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Solidarity Economy and Popular Education Leading Opportunities to Support Human and Social Capital Development of Colombian Rural Population

by

Adriana Ferrer Rondón

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Abstract

Economic growth has been the worldwide driver of development promoted by the neoliberal discourse and leading to a binary system thinking, where growth ideologies are seen as good and degrowth ones as bad. Further, this binary mindset has enabled western ideologies of development, science, and education to perpetuate hegemony and epistemic oppression, excluding traditional knowledge and minority groups from influencing the means of development. In Colombia, the westernized ideology of development, the civil war, and the unresponsiveness of governments and policies to satisfy the population's basic needs have created a social gap, highly impacting communities located in rural areas. As a result, activists have worked together to solve fundamental problems within rural communities and endure their civic rights and sustainability through degrowth movements such as solidarity economy and popular education. Popular education and solidarity economy have been critical drivers of social change in Latin America because they have enabled communities to solve complex problems by integrating traditional knowledge, local skills and culture. Further, this literature review will review the effectiveness of the practices in community development and dialogical learning promoted by solidarity economy and popular education from the lenses of andragogy and following a hermeneutical framework to identify if these practices can be advanced in informal educational settings to support human and social capital development to revitalize Colombian rural communities.

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Introduction

In the four points of the Marshall Plan, President Truman highlights that humanity can alleviate hunger, poverty, and poor living conditions of underdeveloped economies by sharing industrial progress (Rist, 2014). As a result, development flourished as the driver to provide individuals from underdeveloped economies with opportunities to access primary services essential to meet individual's basic needs and equal living conditions from western societies (Mason, 1997; Rist, 2014).

Ever since, development has permeated societies through economic growth theories, civilization, ways of production, western education models, scientific knowledge, social order, and standards of human well-being (Mason, 1997). Leading societies to idealize neoliberal ideologies where economic growth is necessary for human progress and humans' capacity to produce is the main instrument to distribute wealth (Gibb & Walker, 2013; Weeks, 2011).

In contrast, the ideal premises promoted by the discourse of development combined with globalization have aggravated poverty, increased exclusion, and enabled systematic oppression of Colombian rural communities, which are the focus of this paper. Due to the lack of capacity of the Colombian government to effectively respond to the problems and needs of communities located in rural areas, diverse groups of popular leaders, activists, and academics have dedicated their lives to work towards supporting these communities to address the consequences of rural violence, displacement, systematic discrimination and oppression through visible movements, such as popular education and solidarity economy (De Melo Neto & Da Costa, 2015; Gruner, 2003; Gruner, 2017).

Solidarity economy and popular education have successfully served Latin-American communities in advancing cooperation and critical thinking to solve complex problems, and advance socio-structural factors such as education, traditional knowledge, culture, self-efficacy and identity. As a result, the solidarity economy and popular education have played a critical role in leading individuals from rural communities to take action as citizens, influence policy and exercise their rights (Añaños & Umaña, 2019; De Melo Neto & Da Costa, 2015; Davidson & Steadman, 2018; Esborraz, 2016; Leta, Stellmacher, Kelboro, Van-Assche, Hornidge, 2018).

This critical literature review will explore if the effectiveness of the practices promoted by the solidarity economy and popular education movements in community development can be advanced in informal educational settings to support human and social capital development necessary to revitalize Colombian rural communities. Therefore, this paper will address the following question: What lessons can be learned from Latin-American popular education and solidarity economy practices to support the development of Colombian citizens' human and social capital located in rural areas?

Justification Analytical Framework

The conceptual framework to identify if popular education and solidarity economy practices can be integrated into informal learning settings to advance the development of human and social capital of Colombian citizens located in rural areas requires it to be ethical, unbiased, inclusive, and beneficiary-centric. Hence, adult learning and hermeneutic perspectives will serve as the foundations to focus the analysis on human understanding of the beneficiary as an adult learner and to have the capacity to examine and integrate multiple realities, perspectives,

contexts, and experiences in the course of interpretation while supporting ethical decision-making (Arriazu, 2018; Dryzek, 1982; Newton, 1998).

Adult Learning

Adult learning frameworks are learner-centric, and their primary purpose is to support the development of adult learners' autonomy to lead their learning process and achieve emancipation (Brookfield, 1984; Clardy, 2005). Therefore, adult learning goes beyond an additive learning process that happens in isolation. In contrast, learning in adulthood is a cooperative process that promotes dialogical spaces for critical thinking and non-authoritarian relationships (Fenwick & Tennant, 2004; Merriam & Bierema, 2014). In adult learning, the role of the learner and educator constantly changes so that learners cannot be framed within a specific learning practice as their learning evolves with the course of life (Fenwick & Tennant, 2004).

Adult learning theories help recognize adult development as a lifelong process of change in adult behaviour and highlight specific components and elements about adult learners necessary to acknowledge and improve their learning process (Merriam & Bierema, 2014). Adult learning is constructed by learners and educators' diversity (Fenwick and Tennant, 2004). On the one hand, Clark and Caffarella (1999) emphasize that adult learning requires analyzing and establishing generalizations about the learners to integrate their individuals' unique identities, experiences, relations, and contexts in their learning process. On the other hand, Fenwick and Tennant (2004) center attention on educators' experiences and perspectives to identify and overcome biases from their teaching and learning practices. Moreover, understanding different adult learning theories helps education practitioners to integrate the five assumptions of adult learners: self-concept, experience, readiness to learn, problem-orientation, and intrinsic

motivation within teaching curriculum, programs and practices (Darden, 2014; Merriam & Bierema, 2014).

In the book *Adult Learning: Linking Theories and Practices*, Merriam and Bierema (2014) convey adult learners and adult learning theories to analyze how learning in adulthood occurs in today's social contexts led by the exponential growth of technologies, globalization, and accelerated interconnectivity, events that are rapidly changing worldwide demographics, educational systems, and social relations. Therefore, Merriam and Bierema highlight how education has contributed to economic growth and human well-being, but they also recognize the impact of "knowledge economies" in increasing the poverty and illiteracy of poor societies. Further, Merriam and Bierema (2004) provide a toolkit of theories highlighting the critical role informal learning plays in adult learning in current societies. They argue that informal learning spaces bring the opportunity for worldwide collaboration of individuals with similar interests, needs that can enhance diverse experiences for knowledge creation and equalize opportunities in education to overcome social injustice, epistemic oppression and reduce social disparities (p.7). The perspective of adult education provided by Merriam and Bierema (2004) is valuable in this literature review because they recognize that adult learning provides individuals with the critical thinking and subjectivity to perform different roles in society, overcome life challenges, and achieve emancipation (Brookfield, 1984; Clardy, 2005; Taylor, 2008).

A theory is a group of ideas, perspectives, and experiences used by theorist to explain a phenomenon (Knowles, Holton & Swanson, 2005). Theories trying to explain human behaviour, such as adult learning theories, are constructed by assumptions of human nature and influenced by unique human values and desires (Knowles, Holton & Swanson, 2005). Further, using adult learning theories as a framework requires a deeper analysis of the learner's perspective, culture,

and contexts, which cannot be easily captured in complex processes (Betan, 1997). For example, Dewey's educational framework of democracy was applied in Turkey's educational system without recognizing local learners' perspectives and culture, events that lead to social injustice and oppression (Papastephaneu, 2017). As a result, acknowledging the relevance of interpretation and understanding, this literature review integrates the hermeneutics approach as part of the analytical framework.

Hermeneutics

Hermeneutics methodologies help articulate the grounds for choosing an ethical framework to collect, integrate, analyze and interpret data (Ginger, 2006). The hermeneutical approach enables the researcher to acknowledge prejudices influencing the process of understanding (Smythe & Spence, 2012). Indeed, hermeneutics differs from argumentative methodologies because it does not look for the practitioner to agree or disagree with an assumption. On the contrary, hermeneutics is a methodological approach that integrates different perspectives to provide a better capacity for interpretation, reflection, and understanding of an experience or a phenomenon (Smythe & Spence, 2012). Further, the driver of hermeneutics is exploration rather than explanation (Newton, 1998).

The foundation of hermeneutical methodologies on human understanding, through exploration rather than explanation of different realities and experiences (Gilham & Williamson, 2014; Newton, 1998), is the most significant input of this approach to this theoretical perspective.

First, hermeneutics is a constructive method that advances analytical and dialectical learning to enhance critical thinking (Arriazu, 2018; Gilham & Williamson, 2014). Further, it uses inquiry as a critical driver for dialogue, exploration, analysis, and interpretation that unlocks

opportunities to understand other realities. Applying hermeneutics methodologies makes it possible to improve inclusive knowledge construction, essential to support ethical decision-making during uncertainty (Gilham & Williamson, 2014).

Second, hermeneutics studies use interpretations as a foundation to lead researchers to explore individual's existing realities, interpret their narratives to make contextual meaning with data, information, and processes (Dryzek, 1982). Hence, Dryzek (1982) argues that hermeneutics employs the interchangeability between stakeholders' frameworks of reference to provide better terms of criteria for understanding the issues and building the foundations to develop better policy arguments of existing circumstances and explore alternative solutions.

Finally, hermeneutical studies promote the improvement of human well-being and world conditions. Therefore, its mode of analysis uses interpretations that integrate multiple narratives necessary to establish ethical values that should be an integral part of the reasoning in trying to resolve a dilemma (Dryzek, 1998). Moreover, it stimulates ethical decisions as it facilitates reflection based on collective moral and ethical values (Dryzek, 1982). Further, Dryzek's hermeneutical circle model integrates three critical questions about contextuality, problem orientation, and capacity for positive change will guide the hermeneutical analysis in this literature review.

Background

Context Colombian Economy, Education and Civic Conflict

Colombia is one of the most socially diverse, yet unequal countries in the world, where the 10th decile of the population accumulates 40% of Colombia's national income while the 1st

decile of the population collects just 3 percent (DANE, 2020; Gruner & North, 2001). This distribution of wealth highly impacts the population in rural areas where there is a lack of income-generating activities and access to essential services such as education (DANE, 2020; Gruner & North, 2001). Unfortunately, the aforementioned social diversity has resulted in unmitigated and unmeasured exploitation of raw and natural resources in Colombia's countryside, land expropriation, and enslavement, leading to ideological polarization and to an invisible civil war along different regions (Gruner & North, 2001).

In Colombia, there are two powerful organized illegal armed groups that have influenced the country's social order during the last 60 years: the guerrillas and the paramilitary (Gruner & North, 2001). The guerrillas were born in the 1960s after a 10 year period of civil war where the liberals, conservative and communist parties fought for power (Gruner & North, 2001). In parallel to the formation of the guerrillas, different landowners founded the paramilitary groups in the 1960s to defense their interests from the guerrillas (Gruner & North, 2001). The oligarchy and extreme right parties have supported the paramilitary groups since then, leading to political corruption and a civil war hidden in a drug war (Gruner & North, 2001), both groups have been involved in drug trafficking, increasing their desire for power and control of specific regions and influence of political leaders. Unfortunately, these groups have a strong presence in the countryside of the country increasing violence against civilians and social leaders who interfere with their agendas, leading rural communities to endemic poverty, systematic discrimination, and displacement (Gruner, 2017).

According to the National Administrative Department of Statistics (DANE), in 2019, the level of education of the economically active population (PEA) was 35%, where just 11.3% of

the population had access to technical education, and 8,7% to post-secondary education (DANE, 2020). Unfortunately, the landscape of rural areas in regards to education is worse than the rest of the country as the extreme poverty index (MPI) is 42,9% surpassing the national average (DANE, 2020). On top of that, the Colombian government has not invested in education, infrastructure, and policies to help revitalize the countryside (Ricaurte, Lievano, Martinez Botero, Hessel, 2019). Rather, resources have been mobilized to fight against the drug war and favour powerful groups, creating a more prominent social gap.

Solidarity Economy and Popular Education Models

Activists and social leaders have joined efforts and organized to advance community-based actions to improve the quality of life of rural population, acknowledging that without access to education, economic sustainability, and social justice, peace in Colombia will not be attainable (Gruner & North, 2001). Moreover, diverse popular movements such as the "Buen Vivir/ Good Living" and "Popular Education" have emerged as a form of social transformation and resilience to current challenges experienced by populations located in the countryside (Gruner, 2003). These movements offer new alternatives to development, challenging neoliberal discourses that link development merely with economic growth and capital production relations (Añaños & Umaña, 2019; Connell, 2013; Gruner, 2017; Latorre & Malo-Larrea, 2019; Hathaway, 2020).

The "Buen Vivir" is a Latin-American framework based on ecological economic models, which integrates nature and human rights through community-based practices of development that look for human wellbeing and ethical sustainability (Añaños & Umaña, 2019; Esborraz, 2016). The "Good Living/Buen Vivir" model emulates the ecological economy main goals: (1)

sustainable scale by ensuring that human activities are ecologically sustainable; (2) Fair distribution of resources, power, and property; and (3) Efficient allocation of resources, which include marketed and non-marketed resources (Constanza, 2020 p.7). To achieve these outcomes and enable societies to move from its concentration in growth to sustainability, the "Buen Vivir/Good Living" embraces activities that promote reflective learning, collective action, and traditional knowledge where decisions and policies integrate the nature and human rights (Lo-Brutto & Vázquez-Salazar, 2015). Further, the "Buen Vivir" also promotes epistemological practices that address decolonization of human rights, promoting respect for indigenous relation with nature, and integrating culture, spiritual values and traditional knowledge (Añaños & Umaña, 2019).

It is in the epistemological practices where solidarity economies such as the "Buen Vivir" coalesce with popular education movements. Popular education acknowledges culture and traditional knowledge as the main driver of human and production relations (De Melo Neto & Pereira Da Costa, 2015). As a result, by understanding culture, and preserving traditional knowledge communities can challenge neoliberal practices of labour and pedagogy (De Melo Neto & Pereira Da Costa, 2015). Furthermore, popular education plays a critical role not only in supporting new alternatives of development for communities but also for social justice and emancipation.

Although solidarity economies and popular education have benefited different communities in Latin-American countries, especially in Colombia, these models have some downsides. These models can lead to marginalization of traditional knowledge which can restrain epistemological and social justice (Widenhorn, 2013). In addition, these models are

centered in community values, narratives, and relations, which can also be perceived as a constraint in the process of implementation and dissemination (Añaños & Umaña, 2019; De Melo Neto & Pereira Da Costa, 2015).

Adult Learning and Learning Communities

Adult education is seen as an emancipatory force, for individuals can achieve autonomy, independence, and a critical perspective to become active citizens (Brookfield, 1984; Rossiter, 1999). Furthermore, acknowledging that adults play multiple social roles through their life's experiences is fundamental to help adults to be aware of their individual and social existence and engage in future-oriented practices necessary to address challenges and problems they will encounter through life (Brookfield,1984).

Adult learning relies on human relations and affiliation, making life experiences and human realities the foundational part of learning in adulthood (Rossiter, 1999). For this reason, some adult learning theorists believe that "Life itself is that adult's school" (Lindeman, 1924, p.116, quoted in Brookfield, 1984). Indeed, acknowledging humans as living organisms helps us to understand that individuals evolve within a system (Tamboukou, 2016). As a result, the best learning experiences occur through cooperation and collective educational practices, where adult learners can connect and comprehend other realities (Rossiter, 1999). Moreover, collective practices help adult learners to reflect and reassess the collective needs, create culture, and integrate their skills to solve challenging problems with a future-oriented mindset (Blondy, 2007; Metsämuuronen, Kuosa, & Laukkanen, 2013; Tamboukou, 2016).

Learning Communities

Knowledge creation is contextual, and it depends on culture, space, and delivery methodology (Pirinen, 2015). Learning communities have significant characteristics that can support knowledge creation through cooperation, leading to social development (Pirinen, 2015). However, reflection in action is one of the primary features of learning communities or socially organized activities because it is through reflection, an event can be transformed into an experience where meaningful learning can emerge (Fiddler, Morris & Marienau, 2008; Ixer,1999; Wlodkowski, 2004). As such, community members engaged through action can have spaces for legitimate peripheral participation where they can integrate multiple perspectives, master culture, understanding, shared values, identity, and future-oriented mindsets for problem-solving and knowledge creation (Lave, 1991; Metsämuuronen, Kuosa, & Laukkanen, 2013; Pirinen, 2015; Tamboukou, 2016).

Reflection can occur in communal activities because of the nature of relations that challenges hierarchical structures and integrates affection (Sisman, 2016; Tamboukou, 2016). Communities promote linear communications without relations of power and control, bringing the opportunity to integrate diverse knowledge, experiences, and values to understand and solve complex challenges (Lave, 1991; Pirinen, 2015; Sisman, 2016). Indeed, through human relations, learning communities empower affection, belonging, and emotions, which are relevant components in the construction of meaningful experiences and critical thinking (Tamboukou, 2016).

Communal action is the central agent in the models of development promoted by Solidarity Economy and Popular Education, as both models were born in response from

communities to self-manage mutual aid and resources to fulfill their own needs, address local challenges and improve their living conditions (Bronkema & Flora, n.a.; Kane, 2010; Walk & Schroder, 2014). Although the main feature of solidarity as approach to economics is the collective management of shared resources through cooperatives which are self-help organizations where members participate with a shared responsibility in providing services and supporting the local stability and collective wellbeing (Esteves, Genus, Hefrey, Penha and East, 2021; Kane, 2010; Walk & Schroder, 2014), in Latin-America, these models were promoted not only with an economic but also social and sustainable approach (Añaños Bedriñana & Hernandez Umaña, 2019; Bronkema & Flora, n.a.; Walk & Schroder, 2014.).

Indigenous and other ethnical groups have influenced the concept of development through solidarity economy frameworks, such as the “buen vivir/living well”, where their values and beliefs have been integrated into education, policy, and economic sustainability (Añaños Bedriñana & Hernandez Umaña, 2019; Bronkema & Flora, n.a.; Schwartz, 1978.). Solidarity economy and popular education have been essential for communities located in rural areas to embrace spaces for dialogical learning and address knowledge distribution, acknowledging that epistemic oppression is one of the main roots of social inequalities in countries in development (De Melo Neto & Da Costa, 2015; Leta, Stellmacher, Kelboro, Van-Assche, & Hornidge, 2018).

Popular education, by definition, is the decentralization of self-created opportunities to address poverty at a local level, so it encourages leaders to take a hermeneutical approach by pursuing exploration instead of an explanation. Hence, popular education practitioners look forward to understanding the communities their culture, history, biodiversity, and challenges and exploring their notion of democracy and power (Bronkema & Flora, n.a.). Moreover, popular

education and the solidarity economy recognize that literacy is a collective process that allows communities to challenge narratives that devalue their traditional knowledge, experiences, and identities (Schwartz, 1978).

Popular education and solidarity economy frameworks recognize that the conservation and transfer of traditional knowledge and skills within a community are critical for reconciliation and intergenerational relations (Schwartz, 1978). It is precisely in the understanding of relations, culture, and its artifacts where solidarity economy and popular education centered attention for building resilient communities because there are psychological and behavioral predictors that need to be understood to enable transgressive learning and disruptive capacity building to adapt to this challenging world (Nelson, 2011; Schwartz, 1978; Walk & Schroeder, 2014).

Informal Learning and Human and Social Capital Development

The exploitation of raw resources and human labour to enrich western societies was the main characteristic of the Euro Colonization of Latin America (Lo-Brutto & Vázquez-Salazar, 2015). Western civilizations imposed their cultural and societal rules and values through education and religion to control and keep order in third world countries (Lo-Brutto & Vázquez-Salazar, 2015; Mason, 1997). Local communities were impacted not only because of the unmeasured exploitation and epistemological oppression but also the entry of imported manufactured goods to the colonized countries, which affected local artisans and means of production (Lo-Brutto & Vázquez-Salazar, 2015). These events caused enslavement, displacement, and changes in agricultural practices (Lo-Brutto & Vázquez-Salazar, 2015).

Despite globalization and advances in education the legacies of colonialism remain in Latin American countries. Western values and ideologies are still inflicted through the discourse

of development and knowledge economies (Brown, Lauder & Aston, 2012). The perception of growth as progress impulses neoliberal ideologies, labour division and denaturalized learning (Añaños & Umaña, 2019; Biesta, 2014; Widenhorn, 2013).

Development theories that promote economic growth perceive human capital, humans 'capacity to work and produce, as the main instrument to distribute wealth, access primary services to meet individuals' basic needs, and address social inequality (Gibb & Walker, 2013; Weeks, 2011). However, Biesta (2014) and Widenhorn (2013) argue that human capital enables hegemony through the denaturalization of learning, allowing individual domination through education and endurance of social reproduction.

Under the lifelong learning premise that through education individuals can develop skills required to participate in the labor force and generate the capital necessary for its success and well-being, individuals are influenced to invest in education continually (Biesta, 2014; Connell, 2013; Parker, 2017). As a result, individuals will pursue to acquire skills that will be prescribed by the necessity to stay competitive in the global market, impacting individuals' subjectivity and identity.

Globalization combined with the accelerated growth of innovation and technologies have created a worldwide connectivity and competition facilitating a global supply of knowledge and skills, creating what Brown, Lauder and Aston (2012) called a “Global Auction”. Unfortunately, these market-model practices have commoditized knowledge (Drummond, 2003), which is changing the perception of valuable knowledge and skills (Brow, Lauder & Cheung, 2020), and the critical role of education. Hence, marketable skills leading education and lifelong learning will be influenced by leading industries’ demand. Likewise, organizations such as the

Organisation for Economic Co-operation and Development (OECD), the World Bank and the United Nations Educational, Scientific and Cultural Organization (UNESCO) will continue promoting western educational models through the discourse of development influencing frames traits, skills, ideas, practices and policy worldwide (Engel et al., 2019; Spring, 2014). Further, western societies and elite groups will decide the values, technical and scientific knowledge that are valuable for social progress (Peet & Hartwick, 2015). As a result, learning as a natural event is then denaturalized by creating "artificial learning," influenced by the creation of parameters, standards that an individual has to acquire based on a judgmental description (Biesta, 2014).

Knowledge Economy in Colombian Context

The concentration of economic models in profit-making generation allows social reproduction, epistemic oppression, stratification and subordination of the disadvantaged communities. In Colombia, for example, vulnerable populations have been systematically excluded from decision-making processes in policy development necessary to advocate for their rights, access services to satisfy their basic needs, and progress (Añaños & Umaña, 2019; Gruner, 2017). Colombia's social reproduction has been marked by social inequality and an internal conflict that has reduced access to education and created social stratification, influencing stigmatization and discrimination that highly impact individuals' identities of disadvantaged populations (Ricaurte, Lievano Botero & Hessel, 2019).

Unfortunately, the Colombian government's lack of capacity to secure education for its population has fully moved the responsibility for education to the individual. This shift is leading the post-secondary education system towards privatization, limiting opportunities for Colombian citizens to develop their human capital. In Colombia, less than 10% of Universities are public (Listado de Universidades Privadas y Públicas de Colombia ordenadas por Departamento), an

issue that is opening the space to informal educational institutions called "Garage Universities," that commercialized low-quality programs for adult learners.

The presence of these new model of PSIs has created a social gap because it is driving the labour market in Colombia to measure workers' human capital conforming to the PSI's rankings and branding, limiting professional opportunities and enduring discrimination.

Skills in Times of Ecological Economies

By challenging development as economic growth, solidarity economy, and popular education have been enablers of traditional knowledge (Añaños & Umaña, 2019). The integration of traditional knowledge has not only empowered ecological economics but also the incubation of new skills and traits to ensure a sustainable scale of human activities. As a result, these two models have acknowledged the misrepresentation of traditional knowledge within different grounds such as education, economy, democracy, production, science, technology and policy (Añaños & Umaña, 2019; Leta, Stellmacher, Kelboro, Van-Assche & Hornidge, 2018). The recognition of the epistemic oppression has helped to release concentration of communities on the development of marketable skills, and promote alternatives of knowledge and enhancement that are inclusive and essential in the survival of ethnic territorial groups and rural communities (Figueroa, 2011; Gruner, 2017; Melo de Neto & Da Costa, 2015).

In order to advance new skills development, the solidarity economy and popular education have made a hermeneutical approach to understand communities, individuals, culture, and their contextualities to develop advocates that help to endure transformation from the micro to the macro systems without the need to fight against the big machine (Añaños & Umaña, 2019; Hamdon, 2021, 03, 29). Hence, cooperation and culture are the driving forces to transform and overcome existing situations not with the goal to achieve perfection but to identify and

reconstruct old beliefs in new elements that help individuals to modify their mental, moral and behavioural patterns (Min, 1979).

Traditional knowledge and its concentration in human-nature relations have served the solidarity economy and popular education models to promote skills and traits that ensure ecologically sustainable human activities that convey green skills (Añaños & Umaña, 2019; Esborraz, 2016). This alignment is crucial because it helps to understand that despite the focus on advancing educational values and practices natural from traditional knowledge, these frameworks also recognize the benefits of scientific knowledge, which is integrated into the definition of practices and skills (Leta, Stellmacher, Kelboro, Van-Assche & Hornidge, 2018). Pavlova (2018) grouped the primary green skills to promote sustainable development into four main components: cognitive competencies, interpersonal and intrapersonal skills, and technological skills. Pavlova (2018) and Pinnint (2014) emphasize that two conditions are necessary to support sustainable skills development in formal and informal spaces: collectivity and local level. Pinnint (2014) argues that focusing on developing sustainable skills at a local level is critical for implementation, dissemination, and long-term success because it enables communities to strengthen local advocates and institutions and coordinate the upgrading of skills for residents. Pavlova (2018) recognizes that green skills need to be developed as a collective work where it is vital to integrate diverse stakeholders, especially in program development.

Meeting these to conditions the solidarity economy and popular education stand in an important position to advance green skills within their projects and programs because of the benefits this orientation can bring for integration of traditional knowledge in policy development, position skills to be accepted broadly, influence decision making, access governmental funding, drive change in the use of technology and innovation, and facilitate the implementation,

expansion and dissemination of programs and experiences to broader locations (Hofmann, Strietska-Ilina., 2014; Pinnint, 2014). I will argue that the solidarity economy and popular education can promote the development of green skills to help communities to identify specific skills within the four components proposed by Pavlova (2018). Moreover, green skills can serve as a skill framework to advance the roles of individuals within the community, develop a strategy to build capacity, coordinate and optimize participation in public policy, embrace local entrepreneurship, and participate in research and development, accelerate the implementation and dissemination of practices from the micro to the macro environment (Martinez-Fernandez, Ranieri and Sharpe, 2014).

The solidarity economy and popular education models have been thriving in deploying informal spaces and mechanisms for skills development (De Melo Neto & Da Costa, 2015; Leta, Stellmacher, Kelboro, Van-Assche, Hornidge, 2018). These learning spaces have been relevant and unique in promoting critical thinking and reflexivity to challenge the "othering," which is the binary position that promotes mental frameworks of growth/degrowth, good/bad, superior/inferior, or order/disorder limiting subjectivity (MacEwan, 2009). Unfortunately, the opportunities for skills development offered by the ecological orientation and inclusion of traditional learning engendered by these two movements have been difficult to advance because of their social justice and equity's purpose. Indeed, there is a rising perception that practitioners of solidarity economy and popular education align with certain political ideologies, which is not only creating a social stigma that impacts the enlightenment of the practices and skills promoted through these two frameworks but also individual's motivation to participate in these practices (Ricaurte, Lievano, Martinez & Hessel, 2019).

The solidarity economy and popular education models recognize the role of education in supporting human subjectivity as necessary to endure autonomy, critical thinking, stimulate self-efficacy, understand political agendas and limit individual's desires (Biesta, 2014). Accordingly, emancipatory education is been materialized through these movements because they enable unique communal learning spaces for humans to socialize, build community, learn from other realities, and evolve as a "living social organism" (Hordern, 2018; Min, 1979; Tamboukou, 2016). Approach that has enabled them to support the development of human and social capital, and contribute in different ways to the sustainable development of rural communities in Colombia (Gruner, 2017).

Dialogical Spaces

Although there is insufficient evidence to support that these movements have emphasized the benefits of dialogical learning, the nature of collaborative learning embedded in their practices has facilitated dialogical spaces. Indeed, the solidarity economy and popular education have empowered reflexivity and transformation through communal spaces where individuals have the opportunity to be exposed to new and diverse knowledge, experiences, realities, and perceptions, challenging individual's prejudice, habits, and experiences (Allen & Crowley, 2017; Davidson & Stedman, 2018). Further, these opportunities for reflexivity and critical thinking, unique from dialogical spaces that have been implemented by solidarity economy and popular education, have enabled communities to be innovative by integrating diverse knowledge to solve imperative needs.

In addition, reflexivity has permitted the advancement of socio-structural contribution factors such as education, traditional knowledge, culture, self-efficacy, and identity to influence individuals to take action as citizens, influence policy, exercise their rights, change behaviour,

and acquire new attitudes to address complex challenges (Añaños & Umaña, 2019; De Melo Neto & Da Costa, 2015; Davidson & Steadman, 2018; Esborraz, 2016; Leta, Stellmacher, Kelboro, Van-Assche, Hornidge, 2018).

Solidarity economy and popular education have promoted problem-centric practices that created dialogical spaces where individual's skills, experiences, values and culture have been used to move the vertical knowledge required to solve the problem to horizontal learning, where critical thinking, and reflexivity occurs. Further, it allows individuals to critically connect knowledge vertically with their personal experiences and realities and move it to horizontal reflection by connecting it with others' realities and broader perspectives (Tamboukou, 2016; Ronnlund et al., 2019). Bernstein called this process the “dialogical gap”, and he argued that this process can be used to move technical skills to critical skills in formal and informal learning spaces (Ronnlund et al., 2019).

I suggest that the solidarity economy and popular education can expand the benefits of their models to rural communities in Colombia if they can move their projects and practices beyond problem orientation by integrating other components of adult learners, such as motivation and readiness to learn. This process can still be promoted through informal learning spaces as these play a key role in adult learning in current societies in these locations. However, they will require integrating a framework to guide skills to be developed, roles of stakeholders, and curriculum. As a result, I believe that Pavlova's four components of green skills and Bernstein's dialogical gap coalesce with community members' motivation and readiness to learn to advance diverse technical knowledge and build inclusive capacity. While Pavlova's four components of green skills can serve to identify the skills and traits to be developed that align with individuals' motivation, the readiness to learn and Bernstein's dialogical gap can be applied

to empower critical thinking and emancipation opportunities. Consequently, a more structured and strategic design of the learning opportunities promoted through communal spaces in solidarity economy and popular education can overcome some of the barriers mentioned above and mitigate the genderization of some practices. Due to the high concentration of these models on problem-solving, women have been excluded from some activities and projects, negatively impacting long-term adoption of the practices, opportunities to advance local entrepreneurship, and common well-being (Cebotarev, 1991).

Conclusion

The solidarity economy and popular education have provided important lessons to society by challenging the discourse of development and western standards of education and human capital. Indeed, these movements have not only enabled the integration of traditional knowledge in different social grounds, but also demonstrated that dialogical spaces can be used to advance technical and critical skills in informal learning settings. Further, solidarity economy and popular education promote reflection as critical and necessary to disrupt "maladaptive resilience" (Lotz-Sistka et al., 2015, p.74), overcome hegemony, advance interconnectivity of complex systems, and diminish epistemic oppression, elements that have been vital to promote ecological economics, sustainable innovation and individual's emancipation (Davidson & Steadman, 2017; Wraga, 2004).

Although the solidarity economy and popular education movements have a hermeneutical foundation characterized by exploring individual's realities, culture and contexts instead of explaining them, these movements have undermined the power of components of adult learners, such as motivation and readiness to learn to advance the development of skills and overcome some of the barriers on the dissemination, engagement, and stigmatization.

Further, there is an opportunity to research whether the integration of Pavlova's four components of green skills with Bernstein's dialogical gap in the communal spaces promoted by solidarity economy and popular education can address the barriers inhibiting the dissemination, adoption and continued success of these frameworks.

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