



## QUALITATIVE ORIGINAL ARTICLE

### RESIGNIFICATION OF POPULAR EDUCATION IN MEDICAL EDUCATION PROCESSES

### RESIGNIFICACIÓN DE LA EDUCACIÓN POPULAR EN LOS PROCESOS DE EDUCACIÓN MÉDICA

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#### ABSTRACT

*Introduction:* this work is an article that addresses Popular Education in relation to social, cultural and educational processes, which was originated from a presentation by Dr. Frei Betto in Havana in February 2018. *Objectives:* analyze the importance that some references have assigned to Popular Education as a transformative tool of contemporary society in Latin America and Cuba; and analyze the importance that Popular Education has as a pedagogical tool in the processes of Medical Education and Health Technologies. *Development:* Popular Education is a discipline with pedagogical and philosophical support strongly rooted in actions aimed at the adult learner inserted in their communities, however, the author redefines its usefulness for modern historical-logical contexts, with learners who have changed their styles of life, their ways of thinking and acting, and of confronting the medico-social transformations with new competencies in the handling of information, technologies and social networks. *Conclusions:* Popular Education is encouraged by Marx's dialectical materialism, which is still alive as a pedagogical and philosophical strategy within the processes of medical education and health sciences, and must adapt to the new socio-historical contexts, as part of an ideology that was and will be the basis of a socialism of thought and practice in constant evolution.

**Key Words:** Popular Education, Medical Education, Dialectical Materialism, Marxism, capitalism

#### RESUMEN

*Introducción:* el presente trabajo es un artículo que aborda la Educación Popular en relación a los procesos sociales, culturales y educativos, el cual se originó a partir de una ponencia del Dr. Frei Betto en La Habana el mes de febrero de 2018. *Objetivos:* analizar la importancia que algunos referentes le han asignado a la Educación Popular como herramienta transformadora de la sociedad contemporánea de América Latina y Cuba; y analizar la importancia que la Educación Popular tiene como herramienta pedagógica en los procesos de Educación Médica y de las Tecnologías de Salud. *Desarrollo:* la Educación Popular es una disciplina con sustento pedagógico y filosófico de fuerte arraigo en acciones orientadas al educando adulto inserto en sus comunidades, sin embargo, el autor resignifica su utilidad para contextos histórico-lógicos modernos, con educandos que han cambiado sus estilos de vida, sus modos de pensar y actuar, y de enfrentar las transformaciones médico-sociales con nuevas competencias en el manejo de la información, las tecnologías y las redes sociales. *Conclusiones:* la Educación Popular se nutre del materialismo dialéctico de Marx, que sigue viva como estrategia pedagógica y filosófica dentro de los procesos de formación médica y de las ciencias de la salud, debiendo adecuarse a los nuevos contextos histórico-sociales, como parte de un ideario que fue y será la base de un socialismo de pensamiento y práctica en constante evolución.



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**Palabras Clave:** *Educación Popular, Educación Médica, Materialismo Dialéctico, Marxismo, capitalismo*

### INTRODUCTION

On the occasion of the celebration of the XXVII International Book Fair of Havana 2018, the V Freireana Conference, led by the Popular Education Council of Latin America and the Caribbean [PECLAC], was organized as part of its program. In its program on February 5, 2018, the conference "Brazilian Reality and Education", presented by Dr. Frei Betto, in which students participated, was presented at the School of Philosophy, History and Sociology of the University of Havana and pre and postgraduate professors and authorities representing the Pedagogical Sciences, Medical Education Sciences, Linguistic, Philosophical, Historical, Social, Law and Arts in general participated.

The book fair of Cuba is a great national and international event, which Havana expects every year with hope, breathing culture in the midst of different artistic shows where the book is the "King" of the party. In the event, lectures were presented, book presentations, a linguistic and symbolic hermeneutics was radiated to all who attend the different activities. There is no doubt that aesthetics is important, for a country that defends its revolutionary, socialist principles that transpire education, emblematic pillar and rector of an equal development in its citizens. In this sense, Commander Fidel Castro said, "This better world, which will depend on several factors, would not be conceivable without education."<sup>(1)</sup> This Fidelista idea reflects the processes of integration of the Cuban people through education. As a free, universal public good and a fundamental human right, they can access greater knowledge, culture and books.

The previous intervention allowed the author to re-engage with Popular Education (PE) and motivated the generation of this article, for which the conference of the speaker was used as a substrate, which was fed with a historical-logical analysis on PE, supported also in a literature search on the subject, which the author qualified with his eyes and experience on the subject. The work pursued two objectives: 1) analyze the importance that some referents have assigned to Popular Education as a transformative tool of contemporary Latin American society (LA), 2) analyze the importance that Popular Education has as a pedagogical tool in the medical education processes and health sciences.

In this context, the work aims to study epistemological issues of PE, its usefulness and development at the socio-community and university levels, as it is a useful tool for health and medical training processes, for which the following questions were raised: What is the origin and evolution of popular education? What is meant by popular education and how does it apply? Are the thoughts of Paulo Freire and Frei Betto valid today? Is PE a useful and pertinent pedagogical tool for medico-social transformations at present?

### DEVELOPING

Popular Education has its origins in liberal nationalist governments, typical of the 19th century in Europe and Latin America. This form of education is what Simón Rodríguez called "education of the first" and which Simón Bolívar called "primary school education", which for these Latin American revolutionaries was the basis for educating people under a structure of common thought that give ideological cohesion to nascent nationalist governments.<sup>(2)</sup>

In accordance with the above, there are historical precedents about the exclusion of children from the education system, children of poor parents in Latin America, which Simón Rodríguez in 1794 denounced when he said: "There are schools for decent children, who are the ones who pay, and for the wall, which writes in sand, in stones, because it has no way to buy paper",<sup>(3)</sup> or when it mentioned in 1840 its fear of new invasions to the people of America: "I fear one day; that is to say, that the sudden invasion of more intelligent European immigrants than our present people comes to subjugate it again and to tyrannize it in a more cruel way than that of the old Spanish system. I wanted to rehabilitate the indigenous race and prevent its complete extinction."<sup>(4)</sup>



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The PE in Latin America has within its sources the education of adults, such as peasants, workers and people from the lower class, who were educated to counteract pre-or post-republic dominant oligarchical cultural models in Central America and Latin America. It is rich in participatory and heuristic methodologies, which allows us to understand the common problems in relation to prevailing economic and social policies.

That is to say, it seeks to liberate from the oppression of the people by capitalism, which leads us to think from an epistemological position, that PE was born in the first schools mentioned by Simón Rodríguez and Simón Bolívar, and of the mixture of these with popular culture, where the essential values of the people of a given territory lie, with their roots and their own collections, such as art, music, theater, poetry, stories, games and popular sports of the people, among others.

The PE in Gonzalez's opinion in 2003, <sup>(5)</sup> is based on the use of a simple and understandable language for all, by avoiding arrogance and technical jargon in political and academic practices that are sometimes rejected by simple people, cognitive subjects that they can use it, reproduce it, and disseminate it, in its social bases and community spaces. In line with the health-disease process, the author considers the afore mentioned position relevant, since it is sustained by the multidisciplinary nature of the medical and health sciences, making the formative processes in Medical Education more comprehensible, human and inclusive.

Pablo Freire is the reference point to consult when you want to deepen the concept of PE. His critical vision comes together in ideas of protection to oppressed and exploited communities by the oligarchic elites in Brazil and Latin America, which is why Freire devised this form of pedagogy that in its development promotes the libertarian struggle of the communities. <sup>(6)</sup>

That's why, he conceived a method with his own didactic, centered on a dialogical view of reality, based on the dialectical materialism of Marx, with the intention of transforming people from their own experiences and knowledge. These ideas were not alien to Frei Betto, who besides being a writer, professor, Dominican friar, influential politician, expert in PE, met and shared these ideas in practice with Paulo Freire.

Frei Betto relates in his speech that an important turning point in his life was when he faced the dilemma of following the revolutionary guidelines of Freire, or remain part of the ecclesiastical elites with other types of missions. He chose the first one, faithful to his Marxist ideology, through which he dedicated himself to work with the people and rural peasantry. His life story makes it clear that he continued his ecclesiastical work, faithful to his ideological principles.

With grace he commented the surprise he caused in his beginnings as a popular educator, the fact that a monk was a Marxist, in addition to which, in his opinion, the PE and Christianity are not opposed at all, since Christianity is due to the faithful of the community Christian oppressed in their origin and the PE also works with poor communities, oppressed by the capitalist bourgeoisies; second, from pre and post Christianity, the liberation of the people of Israel was the mission and the PE seeks the liberation of the oppressed working classes; Third, Christianity seeks to liberate its people through universal religious and spiritual principles, and PE also seeks to educate the people so that they acquire principles and knowledge as transforming elements of their reality.

It is appreciated that these two worlds are not antagonistic. Which is the same that Commander Fidel proposed in 1971 in Chile and in and in 1977 in Jamaica; <sup>(7)</sup> in the first case to a group of priests telling them: "There are ten thousand times more coincidences of Christianity with communism than there can be with capitalism," pointing out that communism shares many principles of Christianity, working for poor people, for their rights, for a decent life, respecting the freedoms and beliefs of men.

Commander Fidel, in his visit to Jamaica in 1977, presented to representatives of Protestant churches, ideas similar to those expressed in Chile, mentioning that Christ was a revolutionary, whose doctrine he consecrated to the humblest, to the poor, to fight abuses, injustices and humiliation, similarities between the spirit and the



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essence of their preaching with socialism, so there is no contradiction in the purposes of religion and the purposes of this social system.

Frei Betto, had a quiet communion with these ideas while he was held for four years in Sao Paulo-Brazil by the fascist government of the time (1969-1973), and that once released, began to preach and practice through the PE. In fact, in his article "The challenges of popular education", <sup>(8)</sup> poses a critique of the neoliberal model that invades people with a dehistoricization of time, to make things look in a circular and reductionist way through the media of communication such as television, which limit the ability to think chronologically and historically, showing for example a Formula One driver (Ayrton Senna) at the time of his death, his funeral, receiving awards, taking a champagne bath, all at once and in fractions of a second.

The PE promotes the opposite, works with history, like Marxism, hence its dialectical materialist analysis that looks at the past, analyzes the present and questions reality and the exploitation of man through work. Freud worked with history in his way of treating man, of confronting him with his past and reconstructing his reality through psychoanalysis. It is not by chance, according to Frei Betto that three historical figures (Jesus, Marx and Freud) worked with history in their material works. It is not surprising since the three were Jews, inheritors of historical traditions of the Hebrews and before the Persians, which have been crossed through its history with a strong sociocultural, ethnic and religious legacy.

In this sense, Betto incorporated two Freire principles, which are irreplaceable since they are a great historical legacy for the PE. The first one is "It is not about the people to understand what I do, but to see what I do" and the second "There must be a need to have a clothesline where the concepts can be hung and the reality analyzed", is to say, it is necessary to educate with a plastic language, understandable, according to the sociocultural and historical reality of the students. Language must be transformed into a simple metaphor, representative symbolic images, so as not to run the risk of falling into an intellectual, alien, dehistoricized and a logical language.

PE is everything and part of learning by doing, of walking by asking, by finding an educator and by educating in the knowledge that will make them free people, people susceptible to transformation. You cannot transform the man in relation to his context by hanging clothes without having a clothesline as Betto says, clothesline that behind the back is the necessary story for the people to visualize and fight for their achievements, in a context of conscious and genuine reality otherwise, it will not have how to reconstruct its history, and that in the words of Catherine Walsh in 2014 and 2015, <sup>(9), (10)</sup> the matrix of colonial power will be perpetuated, against which it should be studied and literate on the decolonization in Latin America, where the decolonizing pedagogy has bases and meeting points with Paulo Freire's PE. Here is the central point for the training processes in Health Sciences and Medical Education, because the training processes are inheritors of a history, which cannot fall into reductionist technocratic facilisms that discourage the reflexive and heuristic work of the students.

Frei Betto maintained a close link to Commander Fidel Castro, and has been a close and trusted collaborator of former President Lula Da Silva in Brazil.

<sup>2</sup>Catherine Walsh is an intellectual-militant, with a long history of involvement with the processes and movements of social transformation. She is a Professor at the Andine Simón Bolívar University, Ecuador. Friend and follower of the ideas of Popular Education of Paulo Freire.

In accordance with the above, Frei Betto states in his paper that one of the problems that continues to be faced by several countries in Latin America and the Caribbean is the management of money by the bourgeoisies that administer capital, since they administer power with it. Democratic governments currently face the existence of a "political prostitution", which does not give the opportunity of power, and rather tries to perpetuate it, leaving behind its historical principles based on the sovereignty of the people.

In addition, it states that the capitalist bourgeoisies manage policies "from above", restricting any possibility of participation to the people. As can be seen, in the depth of these reflections we discover the oppressive nature of the neoliberal capitalist economic model, which pursues the purpose of giving free restriction to the private ones,





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under the fervent precept "that the economy is regulated alone in the market, ideally with null intervention of the State ", which is said, oppresses and excludes the vast majority for the benefit of those who make their wealth grow.

The State cannot lose its hegemonic and protective role of the working and working classes, rather it must ensure that the riches of the nation are shared in solidarity, avoiding the alienation of the people at work.<sup>3</sup> This is the thought that Karl Marx left through his dialectical materialism, not to be oppressed by work in the hands of capital, but rather this is the contradictory source that leads the worker to fight for the rights that belong to him. Losing this fight, is falling into a model where revolutionary principles vanish, with the risk of losing the sense of the ethical, supportive and human, principles that are fundamental for the training processes in the Health Sciences and Medical Education

According to Gadotti in 2016,<sup>(11)</sup> the PE is also a contributor to the "solidarity economy" movements in Latin America and the Caribbean, since it prepares people for a critical and organizational awareness when it is oriented towards productive, labor and income, as a way to confront capitalism with reflexive tools and action oriented to the popular economy. This is where Freire and Betto invite us to stop, so as not to lose socialist values in the face of a neoliberal model that is cold, cruel and inhumane when it comes to collecting its own.

That is why we must promote a society of values that in essence humanize man, and that Freire and Betto addressed from the PE as a space to build relationships of humanization among people, and that Neill in 1994,<sup>(12)</sup> shows how the need for positive humanism, without which the family is oppressed and without freedoms, which prevents the realization of people and generates symptoms of a cultural illness. This is central in the education of the students (it includes health careers), because education and culture run together in the formative processes of the communities and families, co-constructing instances that from the educational formation tax to a better quality of life of the communities.

In this same order of ideas, Betto alludes in his presentation to the responsibility of governments to preserve these values, since they are responsible for the lack of "Political Literacy" and "Historical Determinism". Progressive governments have neglected the "Political Literacy", it was believed that the history of revolutions won would be enough to make the systems of governments rooted in the people insurmountable.

For Betto, nobody is born being socialist, humanist, or progressive. Rather this depends on the systematic work of political literacy, as a strategy to maintain and strengthen a political-educational system, where man is at the center of this process (educational or non-educative), recognizing that education comes from the family, the neighborhood, of the school, of the universities, among others, that are sources of change and transformations. It also emphasizes that the change in social status generates a change in the epistemic status, since power is a construct of conflict that generates change, where people do not change, but rather make people reveal themselves.

The classic text of Karl Marx, "Salaried work and capital", with an introduction by Engels, published in Berlin in 1891, is a document that tackles this problem in a brilliant way and that is still very much in force.

Then, in Betto's opinion, one cannot be part of the contradiction of having a historical, political and social patrimony, and that there is no political education to maintain it, because capitalism grows when it penetrates the borders of a country, it brings consumerism, and exacerbated consumption inhibits political literacy. Subsequently, the speaker linked this issue with the "Historical Determinism", which as it was raised, is another fatal error of governments. In this sense, to say that a socialist government will never be a consumerist government, is a historical determinism, since a difficult struggle on the global left has been economic dependence, an example of this was what happened in Cuba in the post-fall special period of the socialist alliance in the former Soviet Union and later in Europe.



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In accordance with the above, for Freire in 1993, <sup>(13)</sup> PE is a transformative action on the reality of man, a dynamic and creative knowledge centered on the experience of the people, a knowledge that learners learn from the learning process of what has been learned, transforming it into "apprehended", and where the challenge is to ensure that subjects are able to apply what they have learned-apprehended to concrete achievement situations such as political literacy and awareness of historical determinisms.

This is one more support of the Freire pedagogy that shows that the fundamentals of PE are still valid for the education and reeducation of current students and teachers, as part of an educational system that is constantly changing and that now more than ever must be meat in the classrooms of medical training and health sciences, in detachment from rigid and authoritarian educational models, with real community participation, where the "popular educator in health" should not pretend to change his students, but rather change his mentality.

In this sense, Betto follows the logic of Freire not to assume rigid formats reflected in the metaphor of "Banking Education": "In the banking vision of education, knowledge, is a donation of those who judge themselves wise to those who judge ignorant. Donation that is based on one of the instrumental manifestations of the ideology of oppression: the absolutization of ignorance, which constitutes what we call alienation from ignorance, according to which it is always found in the other" <sup>(14)</sup>

Banking education was conceived by Freire as a narration of fixed contents, by transferring content from a reality that does not require reprocessing, being the only possible form of education that makes a deposit of contents in the minds of students, with limited and unambiguous objectives, characteristic of vertical and dogmatic educational processes, where the pedagogue demonstrates what Freire called "the alienation of ignorance" based on the position of submissive and ignorant students, and that according to Foucault, maintain a "subject-subject" to these Formative canons, tie to the option of no change and inability to release creative abilities.

On the contrary, for Byrne in 2011, <sup>(15)</sup> this education must be carried out with humility in front of the experience and knowledge of the students and that in Freire's words in 1992, «There is no dialogue if there is no humility». This becomes important in understanding Marx's idea that "the" educator can be educated, "and that Freire mentions in" who teaches when teaching and who learns, teaches when learning, "which teaches that the educational process has in essence the ability to reinvent oneself to transform man and his reality, in a horizontal, inclusive, complicity and love for what he does, fundamental axiological foundations that must permeate the spirit of every educator, independent of the scientific-formative area.

This is what Fromm refers to in 1974, 1992 and 1999) <sup>(16-18)</sup> in his proposals to humanize life as part of human needs expressed in intra and interpersonal relationships, with manifestation of mature and fraternal affective bonds, which are very specific in our medical education and Health Sciences processes. Here lies "the essence" or "you are" Socratic of a critical, realistic, questioning and practical pedagogy, which for Freire was a philosophical exercise of taking distance from reality, to ask and learn more about educational practice, always thinking about the "practice of practice", which leads Martinez in 2015, <sup>(19)</sup> to postulate the existence of an educational philosophy of Paulo Freire, who raises questions such as: what to do in favor of what ?, in whose favor ?, against what and against whom? that guide a philosophical thinking for political and epistemological transformations through the educational mobile.

With regard to the continuity of the Cuban revolution, Frei Betto raised another important question in his presentation: how to guarantee that the revolution is not a fact of the past? His response flowed in valuing the history of the country, and from there reflecting prospectively, since this is a challenge for the future. From this response follows the need to revalue history, to co-construct a future based on the thought of Apostle Martí and Commander Fidel, with flexibility and a sense of common homeland to know how to lead the way of a society that changes in a dizzying way on principles of equality.

The principles of the revolution must be taken care of, with emphasis on the younger generations and their future projection, without losing the human values that characterize this island, to strengthen the values of socialism,



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and to revalue the formative role in all structures and spaces micro socials like the neighborhood and the family. According to the author, and based on Porter's competitive strategy theory in 2001,<sup>(20)</sup> Cuba, despite its great example of PE, with the Literacy Campaign in 1961, cannot be "trapped in half" exhibit, for example, health and educational achievements, with loss of their historical-social values.

Pablo Freire, based on the ideas of Fanon in 1974,<sup>(21)</sup> described this phenomenon as "the condemned of the earth", to reflect the necessary decolonization and liberation of the native and agrarian peoples that were stripped of their territorial patrimony by the bourgeois classes in LA, with the consequent poverty that leads to fall into this bourgeois capitalist exploitation.

This is a challenge for the future of Cuban society, which under the dimension of social complexity, faces both young people and adults not to lose their human values based on the thought of Marx and Commander Fidel Castro, and that from a viewpoint of Health Sciences and Medical Education, allow to strengthen the principles of "Continuing and Permanent Education", "Professional Improvement" and "The link between study and work", proposed by Horruitiner in 2007,<sup>(22)</sup> so that the professionals strengthen these principles in acting in health and medical education.

These complex social realities are related to Edgard Morin's theory of complexity in 2001,<sup>(23)</sup> by marking a systemic perspective of facts or things that are not the product of chance, but facts that are cause or consequence, and that they link in a natural and insensitive way in essence with the most remote and different, so that in order to know the parts we have to know the whole, and we know the whole knowing the parts. The social complexity is systemic, and as such, it is everyone's responsibility (government, education, families, among others).

In this sense, for Salas R and Salas A in 2017,<sup>(24)</sup> the training process in health should be addressed systemically, which will allow understanding its objectives, contents, methods, means and forms of evaluation; the functions; their interrelations and interdependencies; the processes of entry and exit, and the phenomena of self-regulation. According to the above, it is an imperative to align educational practices with socio-economic policies; whether they converge from above (government) or from below (community, organizations, universities), to provide innovative solutions to these contemporary challenges, respecting the values of the community,

<sup>4</sup>This is the title of the work of Frantz Fanon, a Frenchman of influence on Freire's thought, since Freire shared the exploitative view of the bourgeois classes and which he would enunciate in his work "Pedagogy of the Oppressed".

<sup>5</sup>This is a personal view of the author who interprets reality from the guiding principles of Cuban education and who are technocratically very well analyzed by Dr. Pedro Horruitiner from his position as Director of Training of Professionals of the Ministry of Higher Education of Cuba.

Aspects that the Health Sciences and Medical Education are not alien as long as they coexist with them.

Frei Betto also referred to the corruption in LA, mainly in Brazil, based on facts of public knowledge that affected former President Témer, and how the capitalist right has tried to involve former President Lula da Silva to prevent his re-employment to the presidency of his country. With this background the author of this article consulted him in public at the time of the round of questions. How do you think corruption should be fought in Latin America and the Caribbean? and regarding the same thing, if PE is useful for this purpose?

His response was exhaustive, alluding to the fact that the main action against the corruption of every government, every organization, community and family is called "Ethics", a concept that organizations must practice, teach and inculcate in every citizen of the nation, while the Ethics is everyone's responsibility. In his opinion, the best example of this is in Cuba and is called Commander Fidel Castro Ruz, who was essentially an ethical man, which demonstrated not only with his thought, but with his acting based on ethical principles.



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Strongly reinforces the need to strengthen the Marxist ethic, the ethics of Commander Fidel and Che Guevara, because Marxism is fundamental to the ideology of the left, not as a dogma, but as a philosophy of life that makes the people think that develop and strengthen the human being. For the above, the existence of a system of assessments and clear representations of man with his reality and his immersed needs is fundamental, since this is key to the existence of the link of individuals with their natural and social environment.

According to Ignacio Ellacuría in 2001, <sup>(25)</sup> this is transcendental, because here lies the power of ideologies, as a way of providing solidity to a social system. The risk of losing this human and ethical relationship with the people is very harmful, especially when the life of people is invaded by capitalism, because their ideology is effective by consciously distorting what really happens, by hiding invisibilize the true reality.

That's why, the PE is key, since its correct application can bring the people closer to Marxist principles, if it is done ethically. That's why, the PE technique of "the corkscrew" is useful, to uncork the man from oppression and develop his libertarian spirit and his search for the truth. In addition, the "Screwdriver" technique is also useful for bolting ideas, principles and essential values in people, necessary for their formation, as well as for peace and social progress.

It is clear from this approach, the importance of an educational practice with a socialist and humanist sense, what other educators approach from different epistemologies, focused on historical evolution, recognizing scientific and technological advances as transforming elements of man and that Valcárcel and Lazo in 2017 <sup>(26)</sup> analyze in depth as part of the advances in Medical Education and Health Sciences.

In effect, the teaching - learning process in health is a permanent decision making, in which teachers assume a considerable part of them in a learning situation that is multifactorial: the didactic situation in health; analyzed and valued under the prism of the professional scientific method (clinical and epidemiological methods), and whose main purpose is the construction of learning from the identification and solution of the health problems that arise in the individual, the family and the community. <sup>(24)</sup>

Education and PE in particular, are a way in which the student is the center of pedagogical action. In accordance with this, Frei Betto marked the emphasis on the transformation of man through the PE with Marxist bases, however, and as he put it, the action is not in the fight of slogans, but in the formation of being a revolutionary that is assumed as part of a life system that makes you happy.

Facing capitalism, young people must understand that goods are necessary for the existence of the human being, but with the clarity that the most important goods are within each one and are called values. In this, according to the author, the Cuban people have been very wise, because they have solved it with more education for their people, where literature does not remain in the fictional, in the narrative art or in its hermeneutical aesthetics, but in a state of art that forms critical consciousness, because being a communist is not knowing contradictions or dialectical materialism, being a communist is practicing it day by day.

In general, with a few exceptions, the countries of Latin America and the Caribbean must revalue the Freire and Betto PE to de-formalize some aspects of their education, that is, to incorporate pedagogical strategies within educational processes, such as the inverted classroom, that are in tune with the integral development of people and their happiness, more than the mere fulfillment of pedagogical objectives and purposes.

To do this, we must start with the training and preparation of an integral pedagogue in different sciences and arts, including PE, which should be at the service of the community. In this sense, the principles of integrality, unity of education and instruction, education at work, continuous and permanent education, and professional improvement, are an unparalleled support for social transformations from their human capital.





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The delivery of content cannot be historic and a logical, but rather, with strategies that motivate the teaching, providing continuous training, teaching career, and salaries at the height of a profession that carries on their backs the moral patrimony of educational strength, cultural and scientific of a whole town.

The legacy of the PE is more than an educational methodology, it is a way of thinking, a philosophical approach, which must be a compulsory practice for anyone who has in his hands the transforming pedagogical role of society through man. However, world society has changed, children and young people today are different from those who fought for revolutions against the dictatorships of the past.

Globalization changed the way of relating, communicating, informing and educating themselves, so Freire and Betto's PE must adapt to the new social historical contexts, of young people facing other revolutions in the media, on social networks, in cultural diversity, in technologies, to name a few, and in these contexts the learner becomes more than a bank deposit, a central actor and protagonist, who learns, apprehends and unlearns from different epistemologies, but also teaches from your own learning.

This is the strategic context that has to be faced, since the PE is no longer with workers or farmers, it is with a literate, empowered population, immersed in a culture of citizen rights and duties, which is known to possess a unique historical heritage, but with exposure to the risk of the pitfalls of capitalism.

### CONCLUSIONS

The XXI century PE must reinvent itself, because contemporaneity daily challenges the educator with its scientific and technological advances, reflected in all areas of daily life, so that the critical sense and flexibility become central in the pedagogical action. Educators and students cannot be counterparts, but can be part of the teaching-learning process, challenged by a collective responsibility in the pedagogical articulation, in ethical aspects, in contributions to innovation and generation of educational policies at all levels of pedagogical action.

The State must be the guarantor of a public, humanistic and secular education, where basic sciences should be at the service of epistemic that develop critical and philosophical thinking, and where the PE should contribute its own. In this sense, the strategic triad Government-University-Community is a dimension that must sustain these transformations from science, Medical Education and Health Technologies, ensuring the heritage of a history and a cultural heritage whose roots are imbricated and expanded to act pedagogically, where the ultimate goal is work for the poorest as something inherent to human development.

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