hopelessness”.

Final remarks

That said, returning to the initial question, which is to investigate the main movement related to land in Brazil, being the MST, and in Colombia, being the CNA, for understanding its fundamental role with regard to the literacy of young people and adults and in the construction of the workers' awareness process, it is perceived that education is an important social element and, due to disputes over projects within capitalist society, it is usually subordinated to the interests of capital, even if never fully, given the contradictory nature of the reality.

In this sense, considering the processes of colonization in Latin American territory, there are movements that have made important contributions to thinking about an education beyond capital, which call into question the hegemonic thought and which are committed to the emancipation of their peoples. In this way, the alternative proposed by popular education in Latin America is directly linked to the construction of citizenship of peoples that are historically subalternized by the institutional structures of power, making it, therefore, fundamental to embrace the multiple determinations present in reality to understand the aspects that make it up as a whole.

Therefore, popular education, especially that which is built by movements related to land, such as the MST and the CNA, which respects the reality of peoples and puts them abreast of human historical development, is of great centrality to the present work as alternative to the institutional limits in which formal education finds itself.

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