

Paths of emancipation beyond the crisis

Rescuing generative themes of the educative and social Paulo Freire's thought



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"O Mundo não é, o mundo está sendo."

PAULO FREIRE

IX

International Meeting
of Paulo Freire Forum

Paulo Freire's International Forum, now in its ninth year, is a biennial meeting point between people and groups from different continents engaged in educational and social activities, research designed to develop critical consciousness in people and change in social structures. The Forum is the meeting point of the network of Paulo Freire's institutes that were created in the 90s and are present nowadays in five continents. There are 15 officially recognized at the international level institutes and numerous groups and associations related to the network of Freire's pedagogy. The Paulo Freire Institute was established in Italy in 2005.

The second International Forum was held in Bologna in 2000 and again in Italy, Turin will host the next meeting. The legacy of Brazilian educator Paulo Freire (1921-1997) is now being reinvented in different contexts and brought before social problems that are quite different from those that faced Freire 50 years ago, in the reality of the Brazilian North-east, and which laid the foundation for the birth of modern adult education and a kind of education that is strongly involved in daily social issues. Concerns about an indiscriminate exploitation of resources of the planet, struggle for the rights of minorities, access to education for all and overcoming of "banking concept" of educational models, recognition and adding value to popular knowledge and knowledge gained through experience, development of critical citizenship at the global level, resistance against the oppressive forms of consciousness generated by the processes of globalization are some of the issues faced by today's educational and social reality inspired by Freire. The Freire's educational movement is very well-structured and, therefore, closely linked with social movements which in different countries aims at liberation from oppression and pursue social justice. Italy also claims numerous and significant educational experiences of social work and social and cultural enthusiasm that express critical positions facing the "generative" themes of our epoch and that have accepted and reinterpreted the Freire's educational proposal. For this reason, The Turin 2014 International Forum is prepared and arranged by the organizations, groups and individuals actively engaged in our country in the contradictions of daily living, where the

forms of injustice change appearance but still remain and, in fact, strengthen more. Paulo Freire Institute in Italy, founded in 2005 as part of the IPF international network, proposes, therefore, to associations, groups, movements and individuals who share the concerns of injustice produced by the processes of neo-liberal globalization and are oriented to search sustainable social, economic, cultural, educational, sustainable alternatives in order to create critical dialogues, exchanges, value of experiences and improvements to build together the International Forum. This document represents, therefore, a contribution to the common comparison between practices and ideas exchange.

1. The general theme of the Forum: emancipation as a major generative theme of self-education nowadays

The time in which we live is characterized by a succession of numerous crises in various fields. Many analysts consider these single crises as symptoms of a deeper and broader crisis, which affects the current models of social and personal life. Moreover, the crisis of ideologies and unifying political and social cultures, fragmentation of symbolic universes increase in the negative, people's sense of inadequacy, impotence, loss of freedom of choice and possibility to change the future. Our historical moment, if viewed positively, also opens the possibility of not being satisfied by simple transmission of models (cultural, social, thought), necessary but not sufficient to open up our future, but able to actively pursue other logics of identity and development, marked by a strong planning intent. The moments of crisis in fact trigger the search for alternative ways and experimenting with new ways of life in society. This relentless pursuit towards a world with more justice, democracy and humanization has always been present in Freire's proposal. We believe that education today expresses its ethical-cultural horizon more authentically and can draw its planning strength from the connection with different realities in diverse fields of social life (the fight against marginalisation, culture production in the mass movements, protection and respect of the environment, artistic production that stimulates a new kind of imagination, change of consumption and

socio-economic development styles, self-organization among citizens to deal with local problems ...). Freire's education is designed to encourage the development of self-consciousness in the present and in a concrete relationship, that is with the world in which we live: "Humans are beings "in situation", they are rooted in temporal and spacial conditions from which they receive and on which leave a mark. Their tendency is to reflect on their condition of beings in the situation, to the extent that, challenged by it, act on it ... The men are because they are in a situation. And so much more they "will" as they think critically about their "being" and act on it." 1 The education in Freire's point of view is therefore placed, critical and problematizing. It is directed to question the world, raise problems when it seems that everything is in place. It has an unsettling and, for that reason, training function. This is a purely political dimension that puts in its centre the question: "But education, if it is not political what kind of education is it?"

The construction of a world in which, on a personal and collective level, using the words of Freire, for everybody is possible to "be more" continues to be the lighthouse that guides us in the continuous research of truly "innovative" educational practice.

In this perspective, Paulo Freire's International Forums always choose "epochal" and "generative" themes as topics for reflection and exchange, which provide the opportunity to reflect on socio-economic, political, cultural and ethical challenges of our world in crisis and at the same time, to glimpse handholds, insights, hypotheses close to reality, the possibility of overcoming and change.

The current conditions of life in various continents, within often traumatic processes of globalization, expose people and peoples to new forms of oppression, expropriation of cultures and resources. On the other hand, new possibilities of life emerge but to be able to identify and carry them out it is necessary, first of all, to empathize deeply with individuals who are pursuing an authentic and tangible search. Nowadays a generative theme with evident criticalities but also unprecedented potentials is represented by the task of emancipation within the globalized scenario, and often oversimplified defined as "critic." Emancipation is connected to the process

of consciousness, as proposed by Freire, according to which education is essentially "a practice of freedom". Emancipating is possible but it's never definitive inside the complexity. It is a process and a journey, not an isolated act. To start this process, firstly it's necessary to distance oneself from theoretical and practical models of education still too similar to those which Freire called "depository" or "banking", aimed to transmit defined knowledge by those who know to those who do not know. We are aware how this idea, with its practical consequences, perpetuates the passivity of individuals, oppresses consciences and produces exclusion. How can we forget, to this effect, that education today seems doomed to legitimate the exclusion rather than trigger inclusion that creates the space and conditions so each person and group can be emancipated?

It is easy to grasp persisting depository reasons and practices in slogans claiming that "this is the only possible world" in the rise of new forms of institutionalization of the problems and hold-building mechanisms that have little to do with the freedom of human beings, in the spread of regulatory and punitive educational models, in training activities where technical knowledge rejects experiential one to the point to expropriate people of their own planning subjectivity and deliver them to no meaning of life. Behind all this emerges the idea of the inevitability of the existing world, which is nothing more than one of the possible forms, that of socio-economic liberalism without limits. Faced with such a scenario and the need to activate authentic historical processes of social and educational empowerment, Freire's pedagogy, once overcome the feeling of helplessness or omnipotence, is at work to create inside places, in relationships here and now, in the critical analysis of reality, ways to get out of trouble and give shape to the deepest yearnings that allow everyone to "be more".

The general theme of the Forum, summed up in the title "Emancipating to go where?" is based on a number of specific issues. The selection of topics to deal with during the Forum was made through a process of group discussion with local Italian Freire's groups and important organisations of social and educational work, the leader is Gruppo Abele from

Turin. The topics were presented and discussed at the Forum IPF Italy, 2013, held in Saronno (VA) 21st September last year, which was also attended by Prof. Carlos Alberto Torres, director of the Paulo Freire Institute of California (USA). Moreover, a preliminary version of this paper was sent to IPF of other countries in last months, which have made their remarks, comments and suggestions.

The comparison and study are continuing now on the basis of this document, which is proposed as a tool for dialogue on local and international level. In the coming months, the text will be the subject of further study and enrichments

- in comparison with IPF of other countries
- in other moments of confrontation with interested educational, social work and international cooperation entities

The forum aims to explore, in particular, the educational issues that arise from some of the pivotal issues of contemporary life. It is a matter of “generative” themes in Freire’s meaning of the term, namely producers of criticality and problems but also of potential for change and innovation.

The topics of the Forum will form the main themes around which to structure in-depth analysis, both in the preparatory phase and during the Forum itself. They relate to the current role of education in relation to different areas of research and experiment with new lifestyles and new modes of social, cultural, economic development in the prospect of gradual emancipation.

The construction of alternatives to current ways of life, social and economic relations, education can begin by recognizing and attributing value to the experience and collective practices that are proposed as concrete realizations of a possible change. In this direction, one of the preparatory actions of the Forum is made up of the shared video-research “Imagine education” (see part 3 of this document), which means, in fact, enhance spontaneous social and educational practices, informal and often hidden aimed at creating conditions for the emancipation in front of real problems. The Forum also offers an opportunity of meeting and dialogue between these “hidden” experiences and practices.

2. The main in-depth topics of the Forum

The Forum states the generative theme of today’s emancipation in five in-depth aspects, as illustrated below. For each thematic axis the main critical issues are stated and some questions are formulated, which we propose as stimuli for the in-depth study. During the preparation and implementation of the Forum these questions will be discussed and other questions will emerge to continue the research started.

2.1. Education that emancipates beyond injustice, inequality and vulnerability.

The contemporary life puts us in daily contact with situations of inequality in new forms and methods of production. The areas of population excluded from rights are expanding more and more in the North and the South of the world. Next to the persistence of structural forms of injustice and discrimination, involving huge masses of the world’s population, increasingly large number of the population protected in the past, today is increasingly vulnerable and at risk of social exclusion. The uncertainty of job, forms of social security and the effective recognition of the rights confirms old inequalities and produces new ones.

Education has always lived the contradiction of being, at the same time, both the factor in the reproduction of inequality and building of justice and inclusion conditions. The education that does not accept to transmit defined knowledge and to confirm rigidly fixed social roles creates contradictions and widens the spaces of access to knowledge itself and its original production. In the Italian and European reality the critical educational work, problematizing and dialogical, as proposed in the Freire’s perspective of pedagogy, is realized in concrete social situations of discrimination and exclusion of minority and the socially weak groups.

You can not get out of poverty without the knowledge of the poor, but the poor can not always get out of it only with their knowledge. The risk is more or less opportunistic adaptation to a welfare system that offers services and bonuses, but not a path of emancipation, a process in which the subject

can take a progressive mastery over its choices, based on capacities developed in the course of educational process. In fact, many and varied are the educational experiences of emancipation conducted with excluded subjects, organised not to adapt them to the defined situations of inclusion, but to create the conditions for a real leadership. These are the experiences worth of being highlighted in order to extract the hidden intelligence. They, more than others, included the paths that express the real meaning for the subjects marked by exclusion, generative themes that they start to glimpse into virtuous circles of (re) appropriation of their own power over some aspects of life, for what environmental conditions permit. The worlds of education have a lot to learn in making a piece of road with experiments in which within injustices grow up the processes of social, cultural and economic emancipation, to the point of giving life, not infrequently, to a true social challenge, through which you can switch from one subjected I to us that emancipates.

Here are some questions.

We live in a time in which being an outcast inside a society or be poor and without means of subsistence are seen by all and internalized by the individual as a personal fault and as individual responsibility, causing a sense of humiliation and tragic resignation. In fact, privatizing the outcasts and the poverty and dumping the blame on the subject, while the society's responsibility remains in a shadow, is impoverished for everyone, does not solve any problem, on the contrary, increases injustice, feeds the violence and the art of getting by.

How much education assumes that the vicious circle of impoverishment of the powers is born within processes of exclusion in which the subject tends to adapt? And how, on the contrary, it creates the "environment" to a virtuous circle of emancipation that can not be delegated to an individual or specialists, as it involves a social awareness of problems and the process of emancipation? In what measure education focuses on the recognition and enhancement of personal knowledge about life and then connect them to the knowledge of peers encouraging different forms of self-help and mutual aid? And in what way do

the knowledge of peers interact with that prevalent in social networks and with the knowledge of experts, if you do not want to reduce the educational help to paradoxical injunction requiring the poor to work hard to get out of a poverty that oppresses them and to which, unfortunately, they often adapt? What skills do one need for the task of motivation, connection, support so that virtuous circle can be triggered and consolidated in increasingly autonomous way?

But up to what point in the worlds of institutionalization and passive care, which inhibits the ability to think, are placed in the centre the processes of participation and how to implement them in a time when people are not supported by vast movements of emancipatory drive, however they can find the support of many micro movements of citizenship in different territories?

2.2 The power to deal with local problems by leveraging on bottom-up participation of citizens in social democratic life and politics.

After a phase of history, full of contradictions, but also the possibility of emancipation, in which have prevailed models of cultural development and education that aimed to bring out the subjectivity of people with problematic individualistic tendencies that we all know, today there are many signs that offer a glimpse of a new application of subjectivity, the need to pass from I to us to be able to express subjectivity able to join being I with being us. From this point of view, the common denominator of many educational, social, cultural and economic experiences seems to be represented by addressing problems and giving body to the expectations with an approach to participation, cooperation, mutuality to build new social subjects with whom will be possible to find ways for the activation of the common goods.

Education is thus striving for new group building, united within the horizon of social citizenship, in which arise particular forms of links and exchange of resources for renewing democracy by building spaces and common goods. The common areas are places of collective learning. They are spaces, in which through dialogue and critical and shared reflection, people become active participants and cultural and political subjects. The crisis of democracy today seems to be unresolved and unresolvable between depletion

of traditional representative forms and potentially authoritarian populist requests. Yet, worldwide, there are also ongoing processes and new experiences of participation of citizens on how to address important issues of daily life. The commitment to ensure the protection and justice in the use of the common goods results in participation in public life.

Education is, even today, one of the significant processes of building the sense of community; one learns how to participate, in fact, through action, dialogue and practice of criticism. Today, even the education for active citizenship meets the difficulties and confronts itself with contradictory realities, problems that often deprive sense from citizens' engagement. It requires, from the point of view of educational and social work, adoption of new interpretations of the issues of democracy and participation, the development of strategies tailored to the ongoing changes.

There are lots of questions.

In what way education today is able to combine the transition from I to we and then from we to I? In what measure education is a process involved in building the common goods? How can education grow in people skills that allow them to live the co-construction of the common goods as a place of their own realisation? Finally, in what way does education connect the questions and expectations of the new generation with cultural and social ways in which is brewing a new culture of we, of facing problems together, the construction of the common goods, democratic participation in cultural, social and political life?

2.3 The power of the eco-pedagogical awareness and planetary citizenship

The processes of economic, financial and cultural globalization have made increasingly uniformed the conditions of daily life in the world, characterized by fragmentation, loneliness of individuals, insecurity and injustice, ongoing migration processes, splits and barriers between the privileged and the poor, social and war conflicts, indiscriminate exploitation of natural resources, the disappearance of cultures and languages. Let's see how globalization presents

other aspects to be leveraged, also decisive for education today: increase of the possibilities of connection among people, groups and movements, direct social and cultural exchanges. The paradigm of planetarization, unlike the logic of neo-liberal globalization, is oriented to build a sense of planetary citizenship, based on inalienable bonds of interdependence between individuals and between populations, which create conditions for effective sustainability. It appears today in several countries around the world, a different approach to nature from becoming conscious of the fact that the destruction of mother earth pursued by predator liberalism leads to our self-destruction and that, on the contrary, living in peace with the earth opens up a different way of respecting our own life and that of others. This results in increase, often messy and at times ambivalent, of environmental and animal-rights movements in favour of biodiversity, protection of soil and crop farming, water and other common goods, consume of kilometre zero products. Also is important to feel involved, personally responsible in the micro area within which one lives, such as your neighbourhood, your country, and surrounding nature to continually review the concept of life territory in its various forms. All of this often leads to a profound change in the contact with nature, with the appearance of new forms of agriculture and soil treatment, but also with the reconstruction of culture, history, architecture of the places seen as anthropological areas. The bond with the land and the strong anti-waste sensibility that lead to widespread activities of recycling and reuse, separate rubbish collection and critical consumption, as well as to the practices of fair trade, represent heritage and a border for educational logic in collaboration with all forms of life contrasting all forms of violence, thinking that a change in living and educate ourselves to live, in mutual education, give way to a good use of land that is given to us for passing it to new generations. In this global perspective also citizenship takes on a new appearance, first as an awareness of interdependence among individuals, peoples and the planet. Education is a central element for the development of this consciousness, which leads to a broader and deeper awareness of the problems of the world.

There are lots of questions.

What is the drive for a change that can help to emerge this search for trust in a new bond with nature, local cultures, and biodiversity? More closely, how to cross the point leading to the production of necessary and useful goods without taking refuge in idealizations, contrasting at the same time the dramatic exploitation of nature and the rise of a modern mass consumption? What can it mean nowadays a planetary eco-education at home, at school and in the voluntary sector? And what does it mean to see recycling as a “step in the future,” rather than a sacrifice in present moment? How to get out of the maximalist ideologies and start new forms of planetary eco-life in which the awareness of itself can open up new forms of social life? What is there to learn while educating oneself along with the new eco-planetarian movements? Which route can be done together, accepting expectations, questions and insights, sometimes weak and fragmented but a forerunner of future and new generations?

2.4 The power of imagination in the worlds of art and existential communication

Inside the contradictions that pervade us and inhibit the dream and thought, there are many individuals and groups who see the opportunity to escape and regenerate in practices that reinforce the symbolic dimension of the arts in its different manifestations, where in the centre is placed the development of distancing oneself from a “real oppressive” and its re-significance through creative actions of new meanings and production of an authentic communication with the others, that calls the existential dimensions of life. In fact, while for some people, the artistic expression is a place of escape from reality, an illusion of being in the world, for others it expresses a deep research of insights for living and new ties focusing on mutual recognition to overcome together the hardships of life and laugh at the same destructive power that generates violence and marginalisation, thereby seeking to avoid the inevitability of its presence. There you enter through the back door of art and existential communication to the worlds of emancipation from the constraints of time and historical conditions. For many, the most important thing in the theatre,

painting, poetry, photography, music is a chance to break the cage of the present and find freedom in “we” that weaves authentic ties, creative meanings, actions in which expresses constructively its own power. This is possible if, on the one hand, one is immersed in everyday life and on the other, one can emerge moving in those provinces of meaning represented by art, narrative, poetry, as well as by party, game, expression of embodiment in which the expectation of meaning is recognized as a gift of life rather than conquest. The critical conditions imposed by globalization, neo-liberal policies at the international level produce, among other effects, a reduction in the effective communication between individuals, between groups and cultures. While more spaces of communicative action seem to be reducing, as intended by Habermas, new forms of communication are born and created spontaneously in various parts of the world. Information technologies certainly promote the creation of new codes and languages; artistic creativity is an area of development of new representations of the world, which resist the uniformity trends. Education, art and communication are closely intertwined processes, which produce cultural outcomes, nowadays easily accessible and usable by the citizens. The development of critical consciousness towards the world and the relationship that we establish with it is cultural production, which builds worlds of relationships and possibilities. Thanks to art, languages and narratives we learn to create our world. From the already proposed perspective, by Ivan Illich in his time, conviviality is constructed by means of creative behaviours that disrupt the homogenizing narratives and give life to authentic dialogues.

Here are some questions.

What space is given to game, party, conviviality to educate oneself together and to face life? How can we, in these contexts, become better at giving meaning to life in its incompleteness and at the same time be critical of the existence, to imagine other, open up to new possibilities and investments?

Up to what point do game, party, theatre, art, human body, new communication tools allow you to escape from a “distant” communication and to experiment “close” communication, inspired by solidarity

recognition? Are the places of art saturated completely with the logic of consumption of performance that does not help to forge links between people?

And then, to what extent and why can and should party today those, who no less than yesterday, are experiencing oppression and injustice? What party, game, conviviality are we talking about while imagining ourself in educational worlds, in local communities because they are generative places, spaces and time? The fun and celebration are times when one move away from the existence that presents itself unquestionable and unchangeable, and abandons the mockery of powers by which one is oppressed? Up to that point is there the mockery of power and one opens up to an awareness of ones own power? So, how all this can be thought of as a place to access to a new political imagination, as always the fun and art are mockery of bad policy?

2.5 Pedagogy of the construction of spaces of justice in the territories occupied by corruption, lawlessness, crime

The injustices multiply in the territories occupied by lawlessness and corruption that leverage on private interests and violent appropriation of large and small public goods and, therefore, of goods which should be a future security for all. Moreover, it is spreading here and there a culture that leads to assert that there is no chance of living if you do not practice and passively accepts the illegality and the lifestyle that it prescribes. It's a widespread phenomenon that presents in all its destructiveness, where a whole territories and markets are dominated by an organized crime, such as mafia, which has now become a state within a state and the real places "against education", of illegality and corruption, using not only oppression and intimidation, but also the cooptation of many citizens to get them to actively enter the worlds of lawlessness and on mutual "education" to spread the idea that if you want to survive you can not do without lawlessness and corruption.

In this way, the conditions of domination that many people and groups face today in the world are based on the widespread internalization of the rules based of lawlessness, where prevails silence, complicity of the powerful, becoming violent themselves, educating

children to live with abuse and intimidation of others. It creates a parallel world.

The extension of the criminal mafia-like culture is therefore not only essential condition of oppression of large segments of the population, but also an educational model that invades daily life, the relationship with the institutions, the rules of the market, but also democratic coexistence in the area and also in school, based on conformity, blind obedience, imitation and flattery of strong, rejection of critical consciousness, further obedience of the weak, code of silence. It's an anti-emancipatory movement that continues the work of underground pollution of democratic life.

And yet there are many citizens who organize themselves to oppose the spread of lawlessness. But also to oppose the rooting and branching out with the coexistence with the culture of lawlessness. In Italy, in the 60s of last century, the educational experience of Danilo Dolci in Sicily had actually questioned the values of mafia-like culture and education, contrasting a communicative vision of the educational and social action, which had evident affinity with the principles of Freire's pedagogy.

In recent years, they have been developed social and economic practices with strong educational value that have collected the most original instances of the experiences of about fifty years ago. Many individuals, groups, associations, youth, educators and professionals in various fields had been engaged in activities of awareness building, education and production of a culture of resistance to the forms and contents of the mafia culture. Let's take an important Italian reality, Libera, it's an association of local groups against Mafia, which has been involved for years in a significant educational, cultural work and practical action to fight against the mafia.

Therefore, there isn't only collusion with illegality, no matter how widespread it is. There is also resistance to this violence that is expressed in self organization among citizens, to awaken consciences, to report the abuses. But there are also forms of resistance that act on social, cultural, economic level, making visible the opportunity to walk the streets based on dignity of persons. Here are some questions. Where could be found the points of contact between the action

of fighting lawlessness, as it is clear from the various field experiences on social, cultural and economic level and from Freire's principles as a foundation of the pedagogy of the oppressed and of popular education, starting from the discovery of the deepest yearnings of the people, search of the right word and dialogue to identify problems and generative themes of the future, work on strengthening the social fabric of work driven by strong tendency to justice able to withstand the pressure of violence? How do different forms of resistance to lawlessness represent a chance for everyone to educate themselves to be free and active citizens, to reformulate the lifestyles of local communities, with a work of consciousness-raising that goes beyond the dramatic knot of illegality? What seeds of democracy, politics, economy, business do emerge in the search for alternatives to the current model of socio-economic development, with its impact on the democratic life? And in what way ethical, cultural but also methodological heritage can become a resource for the area, for adults no less than for the younger generation, for educational places to focus on learning paths for active citizenship? What processes of in-deep analysis and education, more closely, are conceivable, in the light of experience of groups, associations, churches and businesses that want to empower and emancipate themselves today from the power of the crime in order to take care of territories and public institutions as a place of pursuit of justice for all?

3. The preparation of the Forum: towards a critical, experiential and participatory dialogue

The Paulo Freire's International Forum is not a conference but an opportunity of meeting and exchanging between people and groups from different parts of the world, that seek concrete educational, social, cultural, economic ways and alternative lifestyle to the conforming logics of neo-liberal globalization. The main aims of the Forum are:

- To reflect critically on the dominant civilizing model that is proposed by the contemporary period, its forms and logical consequences
- To share and give value to the educational experiences and practices of social and cultural work ongoing in various international contexts

that concretely express the alternative conditions of coexistence to dominant models.

The Forum aims to foster dialogue among the participants, Italian and international, thus opening up the possibility to:

- Analyse and imagine the possibilities of change;
- Reflect on the ways and practice of existence, re-existence and construction of new lifestyles and models of coexistence based on personal and social attitudes, which promote new links between generations, between different ethnic and cultural groups.

These practices are already ongoing, as will be shown by Forum participants from all continents, but it's important to describe them, reflect on them, put them into the light to make them productive in new strategies, plans and policies. A specific method that we propose to meet this need to bring to light practices authentic emancipation consists of a research entitled "Imagine education."² This is a video of participatory research, which will involve the most significant local realities where new practices are put into action, not only educational but also social and of daily life, cultural, artistic, economic, aimed at creating real conditions for the emancipation of those who participate. We are interested in the bottom-up practices, submerged, often not adequately known and recognized, poorly valued at the social level. The people involved in these practices will become the researchers on their own experience, working together with the researchers of Paulo Freire Institute - Italy and other organizations and groups participating in the research. The results of the research, in the form of video products, will be advertised at the local level and during the Forum in Turin. In sustainable manner in relation to the conditions of distance, the research will also get the contribution of the Paulo Institutes in the world.

Apart from the realization of the research "Imagine education", in preparation for the Forum are foreseen the local exchange and in-depth analysis meetings on the issues raised in this document with educational, social entities, groups and associations who share the concerns of the Freire's movement facing the problems of the current global situation.