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CONFIGURATION OF ISSUES OF POPULAR EDUCATION IN LATIN AMERICA

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Abstract. Body and movement, are the elements that form the starting point of the article of review from Popular Education as a lens, which places the cartography on the different approaches to these issues, framed in the context and the meanings that come from the different meanings in the interpretation of literature, on the body as a signifier of a territory in dispute. It defends cultural identities, which are part of the itinerant collectivities in this time of change, from multiple dimensions and places in the communities. Thus, popular education within the scientific-theoretical-practical rigor is developed within a conception of education that exists in an infinite number of practices in our continent, in the non-Eurocentric, non-European-American south and, that exists in the northern territories with particular characteristics. In the same way, it is intended to make a revision and emphasis on critical theories and how these have configured the subject from pedagogical postulates and their effect on the realities of individuals as changing agents of capitalist societies that have been transformed over time. These elements as foundations of Popular Education, allows to differentiate it from other proposals and educational forms that are given in society, to place it as an epistemological proposal of the South and as a conception of education that exists in infinite practices within a theoretical-practical rigor to develop it

Keywords: emergencies, subject, popular education.

CONFIGURACIÓN DE SUJETO DESDE LA EDUCACIÓN POPULAR EN LATINOAMÉRICA

Resumen. Cuerpo y movimiento, son los elementos que configuran el punto de partida del artículo de revisión desde la Educación Popular como lente, que ubica la cartografía sobre los distintos abordajes de

estos asuntos, enmarcados en el contexto y los sentidos que devienen de los distintos significados en la interpretación de la literatura, sobre el cuerpo como significante de un territorio en disputa. Defiende las identidades culturales, las cuales hacen parte de las colectividades itinerantes en esta época de cambios, desde múltiples dimensiones y lugares en las comunidades. Así, la educación popular dentro del rigor científico-teórico-práctico se desarrolla dentro de una concepción de educación que existe en infinitud de prácticas de nuestro continente, en el sur no eurocéntrico, no euroamericano y, que existe en los territorios del norte con características particulares. Del mismo modo, se pretende hacer una revisión y énfasis en las teorías críticas y como estas han ido configurado el sujeto desde los postulados pedagógicos y su efecto sobre las realidades de los individuos como agentes cambiantes de sociedades capitalistas que a lo largo del tiempo se han ido transformando. Estos elementos como fundamentos de la Educación Popular, permite diferenciarla de otras propuestas y formas educativas que se dan en la sociedad, para situarla como una propuesta epistemológica del Sur y como una concepción de educación que existe en infinitud de prácticas dentro de un rigor teórico-práctico para desarrollarla

Palabras clave: emergencias, sujeto, educación popular.

Introduction

To introduce the reader to the logic to be developed, it is necessary to highlight five places that show the importance of popular education, developed by (Mejía, 2016), by underlining that it is not only possible to search the faces of the practices, but also the traces of production, theoretical-practice that has begun to elaborate as a disputed field.

In the first place, popular education has a history of its own, tracing it back to Latin American origins, in six historical experiences of the founding fathers of nascent American republics. In the seventies, a first historical trunk was configured. A second historical origin includes the development that took place in Latin America of popular universities at the beginning of the 20th century. Some of an anarchist type as in Uruguay; others are certainly linked to nationalist projects as in Peru. Several adhere to processes of revolutions such as Mexico or profound transformations as in the case of Guatemala. Positioning itself as a latent trait, with a particular characteristic from ideology and reality, when proposing pedagogical routes, pointing out methodological elements to teach those who come from lower strata (Pérez, 2007).

The third place arises from what in Latin America today are called Self-education experiences, whose most visible territory is located in Guarizaca, in Bolivia. It highlights the importance of teaching from the cultural and ancestral tradition; it becomes one of the most visible places in the face of coloniality; manifested in the ways in which they educate the head, body and desire, persisting different types of domination (Almada, 2014).

The fourth occurs, within the third world priests, workers and some liberation theologies, who throughout Latin America in the fifties were inserted in the popular neighborhoods, by proposing a popular education with characteristics for production of Justice. The fifth historical site records the experience of the New Culture Movement of northeast Brazil. It is expressed in expressions such as the theater of the oppressed, the black popular music of that territory and has Paulo Freire as one of its representatives in education (Cendales and Muñoz, 2013).

In the sixth and last place of this historical journey, are the events that are reproduced in the social struggles, indicated in the decades of the seventies to the two-

thousands, when configuring popular education as a long tradition of Latin American resistance, which tries to build other perspectives facing domination and power from educational processes (Aparicio, 2015).

The logic of the realities of the South. A cultural key to understanding other ways of life

What is the life purpose of a person? What conception of education is in force in the particular way of doing things? Why is it so hard to do things differently? Why is it so hard to take chances? These are questions from the start, which allow one to approach knowledge from reality, as another place that helps to incorporate the world of science from what is proper (Aronson, 2010).

In what way does experience allow us to move between the production of knowledge and wisdom, between theory and practice, to think about the formation of subjects, capable of influencing their social, economic, cultural, political and ethical reality? And why not dare to transform those realities? If educating in criticism favors diversity and differences, aren't we enriched as a society? Why not recognize it? Living the difference constitutes a possibility to define the world, where it is possible to reinvent ourselves from a different practice, to understand how we think about the realities in the South and from there, risk proposing and building, the ethical, and the common in the identity of one's own thought, with a teacher as a social actor who promotes the relationship of knowledge with the problems of the community, to address their needs and interests (García, 2014).

Santos (2009) warns that, as a society, we are in a moment of paradigmatic transition, where opportunities are open to build another type of scientific rationality. That is his bet during the development of an epistemology constructed from the South; the path he proposes is to eliminate the old division between natural and social sciences, to find the way towards "prudent knowledge for a decent life" (p.40). Starting from what the author calls a sociology of absences based on the alternatives of knowledge that never happened, or on all those silences or aspirations that the dominant paradigm has prohibited, considering them as magic, superstition, or simple beliefs, etc.

The task of the sociology of absences is to make visible other understandings of reality, in such a way that the linear and progressive vision of time of modern science, of quantum mechanics, of scientific rigor as determination can be subverted. The epistemology of absences also comes to transform our traditional concepts of knowledge and ignorance, in the words of the author "there is no ignorance in general or knowledge in general. All ignorance is ignorant of a certain knowledge and all knowledge is the overcoming of a particular ignorance" (Santos, 1998).

Thus, other logics of the realities of the South bring to the debate ignored, forgotten and undervalued knowledge in the Western understanding of the world. In this sense, the epistemologies of the South are drawn in the plural because they allow the diversity of the different ways of knowing (ecology of knowledge), which are transformed into emergencies, entering into dialogue with other knowledge in accordance with the pragmatic of life (Delgado, 2011).

In relation to the above, spaces are opened in social, political and pedagogical practice, for another education, which guarantees the conditions of the Latin American subject, within its sociocultural roots, to read in another way its place in the glocal world from reading of popular education PE (Molina, 2015).

Consequently, Cendales and Muñoz (2013) in their book "Entretejidos de la PD en Colombia," work on alternatives, epistemic and pedagogical proposals, which configure the meanings of PE as thought and movement. Founded on the intention of

reflection and action, to recognize and empower communities, groups and social movements (SM) within a system that ignores us as subjects. These authors compile investigative productions and meanings of popular educators who try to transform realities from their contexts and fields of influence. Discover capacities to build the common, as another form of democracy, which recognizes and values differences inspired by the plurality of social knowledge, aimed at the transformation of pedagogical practices.

The stories, analyzes and balances that the text presents, can be found pedagogical bets that allow to make visible the emancipatory character of PE, rooted and developed with the influence of critical pedagogy, involving elements of reflexivity, uncertainty and complexity to address the collective. Social and educational practices, and their place, constitute the being of PE, from collective spaces and scenarios of reflection and action to contextualize it. The text offers a historical tour of the evolution that the concept had in the sixties and seventies as liberating education and the transition to PE, which identifies the different organizations that make it up and seeks social transformation from the construction of an educational project consistent with ideals of change (Guevara, 2015).

They expose how social relations account for human beings. They interweave the collective from an identity perspective, solidarity and with political will, around the need for social change. This perspective, the PE and the Social Movements (SM), share a horizon of social transformation and are articulated around social change from civil society. A proposal for socio-historical understanding that aims to generate the conditions for its incidence and cultural legitimacy, which removes sensitivities in social subjects, within a pedagogical and political commitment (Mejía, 2015).

Democratizing democracy has been a sense that PE has been addressing, within its configuration as an alternative to overcome injustice, violence and inequality in local life in some contexts; which has meant their own constructions within specific social processes (Caride, 2016).

As stated by Bolaños, Tatay and Pancho (2009) in the approach to self and interculturality, which they have called their own education. A hidden reality of educational and cultural resistance of the peoples. They conceive research as a transversal process, which allows developing dynamics of knowledge construction and alternatives for the transformation of reality; from an attitude of permanent inquiry, construction of explanations to knowledge needs, understanding of realities, elaboration of proposals based on the cultural context and the problems of each territory and/or organizational and social space.

The approaches of Bolaños, Tatay and Pancho (2009) are supported by pedagogical practices that give meaning to one's own education. It rescues the identity of the peoples, to the extent that the recognition of being different, constitutes an important imperative of the human being, and the community construction of a process of generation of capacities and strength as a social group.

As a starting point, Feminist Popular Education (FPE) takes the reality of women, their social practices and daily chores, reflecting on them and returning to them, to transform them, developing a gender pedagogy. Basic condition to achieve the full and democratic realization of emancipatory processes, where gender equality and equity, the exercise of citizenship, human rights and political, social, economic and cultural participation of women are made visible (Salazar, 2012).

Within this compilation, the voice of an SM of political mobilization around feminist thought is felt, as a perspective that from the PE (Arana and Rapacci, 2013), base their reflections and demands on the fight for women's rights, recognizing them as social

and political actors, by accompanying, valuing and collectively learning from their experience, assuming their agendas and their political participation with autonomy, making visible the impact of neoliberal policies in their lives, to counteract and challenge it, qualifying the actions of women to exercise inclusive leadership.

The various readings of the realities, summon pedagogical reflection, as a phenomenological exercise of lived experiences, which explains the events, practices and interactions, as they appear in consciousness. It goes after the meanings that are built in the daily work of teachers in the field of social research.

Ghiso (2010) raises this type of reflection, from a socio-critical perspective. It points out how the concept of dialogic praxis regains its validity when thinking, searching and understanding what happens in the formative interactions, which reveal the complexity of the pedagogical proposals. It presents an elaboration on the university teaching work, in the area of training in social research, to give an account of the knowledge that the teacher has about their pedagogical-critical work, about the reflexivity of the social, cultural, economic and political reality as an object of study and transformation.

The investigative practice, from the perspective of the PE that it addresses (Ghiso, 2010), is guided by the alternative dialogical and participatory paradigm. It seeks to overcome the inequalities and tensions between what is thought and what is done; between theory and practice, between those who prescribe the method and those who follow the recipe. It focuses on enabling in each subject, the potential for reflection necessary to decide and act, without fearing the presence and permanence of concerns and uncertainties (Delgado, 2011).

López (2013) understands pedagogical knowledge as knowledge about the human, which is constituted in a confluence of knowledge of the social and/or human sciences, as a practical knowledge and, therefore, performative as a characteristic expression of PE, outside and within the school, pedagogies that deal with the formation of strengthened subjectivities, both individual and collective. It presents the ideological path from (Rodríguez, 1850) to (Freire, 2005) to establish the problematic space of pedagogical knowledge and pedagogy as knowledge that gives meaning to education, as the process of being formed in fundamentally dialogical, problematizing actions, to overcoming the educator-educating contradiction in the exercise of dialogue, according to the principle (Freirian, 2005) "nobody educates anyone, just as nobody educates himself, men are educated in communion and the world is the mediator" (p.92).

Thus Escobar (2007) confirms the nature of pedagogy as a dialogical relationship of general, reflective, critical and emancipatory knowledge, from its epistemic and methodological identity, towards the development of pedagogical praxis that makes visible the transformative formative processes in the context of specific historical, social and cultural situations.

Mejía and Manjarrés (2011), investigates the view of new forms of relationship, which are established with Information and Communication Technologies (ICT), from the principles of PE, as a political-pedagogical exercise. First, it recognizes the new forms of control of capital, from intellectual work as an immaterial form, as a commodity it becomes visible and suffers a social devaluation. It is in this knowledge/power relationship that new forms of domination are established; the new configuration is circumscribed between manual and intellectual work, referring to the fourth industrial and technological revolution or revolution of informational networks, framed within a restructuring of production and work organization. He warns that these understandings, these technologies and investigative processes are socially constructed; therefore, the role of the school and the teacher must be considered in their socializing and mediating sense

of these new forms of relationship with an emerging reality, the transformation of the knowledge and technologies.

The dissertation that Mejía (2016), constructs, stimulates to focus the attention of the reader in the construction of a critical look on how educational processes are assumed today, from the PE in relation to ICT; in coherence with his pedagogical proposal of cultural negotiation and dialogue of knowledge, bearing in mind that these occur in power relations and reconfiguration of control processes, generating inequality and inequity in society.

The recognition, respect and appreciation of what is different is one of the principles of PE, framed in a process of confrontation and negotiation of knowledge to establish meeting points, to promote interculturality as a guarantor of the constitution of identities, which entail processes of individuation. PE, as an educational project, accounts for an emancipatory thought, developed from the alternative Latin American paradigm, within the field of knowledge and wisdom, in a planned and organized way, supporting the systematization of experiences as a process of intersubjective reflection and training (Maynard et al., 2016).

The EP, locates the place of action of social movements in Latin America, from the inequality, caused by the neoliberal experience in the last 25 years and the social struggles against the globalization of this apparatus, understanding its new forms of articulation and its specificity in relation to the political and social field. It develops its emancipatory practice as a possibility of existence. From there, PE articulates the diverse and the plural, within a practice that seeks to humanize the human, to contribute to the cognitive praxis of the social movement, as an object of knowledge for reflection and new strategies of action (Garelli et al. , 2019).

The different views and constructions that are developed, from the different readings of the contextualized realities and practices that the previous authors develop, bet on the urgent need to configure a field of action from our individualities and particularities as teachers, within a democratic process that opens spaces, where subjects contribute from the difference and the dynamics of PE, which allow reading, understanding, reflecting on and transforming reality, as well as forming subjectivities that account for a more just, egalitarian and equitable society. Without discrimination, poverty, racism and exclusion. This establishes a libertarian process that consolidates the recognition of the other, which, by the fact of existing justifies its own existence, the existence of all (Ortega, 2011).

This is how PE is legitimized by the communities, by investigating their practices as a type and method of the realities experienced by the subjects, which link the body from multiple points of view and places, in the daily life of people with the PE, which requires a level of acceptance and commitment on the part of those who practice it, to make it real (Serna, 2016).

Popular Education

Education is a process that allows the old generations to be replaced by the new ones, from the biopsychological point of view, whose purpose is focused on developing their personality in the individual, from what is inherited and from what it brings with it.

Robinson (2015), establishes a debate about education in Colombia, in which he proposes that it is important for the nation to have a better education, to the extent that everyone wins; those who invest have a better country and the beneficiaries of the same mode, due to the fact that greater productivity, better provision of health services and better social cohesion are generated. It also establishes the parallel between what one and the other conceive as their own benefits competing with each other; therefore, education

must foster critical thinking with the ability to solve problems and encourage the creative process.

Education over time has had multiple approaches which determine active functions in the social life of human beings, it begins through a conversation which transmits culture from generation to generation, as well as values and behaviors (Arango, 1992).

In recent years, the education system in Colombia has undergone multiple transformations, from access to education as a priority, to policies that strive for educational quality, understood as the increase in the number of students enrolled, maintained and promoted in all places from the country. Formal university education has grown in coverage in the last 10 years, doubling its number, trying to meet the needs of a country as diverse as Colombia (Ministry of National Education , 2016).

Educational quality is a factor that determines the progress of a country, as well as adequate support for learning in the first years of the human being, a stage in which a maximum of possibilities must be forged to be able to progress at an expected rate and prevent student dropouts in later school years (Keijzer, 2000).

Those students who remained in school and reached the age of 15, who on average have a vocational average on the PISA tests, achieved scores well below the average compared to other countries, with a lower performance than their academic peers in where approximately 51% did not achieve the minimum standard corresponding to a socioeconomic participation for adulthood, despite the talent of the young population with the country account (MEN, 2016).

The figures and studies of the OECD, analyze how far Colombia is in achieving what is expected for its student population as the best educated country in Latin America for the year 2025, shows various strengths of the Colombian educational system highlighting the areas that need improvement (MEN, 2016).

PE then arises in marginalized sectors that seek to promote and strengthen the bonds of solidarity, participation and democracy. According to Restrepo and Axel (2011), there is a lack of systematization of PE experiences, ignoring its impact on the world from the pedagogical point of view.

Button (2004) belonged to the Lasallian school and PE, which undertook an education project for poor populations, based on the experiences that the pedagogical work team had from the search for answers on the path of PE, with the purpose to create such a school.

This is how PE bases its pedagogical project according to Button (2004) on certain characteristics, among which are: in the first measure, it must be appropriate, that it resignifies and recognizes as part of itself, a marginalized population achieving a space to tell its story and allow free expression of the word.

Secondly, the space must allow not only dialogue, but it must also transmit elements that are significant for the culture and socially valued by all. Space in which there must be negotiation and critical transmission of popular culture, linking daily life with school (Freire, 1999).

Likewise, it must allow the entire educational community: to read, interpret and transform their own world with the intention of building their own culture that recovers

the historical subject and the sense of hope, PE is then the opportunity to have a liberating perspective since (Freire, 2005): "dialectical relationship between the concrete context in which said practice occurs and the theoretical context in which critical reflection is made on it" (p. 24).

Similarly, PE involves the ability to educate in empowerment, self-esteem and recognition of being, understood then as a productive process that goes beyond the passive transmission of knowledge and that intercedes in the possibility of achieving freedom, democracy against authoritarianism, manipulation and indoctrination (Button, 2004).

Regarding Latin America, in Bolivia, in 2007 a reflection process was carried out in which human rights were recognized through versions and interpretations of the same, which help in the fight against inequality and injustice, giving way to a Western vision from a vision of rescuing the rights of violated populations such as indigenous and native peoples (Anibal, 2010).

Through imagination and freedom through storytelling, an approach was made in the Bolivian peoples in favor of the education of freedom, as opposed to "institutionalization, submission, order, the need to standardize and castrate the imagination" (Anibal, 2010). Human rights are understood as a powerful tool to reduce and eliminate the alienation to which humanity was, has been and will be subjected, in an effort to achieve consumerist societies and cultures that little by little have destroyed civilizations threatening the planet (Costa and Freire, 2019).

As for PE, in the university setting it has a great boom from Freire's theory, but not as the sole author; since it would ignore the role of religion in the roots of enlightenment, since the revolutions in the US and France in the 18th century, together with the liberalism of revolutions in Latin America, it is for this reason that it is essential to recognize a historical and evolutionary trajectory of the PE in Latin American countries with the intention of elaborating proposals and achieving social changes (Murillo and Krichesky, 2012).

According to Zucotti (1994), PE is part of the romantic movement and rationalist thought, understanding humanity as that which never regresses since its advance is inevitable; therefore, it seeks to end slavery and racism in Latin America. The intention was to seek an early teaching through pedagogical practices free of dogmas and morals, thus achieving the emancipation of thought, breaking with conventional traditional models (Nosella, 2007).

Popular education in Latin America

Latin America has undergone various changes in the last 50 years regarding educational models, in order to respond to the needs of development with educational systems that respond to the needs of the peoples. Since the eighties, reforms that are part of the neoliberal model imposed by international financial organizations have taken place, which have brought educational inequity (Jara, 1985).

Education in Latin America must respond to the nation's own needs, addressing the problems that arise through alternative proposals that are in accordance with the social demands of this type of communities, which have particular characteristics that are not consistent with European, Asian or North American culture (Ortiz, 2009).

According to Zucotti (1994), PE proposes epistemological ruptures that build their own history with the possibility of being men and women subject to an ethical and supportive context that enables inclusion oriented not to survival but to democracy in a world society, that is why it is important as Jara (1985) refers in his writing to answer the question: What education do we need for what type of social change?

Jara (1985) points out that it is of great importance to study the concept of social change, which will not be produced as a phenomenon, but will occur through multiple modifications of the relationships that occur within societies; meanwhile, it permeates decisive factors that modify the structures of the relationships of social systems that have unique and diverse interdependent characteristics, shaping cultures and societies (Freire, 2019).

The Latin American PE conceives the notion of political people, which seeks to overcome relations of "domination, oppression, discrimination, exploitation, inequity and exclusion," in addition it is based on ethical and political principles that bet on the construction of more equitable human relations based also in critical pedagogy which is based on the development of the being in terms of cognitive, psychomotor, communicative and emotional capacities based on the application of participatory and active methods and techniques (Gallardo, 2014).

Jara (2019) refers that, in the sixties and seventies, adult education had an important and significant development from the Cuban revolution, Freire with the pedagogy of liberation found similarities and differences in these decades formulating an educational philosophy, innovative that restores the relationship between: education-human being-society-culture.

Later in the eighties, Freire's proposal expanded to Latin America as part of urban and rural movements, around issues of literacy, basic education, PE, popular organization, dialectics, political education, society and participatory research (Romero, 2013).

In the new millennium there are important reflections that lead to the so-called "refoundation of PE." This initiative supports the "debates that have been promoted by the Latin America Adult Education Council (CEAAL), with a view to its Latin American Councils in Recife in 2004 and in Cochabamba in 2008 and are compiled in the CEAAL magazine, "La Piragua" (Salinas, 1998).

Popular Education in Colombia

PE in Colombia has had great strength, due to the similarities that it has with the neighboring country: Brazil, the place from which this theory emerges, this political discourse is framed in the needs and in the search for social transformations that oppressed countries demand characterized by political processes of inequality (Torres, 2010).

PE is essentially a political discourse rather than an academic one, which seeks a convergence between education, society and politics that concerns the conditions of Latin America, the features of this discourse in Colombia were taken up by (Torres, 2017) who was a professor at the Universidad Pedagógica Nacional, on the subjects of: critical reading, emancipatory politics and popular sectors as main actors.

The term Popular, comes from the approach to the social change of structures, which was highly influenced by the Marxist discourse of the sixties, referring to groups of people victimized by capitalist power. While PE has been marked throughout history

by three decisive moments which revolve around Freire's liberation education movement in 1961, the link that is generated between PE and Pedagogy and, finally, the redefinition of this in relation to globalization and the capitalist movement (Gómez, 2015).

Later the emergence of participatory action research and the "construction of an intellectual field of popular educators." The need to articulate: "the production of knowledge, political commitment and social transformation" as the author points out, arises from the influence of Marxism and the need to generate methodologies that can permeate these assumptions (Guevara, 2012).

From the emergence of Orlando Fals Borda, in the seventies with the rise of Participatory Action Research, he accompanied peasant struggles on the Atlantic coast of Colombia, a crucial moment to choose as the most consistent methodology with liberating practices (Arroyo, 2019).

Popular Education (PE) and Formal Education in the university context

PE is closely linked to critical pedagogy which has resisted social changes like no other in the boom of the 21st century. This educational phenomenon bases its work on fostering the critical sense of the participants to achieve awareness of their own individual actions with social problems whose purpose is subject to social transformation (Zea, 2017).

Pedagogy is understood as the discipline that understands education as an "object of study, reflects on the facts and situations that occur in the educational field" (Mallart, 2000). Education from another perspective is then one that was born in a historical moment of Western society and the church, responding to the capitalist framework in the formation of nations (Godoi et al., 2020).

Elizalde, Martí and Martínez (2006), point out that pedagogy is "the set of knowledge that aims to have an impact on educational processes, this impact must occur in the different dimensions that build and understand the subject." Pedagogy is a word derived from the Greek paidós which means child and agein which means to guide or lead, that is to say, the pedagogue is one who is in charge of guiding or leading children.

Regarding popular pedagogy, the pedagogue is convinced that the communities and societies of today are going through competitive living conditions, which drag them to the immediacy of purchasing power in economic and consumption terms, directed to an inevitable chaos with few possibilities for change, showing the student with a strong predisposition to the culture against which they are willing to adopt them (Ortiz, 2008).

The school plays a significant role in community development, since it allows to link citizens so that they can be trained in an integral way for the effective performance of today's society; therefore, the school must respond to the needs of the context and from these train human beings that mitigate the social difficulties that arise in various communities (Salazar, 2019).

That is why the school is immersed in the community, brings with it a history and is aimed at projecting the achievement of goals through proposals that are designed, executed and evaluated by the educational community, it is necessary then to generate commitments and responsibilities that are aimed at a common good above the particular good, young people have great influence from the community and also manage to influence directly and indirectly the communities in which they live, for which it is essential that children, adolescents and young people are formed for the societies of the 21st century (Agudelo and Estupiñan, 2009).

At a global, national and local level, the subject of training has been very much discussed and each nation has entities that manage to respond to these social demands; in

Colombia, for example, there is the Ministry of National Education, which regulates the guidelines and education requirements in the country (MEN, 2014).

It seems that young people in recent times have weaknesses in socialization patterns and deficits in basic skills so that they can access the labor market, this phenomenon may be occurring because academic training is unrelated to the demands of organizations in the nation, which is why young people are in a situation of vulnerability, drunk with the lack of competencies, skills that leads them to exert a little effort, turning them into social actors uninterested in the social realities of the nation. (MEN, 2014).

The role of the teacher and the school sets the student in motion so that he can perform adequately in community settings with people who require his help to improve the quality of life of all. Success not only depends on the school and the teacher but also on the personal and cognitive characteristics of the student, this subject must be integral in their practice as a professional showing participatory, enthusiastic and responsible with the guidance of a teacher that goes beyond the simplicity of things (Sierra and Caparros, 2018).

In order for a successful performance to be achieved in the student who is being guided by the teacher, it should be noted that one cannot ignore how important it is to be able to look inward, look at the other, look at oneself from the other and look at oneself in conjunction with the community; if the student does not understand the problems of others as his own, his professional training will not have the same impact since he will not be able to understand the true meaning of the situations that surround him, it will be difficult for him to assess and communicate his own experience and that of others (Visotsky, 2014).

PE is a conscious choice to achieve a social change, which can only come about through participation, committed action and the development of social awareness, in each subject and in the group. This occurs from developing and strengthening community power with clear objectives (Muñoz, 2016).

Conclusions

Latin American popular education and social pedagogy as a socio-educational intervention, far from historically becoming independent, lead a movement for educational renewal and the birth of state and non-state movements in favor of the daily work of the teacher. These proposals are supported by the reflection of pedagogical thinking towards a humanistic sense that seeks the improvement of man in his effort to live and transform what surrounds him (Cruz, 2020).

It is necessary to recognize popular education as one of the founding currents of critical pedagogy in Colombia, this critical pedagogy is understood as an emerging field of alternative production from theory and practice. In addition, the Colombian author manages to characterize these practices in the country taking into account the performance of educational actors (Gómez, 2015).

Popular education is a conscious choice to achieve a social change, which can only take place through participation, committed action and development of social conscience, in each subject and in the group. This occurs from developing and strengthening community power with clear objectives (Melo, 2019).

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