



DECLARATION REMFA FOR A PLANETARY, POPULAR, COMMUNITY, EMANCIPATORY AND ANTINEOLIBERAL SCHOOL.

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Since the 80's, neoliberalism has been consolidated by rooting in the family the traditional conservative values of control with a radical patriarchal model of exploitation of women and ultimately of society, placing capital at the center of power and generating an enormous social inequality. As denounced by Sub Marcos of the EZLN, the neoliberal capitalist hydra that extends its tentacles across the entire planet conceives a homogeneous society, which denies the existing natural diversities, consumerist of the products that capital offers to the people whom it considers a faithful consumer.

Neoliberalism organizes society around the market and capital protected by a State that does not exercise its responsibility, restricting the most possible public services and offering them the greatest possible freedom of action in the various areas of everyday life. This explains the cuts of the last times of the neoliberal governments in health, well-being and from there, education, which have generated deep inequalities, increasingly marginalizing the marginalized and strengthening the 1% of humanity that concentrates the world's wealth, leaving the rest totally unprotected in the face of the pandemic, deepening poverty, lack of employment and increasing deterioration of the planet.

From this perspective, cultural neoliberalism considers education as one more market object, proposing total control of the school, defining what is learned, in the consolidation of a superstructure that ensures domination over the masses that must be regulated accordingly. unique and homogeneous way. Hence the power that mechanisms such as the Organization for Economic Cooperation and Development (OECD), the World Bank (WB) and the International Monetary Fund (IMF) have over education in the world, extending their domain under the logic of "educational quality" and the achievement of "international standards" in tests such as those of the Program for International Student Assessment (PISA). Now, the pandemic denied the benefits of that practically universal school. The homogeneous school, with equal values for all societies, with a privilege of the individual (their efforts, achievements and successes, all seen as the product of an individual effort) and not collective, with vertical and oppressive methods.

Cultural neoliberalism exports an impersonal school model that seeks to resolve all educational needs, denying the identity of social groups, peoples, and regions. For this, he proposes a unique discourse, a banking education that should only be poured from the school on the "empty" minds of the students. This model annuls the possibility of building knowledge and in an authoritarian logic, asks the students to repeat and memorize; hindering the possibility of criticism, dissent and discussion.

The aforementioned cultural neoliberalism offers a unique, patented and presumably perfect solution to society: the neoliberal school with an educational perspective that aims to promote a unique

model of society, which guarantees economic success to its users and encourages them to become students, families Perfect workers and consumers through quality control subjected to the highest international standards. The benefits of this neoliberal educational model are offered as a guarantee to perpetuate the protection of financial capitalism from the national states.

What this dogmatic, conservative, neoliberal perspective, which feigns modernity and a liberal environment, does not notice, is that from other epistemologies, those of the south, critics, protesters, feminists, those of democratic and revolutionary teachers, those of indigenous, Latino and Afro-American peoples, those of the working classes, those of youth, those of childhood, those of the disabled, those of the rural and suburban world, those of single mothers, those of the migrants, many voices have been awakened that weave other concerts, other ways of seeing the world, other responses to shape options to build awareness of reality in the new generations.

Several of these pedagogies are sheltered today with the emancipatory reflections of Paulo Freire, Célestin Freinet, José de Tapia, Agustín Ferreiro, Julio Castro, José Santos Valdés, Jesualdo Sosa, Reina Reyes, María Espínola Espínola, Miguel Soler, Rafael Ramírez , Moisés Sáenz, Boaventura De Sousa Santos, Noam Chomsky, Henry Giroux, among others. Their voices show us the need to read the world before reading the word, the importance of listening to the word of the students and the urgency of cooperation and emancipation. Their convictions denounce capitalist education that denies the context where explanations of reality are built, imposes knowledge in an authoritarian way to colonize and domesticate thought, denying the validity of the culture of the students. They propose natural methods that follow the rhythm of life and free the yoke that the school tries to impose to tame thought and therefore life itself.

As a legacy we have Freire's thought with the urgent need for an emancipatory literacy, a dialectical process that generates critical awareness to imagine changes and transformation options. We recover from Freinet the need for a certainty that is not in words but in the awareness of the dialectical relationships between facts, individuals and events. For both, uncertainty is a path to discovery and theory, the pedagogical correlate of critical awareness that allows imagining changes and transformation options. So education is a work of life as mentioned by Rafael Ramírez, a space for the formation of critical awareness, which conceives of childhood as agents of their own formation, overcoming individualism and strengthening cooperation and promoting collective responsibility as indicated by Miguel Soler. The experimental trial is joined by the pedagogy of emancipation. Natural methods are articulated with the possibility of individual and social empowerment, developing counter-hegemonic forms of education to build democratic public spheres, combat domination and give voice to society. So we recover Julio Castro's idea that the school is the house of the people because it is the house of the children of the people; the school that must intervene in the life of the community and act in it with open doors; with teachers who have in their concern the best ally of their evolution and that of their school with the aptitude to live in defense of the best cause of the people, in the words of Jesualdo Sosa.

A decolonizing and de-educating pedagogy, as Chomsky points out, that gives voice and emancipates those who have been marginalized by a colonial, capitalist, patriarchal social structure, with a lack of respect for others and others which threatens their freedom, such as Reina Reyes mentions it; a new pedagogy that makes visible and gives voice to the cognitive practices of classes, women, peoples and social groups that have been historically victimized, exploited and oppressed by global colonialism and capitalism, recovering the thought of Boaventura De Sousa Santos. That is why it is urgent, from a perspective of social justice, as Santos Valdés pointed out, to create a new common sense backed by an epistemological, political, cultural, pedagogical and ideological position that guarantees the continuity of human life in deep respect for the biodiversity of the planet.

These "political" reflections are not only the result of "intellectual" considerations, but are

"corporal" reflections, which have emerged from our cooperative practice throughout the REMFA meeting, working side by side with colleagues from the different movements and countries, during the numerous meetings, workshops, round tables and events where we are all "protagonists".

The REMFA appeals to the recognition of the epistemological and dialectical coincidences of the Latin American emancipatory, popular, community, hope, indignation, resistance, autonomy, work and cooperation pedagogies.

WE ARE REMFA, WE GO TOGETHER

We are groups besieged by the ghosts of progress that have spread the nets of fatalistic and postmodernist rhetoric, those that seek to put a price on intelligence and measure thought. Meanwhile, utopia silently watches our steps, the cry of revolution that does not drown in the paragraphs of a few books.

That popular force that moves us builds alienated spirits, nuclei committed to a radical outlook. Now the fight is for life, for women, we live to be together and together breathing organized, our actions run through the heart of Latin America like burning blood, sowing hope to the beat of drums and our guitars.

Our cry is more than rebellion, it is an attitude that guides and hovers to the roots of the people, it is a guide for concrete action, it is revolutionary daring, it is flirting with the indecipherable that inks to be changed, and the languages that are rich in their Differences unite us in the universal sense of pedagogical and political renewal.

Together we are air, dance, song, slogan, we are technological innovation. We are forged by the force that crushes neoliberal comfort, we aspire to much, above all to continue walking with our eyes fixed on the horizon and an accurate pulse with a clear conscience and cooperation as the engine for work. The clamor that emanates from the spaces throughout the Americas breaks the borders, embraces the peripheries, works from dawn to dusk with the ragged people of the world, makes us recover the citizenship of the world.

So, we educate ourselves in the struggle with creativity and dreams. Before reaching the abyss, the smile of tomorrow that we want stops ironically, it gives us encouragement, feeding our commitment to the beat of time, we keep burning the flame that raises throughout America the expressive voice of our throats that shouts we are REMFA, we go together.

REMFA – Rede de Movimentos Freinet da América.

REPEF – Rede de Educadores e Pesquisadores da Educação Freinet, Brasil.

MFC – Movimento Freinet Chile, Chile.

MMEM – Movimiento Mexicano para la Escuela Moderna, México.

MEPA – Movimiento por una Educacion Popular Alternativa

MEP-FU – Movimiento por una Escuela Popular – Freinet Uruguay

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