

THE EVALUATION OF CULTURAL ACTION*

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During the last twenty years in South America there has developed a whole array of educational projects which in the international jargon of education are described as non-formal adult education programmes. Their significance, however, goes beyond that of being mere instances of adult training programmes in that their concern is to empower the poorest groups in the population both in terms of their cultural and of their political development. They are *programas de educación popular* (García-Huidobro, 1982) intended for those groups who have the least possibilities of participating meaningfully in mainstream society, be these the rural peasantry or the city's sub-proletariat, the wage-earning or the self- or un-employed proletariat. The origins of these programmes can be traced back to Church-related initiatives or to individuals in the educated middle-classes, who have developed awareness and concern for the indigent conditions in which many of their country-people live. They are also related to the socio-political characteristics of a number of the South American countries in the sixties and seventies. When extensive land reforms were carried out (such as those in Bolivia after 1952 and Chile after 1964) there was a need for educational programmes geared to the understanding of the new land ownership structure and to the acquisition of skills needed to achieve rural development targets. The later installation of military dictatorships (from Brazil in 1964 to Chile,

Uruguay, Argentina and Bolivia in the seventies) together with their monetarist economic policies brought about a deterioration in the living conditions of the poor. The urban proletariat saw its material needs increase while the space for negotiation with employers became more and more restricted to the point that the struggle to remain alive began to take precedence over all other things. A similar situation was lived by the rural poor aggravated by the fact that they began to lose what land they had come to possess, being once again at the mercy of the agricultural employer. In this context 'popular education' activities re-emerged not as before with the purpose of sustaining structural reforms (as the case had been with the land reform or the nationalisation of industries in Chile), but to develop grass-root organisations. Such organisations could be seen as a means of solving immediate subsistence problems, of enabling the poor to comprehend events and to renew confidence in their own ability and acknowledge their dignity as human beings. García Huidobro (1982, p. 32) in reviewing the characteristics of some fifteen projects of this type, describes them as follows:

they begin by being centred on concrete actions to solve effectively pressing problems (work, health, living arrangements, parent-child relationships, food, recreation...); accent is placed on participatory means and on democratic internal relationships leading to a progressive autonomy of their actions with regard to institutions that have sponsored the project; the attempt is to stimulate through these activities the analysis and understanding of the situation or lived as well as the group's perception of its capabilities and collective identity. In order to achieve this purpose, there often is an emphasis placed on the retrieval and further development of the group's popular culture.

*A review of *The Evaluation of Cultural Action. An Evaluative Study of the Parents and Children Program (PPH)* Howard Richards. The Macmillan Press, London, in association with the International Development Research Centre, 1985, 246pp., £7.95.

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