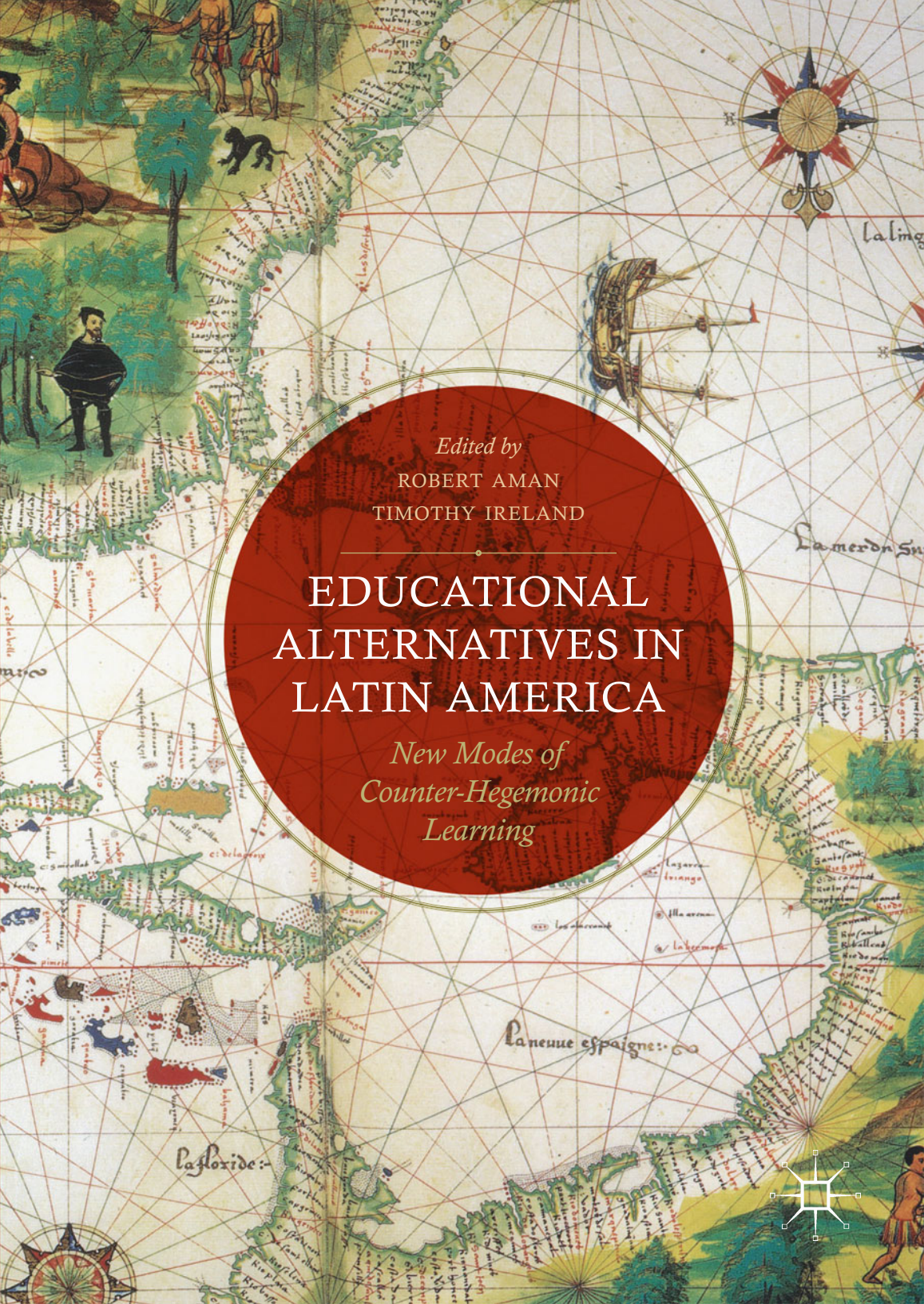
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EDUCATIONAL ALTERNATIVES IN LATIN AMERICA
New Modes of Counter-Hegemonic Learning
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La floride:

Educational Alternatives in Latin America

Robert Aman · Timothy Ireland
Editors

Educational Alternatives in Latin America

New Modes of Counter-Hegemonic Learning

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UNACH, 2011); and *Latin American Social Movements in the 21st Century: Resistance, Power and Democracy* (Rowman & Littlefield, 2008). He serves on the board of directors of the International Service for Peace (SIPAZ), based in Chiapas, Mexico, and on the editorial collective of the journal *Latin American Perspectives.*

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CHAPTER 1

Introduction: Educational Alternatives in Latin America—New Modes of Counter-Hegemonic Learning

Robert Aman and Timothy Ireland

In autumn 1943, in the midst of a burning world war, the map of South America is literally re-drawn—or better still: *one* map. Joaquín Torres-García, a Uruguayan artist and theorist, has finalized in his studio what is set to become his most renowned work of art: *América invertida*. With black ink, on a sheet of paper, he had drawn the "New World," the continent beyond the historically perceived *Finistère* in Bretagne; the landmass that was inscribed on European maps in 1492. In accordance with the Renaissance atlases, this one is also decorated with symbols: A fish, the moon, the sun, stars and a sailing ship are all strategically deployed along the South American continent. Represented as a *Terra nullius* devoid of borders, unfettered by indications of location, Torres-García has made one single exception by drawing, with anything but a steady hand, two latitudinal lines on which the coordination for his hometown,

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Montevideo, has been scribbled across one and the equator close to the other. Here any similarities with conventional conceptions of the world map cease. The italicized "S" that distinctively marks the cardinal direction is not found at the near bottom of the map: Instead, it balances on the tip of the continent—a southern peak that here points toward the north. Now we realize that this is not a conventional map. In relation to those, this one would be considered to be upside down—indeed, even incorrect. In all its simplicity, then, Torres-García's map is anything but unassuming: upside-down America, foiled America, *Inverted America*.

The subtle logic that characterizes this piece of art is awareness of the map's substantially fictive status and the power geographical representations possess in producing and construing the world. The effect that Torres-García's map has on many of us, its instinctive evocation of the view of being upside down, illustrates the map's rhetorical power where the name puts the different parts of the world, its continents, in their space—"South America" denotes not only the continent's geographical location but also who gave rise to its name. European Renaissance cartographers performed an act that the world since then has complied with; a deed that in the name of factuality itself creates the world it believes to be neutrally representing. By tweaking those fixed markers against which we orientate ourselves *América invertida* introduced another perspective, the view from the south, a possible southern hemisphere outlook on the world. What the rotation produces is a questioning of from where the representation of the continent derives; a subversive reminder of how the conventional atlas tends to coincide with a strict European outlook on the world.

Torres-García's artwork can equally serve as a metaphor, although on a modest scale, for the purpose of this collection of essays: *Educational Alternatives in Latin America: New Modes of Counter-Hegemonic Learning* is a collection of original essays by scholars from a variety of geographical contexts, disciplinary backgrounds and theoretical perspectives on educational alternatives, outside mainstream education, setting out to challenge, combat or merely point out other possible directions. On the one hand, many Latin American countries—as in other parts of the world—have experienced modernizing educational reforms under the influence of neoliberal governing and market principles where standardization, accountability and the control over knowledge override social, cultural and linguistic differences (Henales & Edwards, 2002; López Guerra & Flores, 2006; Walsh, 2015). These policies derive

from the broader context of governmental policies targeting various spheres of the economic and social life of most Latin American countries with their aim to decentralize, privatize and enhance competition. On the other hand, after the long years of military dictatorships, civil wars and economic instability, diverse academic commentators are singling out the region as the foremost site in the world of counter-hegemonic processes (cf. Escobar, 2010; Guardiola-Rivera, 2010). Over the last decades, several Latin American communities, in different parts of the region, have strongly countered the implementation of neoliberal policies by forming some of the most dynamic and organized forms of resistance: from the landless movements in Brazil to the Zapatistas in the Chiapas region of Mexico, from the *piqueteros* in Argentina to the *Movimento al Socialismo* in Bolivia, to mention but a few. This holds equally true in the fields of education and higher education where student movements and teacher mobilizations have been at the forefront of social resistance to neoliberalism. Additionally, diverse Latin American countries have given birth to and nurtured a truly endogenous educational approach which has become known as popular education. In many cases, the movements of resistance have developed their own particular brand of popular education as an expression of counter-hegemonic resilience, which has also, in some cases, been accompanied and supported by expressions of the liberation theology movement engendered by the Catholic Church.

Apart from the sustained impact that the works of Paulo Freire have had on education in general and popular education in particular far beyond his native Brazil, other counter-hegemonic processes have generated a new vocabulary. Several of these concepts such as "plurinationality," "interculturality" and "*buen vivir*" are discussed in more detail by, among others, Catherine Walsh, Anders Burman and Nelly Stromquist, in different chapters of this anthology, but we may also add *socialismo del siglo XXI* ("socialism of the twenty-first century") and *revolución ciudadana* ("citizen revolution"). What unifies several of these concepts is their geopolitical and bodypolitical dimension against the backdrop of America's colonial past. Several of these concepts reflect ideas from people in the indigenous movements in Latin America who, for all their possible internal disparities, share the conviction that the legacies of colonialism are not only experienced along economic and political dimensions but also along knowledge lines. According to Ánibal Quijano (1989), the inscription of the American continent onto European maps

meant the abolition of existing local rationalities, which he contends are an alternative epistemology attuned to the experiences of the indigenous peoples of the region. Put differently, the hierarchies instilled by imperialism disqualified colonized populations in different corners of the world from being capable of intellectual labor. Whether the site of production is in the West or elsewhere, then, the knowledge accredited with status as "scientific," "truthful" and "universal" tends to be that created by the modern human and natural sciences, sciences deriving from the European Enlightenment and modernity (cf. Chakrabarty, 2000; Mignolo, 2002; Spivak, 1988). As a direct consequence of the ways in which certain forms of knowing the world hold sway at the expense of others it is important to keep in mind that on the other side of epistemological dominance is epistemological inferiority.

Education has been pivotal in reproducing these differences. After all, as Pierre Bourdieu (1977) reminds us, the education system conducts an act of symbolic violence as it legitimizes certain forms of knowledges at the expense of others. Having been represented as inferior, indigenous people in Latin America have not been in a position to present their own epistemic credentials, much less judge European ones (Alcoff, 2007). Against this background, then, it comes as no surprise that education in Latin America, not least historically, carries resemblance to the European systems. To use the words of Irma Salas (1964, 73), "Education in Latin America still follows closely its European tradition. It provides a broad humanistic culture, mainly literary and academic, leading to university studies." The biography of higher education in Latin America carries a similar history as the university model was first transferred to the region by the newly installed European masters during the sixteenth century. In this process, institutions of higher education were not invented de novo to accommodate the populations already inhabiting the continent before European arrival; rather they were implants from the European university tradition and its stocks (Rüegg, 1996).

This is not to suggest, however, the inexistence of practices of resistance. On the contrary, conventional academic disciplines and scientific practices were contested, and, in certain contexts, at times even challenged by other ways of producing knowledge. Over centuries of colonial oppression "knowledge otherwise" (Escobar, 2007), "subaltern epistemologies" (Spivak, 1988) or "border gnosis" (Mudimbe, 1988) have persistently been generated from within concrete and situated practices, struggles and experiences. From around Latin America,

central concepts such as "*buen vivir*," "plurinationality," "interculturality" or something else are only a few of the many concepts that seek to provide a name for the ongoing events toward post-liberal societies. Subsequently, such notions have also been assimilated by and interacted with educational discourses producing their own specific terminology in which terms such as dialogue, conscientization or critical awareness, praxis, participation, class mediation, empowerment, emancipatory or transformative education are central. In some cases, as for example Nicaragua in the 1980s, such concepts and practices found their way into educational policies on distinct national levels. Perhaps the most evident current example is that of Bolivia where Evo Morales, when elected the nation's first indigenous president in 2005, went so far as to declare the need to "decolonize education." In his 2006 inaugural address, he declared that "[t]he best way to decolonize Bolivia is to recover our culture and ways of living," which draws attention to the forms in which certain ways of life, realities and knowledges have historically been suppressed within the framework of the nation-state. And educational policies have been key in devaluing indigenous knowledges and ways of life (Aman, 2015). As "fruits of the conquest," Peruvian author José Carlos Mariátegui (1975, 87) writes, the educational systems in the Andean nations have "a colonial rather than a national character. When the state refers to the Indians in its educational programs, it treats them as an inferior race." In defying the idea of "the two Bolivias"—one modern, civilized and knowledgeable of European descendent; one of backward, ignorant and uncivilized indigenous people—epistemology is at the center of indigenous activism and state politics of decolonization alike by drawing attention to, as in Morales' aforementioned speech, a desire to emancipate the educational system from Western influences. Moreover, there is also an ongoing and highly polemical discussion in Brazil concerning the approval of a national policy of popular education seen as a method of government articulated with a national policy of social participation (Ireland, 2014).

Since the project for this collection of essays was first conceived and accepted for publication, there has been a distinct swing to the right in several North and South American countries, as Walsh indicates in the Afterword to her chapter. Discussions in Brazil concerning the creation of a national policy of popular education seen as a method of government articulated with a national policy of social participation have been completely abandoned after the "white coup" which removed President

Dilma Rousseff from office in August 2016. This apparent "threat" to the establishment was linked with the campaign described by Walsh to denigrate the image of Paulo Freire by, among other means, tampering with his biography published in the online encyclopedia Wikipedia. Among initial measures announced by the incoming government are alterations to the structure and curriculum of secondary education, making disciplines like Sociology, Philosophy, Arts and Physical Education non-obligatory and proposals to limit the number of students accessing higher education. In the field of youth and adult literacy, the goal for the Literate Brazil Program in 2017 is to enroll 250,000 students. During the course of the last three governments, the average enrollment was over one million students per year.

While the above measures are specific to Brazil, they are also symptomatic of a more general tendency within the field of education outlined above to introduce educational reforms heavily influenced by neoliberalism. During the thirteen years between 2003 and 2016 despite all the difficulties and contradictions, successive Brazilian governments took steps to increase social participation and involvement in decision-making. Likewise, educational policy sought to respond to the diverse learning needs of vulnerable groups like street children, indigenous peoples, prisoners, rural workers, fishermen and women, LGBT, etc. Such attempts also tended to generate new and interesting educational alternatives even within the formal education system. An emblematic example of that is the case study presented by Almeida Filho and Coutinho in the field of higher education in the state of Bahia. Meanwhile, the recent proposed reform of secondary education was introduced directly to Congress by means of a Provisional Measure (MP No. 746) with no prior public discussion.

Such measures can also be seen as integrating part of a broader debate which led up to the approval of the two global 2030 agendas for development and education in 2015 and formed the background to UNESCO's recent publication "Rethinking Education: towards a global common good?" This book enhances the vision contained in the earlier landmark publications "Learning to be: The world of education today and tomorrow" (1972) and "Learning: The treasure within" (1996), the "Delors Report," and serves as a renewal of the humanist vision which inspired the original UNESCO Constitution.

Despite the international dimension of the post-2015 debate, its content reflects predominantly a European liberalism and "Western

Paternalism" in which the tension between a more progressive liberalism and a classical neoliberalism is evident. Other southern epistemologies underlining alternative paradigms of development, like "*buen vivir*," with their own specific interpretations of the source of knowledge and the sustainability of relations between human and natural environments found little space. This leads us to suggest that the post-2015 agenda was not so much a debate as to whether market-oriented paradigms of human progress are superior to traditional liberal paradigms but a battlefield in which two essentially conflicting ideologies were confronted: neoliberalism and those which include human well-being and happiness in harmony with environmental and planetary coexistence as a fundamental goal of the development process.

Central to the concept of sustainable development is the search "to resolve common problems and tensions and to recognize new horizons" (UNESCO, 2015, 9). Yet at the same time, despite apparently agreeing upon the need for a common future for the destiny of the planet, embracing the natural and human worlds, widely differing strategies were proposed, which ranged from variations on the green economy to others like "*Sumak Kawsay*" in Ecuador and "*Suma Qamaña*" in Bolivia, which express not an alternative development but an alternative to development founded on the cosmology of the indigenous peoples. The latter express a profound preoccupation with human well-being within the limits imposed by eco-sustainability.

As noted above, neoliberalism as an ideology has had a strong impact on the emerging economies of Latin America during the last decade, especially with regard to values. The spirit of individualism has dislocated the ethos of community and participation to the periphery. From Harvey's perspective (apud, Finnegan, 2008, s.p), neoliberalism has acted in two perverse forms. On the one hand, it transformed the way in which resources and wealth were distributed internationally and deepened and intensified social inequality and, on the other, in David Harvey's (apud, Finnegan, 2008, 57) words "The fusion of ideology and technology formed a new era marked, above all, by its flexibility and compression of space and time which allowed the expansion of the market in areas of social life up until then not commodified." In the field of education, Moosung and Friedrich (2011) suggest that neoliberalism identifies the individual as the focus of education while seeing education as a good to be utilized for participation in the market dominated by capital. Finnegan (2008, 59) goes one step further and affirms that this

reduced version of citizenship constitutes a central part of "learning to be neoliberal"—"a process by which society learns to accept inequality; conceptions of public good are substituted by a restrict notion of private interest; and whatever social dialogue on the question of possible alternatives is completely rejected." There is clearly a conflict between neoliberalism and its vision of development and visions of development which valorize such aspirations as well-being and human happiness, sustainability, in the sense of harmonic coexistence between the environment and planet, development centered on the human being and the right to lifelong learning.

The result is a tension between the two global agendas despite an attempt to avoid conflict by agreeing upon a specific stand-alone goal for education in the 2030 Agenda for Sustainable Development, defined as to "Ensure inclusive and equitable quality education and promote lifelong learning opportunities for all" (Sustainable Development Goal 4—SDG4). In addition to being a stand-alone goal, education is also contemplated in goals on health, growth and employment, sustainable consumption and production, and climate change. Despite the importance afforded to education, the overall drive of the 17 Sustainable Development Goals with their declared aim of ending poverty, protecting the environment and ensuring prosperity for all is predominantly instrumental, results and market driven. In contrast, the Framework for Action of the Education 2030 Agenda declares that:

> It is rights-based and inspired by a humanistic vision of education and development, based on the principles of human rights and dignity, social justice, peace, inclusion and protection, as well as cultural, linguistic and ethnic diversity and shared responsibility and accountability. (UNESCO, 2016, 4)

It goes on to affirm that:

> The new education agenda's focus on inclusion and equity – giving everyone an equal opportunity, and leaving no one behind – signals another lesson: the need for increased efforts especially aimed at reaching those marginalized or in vulnerable situations. All people, irrespective of sex, age, race, color, ethnicity, language, religion, political or other opinion, national or social origin, property or birth, as well as persons with disabilities, migrants, indigenous peoples, and children and youth, especially

> those in vulnerable situations or other status, should have access to inclusive, equitable quality education and lifelong learning opportunities. (UNESCO, 2016, 4)

It remains to be seen which will prevail, the market utilitarian approach backed by financial institutions like the World Bank and the International Monetary Fund or the rights-based humanistic approach supported by UNESCO and many civil society organizations and movements including, among others, the Latin American Council for Popular Education—CEAAL, the International Council of Adult Education—ICAE, the Latin American Campaign for the Right to Education—CLADE, the Latin American Faculty of Social Sciences—FLACSO and the Women's Popular Education Network for Latin America and the Caribbean—REPEM—to recall only entities better known in Latin America—and the World Education and World Social Forums. Most of these organizations were part of the Working Group in Education, formed during the Rio + 20 Conference, which produced the influential document "*The education we need for the world we want.*"

When the Delors Report was published in 1996, it embodied a counter-position to the utilitarian view of education represented by the World Bank's 1995 report *Priorities and Strategies for Education* and OECD's 1989 report *Education and the Economy in a Changing Society*. UNESCO's *Rethinking Education* recognizes that education is at the heart of our efforts both to adapt to change and to transform the world within which we live and aims to take the debate on education beyond its utilitarian role in economic development. Hence its defense of a humanistic vision which reaffirms "a set of universal ethical principles that should be the foundation for an integrated approach to the purpose and organization of education for all." When discussing briefly alternative approaches to human progress and well-being, the authors acknowledge that the dominant model of knowledge must be explored. "Alternative knowledge systems need to be recognized and properly accounted for, rather than relegated to an inferior status" (UNESCO, 2015, 30). *Sumak Kawsay* is cited as an alternative view of development, and the report concludes by affirming the need for greater attention to be paid in education policy to knowledge, and to the ways in which it is created, acquired and validated. However, the reality of the current international relation of forces is that the 2030 Agenda for Sustainable

Development will continue to orientate and mold the praxis of development, solemnly ignoring alternative worldviews.

Hence, the importance of the eight essays collected in this anthology. Not all are founded on alternative worldviews but all seek to explore alternative paradigms of education whether in a non-formal setting or within the formal education system.

The first chapter, written by Anders Burman, revolves around indigenous educational politics in Bolivia. In particular, the ways in which "decolonization" has been strongly embraced as a key concept for the Morales' administration as well as for those indigenous movements that played an important part in the president's ascension to power. While also revealing the disparity—and at times even conflicts—in views between the government and various indigenous groupings and movements, Burman describes how they are united in emphasizing the need to decolonize knowledge, where knowledge in this context, in contrast to the idea of the transcendental subject in Western epistemology, is inseparable from "experience" and "practice" in Aymara epistemology. This in turn has strong implications for education, as the emphasis on decolonization in Bolivia has opened up a vivid debate about the intimacy between educational institutions and the history of imperialism. The lack of recognition for indigenous epistemologies within the educational system dates back to the hierarchies instilled by imperialism where non-European spaces had been deprived of the ability for rational thinking, abstract thought, cultural development and civilization. Based on fieldwork, as well as interviews with local indigenous educationalists, Burman uncovers the ways in which indigenous social movements are widening the community of knowledge production by dedicating themselves to epistemological and ontological disobedience. This, by allowing generations of other knowledges and realities—that is, subaltern knowledges and subjugated ways of being in the world—to unfold.

A paradigm in direct relation to issues of epistemology and ontology is the aforementioned concept of *buen vivir*—"to live well"—which is at the forefront in the following chapter. Nelly Stromquist discusses how this new paradigm for human progress has been emerging in Latin America over the last decades. As she warns us, it is important not to confuse "living well" with "living better" as they are set apart by epistemological differences: where "living better" is confined to European modernity with its emphasis on development, consumerism and progress. Morales himself summarizes *buen vivir* as "to live in harmony with

everyone and everything, between humans and our Mother Earth; and it consequently implies working for the dignity of all" (cited in Canessa 2014, 157). Besides tracing relevant policy changes impacting on education in both Bolivia and Ecuador, Stromquist adds gender to the mix discussing its construction within the philosophy underpinning the idea of *buen vivir*.

Where Stromquist also points out difficulties in implementing indigenous paradigms as part of the structure of the state—not to mention economic and political forces—Bruno Baronet and Richard Stahler-Sholk turn to an educational innovation in Mexico that can be described as the result of a successful amalgamation of indigenous and Western paradigms of knowledge. This chapter centers on the Zapatista movement's struggle to build autonomy in the southeastern state of Chiapas, with a particular focus on the movement's construction of alternative community schools with a pedagogy reliant on paradigms rooted in other realities and modes of learning. Just as the Zapatistas have, for two decades, rejected hierarchical systems and the capitalist economic system, these schools—as we will see in this chapter and, in even great detail, in Walsh's piece—disregard traditional teaching models. Instead of having one single teacher, the school is meant to be an open space in which the community learns together. In an interview, Subcomandante Marcos, the spokesperson for the Zapatista movement, asserted that "it is the collective that teaches, that shows, that forms, and in it and through it the person learns, and also teaches." The roots of this initiative can be traced to the development of the Zapatista movement itself. Communication between the revolutionary army and indigenous communities is confused by attempts to transfer concepts and thoughts inspired by a Marxist tradition. In Marcos' (Marcos & Le Bot, 1997, 63) own words: "You have a theoretical scheme that explains the whole of society, then you arrive in a society and find out that the scheme does not explain anything." Eventually, the Zapatistas came to realize that "property," as in "personal possessions," was a foreign concept for the indigenous communities, without an equivalent in its translated context where land, in contrast to capitalist ideology, is perceived to be unownable—the land belongs to everybody and no one. According to Marcos, mobilization for a proletarian revolution against the national bourgeoisie and federal government could only take off when EZLN adapted their political discourse to invoke indigenous schemes as part of their Marxist spirit. These insights constitute a pedagogical foundation to their political pedagogy according

to Subcomandante Marcos since students attending these schools are required to shift their perspective on, and understanding of, learning and indigenous communities.

With the ongoing peace negotiations in Colombia between government and FARC much attention has been devoted to the long drawn out civil war. Less has been written about Colombia's educational movements which attempt to provide a counterweight and contribute to the creation of a culture of peace and to processes which promote the formation of active citizenship directed at peaceful social relations. It is in this context that the chapters authored by Correa and Murphy-Graham and Luschei and Soto-Peña are situated.

The first of these two studies is the *Preparation for Social Action* (PSA) program developed, since 2006, by the *Fundación para la Aplicación y Enseñanza de las Ciências* (FUNDAEC), for young people in a non-formal perspective. Based on results from an empirical study, the authors set out to explore the ways in which PSA supports the goal of individual and community transformation. Core elements of the conceptual framework are the interrelated set of Bahá'í teachings on the oneness of humankind and the evolution of society but other theoretical influences such as Freire are present. While the concept of community development has been translated in different forms in equally different contexts, PSA is concerned with contributing to improve community life particularly in the rural areas of Colombia where levels of poverty are more accentuated than in urban areas. Hence, the program advances a strong agricultural and anti-poverty agenda with an emphasis on improving health, productivity, environment, access to credit and social relations. Correa and Murphy-Graham point to two key findings. The first is that students find motivation in action, in service and in the application of their learning. The second relates to the issue of the social relevance of knowledge acquired by students. While developed in the setting of a non-formal program, the authors suggest that these two elements could impact positively on the development of formal education processes.

The second program, discussed by Luschei and Soto-Peña, the *Escuela Nueva* rural school, is considerably older than PSA and was set up in 1975 in rural Colombia. The model has since spread to rural schools across Latin America and parts of Asia and sub-Saharan Africa. Whereas the PSA program is purposively non-formal, *Escuela Nueva* is essentially formal concerned with both improving cognitive achievements and non-cognitive or "soft" skills like leadership, empathy, peaceful social

interaction and civic participation. This second set of values is the focus of Luschei and Soto-Peña's study. Their concern is to explore whether and how *Escuela Nueva* promotes active and involved participation in personal relationships, civic activities and attitudes and peaceful social relations. In that way, its objectives are similar to those of PSA, again with an emphasis on the rural areas in which the armed conflict was concentrated. However, while PSA was designed to complement the schooling process, *Escuela Nueva* was designed to provide a replicable and scalable model for teachers and community members in rural regions. On the one hand, the authors point to evidence of *Escuela Nueva's* impact on peaceful social relations and, on the other, suggest that the influence of Freire in the theoretical conception of the school particularly with regard to the teacher-centric model and problem-posing education point to its liberating potential.

The focus of Almeida Filho and Coutinho's case study is the Federal University of Southern Bahia (UFSB), the newest Brazilian public university, situated in a remote costal region of Northeast Brazil. The authors describe and analyze the challenges faced in attempting to create a counter-hegemonic institution of higher education in a context in which the reduction of economic inequalities due to introduction of policies of social protection occurs, conversely, in parallel to increasing social inequalities. On the one side, they point to the influence of a deeply conservative and elitist past upon which the public university system in Brazil has been developed and, on the other, point to the failure of the university to face up to the pressures of the new social, economic and technological scenario created by globalization and the failure of the Brazilian system to meet the growing social needs for higher education. They suggest that perhaps the largest challenge is how to make the university socially responsible while reaffirming quality and competence. Moreover, how to create a "popular" university which is effectively oriented toward sustainability, social integration, active learning, "inter-trans-disciplinarity" and intercultural commitment.

Dan Cohen's chapter entitled *Community University of the Rivers: Cultivating Transformative Pedagogies within Formal Education in the Amazon* is also set in Brazil, in a community on the banks of the River Tocantins, about to be irreversibly transformed into a river highway and vast hydroelectric dam. It is based on eight interwoven short stories, from the past 18 months, each describing a micro-project of action-research being coordinated by eight young artist-coordinators,

all co-founders of the Community University of the Rivers. The chapter describes and reflects on the arts-rich intersubjective pedagogical culture that defines this independent initiative, as a network of connected knowledges and potentials, and as a multiple intervention within "high-school" and federal university education, located in a deeply conservative afro-indigenous riverside, urban, former fishing community. The narrative sets out the challenges of pedagogical survival and innovation on the thresholds between a paradigm of market-based, formal education in deep crisis, and an emerging paradigm of eco-cultural community-based formation, in the very specific geopolitical context of the present industrialization of the Brazilian Amazon. Above all, the chapter reflects on these challenges and potentials through post-colonial and self-decolonizing multiple experiences of "indifferent" fatalism about the future, an accelerating disintegration of "the social" into atomized sleepless addicts of social networks, and a reflexive experimentation with sexual identity. These powerful, consuming and "silent" dimensions of "formation," "peer-education" and "pedagogic coordination" permeate all the spaces within formal and popular education and seem to be characterized by an inarticulate excess of visceral knowledge and poverty of theory.

Finally, the chapter that concludes this edited collection is written by Catherine Walsh who brings together several themes that have, albeit not necessarily in relation to each other, been touched upon in many of the preceding texts: the dissident and subjugated knowledge systems of indigenous populations, politics of decolonization, the critical pedagogy movement inspired by the works of leading advocate Paulo Freire, and educational forms of the Zapatista movement. Bringing these ingredients together, Walsh emphasizes the need for a decolonial pedagogy. Revisiting the works of Freire, Walsh mixes autobiographical accounts from the Andes and a visit to a concrete alternative educational initiative called *escuelita* in Chiapas after an invitation from Subcomandante Marcos. As she describes her own processes of "unlearning," that is, a shift that opens up for other ways of being, thinking and knowing beyond universality of capitalism, euro-centered modernity and Western civilization. For Walsh, pedagogy must be understood in relation to its sociopolitical context, where a decolonial pedagogy which allows knowledge systems that have been colonized and delegitimized to coexist.

The lesson we can learn from Walsh's text is that it is not enough merely to twist and turn the map. The conventional world map must be dethroned and replaced by other maps in which our view of the world