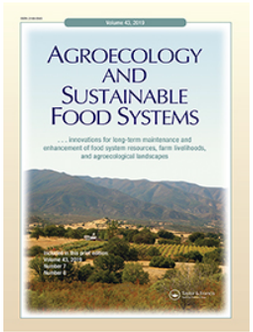

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Agroecology and La Via Campesina II. Peasant agroecology schools and the formation of a sociohistorical and political subject

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ABSTRACT

Scaling up of peasant agroecology and building food sovereignty require major transformations that only a self-aware, critical, collective political subject can achieve. The global peasant movement, La Via Campesina (LVC) in its expression in Latin America, the *Coordinadora Latinoamericana de Organizaciones del Campo* (CLOC), employs agroecology and political training or formation as a dispositive or device to facilitate the emergence of a sociohistorical and political subject, the "agroecological peasantry," designed to be capable of transforming food systems across the globe. In this essay, we examine the pedagogical philosophies and practices used in the peasant agroecology schools and training processes of LVC and CLOC, and how they come together in territorial mediation as a dispositive for pedagogical-educational, agroecological reterritorialization.

KEYWORDS

La Via Campesina; CLOC; agroecology; education; scaling; political subject

Introduction

In a companion essay (Val et al. in 2019) we argue that peasant to peasant processes (PtP) as developed inside the global peasant movement, La Via Campesina (LVC), function as a complex *dispositive*, *device* or *mechanism* to forge a transnational sociohistorical and political subject, the "agroecological peasantry," capable of leading major transformations – including but not limited to the scaling up of agroecology – of the global agri-food system and its localized manifestations in specific territories around the world.[1] In this essay, we delve into peasant agroecological training schools and processes as a specific dispositive within this larger PtP process geared toward transformation.

In this essay, we explore the philosophies and practices behind the dispositive made up of LVC's peasant agroecology schools and training processes in Latin

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America, where the continental articulation of LVC member organizations is known as CLOC (Latin American Coordination of Rural Organizations). In the first section, we review the relationship between education, food sovereignty and the scaling of agroecology. We then address how, in the view of LVC and CLOC, building food sovereignty and scaling agroecology require the conformation of a critical sociohistorical and political subject capable of achieving such major transformations, and the role that education – specifically in peasant agroecology schools and training processes – plays as a specific dispositive for forging that subject. Following that we examine first the pedagogical philosophies that underpin these schools and processes, and then review specific pedagogical practice. This takes us to a discussion of pedagogical mediators related to *territory* as a key element in the larger dispositive, and we close with reflections on educational-pedagogical *reterritorialization*.

Education, food sovereignty, and scaling agroecology

Even beyond LVC, there is a growing interest in the relationship between education, agroecology, and food sovereignty (Meek 2015; Meek et al. 2017, Meek and Tarlau 2016). This is animated by the recognition that a large-scale transformation of food and agriculture systems based on the employment of agroecological methods and principles is only possible when food and agriculture become political issues around which society forms a new consensus. The widely documented negative impacts of Green Revolution technologies, industrial consolidation, and monopoly over seeds, grains and technology, and global trade systems that treat food and all of the nature as mere commodities, hint at a future of food and farming that is far from the currently dominant agribusiness/extractivist model. Across the globe, smallholder farmers, herders, fisherfolk and indigenous peoples are organizing to resist land and water grabbing, megaprojects and climate-related injustices. Movements of landless and land poor farmers demand popular agrarian reform, based not only on the redistribution of land but also on a territorial approach to public policy and a commitment by the State to sustainable local food systems. The diverse world of resistances to corporate domination of food and agriculture is reflected in the tapestry of educational initiatives carried out *by* and *for* rural popular movements that fight for food sovereignty (Batista 2014; Meek et al. 2017).

At an international level, agroecology has emerged as a central pedagogical conception or dispositive used by popular movements, which understand agroecology as having intrinsic dimensions of feminist, anti-colonial and class struggle. As opposed to other versions of alternative agriculture, including organics, biointensive, and permaculture, which tend to be *extended* from exogenous sources, LVC sees agroecology as endogenous, analogous to "the recovery of our ancestral knowledge" (LVC2013; Rosset and Altieri 2017).

The scaling and amplification of agroecology has become one of the main objectives of the rural social organizations that form part of La Via Campesina (Mier y Terán et al. 2018; Rosset 2013; Rosset and Altieri 2017; Rosset and Martínez-Torres 2012). Simultaneously, in the last few years, diverse institutions, nation-states and transnational corporations have shown a growing interest in agroecology. Today, the type, objective and main actors of agroecology are all disputed between the interests of sectors of concentrated transnational capital and greenwashed agribusiness on one side, and the vast majority of small-scale producers on the other side (Giraldo and Rosset 2017; McCune and Sánchez 2019). For LVC, agroecology is an agriculture with a sociohistorical and political subject, the peasantry, that is at once deeply linked to concrete territories and to the construction of food sovereignty at a local or national level. The scaling or amplification of this form of agriculture depends not just on agroecology practices, as Mier y Terán et al. (2018) have argued, but also upon the success of educational efforts to form movement cadre as critical thinkers who understand their collective actions in the framework of food systems, and who build mobilization capacity for the agrarian reform struggle and territorial defense, as well as for the building of agroecology processes.

The general question of how to scale up agroecology is under debate in the literature (Altieri and Nicholls 2008; Mier y Terán et al. 2018; Von der Weid 2000), and our arguments support the position of Holt-Giménez (2001, 2006) and Rosset (2015) that grassroots social methodology is the most effective way found to date, and of Altieri (2009) that rural social movements hold the key. Rosset and Altieri (2017) point out that to amplify agroecology it is necessary to overcome various obstacles: land grabbing, privatization and concentration; the loss and lack of appropriate knowledge; the ideological and educational barriers imposed by the dominant educational system; the lack of social fabric in many territories; the lack of support for transitions; the bias toward conventional monoculture and agro-exports in national agricultural public policies; and the lack of alternative markets. Getting past the obstacles to agroecological scaling requires getting organized, and mobilizing organized collective action. Only strong organizations can exercise fruitful, systematic pressure to change policies and recover territories. The same principle applies to changing educational curricula and constructing effective horizontal processes for sharing knowledge about agroecological practices (Mier y Terán et al. 2018; Rosset and Altieri 2017; Val et al. 2019).

Thus, it should come as no surprise that the accumulated experience of rural social movements and peasant organizations indicates that the degree of organization (called "organicity" by social movements), and horizontal social methodologies with constructivist pedagogies based on the active, leading participation of the peasantry, are fundamental factors for taking agroecology to scale. The "*campesino* to *campesino*" or "peasant to peasant" processes

(PtPs) and agroecology schools directed by peasant organizations are key examples of these principles (Khadse et al. 2017; Machín Sosa et al. 2013; McCune, Reardon, and Rosset 2014; McCune and Sánchez 2019; Mier y Terán et al. 2018; Rosset 2011, 2015; Rosset and Martínez-Torres 2012; Val 2012; Val et al. in 2019).

Rural social movements are actively creating these agroecological educational processes. LVC, its regional secretariats and its member organizations have created peasant schools and educational processes based on agroecology in Africa (Zimbabwe, Mali, Mozambique and Niger, among others) Asia (Indonesia, South Korea, Thailand, India, among others), Europe (Spain, Italy, France and Belgium, among others) and the Americas (Canada, Nicaragua, Paraguay, Venezuela, Chile, Brazil and Colombia, among others). These schools and processes reveal a great diversity, ranging from formal school education that runs from secondary school through higher education, as well as peasant trainings and "peasant to peasant" schools without walls. Table 1 shows four schools in Latin America and their relationship to territorial processes of knowledge exchange.

There exists, especially in Latin America, a true effervescence of proposals, approaches, methodologies, and practices in agroecological education (Barbosa and Rosset 2017a, 2017b). Social movements take as a starting point their theoretical and practical accumulation of experiences with emancipatory political education, incorporating contributions from popular education, autonomous education, the concept of organic intellectuals, and visions of the "new woman" and "new man," in the construction of training processes in agroecology (Barbosa 2015b, 2016, 2017; Guevara 1965; McCune and Sánchez 2019; Stronzake 2013).

The formation of a collective subject

One of the main objectives of these processes is to form a collective political subject – the agroecological peasant – who is capable of mobilizing consciousnesses, resources and processes towards both scaling up of agroecology and the larger political project of transformation of the food system, living conditions in the countryside and the periphery of the city, and social, gender and class inequalities in the larger society (Barbosa 2015b, 2016; Borras Jr, Edelman, and Kay 2008; Desmarais 2007; Val et al. 2019). Agroecology as such cannot be separated from the broader goals of transformation.

In articulated political projects or dispositives, education and agroecology occupy ever more important spaces in the purposeful work of Latin American movements, as indispensable elements in the growing territorial dispute with transnational capital and the policies of a neoliberal State (Rosset and Martínez-Torres 2012). The CLOC, particularly, has consolidated an educational-political project of training and articulation of local,

Table 1. Characteristics of four LVC schools in Latin America.

Name of the school	Centro Nacional de Capacitación 'Niceto Pérez'	Escuela Nacional 'Florestan Fernándes'	Instituto Agroecológico Latinoamericano 'Paulo Freire'	Escuela Obrera Campesina Internacional 'Francisco Morazán'
Organization/Country	ANAP/Cuba	MST/Brazil	Ministry of People's Power for Higher Education and LVC/ Venezuela	ATC/Nicaragua
Geographic Projection	Nacional	Nacional, international	Continental (Latin America)	Nacional, regional (Central America)
Type and scale of coordination	Academic director, national	Political-pedagogical coordination (PPC), nacional	PPC, continental	Academic director for national courses, regional PPC for regional LVC courses
Educational offering	Courses, certificate courses and events	Courses, certificate courses and events	Agroecological Engineer University Program (5 years)	Courses, certificate courses and events
Didactic structures	Conferences, group work	Encounters, seminars	Theoretical and practice-based productive classes	Group work and practical workshops
Learning perspectives	Cadre formation at the national level	Cadre formation at the international level	Agroecological cadre formation at the continental level	Development of labor capacities, cadre formation at the regional level
Role of agroecology	Primary, but as a social method, not as productive practices	Secondary, but present in learning content	Primary, as productive practices and object of collective reflection	Secondary, but present as learning content
Links to territorial processes	Strong	Strong	Weak	Strong
Training of popular educators	Yes	Yes	No	Yes
Response to the need to create educational opportunities for rural youth	No	Yes	Yes	Yes

national, regional and continental experiences in agroecology (Barbosa and Rosset 2017b; Batista 2014).

There are two simple ways to understand this continental educational-political process. On one hand, the popular movements are using educational processes to better understand their own work – to develop a capacity for self-criticism, construct new strategies and systematize lessons using *diálogo de saberes* (Martínez-Torres and Rosset 2014; Roman and Sanchez 2015; Stronzake 2013). In this sense, education, organization, and action are three interrelated elements of praxis. On the other hand, by building their own processes of education, movements are creating a real alternative to the conventional educational system that reproduces the ways of thinking of the dominant culture (McCune et al. 2016). As such, the movement-built education system disputes the meaning of things as given by colonial, patriarchal and capitalist systems. Unlearning, re-meaning and re-imagining are necessary capacities for de-articulating the capitalist hegemony that threatens the planet (Barbosa and Rosset 2017a, 2017b).

Philosophical underpinnings of emergent peasant political-agroecological pedagogies

LVC and CLOC have identified the kind of agroecological and political training needed to strengthen their organizations, the links between them and the scaling-out of agroecology, as part of the construction of food sovereignty (Barbosa and Rosset 2017b; Val et al. in 2019). Peasant social movements are developing their own constructivist agroecological pedagogy, inspired by Brazilian educator and philosopher Paulo Freire, in articulation with elements of territoriality (Stronzake 2013; Meek 2014, 2015; McCune, Reardon, and Rosset 2014 ; Rosset and Martínez-Torres 2016; Rosset 2015; Hernández and Naranjo 2014; Barbosa and Rosset 2017a; 2017b; Mier y Terán et al. 2018). Several philosophical threads run through the pedagogical theory and praxis of LVC and CLOC, which we summarize in the following section.

Educação do campo

The first of these comes largely from Brazil, though its influence has spread through continental PtPs. In Brazil, the political praxis of the organizations was transformed by the emergence of an educational concept that articulates the formative process of sociohistorical and political subjects with a pedagogical dimension of struggle (Barbosa 2017). The paradigmatic example of this is what is called "Education by and for the Countryside" (*Educacao do Campo* – EdC), and is essentially a synthesis of the appropriation of the political dimension of education and the pedagogical dimension of the

peasant political struggle (Barbosa 2015b, 2017; Barbosa and Rosset 2017a, 2017b). EdC arose as the peasant movement disputed the content, style and pedagogical methodology used in public schools in peasant communities in the countryside. They argued that conventional school made students feel ashamed to be peasants, taught them nothing useful for peasant life, and basically encouraged young people to migrate to the cities. They developed the EdC proposal to be exactly the opposite of that, and to also have a strong political component, essentially acting as a dispositive to forge a sociohistorical and political subject out of the peasantry, reclaiming education as a right for rural peoples (Barbosa 2013, 2015a, 2016, 2017; Barbosa and Rosset 2017b). It is an implicit criticism of formal rural education as offered by the State, with the urban-centric discourse that legitimizes the city–countryside dichotomy:

> There emerges the proposal for a concept of education defended by the peasant movement, which is viscerally articulated with the sociocultural specificities of the countryside, articulator of a strengthened identity for rural people and which makes visible a human education of an emancipatory nature. For this reason, education should be thought of in and for the countryside; in other words, the category of the countryside should be the articulating axis of the concept of education, as a educative-political-cultural project. (Barbosa 2013, 21)

EdC tries to revert the rural exodus by placing the peasantry and its sociocultural and political reality in the center of the educational process, through a co-management by social movements and the public sector, which highlights the strengthening of identity and combines technical contents with the capacity to understand the context of rural communities (Barbosa and Rosset 2017a, 2017b; Caldart 2008; McCune, Reardon, and Rosset 2014; Meek 2015). Agroecology is rapidly becoming ever more present in the educational-political praxis of EdC, in its epistemic, theoretical and political dimensions. The movements see the countryside as a territory in dispute with transnational capital (Fernandes 2015; Rosset and Martínez-Torres 2012) and see the consolidation of peasant agroecology as a part of their political project and praxis of resistance (Barbosa and Rosset 2017b; Ribeiro et al. 2017).

Pedagogy of the milpa

Another thread or pedagogical axis, from the member organizations that profess indigenous cosmovision, is more decolonializing in nature, seeing agroecological and political education as a process of:

> [..]political awareness of decolonization for peasant, indigenous and afro-descendant youth of the Latin American and Caribbean continent. This materialization of the formative spaces, which produce dignity as part of an offensive filled with love, with revolutionary mysticism, with humility, with the recovery of community life and the ancestral methods that communicate with the cosmos, it is

> a perspective that comes from critical education for resistance and popular struggle for liberation. (LVC 2016, s/p.)

We can see here an educational dimension of political struggle in the defense of territory and agroecological production, that articulates the pedagogical appropriation of intersubjectivity and rationality, characteristic of the peasant, and indigenous worldviews situated in the sphere of community. For example, indigenous peasant organizations of CLOC in Central America recognize the ancient Mayan text, the *Popol Wuj*, as a reference for their educational-political praxis, which is combined with hands-on agroecological learning in what we have called the "Pedagogy of the *Milpa*" (Barbosa 2015a; Barbosa and Sollano 2014). The "milpa" is the traditional farming system of Mesoamerican peasants, composed of maize, beans, and many other cultivated plants. In the milpa, we find both a reference to indigenous peasant identity and a place for the educational and formative processes of children and young people with the concrete experience of agroecology. The way in which the cultural, linguistic and political legacy of Popol Wuj has been appropriated and disseminated expresses the conjugation of different elements in the recovery and strengthening of socio-cultural identity and in the conformation of a collective historical-political subject (Barbosa and Rosset 2017b).

Pedagogy of example and pedagogy of experience

Pedagogy of Example is a constructivist pedagogical praxis proper to the PtP method (Machín Sosa et al. 2013; Val et. al., in 2019). The epistemic foundation of this perspective dialogues with the traditions of Latin American pedagogical thought, inspiring conceptions, educational projects, and educational subjects for a revolutionary future. The Cuban and Nicaraguan revolutions are important sources of inspiration for many of these organizations, seen, for example, in the idea of *work* as an educational principle (Castro 1974), and in the theoretical-political content of Che Guevara's Pedagogy of the Example (Guevara 2004).

This is an underlying pedagogical foundation in the elaboration and implementation of the PtP methodologies based on the horizontal socialization of knowledge. These are social methodologies for the construction of territorial processes to take agroecology to scale (Rosset 2015; Val et al. in 2019). The sense of scale that we use here is that of many peasant families that undergo an agroecological transformation of the farms, who are the subjects of the territorial expansion of peasant agroecological praxis (Machín Sosa et al. 2013). It is also a methodology based on the Pedagogy of Experience, in which a peasant family visits another family that is successfully practicing an agroecological solution to a problem common to all (Barbosa and Rosset 2017a, 2017b).

In the Pedagogy of Example, the exchange visit is the main activity. The host families are responsible for the transmission of knowledge of the experience visited, for its pedagogical mediation, and the classes take place in the plots (Barbosa and Rosset 2017a, 2017b; Holt-Giménez 2008; Machín Sosa et al. 2013). The same principle operates in the peasant agroecology training schools, which are not the formal scholastic education schools, nor are the aimed at youth per se, but are spaces in which peasants exchange knowledge among each other (McCune, Reardon, and Rosset 2014; McCune and Sánchez 2019).

Pedagogy of the movement

The Pedagogy of the Movement refers to the pedagogical and formative experiences and process that are inherent to participating in a social movement engaged in collective struggle (Barbosa and Rosset 2017a, 2017b). It is based on the conception that educational-pedagogical training takes place in all spaces of political struggle, whether a march, a barricade, a land occupation, a collective labor exchange to plant a crop, or the physical collective construction of a schoolhouse (Barbosa 2015b, 2017; Caldart 2004).

For many of the organizations, the agroecology process is intimately related to the struggle for agrarian reform (Rosset 2013), and also relates to other struggles: the right to education, to health, to production, to the democratization of communication, the rights of children and adolescents, among others, all of which are also fertile territory for the conformation of the sociohistorical and political subject, forged in the dialectical movement of struggle. The pedagogical dialectic "is constituted as a pedagogical matrix of concrete practices of formation…, not creating a new pedagogy, but inventing a new way of dealing with pedagogies already constructed in the history of human formation" (Caldart 2004, 329). In this Pedagogy of the Movement, the peasant organizations themselves are the collective pedagogical subject by nature, and the educational process is placed beyond the school walls, being pedagogically strengthened in all the places and dynamics of the struggle for land and territory.

In this Pedagogy of the Movement, agroecology is approached from the perspective of work as an educational principle, consolidating agroecological production in the territories where the schools and institutes are located, and in the realization of socio-productive labor in the neighboring communities, to promote and spread the materialization of the agroecological experience (Batista 2014).

Pedagogical practices in formal education for peasant youth

These philosophical threads come together in varied combinations in the concrete pedagogical practices deployed in the spaces that the CLOC has

built in Latin America for the formal education of peasant youth (among other kinds of training and formation where the same philosophical bases can be identified). Here agroecology is consolidated as conception, method and political project. An exemplary case is that of the *Escolas do Campo* ("schools of the countryside") which are public schools in peasant communities in Brazil that were won through widespread peasant protest (Barbosa 2017). The struggle Movement of Landless Rural Workers (MST) was crucial for the consolidation of the National Policy of Education of the Countryside. These schools recognize agroecology as a curricular matrix, in addition to each of them having productive areas for learning agroecological practices (Barbosa 2017; Ribeiro et al. 2017).

There are also CLOC and LVC schools of agroecological and political formation at the level of higher education, which might be called peasant universities. The most notable example is that of the Latin American Institutes of Agroecology (IALAs): IALA Guaraní (Paraguay), IALA Amazónico, and the *Escuela Latinoamericana de Agroecología* – ELAA (Brazil), IALA Paulo Freire (Venezuela), IALA María Cano (Colombia), IALA Mesoamérica (Nicaragua), IALA Mujeres Sembradoras de Esperanza (Chile), and the *Universidad Campesina "SURI"* (UNICAM SURI), in Argentina (LVC 2015b).

These schools receive young militants from various LVC/CLOC organizations. In them, the formative process articulates the political dimension of agroecology; they are schools that seek to promote a formation of technical character or in a superior level, to form their own technicians and organic intellectuals, central in the theoretical-epistemic and political confrontation with the forces capital in the countryside. These instances of political formation are structured by common political-pedagogical principles: praxis as a principle of human formation, internationalism, work as an educational principle, organicity and the link with the community (LVC 2015b).

The young militants or cadre who are trained politically and in agroecology are fundamental for the political project or dispositive of CLOC/LVC. Not only do they become active subjects in the construction of their own realities, but they become central actors in the whole process of agroecological transformation in their territories. These young people become the hinge that articulates the technical-political dimensions of agroecology with the territorial processes. They are key to the scaling up and territorialization of agroecology as a form of production and a peasant political project (McCune 2017; McCune et al. 2017).

Although these schools have only been in existence for a few years – the first, IALA Paulo Freire in Venezuela – opened its doors in 2006, and the others over the following years, we have already seen an impact in this sense. The graduates of this first IALA already occupy key positions as cadres, militants, and facilitators of the agroecological and political processes of their organizations in Brazil, Colombia, Venezuela, Paraguay, and

Nicaragua. This extraordinary harvest is permitting the articulation of "peasant-to-peasant-style" processes in many places (McCune et al. 2016).

The pedagogical practices of all of these schools or universities share certain common elements (Stronzake 2013; Meek 2014, 2015; McCune, Reardon, and Rosset 2014; Rosset and Martínez-Torres 2016; Rosset 2015; Hernández and Naranjo 2014; Barbosa and Rosset 2017a; 2017b; Mier y Terán et al. 2018). Among the elements of this emerging pedagogy (Rosset and Altieri 2017), we can include the following:

- Horizontal dialogue among different ways of knowing (*diálogo de saberes*) and the horizontal exchange of experiences (as in PtP and others, such as community-to-community)
- Holistic integration of technical-agroecological education with political-ethic, humanist and internationalist education, including respect for Mother Earth and the concept of "living well" or *Buen Vivir*
- Alternation between time at school and time in the home community
- The design of all physical spaces and times of the pedagogical experience – reading times, field work, collective cleaning and maintenance of the school, collective preparation of meals and cultural activities – as components of the formative process (Barbosa 2017; McCune et al. 2017)
- Political struggle as pedagogical, in that subjects are as much formed during marches, in land occupations, in barricades, as they are in school (Barbosa 2016; Caldart 2004)
- Self-management, collective organization, school administration, and the design and application of the study plan, are also part of the formative experience
- The educational process is not designed to form "know-it-all" experts of agroecology, but rather to form facilitators of horizontal processes of knowledge exchange and collective transformation
- Agroecology is understood as a fundamental tool for peasant resistance, the construction of food sovereignty and a new relationship between people and nature
- Agroecology is understood as "territorial": it requires organicity and is, above all, a tool for struggle and collective transformation of the rural reality

These are elements that have been enriched through regional, continental and global processes in LVC, with the objective of consolidating a critical formation, through exchanges and dialogue, and agroecology as a political-educational project and principle. In essence, they represent the collective construction of a conception of human education and formation, articulated through upon a peasant, indigenous and popular epistemic basis.

The diverse epistemes of the member organizations of CLOC and LVC (Rosset 2015) bring many conceptions of agroecology together in a common vision, with food sovereignty as a political principle for the emancipation of people in the countryside. In the conflict with transnational capital, there is a necessary link between territories, subjects, education and agroecology, which is key in the advancement of a political agenda of peasant struggle (Barbosa and Rosset 2017b). In order to further understand the processes in which these young people are inserted and formed within the CLOC/LVC, we use the category of territorial mediators as a crucial specific dispositive (McCune 2017, 2017; McCune et al. 2016).

Territorial mediators as a dispositive of transformation

To understand what we refer to as "territorial mediators," a key concept is that of the "pedagogical mediator" (Vygotsky 1978), as the one that culture provides us to be able to internalize the cultural forms of behavior historically constructed. Instead of the idea of tools directed out of the human being to dominate his environment, Vygotsky emphasized the psychological instruments that are directed from the cultural environment towards the interior of the individual to form and condition his mind. Learning is not something forced but the result of a process of internalization of meanings that exist in intersubjective relations; people often do not learn directly but through mediators. Pedagogical mediators can be people, acts, moments, actions or symbols that allow the approach between a content and the learning of the educational subject, through the culturally constructed meaning. They are the instruments that allow the socialization and interiorization of cultural content in individuals (McCune 2017; McCune et al. 2016).

Like pedagogical mediators, who favor the interiorization of cultural contents, territorial mediators facilitate the transformation of territories with agroecology (McCune et al. 2016; McCune and Sánchez 2019). The transformation of territories is not a direct subject–object action. On the contrary, it is a mediated process, in which diverse subjects assume specific tasks in determined moments, creating social feedback and emerging principles, which imply new learning for social movements. The integration of young cadres to the territories as popular educators, as is the case of the graduates of the IALAs, who promote the pedagogical development of peasant-multipliers, is a kind of 'ant work' in agroecology that does not adhere to the conventional systems of planning and finance, but rather the logics of collective action.

Transformative activity is at the heart of the pedagogical dispositive of agroecological training, both in the contexts of formal and university education and of social processes "from below" (McCune, Reardon, and

Rosset 2014; Sevilla Guzmán 2013). The main difference lies in the formative methods, not only in the construction of the personality and identity of individual subjects but also in the self-construction of an agroecological historical subject (Barbosa 2015b, 2017; Barbosa and Rosset 2017a, 2017b; Val et al. in 2019). The pedagogical mediators of agroecological training in LVC are translated into learning and subjectivism at the individual, collective and sociohistorical/territorial levels (see Table 2).

The *activity* is the fundamental pedagogical mediator of the agroecological formation: both the agroecological activity as well as the organizational, creative and recreational activities, and the complementary relations with the workers of the formative center. However, the social struggle itself is the main experience forming political cadres of the organizations. The theory of situated learning (Lave and Wenger 1991) contributes much to the understanding of the gradual, peripheral participation of the subjects of formation in a community of practice-its social movement-that carries out organizational tasks in the socio-cultural contexts of the social reproduction of the peasant, indigenous and rural worker base. This is how the organizational culture becomes the second great pedagogical mediator of the social movements that are formed in agroecology (McCune 2017). It is the pedagogy of the movement explained above.

Therefore, the transforming praxis of agroecological movements cannot be limited to school spaces but must assume a territoriality of collective action (Sevilla Guzmán 2013). The action of 'learning-action' does not merely refer to practical exercises, however, useful they may be, during 'school-time'. The work of the social movements in the countryside is not limited to practicing agroecology, but also assumes the political-historical task of taking it to scale in the territories.

If we take the example of the PtP method, in which the peasant becomes a promoter, capable of teaching his or her experiences in agroecology to his or her neighbors and peasants from other communities, we see clearly that it contributes to self-esteem and the revaluation of his or her way of life by the ecological vocation. The promoters reveal broad communicative skills while assuming a greater role in the territorial structures of the movement. These learning experiences are not limited to the cognitive processing of agroecological techniques or contents; this processing is rather a consequence of their conversion into agroecologists, in the ethical, cognitive, cultural, social, and political sense. The ability to imagine a different future is part of agroecological learning: for people who have become promoters of the LVC's territorial agroecological processes, the design of the farm-level transition and the vision of change taking place on agroecological time scales are part of the transformation they experience as individuals (McCune 2017).

Table 2. Three levels of learning and knowledge mediated by distinct pedagogical activities.

Level >>>>>>>> Activity \/ \/	Individual subjects	Interpersonal: small groups and classroom	Socio-historical and territorial subjectivity
Mística	Sensitizing and motivating learner	Realization of diversity potential, rescue of historical memory	Re-production of traditional culture, revaluing forms of knowing
Permanent small groups with names and slogans for dividing chores at school	Learning to work with different types of people	Achieving fuller participation	Generates more diverse "answers" or representations within unity of collective subject
Gardening: double-digging, seed selection, soil preparation, composting, thinning, transplanting, watering, mulching, combining crops, weeding, rooting, harvesting, tasting	Connecting practice with new information, building on previous knowledge, discovering new interests, questions, and qualities in oneself	Produces bonds among "coworkers," pride, recognition of previous knowledge	Gaining ability to be food self-reliant, and teach production methods for generating food sovereignty
Readings and analysis of texts	Strengthening reading and synthesis skills	Fomenting debate, stimulating zone of proximal development	Reinforcing historical memory, employing relevant categories of analysis
Physical-emotive games	Motivations, stimulating creativity	Stimulating self-esteem, collective bonds, interpersonal trust	Creating new categories of meaningful fun, bonding
Exchanges with local peasant farmers and communities	Developing protocol and methods for working in communities	Breaks out of the classroom dynamic, improves reflection	Legitimizes course in eyes of the community; broadest contextualization of LVC courses
Theater created by *educandos* in small groups and performed for class and guests	Creative thinking, transforming course itself into "performance" to observe critically	Gaining fuller participation, trust within group, bringing "electricity" to group	Gaining a simple, flexible "tool" for critical reflection in communities
Interpretation of poetry and songs	Use of figurative language, cultural codes	Chance to share and compare taste in music and art	Connection between historical moment and the art it produces
Intergenerational and intercultural dialogue	Gratifying experiences, listening skills	More complete collective constructions and senses	Continuity, *relevo*
Oral and written self-, co-, and hetero-evaluation and synthesis of course	Critical writing and thinking skills	Distribution of responsibility for collective processes	Historical record

Conclusions: toward an educational-productive reterritorialization

In the process of consolidation of agroecology as a principle and political project and dispositive, traditional knowledge, experiences, and socio-cultural identities are claimed as constitutive axes of learning (Barbosa 2014, 2015a; McCune et al. 2016; Meek 2015). The educational-pedagogical praxis also happens beyond the school and university space, incorporating other places for the construction of pedagogical and formative processes. There is an educational-pedagogical reterritorialization that articulates multiple places for the conformation of political subjectivity, cultural identity and the *diálogo de saberes* (Barbosa 2014, 2015b, 2017; Martínez-Torres and Rosset 2014), in which a logic of the educational process is affirmed that deconstructs the logic proposed by modern rationality, "where there is no place for everyday life" (Barbosa and Sollano 2014, 86).

In this pedagogical matrix, knowledge is constructed in the different educational territories beyond the school space (school-time and community-time), linking theory and practice, giving a reflective function to schools and training institutes, and articulating them into the concrete life of the communities, territories, and spaces of political praxis.

Outstanding examples of educational-pedagogical reterritorialization are the different spaces of knowledge construction, such as the pedagogy of the milpa that takes place in cornfields, in EdC and in the IALAs discussed above. In these concrete places, the indigenous and peasant rationalities of ancestral modes of production are articulated with the strengthening of the agroecological matrix as a territorial and political process. The agroecology of LVC is an agroecology with a sociohistorical and political subject, the medium through which the radical transformation of the productive, economic and social system is sought. To this end, a strong commitment is being made to the training of rural youth with technical capacities and effective agroecological practical ability, as well as political cadre who contribute to the organization and management of territorial processes – for example, the PtP processes – in pursuit of the political project of their organizations (BORRAS JR, Edelman, and Kay 2008; Desmarais 2007, 2015a; LVC 2011a, 2012, 2013, 2016; Martínez-Torres and Rosset 2010, 2013; Rosset and Martínez-Torres 2012, 2016).

In order to overcome the barriers to agroecology (Rosset and Altieri 2017) and catalyze the scaling and massification, it is necessary to strengthen the dispositive of pedagogical-training and territorial processes of peasant organizations. In particular, the schools and institutes of agroecology are among the main tools for the formation of critical subjects, as well as the central strategy for disputing meanings in the countryside. The emphasis on generational renewal and the strengthening of work with youth represents one of the main political objectives of LVC in the long-term dispute (Barbosa 2013,

2015b, 2017; Barbosa and Rosset 2017b; McCune, Reardon, and Rosset 2014; McCune et al. 2017).

Agroecological consciousness in the peasantry is vital to build alternatives for the countryside, in rejection of the project of global capital that puts human survival at serious risk. It is a feminist, decolonizing and anti-capitalist consciousness based on the observation of, and work with, nature, for the production and distribution of food. The graduates of peasant schools are people capable of transforming power relations and promoting structural changes that allow their societies to approach the realization of food and popular sovereignty.

The constitution of critical subjects in and from the rural world (with specific characteristics of this twenty-first century) is perhaps one of the most revolutionary actions of our time. Examples such as Zapatismo and those presented here provide an account of this epistemic-ontological revolution that seeks to radically transform the ways of producing and co-inhabiting Mother Earth (Giraldo 2018). The schools and agroecological processes of the peasant movement are part of the PtP dispositives in territories as well as national and international spaces (Val et al. in 2019). They are important for taking agroecology to a territorial scale (Mier y Terán et al. 2018) with a political vision and transformational project that go far beyond just the productive sphere.

Note

1. We use the term "dispositive" in the sense of an alternative and counter-hegemonic power dispositive developed to counter the technologies of power and the structures of oppression of "disciplinary" or "control" societies (Bussolini 2010; Deleuze 2006; Foucault 1992, 2000), today transformed into control societies, and a multidimensional device of mechanism for assembling different interrelated practices, discourses and representations that are put into play for a specific collective action (Val et al. in this issue).

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