POPULAR AND NON-FORMAL EDUCATION IN GUATEMALA AND GUINEA-BISSAU: THE LEGACIES OF FREIRE AND CABRAL

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ABSTRACT: This paper explores liberation movement theory from educational and historical standpoints. Liberation movement theory is defined as a theory in which the oppressed seek personal, political, and social development through freedom from domination. In this paper, liberation, non-formal education, and popular education are learning theories that are viewed from the lenses of Paulo Freire and Amílcar Cabral. The more specific focus is Latin American liberation movement theory with emphasis on Guatemala (Latin America) and Guinea-Bissau (Africa). Historically, both Guatemala and Guinea-Bissau have been heavily involved in the liberation movement using various strategies of non-formal learning and popular education. Paulo Freire and Amílcar Cabral operationalized these strategies in the 20th century. This paper further explores the Latin American liberation movement of the twentieth century as it relates to education for liberation in order to deeply engage in how and why marginalized groups learn what they value as an education, and what they constitute as an education that liberates. This paper concludes with a comparison of both Guatemala and Guinea-Bissau to analyze how these nation-states have contemporarily operationalized liberation movement theory, and to explore if the tenets of this theory have promoted contemporary education for democratic participation in Guatemala and Guinea-Bissau.

Keywords: Liberation movement, popular education, lifelong learning, democracy, Guatemala, Guinea-Bissau, Cabral, Freire, non-formal

Democracy, like any offspring, must be nurtured for it to remain alive, and democracy must be fed so that it can grow. A malnourished or unimagined democracy consequently begets an uprising, a liberation from the oppressive structures that stifle the social, political, and economic power of adults. United Nations organs such as the United Nations Educational, Scientific and Cultural Organization (UNESCO), created in 1945, has always been concerned with the education of adults, which it promotes through "cultural, educational and other means" (Nesbit & Welton, 2013, p. 1). However, this education is not limited to formal education: adult education entails non-formal and informal education as well, and these are mutually inclusive with lifelong learning. Recognizing this shift, UNESCO's focus changed from formal and "fundamental education" to community development (La Belle, 2000, p. 23) in the 1950s. The goal was to create communities of self-determination and self-reliance (La Belle, 2000). UNESCO's work is coordinated mainly through the Institute for Lifelong Learning in Hamburg (Nesbit & Welton, 2013). This institute hosts CONFINTEA conferences which acknowledge the ten themes of the Hamburg Declaration (Nesbit & Welton, 2013). The first theme confronts adult learning and democracy, an underlying focus in this present paper. Welton (2013) defines a democratic society as one legally constituted, with rights afforded its citizens, accountability for its government officials' actions, and with a military "under the rule of law" (Welton, 2013, p. 11). Global matters such as respect for human rights, respect for fundamental freedoms, and collaboration among nations are also democratic issues confronted by UNESCO; these issues are synonymous with and perpetuated by lifelong learning. In fact, Nesbit and Welton (2013) describe three

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attributes of lifelong learning: lifelong learning is "lifelong, life-wide, and focused on learning" (p. 1).

Having the two foci of lifelong learning being life-wide and focused on learning is conducive to understanding how adult learners engage with the relatively infantile concept of a globalized democracy. Life-wide lifelong learning, which recognizes "that learning occurs in many different settings" (Nesbit & Welton, 2013, p. 1), acknowledges the communal and educational power that can occur situationally and outside of the formal educational institution. The focus on learning is not limited to education; it is focused on the learning process itself, not the formal construct of "education" (Nesbit & Welton, 2013). For the curious adult, and for those adults seeking liberation, the world is the classroom and any pursuit of democracy requires action on the part of the participants. Lacey (1985) posits that liberation is both an old and a modern theme and is spurred from "the bondage of domination" (p. 229). Consequently, the pursuit of liberation requires action.

The liberation movement involves education as liberation (Friedland, 2004), popular education, non-formal and informal education, armed struggle, nonviolent resistance, and the political aspects and actors that made the movement popular from the 1950s to the 1980s. Liberation movement theory is still actively read and engaged in today. Liberation movement theory partly uses a perspective cultivated by Paulo Freire, who coined the term, "conscientization" and who prioritized "the moral obligation to side with the oppressed of the world, and to seek development through freedom from this domination" (Phillips & Schweisfurth, 2014, p. 90). Freire (2013) believed liberation involved humanization and it also involved acknowledging freedom from oppression as being the people's vocation. Freire (2013) defined the pedagogy of the oppressed as "an instrument for their [the oppressed] critical discovery that both they and their oppressors are manifestations of dehumanization" (p. 48). Cabral battle for liberation involved physically and economically fighting against the Portuguese in Guinea (Chilcote, 1968). During the 1950s and 1960s, Cabral spoke of the need to eliminate the ideological deficiencies of those in the struggle, also known as decolonizing the mind (Cabral, 1966).

How did two theorists, Paulo Freire of Brazil and Amílcar Cabral of Cape Verde, promote adult learning and democracy in Guatemala and Guinea-Bissau? Has the liberation movement been effective in promoting continued democratic participation in Guatemala and Guinea-Bissau? This paper will compare both Guatemala and Guinea-Bissau (both nation-states were deeply engrossed in the liberation movement) to see how these nation-states utilized liberation movement theory, and to explore if the tenets of this theory promoted contemporary democratic participation in Guatemala and Guinea-Bissau.

Tricontinental Liberation and Adult Education

According to Chase-Dunn (2000), democratic movements "occurred on an interactive world stage rather than in isolation in each country" (p. 119); hence the choice of two nation-states that reside on different continents. Although Guatemala and Guinea-Bissau are not being compared directly, they are both used as an intra-comparative study to

provide a framework for comparing the sub-units of democracy and the liberation movement (Phillips & Schweisfurth, 2014, pp. 20-21) of indigenous peoples.

Definitions

Symmons-Symonolewicz (1965) delineates nationalism as having two categories: the two categories are the *nationalism of majorities* and *nationalism of the subject peoples*. This second category describes the sort of nationalism sought by the people of Guatemala and Guinea-Bissau during the liberation movement of the late 1950s until the early 1980s. The nationalism of the subject peoples is "usually a reaction to the status of inferiority, to the denial of political and cultural self-expression and to the imposition of alien rule and custom" (Symmons-Symonolewicz, 1965, p. 221). This latter definition is the true form of a nationalist movement—a social movement aimed at a national liberation (Symmons-Symonolewicz, 1965, p. 221). The goal of a nationalist movement is autonomy in some form, whether it be autonomy from government oppression, the right of self-determination, or another aim (Symmons-Symonolewicz, 1965). Oppression is defined as constraints on self-determination through institutional or structural means (Allen, 2008). Allen (2008) defines powerlessness as a "systematic lack of ability to exercise power" (p. 160) in one's struggle for self-reliance. Movements and their concepts vary in definition because the "objective conditions determining their opportunities in achieving these aims" vary (Symmons-Symonolewicz, 1965, p. 227). Symmons-Symonolewicz (1965) therefore defines liberation movements as "those which either are capable of achieving the goal of independence, or conceive of themselves as being able to do so" (p. 228).

These movements utilize informal learning. Informal learning is a practical form of everyday learning (Merriam, Caffarella, & Baumgartner, 2007; Overwien, 2000). Informal learning is further defined as "the independent pursuit of learning in natural settings, with or without the support of institutional resources" (Merriam et al., 2007, p. 37). Likewise, nonformal education also occurs outside of a formal educational institution; many instances of nonformal education are "local and community-based" (Merriam et al., 2007, p. 30). Nonformal education focuses on learning experiences "for specific target populations" (La Belle, 1984, p. 80). La Belle (2000) posits that nonformal education is a major strategy for the mobilization of oppressed and disenfranchised peoples. Finally, popular education is defined as "an alternative education of the people for change" (Vío Grossi, 1984, p. 309). Popular education is the alternative to a dominant construct of education (Vío Grossi, 1984). It is a process of intricate learning activities that occur in the everyday life of people trying to survive (Vío Grossi, 1984).

Cabral and Freire

Ruiz (2006) states, "educational activity has a political nature and a political activity has an educational nature" (p. 414); therefore, all education is political (Freire, 2013). Freire and Cabral both had ties to Guatemala. Friedland (2003) stated that some of the teachers on strike in Guatemala City had either worked with Freire or had worked with other teachers who worked with Freire, while others were familiar with his lifework. Soon after Cabral's assassination, Freire taught literacy to Bissau-Guineans. Cabral likewise had influence in Guatemala and Latin America as a whole: his "ideas on culture have been incorporated into the Guatemalan revolution" (Chilcote, 1984, p. 3). He also spoke in

Cuba in 1966 orating his most famous work about national liberation, *The weapon of theory*. Overwien (2000) posits, "educators are rather organizers of learning processes" (p. 628); therefore, both Cabral and Freire were skillful adult educators because "good teaching is whatever helps students learn" (Brookfield, 2015, p. 17).

Amílcar Cabral

A successful revolution must be grounded in theory (Cabral, 1966; Magubane, 1983). Freire (2016) recognized the theoretical perspective from which the Bissau-Guineans had been taught by Cabral. Cabral's approach to liberation was defined as "violent alternations – mutations – in the level of productive forces or in the pattern of ownership…generally called, in economic and political language, *revolutions*" (Cabral, 1966, p. 3). Cabral (1966) believed that a national liberation could not exist until productive "forces" were "completely freed from every kind of foreign domination" (p. 7). Cabral (1966) defined national liberation as the "inalienable right of every people to have its own history," and he stated national liberation's objective as seeking to regain this inalienable right "usurped by imperialism" (p. 7). Cabral believed that imperialism was not sustainable and that its structure would eventually "collapse" to make room for "traditional elements to coalesce in a struggle to build a new social order" (Chilcote, 1968, p. 386). Cabral believed that "the nature of man is related to historical forces, principally colonialism and imperialism" (Chilcote, 1968, p. 386). These historical forces have been used to oppress and exploit (Chilcote, 1968, p. 386) the marginalized. Cabral's perspective led him to conclude that individual's have a duty to become active in a "national framework" (Chilcote, 1968, p. 386). According to Davidson (1984):

> Cabral believed that while theorizing without action must be vain or irresponsible, action unshaped by theory was bound to fail: or, more exactly, that action leading to no embodiment in effective theory—in appropriate theory—was only the road to delusion and therefore to defeat. (p. 16)

Amílcar Cabral was an intellectual, an "evolutionized black" (Magubane, 1983, p. 9) according to Portuguese colonialists. He utilized what can be described as an act-theory cycle where his actions nourished his theory, which in turn fed his actions (Davidson, 1984, p. 16). Cabral (1966) suggests that, "if it is true that a revolution can fail even though it be based on perfectly conceived theories, nobody has yet made a successful revolution without a revolutionary theory" (p. 2).

Ultimately, a successful revolution, for Cabral, "implies a total transformation of social and economic structures" (Opoku, 1978, p. 46). This perspective is "influenced by" the struggle for "independence and self-determination" (Chilcote, 1968, p. 380). The struggle was based on the desire for the peoples of Guinea to mentally free themselves from colonial thought, the conduct of the Portuguese government, internal and external forces of governments and the United Nations, and finally, the time needed for these factors to be defined, developed, and straightened out (Chilcote, 1968, p. 380). Cabral believed that the "concept of class" is related to "ownership of the productive forces in a colonial situation" (Magubane, 1983, p. 13). However, Cabral suggested that history did not begin with the creation of classes (Opoku, 1978, p. 48). Cabral (1966) constitutes "class" as a socio-economic phenomenon that functions between two interdependent variables: those

variables are "the level of productive forces and the pattern of ownership of the means of production" (p. 3). Various socio-economic "forces" allow for the phenomenon "class" to develop (Cabral, 1966). The "motive force in history is the class struggle"; however, "it is so only in a specific historical period" (Cabral, 1966, p. 2,3). His materialistic approach to socio-economic theory was similar to but not the same as Marxism because Cabral believed the "class struggle" and the consequent construct of "private property" were not the beginnings of history (Cabral, 1966; Opoku, 1978). Class struggle is a by-product of the advent of private property (Cabral, 1966; Opoku, 1978).

Paulo Freire

Freire believed that the practice of education is an "experience in humanization" (Freire, 2001, p. 103). These experiences in education will never be neutral because most of a learner's experience in education is either from the perspective of the "dominant ideology or the interrogation of it" (Freire, 2001, p. 91). Paulo Freire recognized the relationships "among education, politics, imperialism, and liberation" (McLaren, 2000, p. 141) as inseparable from the human condition. However, he did not identify himself as an educator with ties to the movements (popular education, adult education, and nonformal education, among others) that used his work as inspiration (McLaren, 2000). Through his lifespan, Freire (1921-1997) witnessed the change in democratization as it related to globalization. Still, Freire (2001) believed that no teaching can occur without there being learning involved: teaching and learning are mutually inclusive. Freire (2001) maintained:

> This is true to such an extent that I do not hesitate to say that there is no valid teaching from which there does not emerge something learned and through which the learner does not become capable of recreating and remaking what has been thought. In essence, teaching that does not emerge from the experience of learning cannot be learned by anyone. (p. 31)

To recognize the teacher and learner as synonymous is part of the humanization of the subject matter. This humanization is seen in "problem-posing education" (Freire, 2013, p. 83). This form of education allows learners to "develop their power to perceive critically the way they exist in the world with which and in which they find themselves" (Freire, 2013, p. 83). Their reality is brought to life and made the subject of the learning process, not the object (Freire, 2001).

This form of dialectical thought humanizes "action" by making it a preoccupying act used reflectively, and reflection is essential to action (Freire, 2013). Since humanization is "the people's vocation," it must remain alive and able to be transformed by the oppressed who yearn for freedom, justice, and the reclamation of their humanity (Freire, 2013, pp. 43, 44). This is because education is political, unneutral, and requires action by all who seek a humanized education (Freire, 2013). Therefore, the teacher-student and students-teachers engage simultaneously with learning about the world, themselves, and their actions within it, bridging the gap between thought and actions—this is the critical thinking that is a necessary element of the problem-posing educational method (Freire, 2013).

Part of having an education is employing the capacity to be critical (Freire, 2001). Gottesman (2010) charges, "For Freire, being critical thus means recognizing oppression, acting against it, doing so in solidarity with others who seek revolutionary change, and doing so continuously" (p. 381). This line of thought forms the framework that the pedagogy of the oppressed, which "is an instrument for their critical discovery that both they and their oppressor are manifestations of dehumanization" (Freire, 2013, p. 48). To become liberated, the oppressed, Freire (2013) maintains, must engage in a struggle for this liberation, perceiving "the reality of oppression" not as definite, but able to be transcended and therefore transformed (p. 49). However, Freire (2013) warns his readers:

> Liberation is thus a childbirth, and a painful one. The man or woman who emerges is a new person, viable only as the oppressor-oppressed contradiction is superseded by the humanization of all people. Or to put it another way, the solution of this contradiction is born in the labor which brings into the world this new being: no longer oppressor nor longer oppressed, but human in the process of achieving freedom. (p. 49)

Education must progress beyond the banking concept of education (Freire, 2013) in order to cultivate critical thinkers. The banking concept of education sees it as being an act of "depositing" (teacher) knowledge in empty reservoirs (students) (Freire, 2013). It mirrors oppressive society by allowing teachers to view themselves as "necessarily opposite" their students, justifying the existence of the teachers by considering the "absolute ignorance" of the students (Freire, 2013). However, thoughtful (Freire, 2001) critical thinkers believe in the "continuing transformation of reality" and in the "continuing humanization of men" (Freire, 2013, p. 92).

The humanization of an oppressed peoples can be seen throughout the liberation movement. Discovering oppression by the oppressed does not necessarily lead to liberation, the same as discovering one's role as an oppressor does not necessarily lead to "solidarity with the oppressed" (Freire, 2013, p. 49). This "oppressor-oppressed contradiction" can be rectified when the oppressive situation is transformed (Freire, 2013). As such, Freire (2001) recognizes the power of words when he states, "words not given body (made flesh) have little or no value" (p. 39). Freire (2016) and his colleagues in "the Department of Education of the World Council of Churches and the team of Institute for Cultural Action (IDAC)" were known for their belief in the power of words and subsequently received an invitation from the government of Guinea-Bissau in 1975 (soon after their independence was won) to collaborate "in the field of literacy education for adults" (p. 2). In 1975, ninety percent of Guinea-Bissau's population was illiterate (Freire, 2016) after years of Portuguese colonial rule (Mendy, 2003).

Although 90 percent of the people of Guinea-Bissau were illiterate "in the literal sense of the term, they were politically highly literate" (Freire, 2016, p. 5). Freire (2016) and his colleagues were aware that they would be working with militants engaged in a reconstruction of their nation-state after the assassination of Amílcar Cabral and the subsequent independence of Guinea-Bissau in 1973. In his original thought construct, Freire (2016) knew that he and his colleagues' "political choice and praxis" could not

allow them to apply one version of adult education used in one nation-state to Guinea-Bissau, neither could their "political choice and praxis" prevent them from thinking that they were not both teaching and learning from the Bissau-Guineans (p. 4). To assume the opposite would be a privilege of praxis, which "grows out of an ideological domination" (Freire, 2016, p. 4). Therefore, the process of an education for liberation entails:

> An education that envisages making concrete such values as solidarity, social responsibility, creativity, discipline in the service of the common good, vigilance and a critical spirit—values by which PAIGC has been forged through the whole liberation process—would not be possible if, in that education, the learners continued to be what they were in the colonial educational system, mere recipients of packaged knowledge, transferred to them by their teachers. (Freire, 2016, p. 33)

Consequently, Freire (2016) and his colleagues approached the people of Guinea-Bissau as militants so that they *could* [emphasis added] collaborate not as "neutral specialists" or "members of a foreign technical assistance mission" (p. 4). Since lifelong learning and teaching both require humility (Freire, 2001), those called to teach must understand the need for humility so that they can experience continuous learning (Freire, 2016). Those called to teach must understand and interrogate their unfinished human condition (Freire, 2001). In recognizing his humility, Freire was able to acknowledge the "extraordinary leadership of Amílcar Cabral and the comrades of PAIGC to expel the Portuguese colonizers" (Freire, 2016, p. 3).

For both Freire and Cabral, educating adults involved the dialectical method, a form of Marxism that analyzes reality "without isolating it either from its process of formation or from the general context of the macro-structure within which it is inserted" (Magubane, 1983, p. 8). A learner's social, political, and economic well-being matters within the context of the learner's educational experience and in the context of analyzing what an adult learner perceives is an education.

Guatemala

As mentioned earlier, liberation movements occurred throughout Latin America and Africa in the 20th century. Much like many of the indigenous Latin Americans, indigenous Guatemalans are some of the poorest and least educated peoples in the nation-state (Azpuru, 2009; Sanchez & Jesuit, 1996). The Guatemalan situation represents the idea of popular movements being "an ongoing expression…which at times triumph, and at times are held at bay by dominant elites" (Frundt, 1990, p. 28). In 2003, Ellie Friedland visited Guatemala City to conduct a presentation for a literacy conference and found many of the public-school teachers on strike; they were protesting for "basic educational supplies and to be paid decent wages" (p. 2). However, she found them jovial at finding their voices and taking a stand in seeking transformation and in conveying their beliefs about education (Friedland, 2003). Her presentation began with a Freirian concept of using critical dialogic discourse by relaying what she knew about the strike and then asking the teachers if they had any concerns about it (Friedland, 2003). She was met with a volley of raised hands and the dialogic conversation burgeoned from there. Friedland (2003) also used role-playing to challenge the teachers to view situations from multiple

perspectives. They were then asked to reflect critically on these roles (Friedland, 2003). Using Freire's problem-posing method, some of the exercises then directed the teachers to write while "in the role" during role-playing (Friedland, 2003, p. 6).

Guinea-Bissau

Guinea-Bissau also witnessed its share of movements, uprisings, and a fight for maintaining her culture. This nation-state has had a long and tumultuous history with colonialism and the Portuguese who extended this colonialism on the indigenous peoples of Guinea before the twentieth century. Enforcement of colonial repressive measures adopted by the New State "contributed to the development of a radical political consciousness that sought total liberation from Portuguese colonial domination" (Mendy, 2003, p. 56). This led to the creation of political resistors, one of which was the *African Party for the Independence of Guinea and Cape Verde* (PAIGC), led by Amílcar Cabral (Mendy, 2003). Under Cabral's leadership, Bissau-Guineans established new "social and economic institutions" of self-sustaining systems that allowed the people to prosper despite colonial rule (Chabal, 1981). These institutions ranged from a health system and primary schooling between 1964-1974, to the "People's Stores," which positioned PAIGC competitively with Portuguese suppliers of goods (Chabal, 1981). By 1968, there were fifteen stores for the people (Chabal, 1981). Portugal's fight to maintain colonial rule over the people of Guinea reached the apex with the assassination of Amílcar Cabral on January 20, 1973, and with Guinea claiming its independence as the "new Republic of Guinea-Bissau" on September 24, 1973 (Mendy, 2003, p. 57).

In 1975, Freire used "culture circles" when he spent time engaging in education for liberation in Guinea-Bissau (Freire, 2016). These circles were used to educate a "large number of teachers as rapidly as possible" (Freire, 2016, p. 71). The circles involved training fifteen people who would then institute "culture circles" of twenty people during the middle of the course (Freire, 2016). These circles would be apprised of their importance and their role in "helping the teachers become teachers" (Freire, 2016). They were made the subject in their learning process (Freire, 2016). The dialogic discourses of the culture circles were recorded, and the content of the conversations were analyzed by choosing generative words, while being mindful of their phonetic structure, and their "political and sociological richness" (Freire, 2016, p. 76). The generative words were then included in the subsequent coding (or decoding) (Freire, 2016). Freire (2016) maintained that coding is never neutral because the "educationally dominant approach also uses codes" that are objectively different from those codes "found in a liberating educational praxis" (Freire, 2016, p. 77).

Adult Learning and Democracy

The abovementioned strategies of informal learning, nonformal learning, and popular education used by Freire and Cabral in the twentieth century are oft-used approaches in the liberation movement in the twenty-first century, as seen by Friedland (2003). As such, analyzing the political, social, and economical ways that revolutions in nation-states in Latin America and Africa engage in social movements provides a unique "historical and political perspective" (Ruiz, 2006, p. 413). This allows adult educators to problematize

situations of "adult and popular education" (Ruiz, 2006, p.413) while simultaneously prioritizing these forms of adult education as legitimate research.

How has Guatemala Fared in the Struggle for Democracy?

Guatemala is still experiencing issues with education as a form of liberation. The Republic of Guatemala is still struggling for a full democracy. Guatemala holds elections, has an executive, legislative, and judicial branch of government (CIA, 2017). Guatemala is still a nation-state that is democratic but under pressure: "Guatemala is facing growing fiscal pressures, exacerbated by multiple corruption scandals that led to the resignation of the president, vice president, and numerous high-level economic officials in 2015" (CIA, 2017). Gang violence and drug cartels also permeate the lives of Guatemalan (CIA, 2017) men, women, and children. Fifty-five percent of Guatemala's labor force works in the service industry and tourism is a large revenue stream (CIA, 2017). Still, Guatemala receives the highest number of remittances of all nation-states in Latin America "as a result of Guatemala's largest expatriate community in the" Unites States (CIA, 2017). These remittances "are a primary source of foreign income, equivalent to over one-half of the country's exports and one-tenth of its GDP" (CIA, 2017). Consequently, poverty is still an issue in Guatemala. Over half the population lives below the poverty line, with nearly a quarter of the population living in extreme poverty (CIA, 2017). The indigenous people account for 40% of the population yet make up 79% of citizens living in poverty (CIA, 2017).

How has Guinea-Bissau Fared in the Struggle for Democracy?

The Republic of Guinea-Bissau's quest for democracy has been tumultuous. It has experienced "considerable political and military upheaval" (CIA, 2017) after Cabral's assassination. Guinea-Bissau relies on the democratic system of an executive, legislative, and judicial branch of government (CIA, 2017). Its legal system is an amalgamation of civil law, customary law, and international law (CIA, 2017). Unfortunately, the economy of Guinea-Bissau is not flourishing (CIA, 2017). Despite the natural resources that the nation-state has, and despite the offshore exploration of oil and gas that has begun, two out of three Bissau-Guineans still live below the absolute poverty line (CIA, 2017). The nation-state has too relied on donor support and bond issuances, but issues with presidential decisions over the revenues and expenditures led to "a political stalemate [that] has since resulted in weak governance and reduced donor support" (CIA, 2017). Therefore, economy diversification is a goal, but yet unrealized because of Guinea-Bissau's "poor infrastructure and business climate" (CIA, 2017). Unlike Guatemala, Guinea-Bissau has accepted "compulsory jurisdiction" from the International Court of Justice (ICJ) through the United Nations (CIA, 2017); however, a diplomat in the United States (CIA, 2017) does not officially represent Guinea-Bissau.

Conclusion

In conclusion, this paper reminds the reader that democracy is alive. She can be fair, yet she can be fickle; her attitude is contingent on her participants. And though democracy is alive, she can also be assassinated if not jealously protected by those who benefit from her presence. A malnourished or unimagined democracy consequently begets an uprising,

a liberation from the oppressive structures that stifle the social, political, and economic power of adults. Again, learning life-wide is defined as learning that occurs in many different non-formal and informal educational settings (Nesbit & Welton, 2013, p. 1). Our communities are some of the first places where we learn *how to learn*; therefore, our communities are educational gardens that deserve cultivation. Paulo Freire and Amílcar Cabral recognized the power in non-formal, informal, and popular education for liberation. They understood that the liberation sought required the active and continued participation of the community members. Exploring how the liberation movement of the twentieth century relates to contemporary education for liberation provides insight into how and why marginalized groups learn what they value as an education, and it analyzes what the oppressed constitute as an education that liberates.

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