Citizen education in adult learning and education in Latin American and Caribbean

1. Towards the construction of a Latin American and Caribbean citizenship

The main concepts that have traditionally been associated with the idea of citizenship were focused on the principles of equality and the principles of belonging to a community or society.

The redistributive political theories typical of the welfare society[1] highlighted the importance of the idea of equality associated with that of citizenship, understood as a universal provision of civil, social and economic rights. Citizenship was thus, in the first place, a legal statute that articulated the belonging of individuals to a society and to the State as a guarantor of rights. From this first meaning, we can define citizenship as a social practice that structures and enables equality between individuals living in the same territory. Being a citizen, then, means having a feeling of belonging to a political community and obtaining recognition from that community to which one belongs. In some way, the notion of citizenship marks a border of inclusion-exclusion in a given territorial space and in the recognition of rights.

Here is one of the most interesting theoretical problems in contemporary reflection on citizenship: is it possible to think of a process of material integration that at the same time recognizes the various identity manifestations of the subjects that are embedded in a community?

So as to gain a better understanding of the processes of citizen construction in the region, we must remember that the history of Latin America and the Caribbean has been traversed by processes of colonization. The colonization process refers to a particular type of domination of one people over another, which can be of a political, economic, military, cultural nature or present other manifestations. [2] This brings us to the Global South concept, which is not only a geographical meaning rather symbolizes the human suffering caused by colonialism, slavery, patriarchy and capitalism at a global level, affecting marginal populations in a 'culture of silence' and of deep inequalities. [3]

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[1] Lowi, T. 2007. `Public Policy, Case Studies and Political Theory´, in Aguilar Villanueva, L. *The making of policies*. México, Miguel Ángel Porrúa.

[2] UNESCO. 2018. Human rights for the colonized. Available at: https://en.unesco.org/courier/2018-4/human-rights-colonized

[3] De Sousa Santos, B. *Introduction: The Epistemologies of the South*. Available at: http://www.boaventuradesousasantos.pt/media/INTRODUCCION_BSS.pdf

Citizens who inhabit the same geographic territory, for example a country, do not necessarily share the same customs, beliefs, traditions, value systems and organizational that shapes the culture. The difficulty is that some cultures are recognized as valid and others are not by the eyes of the predominant cultures and this is one of the many forms of manifestation of social inequality and discrimination.

This situation is common in the case of native communities, such as the *Mapuche* that inhabit the south of Argentina and Chile. This community resists being integrated into a worldview that is not its own and historically demands to be recognized for its own way of life. To such an extent that the *Mapuche* people have presented their demands for economic and organizational autonomy `(…) as a matter of human rights´ (Meza-Lopehandía, 2019). [4]

In Ecuador, the 2008 Constitution included the indigenous proposals and declared the social, intercultural and Plurinational State of rights. It also included the principle of harmonious coexistence with nature, which guides the coexistence of indigenous peoples, called Good Living or *Sumak Kawsay*, which implies a harmonious and respectful state of life with nature and presents it as the objective of lifestyle for the entire Ecuadorian population (CRE, 2008). This paved the way to the National Plan for Good Living (2013-2017). They state that: `The expansion of the capacities of all citizens, the affirmation of the identities that constitute their being, and the free development of women and men are essential for an emancipated society, which does not survive, but fully lives with dignity. A society that expands its capacities, creates, exercises its political role, and is not satisfied by meeting its minimum needs´. Bolivia is another country that is recognized as a plurinational State, that embraces its indigenous and peasant culture.

The territorial dimension of citizenship is further problematized by the processes of human mobility and forces us to think of a typology of world citizens with mutual obligations for the benefit of others who are beyond our national borders or who travel kilometers in search of territories that can grant or restore rights lost due to non-chosen circumstances.

"We do not come to cause problems, we come with love and with the intention of seeking asylum, but they treat us like animals here".

Carlos, Honduran migrant. [5]

The territorial dimension of citizenship becomes problematic in the face of human mobility processes and forces us to think of a typology of world citizens with mutual obligations for the benefit of others who are beyond our national borders or who travel kilometers in search of territories that can grant or restore rights lost due to non-chosen circumstances.

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[4] Biblioteca del Congreso Nacional de Chile / BCN. 2019. *Main Mapuche demands as human rights claims*. Available at:
https://obtienearchivo.bcn.cl/obtienearchivo?id=repositorio/10221/26969/1/BCN2019___Las_demandas_mapuche_en_lenguaje_de_derechos.pdf

[5] Infobae. 2018. *The testimonies of migrants who do not feel welcome in Tijuana*. Available at:
https://www.infobae.com/america/mexico/2018/11/18/los-testimonios-de-los-migrantes-que-no-se-sienten-bienvenidos-en-tijuana/

At present, and as one of the consequences of globalization, migratory flows affect all corners of the planet with characteristics, which differ from other moments in history. Castel (2002) summarizes the current phenomenon in a very clear way: `[...] international migration is an integral part of globalization that can be defined as an expansion, deepening and acceleration of global interconnection in all aspects of contemporary social life. The main indicator of globalization is the rapid growth of border flows of all kinds: finance, trade, ideas, pollution, media products and people´.

According to the population censuses carried out between 2000 and 2010 in Latin America and the Caribbean, the number of Latin American people living in countries other than the one where they were born increased by approximately 32%, while in Central America there was an increase of 35% compared to previous surveys. In general terms, the figures from the 2010 census indicate that 28.8 million Latin American and Caribbean people live in countries other than the one where they were born, which is equivalent to 4.8% of the region's total population. [6]

Over the last year, movements such as Venezuelan emigration and the so-called Central American migrant caravans, added to the trends of intra-regional mobility and its associated vulnerability factors, translated into a substantial increase in the humanitarian assistance needs of people in mobility contexts. Moreover, it favored the emergence of important challenges for host States in terms of migration management and guaranteeing the rights of the migrant population. This has been marked by an overload of the systems associated with social protection and access to basic services in societies. It has also been an increase in the number of episodes of discrimination and xenophobia; and, more specifically, it has led to the consolidation of structural obstacles and the development of specific barriers that do not guarantee the right to education of migrants, refugees, asylum seekers and returnees. This scenario has permeated high-level political dialogue and opened up regional and sub regional policy debates and growth agendas of the countries in the region. There are International commitments such as the 2030 Agenda for Sustainable Development and the Global Compact for Safe, Orderly and Regular Migration (2018) which allow us to listen to these regional challenges. Thus, they recognize human mobility as a multidimensional phenomenon and of fundamental relevance for the sustainable development of the countries of origin, transit and destination, while recognizing the need to develop responses with a human rights approach and its principles of non-regression and non-discrimination. However, the convergence between international commitments, global instances of participation by States, regional integration processes, and national realities is not always evident, especially in the case of human mobility. The principle of sovereignty has allowed States to implement migration policies and practices contrary to international recommendations (Stefoni, 2018).

Current migrations are directly related to the complex dimension of the concept of citizenship, which is restricted and with tragic consequences, in many cases, in all countries receiving immigrants that operate not only in exclusion, but also in social and cultural inequality. In other words, we find ourselves with fragmented and divided societies in the face of citizenship, causing processes of differentiation in the exercise of rights and duties, turning these "multicultural cities" into a dual division of citizens / non-citizens (Vargas, 2007).

That is to say, the geographical delimitation and sovereignty implied in this fact, causes a precarious, intermittent, discontinuous (O Donell, 2004) or null citizenship for many who, seeking a dignified life,

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[6] UNESCO Office Santiago and Regional Bureau for Education in Latin America and the Caribbean. 2019. Context and background: Regional Strategy for UNESCO's response to the situation of people on the move in Latin America and the Caribbean. Available at: https://unesdoc.unesco.org/ark:/48223/pf0000369082_eng

move from one place to another in the world and find the concept of territory as an argument for citizen exclusion. [7]

The precariousness of social and economic rights does not occur only for foreigners since the Latin American and the Caribbean region is experiencing the largest drop in regional Gross Domestic Product (GDP) in a century (-5.3%), as a result of the pandemic caused by the COVID-19 virus. This scenario will bring in 2020 an increase in extreme poverty of 16 million people with respect to the previous year, adding 83.4 million in total. The impact on hunger will also be very significant, taking into account that in 2016-2018 there were already 53.7 million people in severe food insecurity in Latin America. [8]

What has been seen so far could suggest that the territorial dimension is not robust enough to guarantee compliance with the rights of its own inhabitants. We are talking about people who do not have the minimum guarantees or even worse, have not discovered the "right to have rights." Chronic poverty and acute inequality, deeply structured in our societies, sometimes naturalize the precariousness of our citizenship.

In short, a model of citizenship is required in which the civil and political dimensions - the rights necessary for individual freedom and the right to participate in political power, respectively - are not at odds with the social dimension - the right to a well-being universally recognized `minimal´ material - , not yet resolved in the region. Full citizenship cannot be enjoyed at the civil and political level in the absence of certain preconditions, which are linked, directly or indirectly, to the material resources that make a dignified life possible. First, because it is undeniable that the exercise of political citizenship would be close to being merely nominal if not all citizens are guaranteed a basic education, a minimum of economic security and certain social services. Second, because the very legitimacy of the democratic system would always be in question, in the absence of those same conditions; and third, because the validity of the universal and integral model of citizenship depends - as Dahrendorf (1997) has pointed out - that the enjoyment of civic rights extends to all layers of society, without exceptions of any kind.

"It is impossible to build a democracy (or a democratic homeland) without an ethic of otherness that makes the Other what is present in me, completing each other"

Victor, Guatemala[9]

In Argentina there was a slogan that characterized the government discourse during the period 2011-2015: "The Homeland is the Other", thus reinforcing the concept of citizenship as an act that transcends the individual. Act of solidarity towards human suffering, which can renew its vows with social justice in

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[7] United Nations Human Rights Office of the High Commissioner.2004. *DEMOCRACY in Latin America Towards a democracy of citizens*. Available at: https://www2.ohchr.org/spanish/issues/democracy/costarica/docs/PNUD-seminario.pdf

[8] FAO Regional Office for Latin America and the Caribbean. 2020. *FAO and ECLAC: Millions of People May Slide into Extreme Poverty and Hunger in 2020 in Latin America and the Caribbean due to the Pandemic's Impact*. Available at: http://www.fao.org/americas/noticias/ver/en/c/1293339/

[9] Testimony collected in the framework of the interviews carried out for this working document.

the hands of government decisions that, in alliance with civil society and the productive world, are materialized in a new humanizing pact. At the same time, it strengthens democracies with the direct participation of their citizens.

"In Chile we have a restricted participation model, rather focused on the Anglo-Saxon notion of public hearings, without advancing to a strong citizenry that supervises, participates, that has channels recognized by the State to exercise control and the enforceability of the public function. It is what I call, using a simile, a citizenship of low intensity or as some colleagues of mine have called it, a citizenship with "condoms", that is to say, with great caution"

Jorge Osorio, Chile[10]

Citizens are faced with the challenge posed by the deficit and democratic weakness that the region is experiencing. The recognition of the universal requirement of democracy. And an understanding of citizenship not only as a legal attribute of democracy, but as the right to identity, the right to diversity, and the right to have rights and to exercise them through social and institutional organizations and channels.

Today, no country discusses the universal value of democracy, human rights and the promotion of citizenship is under discussion as a strategic component, as a substantial legal attribute of democracy. There shall be no strong democracies without vigorous, active, organized, and empowered citizens. Empowered in the sense that it is given in feminist and rights literature, with the connotation of deciding on, knowing, and developing identity (Dueñas, 1998). There shall be no strong democracies without respect for human rights.

The problem refers to the possibility that a notion of citizenship can effectively be promoted, which, based on a conception of territory, and includes the multicultural nature of humanity with direct participation.

"Citizenship can be explained from two areas: formal and material. According to our laws, we are all citizens, but from the material aspect, not all of us are citizens, because not all of us can express our opinion or take part in social activity".

Mary, Piura - Peru[11]

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[10] Osorio, J. 2000. *The construction of citizen education*. Electoral Notes Magazine. 3. Available at: https://www.researchgate.net/publication/320835616_La_construccion_de_la_educacion_ciudadana

[11] Testimony collected in the framework of the group interviews carried out for this working document.

The term participation is `used to explain the incidence of individuals and social groups in the different stages in which matters of public interest are resolved, that is, in consultation, discussions, plans proposals and, in some cases, in the resource management ´(Bolos, 2010: 10). An example of the latter is the case of Porto Alegre in Brazil, [12] a milestone with respect to the participatory budgeting model that was emulated by many other cities in Argentina.

This type of citizenship has been characterized as participatory (Borchorst, Bødker, & Zander, 2009; Parker, 1989; Vromen, 2003), active (Fleury, 2003; Habermas, 1998; Kymlicka & Norman, 1997), substantive (Bolos, 2008), highly intense (Bonet, 2009).

However, these processes are not so simple nor do they depend exclusively on the individual will of people. Not all people have a voice, nor is their voice heard in the same way, even if they have an interest in expressing themselves. The list of groups and reasons for which they are excluded is long and `(…) includes age, sex, ethnic origin, migratory status, language, religion, disability, illness, rural origin, sexual identity or orientation, poverty, displacement, imprisonment, vocation or profession´.[13]

"The claims multiplied and traveled to more than 200 cities in an act of joint freedom against a system that seeks to silence women, relegate them to passivity".

Vanina, Argentina[14]

Ramírez (2008) affirms that an aspiration is a potential right, a future right, an anticipated citizenship. We can hypothesize that the anticipation of global citizenship can also become a powerful force to consolidate new aspirations and therefore (national) citizenship.

The same author recognizes International Social Agents (ASI: *Actores Sociales Internacionales*) as promoters of new citizen agendas. [15] Thus, citizens in any corner of the planet are affected by global decisions without participating in them, and at the same time, agents collectively organized through networks, movements that transcend local geographical spaces have interpreted social problems and demands as a construction process of world citizenship and impact on the strengthening of local citizenship.

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[12] Since 1989, the city of Porto Alegre in Brazil has carried out the Participatory Budgeting system that consists of a series of meetings in which the priorities of the city, the criteria for allocating funds and the investment program of the city are defined. municipality.

[13] United Nations. Educational, Scientific and Cultural Organization. 2016. *Recommendation on Adult Learning and Education, 2015*. Available at: https://unesdoc.unesco.org/ark:/48223/pf0000245179

[14] Verdile, L. 2017. *TESTIMONIALS OF THE INTERNATIONAL UNLOCK OF WOMEN: "IT IS A STRUGGLE FOR JUSTICE AND EQUALITY"*. Available at: https://www.laprimerapiedra.com.ar/2017/03/testimonios-del-paro-internacional-mujeres/

15 Alonso, J. & Valencia Lomelí, E. 2015. *WORLDWIDE CITIZENSHIP WITHIN THE FRAMEWORK OF PRECARY CITIZENSHIP. AN EARLY INTEGRAL CITIZENSHIP. Spiral Studies on State and Society.* Available at: http://www.espiral.cucsh.udg.mx/index.php/EEES/article/view/1358

Returning to the conception of the Global South as a territory of inequalities that transcends the conception of State - Nation, will a broader look than the territorial one then be necessary? or a revision of the concept of territory so that there are no borders to rights? A new territory, where collectives are organized based on sectoral citizen demands that include and, at the same time, transcend national sovereignty to find themselves in a greater framework than unites, protect and allow citizen intermittencies not to be perpetuated? Perhaps the conceptions such as Great Homeland, Universal Human Nation and the principles of Latin American integration and development that motivated the founding of *Grupo Puebla*, [16] help reflection.

"Citizens to the Network".

Susana F. y Ester S., Argentina[17]

According to Litz Vieira, currently `(...) social movements and civil society associations, in the very understanding of the democratization process, incorporate new concepts, highlighting the public sphere." She adds: "The processes of socio-cultural reproduction become a political form in the public space´. A space that, as social movements have already proven is as much about the physical space of streets and cities, as it is about the space of flows on social networks. These social organizations broaden both the concept of public space, as well as that of the political spectrum, incorporating new issues into political agendas, and thus playing a fundamental role in the construction of a new public space, supported in large part by electronic networks. New forms of citizen participation that `(…) through programs that generate an effective social distribution of knowledge and access to the common goods that generates scientific knowledge ("Citizen Science for effective action to influence public policies from the communities")´ (Osorio, 2020). [18]

The claim of `Internet for all´, which was already being heard in 2000, took on a dimension of public good in the framework of the COVID 19 pandemic, confirming that ICT, the democratic ideal of universal access to knowledge, and the achievement of genuinely democratic societies, based on transparency, solidarity, the participation of citizens together with human rights, are indissoluble.

The so-called *Global Action Days*, *Fridays For The Future* or other actions called by social movements (MS) of different countries that carry out protest demonstrations in a decentralized, autonomous, simultaneous and solidarity way, articulate local and globally. By achieving their mission, they show that this way of protesting would be impractical without the Internet, the means of articulation, communication and social mobilization privileged by the MS.

From this point of view, the Internet is not a technology but the organizational form of the network society (Castells, 2000). The organization of the actions, the coordination between groups and countries, and in

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[16] The Puebla Group is a political and academic forum made up of Ibero-American political leaders. Founded in 2019 in the Mexican city of Puebla. https://www.grupodepuebla.org/

[17] Finquelievich, S. 2000. *Citizens to the Network!: social ties in cyberspace*. Buenos Aires, La Crujía.

[18] Osorio-Vargas, J. 2020. *Building a platform for the development of neo-paradigmatic capacities for the education of young people and adults from the recognition of the human right to education throughout life*. Available at: https://merlinescas.blogspot.com/2020/07/construyendo-una-plataforma-para-el.html

turn, the active participation, is carried out through social networks. The electronic communication network supports the global struggle networks. Each "#" (hash) becomes a tribal call, as is the shofar (instrument based on an animal horn) for the Jewish community and drums for the African ones. It is a mark on words, which make them articulators of meanings and stories.

Hence, `We have to promote a connection model that guarantees internet access and popular appropriation of technology that contribute to local development and the construction of popular and political public space, with a view that claims communication as a human right and the full exercise of citizenship´ (Fundación SES, 2020).

A less utopian point of view suggests that these technologies can be used to impose hegemonies that would tend to benefit existing elites, aggravate social gaps, accentuate relations of inequality and domination, and consequently, weaken small or marginal economies, and to the most fragile countries (consult León, Burch and Tamayo, 20014). This alert requires strategies linked to critical pedagogies so that citizens do not occupy the place of mere consumers, but, on the contrary, that of producers of their own destiny, a destiny that, far from being individual, is collectively planned. Specifically, the leading attitude in the digital world requires critical thinking, responsible communicators and social organizations that can carry out the task of verifying public discourse, the fight against disinformation, the promotion of access to information and the opening of data that avoid the circulation of fake news as a means of controlling public opinion.

Hate speech is currently one of the most controversial issues in internet regulation. On the one hand, it is affirmed that digital technologies allow a viralization of degrading messages and consequently, members of disadvantaged groups are exposed to attacks, humiliations and other damage to their dignity. On the other hand, it is noted that excessive regulation puts freedom of expression at risk, since an essential part of that guarantee is the duty to bear hostile, offensive or annoying speech. Part of the problem is that there is deep disagreement on how to define hate speech. Within this view, the Inter-American Court of Human Rights (Inter-American Court) could help in the specification of a common concept due to its role as the ultimate interpreter of the American Convention on Human Rights. However, so far, the court has not made a thorough development of which are the hate speech that is not protected - or that deserves less protection - for freedom of expression. In the case of the internet, this void has been filled by the platforms that, through their moderation policies, are in charge of eliminating content for constituting hate speech (ADC, 2020). [19]

To summarize, it is necessary to promote regulatory frameworks and inclusive policies that allow an effective exercise of Digital Citizenship, avoiding discrimination of groups in relation to their technological access. Specifically, it is essential to ensure universal internet access, regulate privacy and personal data protection and establish mechanisms for public participation and accountability regarding the adoption of algorithms and artificial intelligence systems by the public sector.

2. Towards a world on a human scale

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[19] Asociación por los Derechos Civiles (ADC). 2020. *More than words: seeking consensus to characterize hate speech*. Available at: https://adc.org.ar/informes/mas-que-palabras/

"Leave no one behind".

Agenda 2030

The 2030 Agenda for Sustainable Development, an intergovernmental commitment assumed by the Heads of State, Government and High Representatives, meeting at the United Nations Headquarters in New York in September 2015. It is an action plan in favor of people, the planet and prosperity that starts from recognizing the eradication of poverty in all its forms and dimensions as the greatest challenge the world faces and an essential condition for sustainable development.

This Universal Agenda encourages the consolidation of alliances between multiple stakeholders, in order to exchange knowledge, experiences, technology and financial resources. It is a fundamental principle of this Agenda not to leave anyone behind, reaching all those marginalized people in need, wherever they are; in order to respond to their problems and vulnerabilities. Another fundamental principle of the Agenda lies in the interconnected and indivisible nature of its 17 sustainable development goals, which is why all the entities responsible for their achievement have to address them comprehensively, taking into account the three dimensions of sustainable development: economic, social and environmental. [20] The right to sustainable development has been included among the so-called third generation human rights as one of the fundamental human rights of the 21st century. It implies the right of every human being and of all peoples to a dignified existence in a healthy environment, which is summarized in the right to quality of life and well-being.

The 2030 Agenda for Sustainable Development proposes the implementation of an action plan through a collaborative alliance between countries - so that no one is left behind - and recognizes the urgent need for bold initiatives capable of reorienting the world on the path of sustainability. In terms of SDG17 it is recognized that:

"A successful sustainable development program requires alliances between governments, the private sector and the civil society. These inclusive alliances, built on principles and values, a shared vision, and common goals, which place people and the planet at the center, are necessary at the global, regional, national and local levels". [21]

This explains why an active citizenship is necessary for the fulfillment of actions at local level and at the same time, a global citizenship since, despite the fact that the world is increasingly interconnected, peace and sustainable development continue to be threatened by violations of human rights, inequalities and poverty.

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[20]Resolution adopted by the United Nations General Assembly on September 25, 2015. Transforming our world: the 2030 Agenda for Sustainable Development. Available at: https://undocs.org/es/A/RES/70/1

[21] https://www.un.org/sustainabledevelopment/es/globalpartnerships/

There is a universal consensus regarding the place of education as an engine of social change. However, the situation in which we find ourselves as humanity raises some questions: is education effectively contributing to transformation? or is it reproducing an unjust system? Are there indicators that can effectively show that we are on the way to the desired transformations? What is the contribution that non-formal education makes to adult education? What efforts are required to scale up the experiences that organizations and social movements carry out as a gesture of hope that a more just world is possible?

UNESCO's Global Citizenship Education (GCED) brings elements closer to this challenge, through its three key principles: respect for diversity, solidarity and a common sense of humanity, [22] which distinguishes it from other educational approaches because, provides the perfect framework for Education for Sustainable Development to be possible.

The Document of the Global Framework on Education for Sustainable Development for the period 2020-2030 (ESD for 2030)[23] contributes to the fulfillment of the 2030 Agenda and in particular to SDG4. Bases its proposals on the need to generate structural changes.

These changes are profound in unsustainable development, particularly in the relationship between economic growth and sustainable development; **the transformative action** is based on attention to the individual transformation processes of each student and the way in which these are produced; and the **technological future**, since technological advances can provide solutions to some of the "old" sustainability problems. Although it might happen that, some of ESD's efforts to change people's behavior may no longer be relevant. However, the technological solutions themselves can pose new challenges or simply create the illusion of having solved the initial problems. In this sense, ESD and its emphasis on critical thinking are becoming increasingly important. Through ESD, personal searches acquire collective meaning. Collective facts are transformed into personal decisions and bets. We promote that educational meetings for sustainable development are powerful and decisive enough to mediate and enable both.

These efforts cannot be sporadic, nor directed at a moment in people's lives, but on the contrary, it requires that it be throughout the entire life trajectory of people. Surely, each moment requires different skills, knowledge and pedagogical strategies, hence in this section we will focus on adults and young adults who are outside the educational system.

Youth and adult education involves at least four different subjects in terms of their circumstances: i. The youths that due to various situations had to abandon school or the school abandoned them; ii. Adults who

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[22] UNESCO. 2018*. Global Citizenship Education: Taking it Local*. Available at: https://en.unesco.org/news/global-citizenship-education-taking-it-local

[23] UNESCO. 2019. *Framework for the implementation of Education for Sustainable Development (ESD) beyond 2019*. Available at: https://unesdoc.unesco.org/ark:/48223/pf0000370215

never attended school or must complete it; iii. Young people and / or adults who require more tools to link themselves to the world of work; iii. Adults who are included in the world of work (temporarily, formally or informally) and need to update their skills and tools within the framework of fair transitions that respect their rights as workers. In all cases, `(...) the goal of adult learning and education is to provide people with the necessary capacities to exercise their rights and make them effective, and take charge of their own destiny´.[24] Likewise, it is important to take into account the areas developed in the Framework of action of Belém approved at the Sixth International Conference on Adult Education (CONFINTEA VI): policies, governance, financing, participation, inclusion and equity, and quality. [25]

According to Saravi (2020), the cumulative processes of disadvantage are "associated with private inequalities (related to family transition), local inequalities (related to territorial design), and institutional inequalities (related to participation)". The different ways in which young people in a social vulnerability situation end up and respond to an unplanned teen pregnancy or the way in which they enter into the world of work will tend to constitute inequalities that will differentially permeate their respective family, educational and work trajectories in their passage to adulthood. On structural inequalities that not only do not lose strength, but also are deepening, there are inequalities of trajectories that emerge and increase the vulnerability of the biographical construction.

In this intersection between the accumulation of disadvantages and the biographical construction some situations converge and / or help to understand in greater depth the socio-educational trajectories and their connection with the world of work.

Changes that the conceptualizations about educational inclusion have undergone lead to a reconsideration of the problem of school trajectories, which is moving from the category of individual problem to that of a problem that must be addressed systemically (Terigi, 2009) and multidimensionally, based on participation, inclusion and the search for equity, as warned by the Belém Framework for Action. [26]

The educational system defines, through its organization and its determinants, what we call theoretical school trajectories. Theoretical trajectories express the paths of the subjects in the system that follow the linear progression predicted by it in the times marked by a standard periodization. Now, by analyzing the real trajectories of the subjects, we can recognize frequent or more probable itineraries, coinciding or close to the theoretical trajectories; but we also recognize itineraries that do not follow this path, "diverted paths", since a large part of the boys, girls and young people go through their schooling in heterogeneous, variable and contingent ways. A complex set of factors affects `the multiple ways of going through the school experience, many of which do not imply a straight path through the educational system´ (DINIECE-UNICEF, 2004: 8).

According to the 2010 Research Report *Socio-educational trajectories of youth and adults* of the National Directorate of Information and Evaluation of Educational Quality of the Ministry of Education of the Argentine Nation, `Promote the completion of secondary schooling in youth and adults it comprises particular political-pedagogical challenges. Their educators must be able to achieve a particular alchemy between summoning their will to initiate the school reengagement processes and providing greater and

[24] United Nations. Educational, Scientific and Cultural Organization. 2016. *Recommendation on Adult Learning and Education, 2015*. Available at: https://unesdoc.unesco.org/ark:/48223/pf0000245179
[25] https://uil.unesco.org/es/educacion-adultos/confintea/marco-accion-belem
[26] UNESCO. 2010. *CONFINTEA VI, Belém Framework for Action: harnessing the power and potential of adult learning and education for a viable future*. Available at: https://unesdoc.unesco.org/ark:/48223/pf0000187789

better possibilities that take into account the multiple situations and complexities that they derive from this process by virtue of the fluctuations their lives go through in a given social, political and economic contexts´.[27]

On the other hand, Acosta (2019) draws attention to the fact that historically the policies for the extension of secondary schooling have encountered adjustment problems between the existing institutional models and those that are required, based on the heterogeneity of students because of the compulsory nature of the level. The existence of these flexible modalities, typical of all educational policies that have a greater degree of experimentation and innovation in the changes on the academic organization towards the secondary level, generates the risk of socioeconomic and pedagogical segmentation that underlies within policies that identify students in situations of social and economic vulnerability, and develops specific offers for them. Acosta (2019) mentions that one of the unwanted effects of this intervention is precisely the creation of tailor-made schools, according to socioeconomic level. In other words, these focal policies can potentially produce the generation of new labels that can easily be transformed into stigmas. Therefore, it is important to check whether the fact of installing educational policies that try to avoid rooted problems does not tend to deepen and promote what it is trying to counteract.

The World Education Forum held in Korea in 2015, repeats the importance of working on a transformative and universal education agenda, (focused on access, equity, inclusion, quality and learning outcomes, within an approach to lifelong learning). It also states that its vision is to "transform lives through education" by recognizing it as the main engine for achieving the Sustainable Development Goals proposed for 2030. At the same time, the constant actions, proposals and deployments of international civil society in the last two decades, have challenged international organizations, stating that education for sustainable development, throughout life, must be holistic, interdisciplinary, and must include the economic, social, cultural and environmental pillars. "It should be aimed at the empowerment of citizens aware of their rights and who can act to transform patterns of production, consumption and distribute the current development model, promoting environmental awareness" (World Education Forum, 2012). Today, perhaps more than ever, a search and reflection is required around the philosophical, political and pedagogical foundations of an educational paradigm that guides efforts aimed at social transformation and the comprehensive training of people, faced to constructing new social structures and new relationships between people based on justice, equity, solidarity and respect for the environment. (Jara, 2018). One of the opportunities brought by the Pandemic as a result of COVID 19 is the recognition that the current model of society is not sustainable because it has ecological and population limits and because it is structurally exclusive.

"It will continue to be a priority to carry on with our work until reaching an inclusive and humanized education, where all peoples can use their stories, their knowledge and their own learning processes, to achieve decolonization of thought and education in the world."

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[27] DINIECE. 2010. *Trajectories socio-educational of people young and old and their experiences with middle school*. Available at: https://www.argentina.gob.ar/sites/default/files/01-serie-investigacion.pdf

Thinking about citizenship as an educational action allows marking the processes of individualization and sociability in specific educational practices where culture and social participation were one of its main elements. It would also suppose that, beyond the school, our societies are articulated from a series of social institutions in which it is possible to specify the inalienable principles of citizenship. In the words of Cortina (1997), these principles refer to three main premises, without which the idea of citizenship loses all its potential: The idea of citizenship implies the exercise of individual autonomy. It also implies the development of a citizen awareness about those rights that must be respected for all and finally, it implies the possibility of participating in common projects with other individuals.

3. Accumulated learning in Citizen education in adult learning and education in Latin American and Caribbean region[29]

A look at the experiences in the region confirms that citizenship education in alliance with critical pedagogies and popular education is direct testimonyly linked to the capacity for community organization since the object is the active participation of multiple groups in diverse settings. `Thus, from the popular festival, through music, dance, soccer, communication or popular religiosity, to the new experiences of social movements and popular organizations, we find a varied spectrum of expressions that constitute, in a context of strong exclusion, the experiential fabric of youth and adults from popular sectors´ (Almigeiras, 2008).

Below are some of the experiences that social and trade union organizations and movements carry out in order to make visible their contribution to the construction of citizenship based on education as the main strategy. It is a "fast" type survey that uses the "snowball" technique that does not pretend to be exhaustive, but was carried out for exploratory purposes.

Although it is very difficult to differentiate what the object of each of the projects is (since the plots are connected to the comprehension that implies the strengthening of citizenship), they have in common that education has been the strategy to deepen personal empowerment and the organizational capacity as a collective. For technical purposes, they can be organized according to the following dimensions, which we understand in some way coincide with those that guide the 2030 Agenda and in particular with Goal 4.7 of SDG4.

"Just as the sun that shines equally on everyone, men or women; thus education must enlighten everyone, be they rich or poor, master or laborer".

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[28] Testimony collected in the framework of the interviews carried out for this working document.
[29] This section is based on interviews with key actors, the "Survey of non-formal education practices related to target 4.7 in the Latin American and Caribbean region". UNESCO- SES Foundation, 2020 and "Peace and Democratic Coexistence". CEAAL, 2019.

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a) **Right to hold land**

🔸 *El Instituto de Cultura Popular (Institute of Popular Culture - INCUPO). Argentina*

Founded in 1970, it works with 24 peasant organizations, comprising 2,322 families; and seven indigenous organizations, made up of approximately 1,500 families. Its programs are linked to the right to land, social agents, and the environment. Communication favors social awareness and education is the strategy that provides tools to young people, women, and small producers to improve their living conditions based on a greater knowledge about agroecology, their rights and the strengthening of community organization. For more information https://incupo.org.ar/

🔸 *Movimiento de los Sin Tierra (MST). Brasil* (*Movement of the Landless). Brazil*)

This movement was formally established in 1984 in the southern region of Brazil when displaced sectors of the countryside organized themselves to fight for a piece of land where they could live and produce their own food. The "pedagogy in motion" proposed by the MST is a broad training that involves daily life, work, coexistence and organization as a group, political resistance and seizure of land.

One of the first educational achievements of the MST was the "itinerant school" officially acknowledged in the 1990s. The itinerant character is understood as "nomadic", which allows the movement of families and it takes place in various places where the MST fights for their rights to land and education. These schools support the movement in public demonstrations, congresses, direct actions, etc. For the MST, the school in the context of resistance also educates because it is embedded in a complex pedagogical process of a movement that subjectively and objectively constructs a different world. For more information: http://www.educacionfutura.org/el-movimiento-de-los-sin-tierra-en-brasil-su-propuesta-politico-pedagogica/

🔸 *Instituto Popular de Capacitación -IPC-. Colombia (Popular Training Institute)*

It is an organization of the Colombian civil society, with 37 years of experience. Supports the constitution of social agents for the claim and restitution of land. Based on considering the need to consolidate a scenario that has been called post-conflict in Colombia, but at IPC we have agreed to name it post-agreements, where the issue of the construction and social appropriation of the land is key to a future in deep democracy, in equity, in Justice, in peace. They identified the need to expand actions not only to protection, restitution of properties but also to actions of citizen participation and governance of the territory. This is how the idea of carrying out a diploma course arises where the fundamental participation is the land claimant farmers. For more information: http://www.oidhaco.org/?art=1568&lang=es

b) **Education for the appreciation of cultural diversity**

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[30] Testimony collected in the framework of the interviews carried out for this working document.

Indigenous Communities

- *Universidad Campesina en Red. México (Peasant University Network)*

Founded in 1998, the UCI-Red is a civil society organization. It includes the experience of 30 years in processes of accompaniment to communities and groups in peasant and indigenous regions, with a subject and institutional strategic planning, organizational strengthening processes and design of educational models of the Center for Rural Development Studies (CESDER), located in the Sierra Norte of the State of Puebla.

- *Tzuk - Kim Pop. Guatemala*

The Tzuk Kim-Pop Movement was born with the mission of promoting and accompanying various social agents and political subjects, committed to the task of creating an active, organized, informed, critical, constructive and mobilized citizenry that claims and asserts their human rights, as the basis for building a just, inclusive, equitable, dignified, supportive and peaceful society. Its experience is in the promotion, dissemination and action within the framework of Intercultural Bilingual Education. The purpose is to achieve the right to a comprehensive and inclusive education, in which the peoples can read and write in their mother tongues (Mayan languages) and generate a bilingual education within the official education system. For more information: http://www.tzukimpop.org/inicio/

c) Professional training

- Red Sindical de Escuelas de Formación Profesional *(RESEFOP). (*Trade Union Network of Vocational Training Schools) *Argentina*

It is made up of 14 trade union organizations whose objective is inter-institutional cooperation related to the promotion and strengthening of Vocational Training throughout the Argentine territory. http://resefop.com.ar/institucional/quienes/

- *Red Internacional de Educación para el Trabajo (RIET). Regional* (International Network of Education for Work)

It is an entity committed to consolidating the connection between education and work on a global scale. Made up of training centers, universities and civil society organizations around the world, it promotes actions aimed at strengthening educational experiences that are applied in the workplace. Its mission is to generate cooperation links at a local and global level between educational institutions, business and trade union sectors, science and technology organizations, governmental and non-governmental organizations, with the aim of responding to various opportunities that arise in the relation between education and work. For more information https://www.riet-edu.org/

d) Completion of Education

- *La Cooperativa de Educadores e Investigadores Populares Histórica (CEIP-H). Argentina (Cooperative of Educators and Popular Historical Investigators)*

It is a social, political and educational organization, which promotes Education as a tool for social transformation through high schools created with a conception of school as a social organization, which must be merged into the neighborhood and its social sphere; a place where different knowledge (academic, life, scientific and resistance) coexist. It is nourished by experiences developed by the Landless Movement of Brazil), the Zapatista schools of Chiapas, Mexico, the Bolivarian missions (Venezuela), among others. For more information https://ceiphistorica.com/

- *La Escuela Superior de Formación de Maestros Warisata. Bolivia* (The Warisata Higher School of Teacher Training)

It is a Bolivian higher education school, known for the pedagogical innovation that led to its creation as the Ayllu School in 1931, establishing itself in a mostly Aymará rural population, which sought to build knowledge as a community. For more information http://warisataescuela.blogspot.com/

e) Education for peace and non-violence

- *Grupo Social CESAP – UNIANDES. (Social Group UNIANDES) Venezuela*

It is a social development organization devoted to promote community participation. They take popular education as a tool for strengthening democracy and Human Rights, as well as support social economy; being aware that, from what they do every day, all social organizations must promote and educate on human rights as a practice of the Comprehensive Development of the individual and the country. For more information http://uniandes.org

- *Alianza para la Paz (Alliance for Peace) Colombia*

The organization starts from identifying and strengthening the capacities for peace that every society has so as to -based on existing learning- nurture strategies for social change, adjusted to regional, national and local contexts. With this vision, they base their work on four strategic lines of action: Legitimacy and trust State-civil society; equity for peace; security, peace and democracy; prevent, reduce and transform violence. The aim of the project is to develop the capacities of the police to prevent violence emanating from social conflicts in the territories, through the creation of a model for the management and transformation of violent conflicts based on evidence and proven methodologies. For more information https://alianzaparalapaz.org

f) Education for Sustainable Development

- *Asociación Nacional para la Conservación de la naturaleza (ANCON). (National Association for the Conservation of Nature) Panamá*

It is a non-governmental, non-profit organization, with more than 30 years of uninterrupted work. Its objective is to preserve the natural resources and biodiversity of Panama. The Association promotes the training of adults so that they can support the proper management of solid waste. For more information http://ancon.org/

🔸 *Asociación para la Niñez y su Ambiente (ANIA). Association for Children and their Environment Perú.*

The Association carries out a methodology called TINI through which it trains older adults. Because of this activity, an ordinance was created that recognizes older adults as agents of change due to their work promoting transformations from a comprehensive perspective, in order to promote sustainable development (individuals, community and nature). For more information https://www.aniaorg.pe

g) Human Rights Education

People deprived of liberty due to conflicts with the law

🔸 *Grupo de Estudio Sobre Educación en Cárceles (GESEC). Study Group on Education in Prisons. Argentina*

The Study Group on Education in Prisons (GESEC is a social organization, Legal status N ° 37044) created on October 4th, 2002. The group focuses its activism on promoting the effective exercise of the right to quality education for people deprived of liberty. It stands out for its interdisciplinary nature and its work from a human rights perspective. For more information http://www.gesec.com.ar/

Migrant People

🔸 ANDHES. Argentina

Its mission is to contribute to a social change based on the validity of human rights and the democratization of social relations, through education and defense of these rights and its advocacy on public policies.

ANDHES works in Argentina with a focus on the local and national levels and projection towards Latin America and the international human rights system. For more information https://andhes.org.ar/

🔸 *Educación Comunitaria Chaska. Chaska Community Education. Perú*

A non-profit organization aims to promote global peace and justice through sustainable, personal, social and economic development. They seek to improve the quality of life of migrant families from Primavera, Túpac Amaru and Otoño, three communities in the Huaura province and Lima department in Peru. For more information https://www.facebook.com/EducacionComunitariaChaska

🔸 **Without Borders IAP**. *México*

It is a nonprofit, nonpartisan and secular Mexican civil organization. It addresses the problems faced by migrants and refugees from a comprehensive perspective, giving relevance to the promotion and defense of their human rights, social and legal support, education, dissemination, involvement and participation in the development of migration legislation, policies and programs. For more information https://sinfronteras.org.mx/

h) Education for Gender Equality

➕ R*ed de Educación Popular Entre Mujeres de Latinoamérica y Caribe (REPEM). Regional (Popular Education Network Among Women of Latin America and the Caribbean)*

It is a place for meeting and collective construction of our identity as women, weavers of thought and political commitment for a non-sexist, inclusive and non-discriminatory education for girls and women, for an education throughout life. For more information http://www.repem.org/

➕ *Comité de América Latina y el Caribe para la Defensa de los Derechos de las Mujeres – CLADEM. (Latin American and Caribbean Committee for the Defense of Women's Rights) Regional*

From a feminist perspective, CLADEM contributes to the construction and strengthening of radical democracies with social justice, free from discrimination, with full exercise of human rights. It has a permanent education program and a diploma for the training of activists. For more information https://cladem.org/

i) Organization of Organizations

➕ *Plataforma Mercosur Social y Solidario. (Mercosur Social and Solidarity Platform.) Regional*

It seeks to strengthen the social movements of the region for the construction of a fairer Mercosur and in solidarity with the most vulnerable sectors. The Platform operates in 25 territories / locations distributed in 5 countries in the region: Argentina, Brazil, Chile, Paraguay and Uruguay. Whit its actions, it benefits at least 150 social organizations, which articulate a great diversity of state agencies in different levels, involving at least 1,400 people directly.

Diversity of experiences is highly encouraging in terms of the capacity of social organizations to respond to the citizen inclusion of adults. As mentioned, beyond the objectives that guide the actions, education is, in all cases, the strategy that allows integrating common aspirations together with the possibility of carrying out personal projects. The ability to imagine shared prosperity is what social systems have not yet managed to solve, and in which civil society has a master's degree. In this sense, we could identify the experiences of social organizations as "civic spaces" that, linked to the idea of public space or space of the common, generate an enabling area. We refer to the environment, climate or context that offers recognition, free exercise, protection, support and effectiveness for the development of capacities, initiatives, economic development and civic work, in accordance with the behavior of open and democratic societies. So that these are not mere "experiential laboratories" it is required state institutions whose organization and actions respond under the principles and norms of the rule of law, a democratic political system that guarantees freedoms and equal rights. A series of mechanisms through which sustained efforts are dedicated to the effective realization of all human rights and the practice of social, political and cultural consensus, based on trust, the construction of peace and a permanent dialogue that accepts criticism and dissent. In this way, the general environment in which civil society operates is essential for the performance of rights defense work and is an indicator of the general situation of human rights and citizen participation in a country.

4. A closure that opens

The concept of citizenship had the political and ethical force to promote and progressively conquer many of the rights that today we can find in the regulations of the countries of the region. At the same time, we coexist with processes of "de-citizenship", understanding by this the loss of acquired rights such as the dispossession of decent work, food, access to education, decent housing. The transformations produced in the labour market that make many workers part of the informal market, the high rates of poverty, child and adolescent labour, the aging of the population, together with the growing public indebtedness in foreign currency by the countries of the region pose significant challenges for social protection systems. In this way, the social and economic rights that are the pillars for access to full citizenship are weakened. Issues that are deepened in the context of the current COVID 19 pandemic.

Paradoxically, among the restrictive manifestations that affect vulnerable and excluded sectors, a process of broadening awareness and regulations regarding some of the social rights linked to the gender perspective and sexual and reproductive rights in the region has been opened. [31] The non-discrimination based on age promoted by the Inter-American Convention on the Protection of the Human Rights of Older Adults (2015), [32] whose Article No. 20 mentions the Right to education throughout life, is also a significant advance although the road ahead is still long in terms of ageism. Likewise, the vision of youth as protagonists of transformation and subjects of law is a great opportunity, although the financing of public policies is not yet consistent with this perception and the criminalization of rights defenders at this age is alarming. [33]

In this tension between conquests and losses, the citizens organized through social and trade union organizations have permanently brought to scene those who have been left in the dark. In this scene the commonality is illuminated, which is sometimes given by the need to solve an unsatisfied basic need or another violation of rights, such as identity or the recognition of a belief, freedom of speech, or any of the forms the rights (and their violations) might acquire. We have seen that the common transcends borders. In this way, map and territory do not necessarily coincide.

In this sense, `(…) despite differences in interpretation, there is a common understanding that world citizenship does not imply legal status. It refers to the feeling of belonging to a broader community and a common humanity, promoting a "global view" that unites the local with the global and the national with the international. It is also a way of understanding, acting and relating to others and to the environment in space and time, based on universal values, through respect for diversity and pluralism. In this context, each individual life has consequences in the daily decisions that connect the local and the global, and vice versa´ (UNESCO, 2013).

It is on the global commons that we would like to emphasize by asking ourselves what citizenship adds to national citizenship (Torres, 2020).

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[31] International Planned Parenthood Federation Western Hemisphere Region. https://miraquetemiro.org/

[32] OAS. INTER-AMERICAN CONVENTION ON PROTECTING THE HUMAN RIGHTS OF OLDER PERSONS. Available at: http://www.oas.org/en/sla/dil/inter_american_treaties_A-70_human_rights_older_persons.asp

[33] https://www.civicus.org/index.php/

Global commons are defined by three basic propositions that, in turn, offer an epistemological and ontological framework for the construction of a global ethic:

The first of these global commons is our planet, which is our only home. It is essential to protect the only home we have by implementing a culture of global citizenship and education for sustainability, protecting it from predatory cultures. Not only protecting the planet as a declaration of interests to control climate change, but also as a practical and operational model for defending the biomass of our ecosystems. In other words, we need a planetary citizenship that promotes social justice along with caring for the planet, and for this, we need to promote an eco-pedagogy. We can hardly counteract the environmental danger that looms over humanity, if we ignore equality and social justice. [34]

The second of these global commons is to promote the idea that peace is an intangible asset of humanity, an asset with immaterial value. The culture of global peace is a treasure of humanity and this idea collides with poverty. There might not be peace as long as such a significant number of people in the Latin American and Caribbean region do not have guaranteed their minimum rights.

The third of these global commons is claimed on the need to find ways for people to learn to live together democratically, in an increasingly diverse world, seeking to fulfill the inalienable rights to life, liberty and the search of happiness.

It is not foreseeable that in the Latin American and Caribbean region these three basic propositions can be consummated only from civil society, but compliance with human rights must occur with a present State, active public policies, mechanisms of fiscal justice and control corruption in favor of enabling environments for inclusive citizenship.

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Acronyms

ANCON: National Association for the Conservation of Nature (by its acronym in Spanish)
ANIA: Association for Children and their Environment (by its acronym in Spanish)
ASI: International Social Actors (by its acronym in Spanish)
CEIP-H: Cooperative of Educators and Popular Historical Investigators (by its acronym in Spanish)
CESDER: Center for Rural Development Studies (by its acronym in Spanish)
CLADEM: Latin American and Caribbean Committee for the Defense of Women's Rights (by its acronym in Spanish)
ESD: Education for Sustainable Development
GCE: Global Citizenship Education ODS: Objetivos de Desarrollo Sostenible (by its acronym in Spanish)
GDP: Gross Domestic Product
GESEC: Study Group on Education in Prisons (by its acronym in Spanish)
INCUPO: Institute of Popular Culture (by its acronym in Spanish)
IPC: Popular Training Institute (by its acronym in Spanish)
MS: social movements (by its acronym in Spanish)
MST: Movement of the Landless (by its acronym in Spanish)
REPEM: Popular Education Network Among Women of Latin America and the Caribbean (by its acronym in Spanish)
RESEFOP: Trade Union Network of Vocational Training Schools (by its acronym in Spanish)
RIET: International Network of Education for Work (by its acronym in Spanish)
SDG: Sustainable Development Goals