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Paulo Freire's Pedagogy in Timor-Leste: from the struggle for the restoration of independence to the present days

A Pedagogia de Paulo Freire em Timor-Leste: da luta pela restauração da independência aos dias atuais

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Paulo Freire; popular education; East Timor.

ABSTRACT: The first contact took place in the early 1970s, when the influence from the educator Paulo Freire has been symbolizes struggle and resistance against colonialism and capitalism in Timor-Leste aiming at the restoration of independence. About this, the Professors BarbedoMagalhães and Judith Magalhães applied Paulo Freire's Pedagogy through the book Pedagogy of the Oppressed among the members of Coordinating Group for Reformulation Teaching in Timor (GCRET). This group acted in partnership with FRETILIN. In this sense, this popular education was promoted by FRETILIN, using the Gerenerative Themes and Cultural Practices of the people. After restoration of independence, the popular education in Timor-Leste aims no longer on the struggle for national liberation (restored in 2002), but rather focuses on the struggle for land linked to an eco-solidarity conception of production. The materialization of this education occurs through the Fulidaidai-Slulu Institute of Economics and consequently through Fulidaidai-Slulu. In this sense, Paulo Freire's theory has methodologically influenced the construction of the school's curriculum, as well as having guided the discussions present in the course's subjects, directly or indirectly. Therefore, this text aims to present the presence of Paulo Freire's idea in Timor-Leste through popular education started in 1974 to the present day through the Fulidaidai-Slulu Institute of Economics (IEFS). Methodologically, this is theoretical and participant research.

Palavras-chave:

Paulo Freire; educação popular; Timor-Leste

RESUMO: O primeiro contato ocorreu no início dos anos 1970, quando a influência do educador Paulo Freire simbolizou a luta e a resistência contra o colonialismo e o capitalismo em Timor-Leste visando a restauração da independência. Sobre isso, os Professores Barbedo Magalhães e Judith Magalhães colocaram em prática a Pedagogia de Paulo Freire por meio do livro Pedagogia do Oprimido entre os membros do Grupo Coordenador do Ensino da Reformulação em Timor (GCRET). Este grupo atuou em parceria com a FRETILIN. Nesse sentido, esta educação popular foi promovida pela FRETILIN, utilizando Temas Geradores e as Práticas Culturais do povo. Após a restauração da independência, a educação popular em Timor-Leste não visava mais a luta pela libertação nacional (restaurada em 2002), mas sim a luta pela terra ligada a uma concepção eco-solidária da produção. A

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materialização desta formação ocorreu através do Instituto de Economia Fulidaidai-Slulu e conseqüentemente através do conceito Fulidaidai-Slulu. Nesse sentido, a teoria de Paulo Freire tem influenciado metodologicamente a construção do currículo da escola, além de ter orientado as discussões presentes nas disciplinas do curso, direta ou indiretamente. Assim, este texto pretende apresentar a presença das ideias de Paulo Freire em Timor-Leste através da educação popular iniciada em 1974 até aos dias de hoje através do Instituto de Economia Fulidaidai-Slulu (IEFS). Metodologicamente, trata-se de uma pesquisa teórica e participante.

INTRODUCTION: A BRIEF HISTORY ABOUT TIMOR-LESTE

Around 1513 and 1515, during the period of the Great Navigations and Imperialism, Portuguese merchants and sailors arrived on the island of Timor. For a long a time, they oppressed the people of Timor-Leste resulting in 500 years of obscurantism (SILVA, 2020). “This concept was commonly used by FRETILIN to characterize the Portuguese colonial education system.” (SILVA, 2020, p. 20).

In a big time jump, in the 21st century, although Paulo Freire did not personally go to Timor-Leste, his ideas arrived in the country in 1974. About this, the Professors BarbedoMagalhães and Judith Magalhães applied Paulo Freire’s Pedagogy through the book Pedagogy of the Oppressed among the members of Coordinating Group for Reformulation Teaching in Timor (GCRET). This group acted in partnership with FRETILIN. In this sense, this popular education was promoted by FRETILIN.

Predicting the possible invasion of Indonesia, FRETILIN unilaterally proclaimed Timor-Leste’s independence on November 28, 1975, and established its first government. (BELO, 2020, p. 9).

However, ten days later, Indonesia invaded the territory in December 1975, relying on US diplomatic support and arms, used illegally, but with secret authorization from Washington (CHOMSKY, 1999). In this sense, East Timor was the site of some of the worst atrocities of the modern era (CHOMSKY, 1999a).

After the Indonesian invasion, the Freirean pedagogy was practiced clandestinely and took place through popular education. In this sense, a struggle begins in Timor-Leste that would result in the achievement of the restoration of the country’s independence in 2002. Behind all this process, Popular Education stands out as one of the weapons of the struggle.

In 2010, the peasants organized the social movement Peasants Union of Ermera, aiming to create a popular university entitled Fulidaidai-Slulu Institute of Economics (IEFS). In general, the content of the curriculum of this university is a mix between East Timorese and peasant’s knowledge, besides some ideas from Paulo Freire and agroecology practiced in Brazil by the Landless Rural Workers Movement (MST).

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In this context, the Fulidaidai-Slulu Institute of Economics (IEFS) appears with the purpose of conducting an indictment of the status quo and, at the same time, building a new form of economy, aiming to favor the construction/consolidation of emancipation/liberation of the Maubere People.

Therefore, this text aims to present the presence of Paulo Freire's idea in Timor-Leste through popular education started in 1974 to the present day through the Fulidaidai-Slulu Institute of Economics (IEFS).

Methodologically, this is theoretical and participant research (BRANDÃO, 2007; FREIRE, 1981), where "(...) research, education, and social action become methodological moments of a single process directed at social transformation." (BRANDÃO, 2007, p. 54). Thus, "by doing research, I educate, and I am educating myself with popular groups" (Freire, 1981, p. 36). In practical terms, it is essential to highlight that the first author was a teacher of Brazilian Cooperation in Timor-Leste (Teacher Qualification Program and Portuguese Language Teaching – CAPES/UFSC) between 2013 and 2015 when he worked together with UNAER in the development of the IEFS curriculum. He also served as a professor at the Fulidaidai-Slulu Institute of Economics, as part of the doctoral research conducted from 2017 to 2018 (funded by the AULP/ CAPES); The second author was one of the student movement leaders in the struggle for the restoration of independence in Timor-Leste, and he has been researching Popular Education in Timor-Leste since the mid-2000s. He supported UNAER's formation and participated in the construction of the IEFS curriculum. Finally, the third author has been a coordinator of Brazilian educational cooperation in Timor-Leste since 2009.

THE OPPRESSIVE EDUCATIONAL CONTEXT

As appointed by Belo (2020, p. 7), after almost four hundred years of the Portuguese presence in Timor-Leste, the number of primary schools could be counted on the fingers. In this sense, the interest in the development of teaching started late, in the first half of the 19th century.

That is because the process of colonization was a commercial enterprise. "Our colonizers did not - and could hardly intend - to create, in the 'discovered' land, a new civilization. They were interested at first in the commercial exploitation of land" (FREIRE, 1967, p. 67).

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According to Dussel (1977, p. 9-10), concerning the oppression of the colonial and neo-colonial periphery, the local peoples¹ are seen by the invader as “labor force, if not irrational, at least ‘bestial’, uneducated - because they don’t have the culture of the center - wild... underdeveloped.” (DUSSEL, 1977, p. 10). For the invaders/exploiters of other people’s land, local people are “(...) the very embodiment of disorder, symbolized by their moral suffering, physical degradation and disorderly world” (MENESES, 2010, p. 226), which was used for a long time to justify the colonization.

“Only in the 1960s, the provincial government gave a significant boost to the education system, opening primary schools at the headquarters of the Administrative Posts and Municipalities.” (BELO, 2020, p. 8). In this sense,

Education did not cover the entire Timorese population, especially the children of the people. There were several reasons. One was related to the poverty of Timorese who could not buy clothes and school supplies and pay tuition; the distances between the villages and the headquarters of administrative posts or municipalities; some missionaries pointed out the rejection of some Timorese rulers and chiefs who did not allow the children of the people to attend schools because they did not want the children of the subordinates and the people to know more than the *bainós* or princes... and the girls had to stay at home for domestic washing and, later, to be given in *barlaque*²...

In 1974, predicting the Indonesian invasion “some Timorese founded the Social Democratic Association Timor in Dili, which, in September of that same year, was transformed into the Revolutionary Front of Independent Timor-Leste (FRETILIN)”. (BELO, 2020, p. 9).

In this sense, as appointed above, on November 28th of 1975, Timor-Leste won independence through the political association Revolutionary Front of Independent East Timor (FRETILIN) against Portugal. But, ten days later, Indonesia invaded the territory on December 1975.

¹ As is the case of the East Timorese people.

² The word *barlake* is usually applied to refer to these exchanges, but it seems to be a floating signifier, with no consensus about what they consist of and about their effect on people's sociality. In fact, it is by exploring the different meanings of *barlake* that certain individuals negotiate their place in the world. (SILVA, SIMIÃO, 2012, p. 364)

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Regarding the beginning of the Indonesian invasion, Gunn (2007, p.51) says that “77% of the population remained illiterate”, making “the Indonesian project to expand primary education essential in the battle for the hearts and minds of East Timorese.”

During the Indonesian invasion, Gunn (2007, p. 50) highlights that the linguistic imposition – the Indonesian language – marked the teaching. So, “the education was central to the Indonesian integration project” (GUNN, 2007, p. 50), that is, this project aimed “to spread a Jakarta-centered worldview.” (GUNN, 2007, p. 51).

More specifically, the Indonesian government imposed the Pancasila along with the process education in Timor-Leste, as this ideology refers to “a set of values and requirements that determined the belonging of individuals and collectives to the political-administrative unit that the Nation-State Indonesian represented” (SILVA, 2007, p. 216). That is, it aimed to submit the Timorese to acceptance of the territorial annexation of Timor-Leste to Indonesia. Thus, Pancasila excluded any possibility of oppositional political activity, aiming precisely at the FRETILIN.

So, teaching was always marked by a linguistic imposition, by memorization and by a decontextualized teaching, in which contents coming from Portugal were worked, at first, and then coming from Indonesia (ACÁCIO, 2006; GUNN, 2007). In other words throughout this period, there was practice of a banking education model that aimed at domination (SILVA, 2020).

Thus, it is important to highlight that Paulo Freire's ideas were used as resistance to this entire process of oppression.

FREIREAN PEDAGOGY AND LITERACY CAMPAIGN

Parallel to the practice of the banking education model pointed out before, illiteracy was also part of a policy used by the settlers to keep the East Timorese silent, without questioning the oppressive system.

It is important to note that during Portuguese rule in 1953, there were only 39 primary schools with only 8,000 students attending them. As a way of boosting the teaching of the Portuguese language, there was an increase in the number of primary schools in the 1970s: 456 schools and 60,000 students in these schools. However, the illiteracy rate was still high: 90% of the population. (CUNHA, 2001, p. 116).

Thus, “[...] a struggle against illiteracy means also a struggle against mindlessness. The colonial state used the education system to polarize people’s creativity and suffocate the Timorese culture.” (NICOL, 2002 apud SILVA 2011, p. 1)

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In this way, FRETILIN devised a “great literacy campaign in truly liberating teaching that will free our people from the 500 years of obscurantism” (FRETILIN, 1974, p. 14). This literacy program was first implemented and worked “to protect and develop (Timorese) culture as an important instrument of liberation.” (RDTL, 1974 apud SILVA 2020, p. 21)

Thereby, three months after the Indonesian invasion, a media release transmitted via Radio Maubere quoted the Democratic Republic of Timor-Leste (RDTL) Prime Minister Nicolau Lobato: “In the short period of three months since December, we have set up 90 schools with more than 9000 people learning to read and write through a genuine method which develops political awareness” (LOBATO, 1975 apud SILVA, 2020, p. 21-22). FRETILIN literacy campaign using Freirean pedagogy was one of the most active components of the ‘grass roots’ or ‘base’ work which started on January 01, 1975. (SILVA, 2020, p. 22).

According to Belo (2020, p. 10),

To extend education to all villages in the territory, the “ministry of education” of the FRETILIN government created education zones, namely: - North Central Zone: 32 schools were created, including the Medical Center renal of Remexio; - Viqueque Region: zone15 de Agosto, with 35 schools; 1975 area covering Bautae and Liasidi for the children of Watocarbau and Watolari. - In the Bucoli Zone, Vicente Reis and his fans created what is called “Liberation Zones”, where they founded literacy and agricultural cooperative posts. (BELO, 2020, p. 10)

Based on the cultural practices of the people (FREIRE, 2010), Silva (2011) emphasizes that Paulo Freire was the way to an education linked to literacy in Timor due to the use of Generative Words and Themes (SILVA, 2011, p. 212).

According to the ‘Chega! The CAVR Report’,

[...] Fretilin carried out literacy programs inspired by the methods developed by the Brazilian educator, Paulo Freire. Education was considered important because, for Fretilin, true independence would only happen if people actively participated in government, and people could only participate actively if they knew what they wanted and why. If people lived in ignorance, they would always be exploited. From Fretilin’s perspective, the education system under the Portuguese colonial administration was the opposite of what was needed. Freire’s method of awareness was preferable because people not only learned to read and write but also went

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through a process of gaining awareness of colonial oppression and how to overcome it. (CAVR, 2006, p.15)

In a complementary way Belo (2020, p. 10), points out that, “From 1975 onwards, experiences in popular schools began in some locations. The first initiative started in the Quintal Boot neighborhood in Dili, with the teaching of the famous song “FohoRamelau”, written by Francisco Borja da Costa (lyrics) and Abílio Araújo (music).”

Thus, “Concerning popular education, according to FRETILIN, the objective was to educate the people kaerrasikkudatalin, that is, to make the Maubere people the lord and owner of their destiny.” (BELO, 2020, p. 10).

In practical terms, the “Cultural Practices of the People” and the “Generative Themes” were the main terms used from the ideas of Paulo Freire, put into practice by means of a political manual that proposed discussions directed to the right of self-determination of the Maubere people. (SILVA, 2020).

As an example,

Kuda is a Tetum word for horse, which was a very popular animal in Timor. The word Kuda is also found in the revolutionary song, FohoRamelau, in the line “...haderkaerrasikkudatali eh. Hader! (English: Awake, hold the reins of your own horse. Awake! Take control of our own country!)”. Kuda was also used as a key word in the FRETILIN literacy manual, Rai Timor, Rai ItaNian (The land of Timor is our land). Kuda is a symbolic concept to explain the power relations, between those who looked after the horse but never owned them and those who were the owners, the colonialist and the local feudal. Above all, these were common things that people found in every lives in the villages. (SILVA, 2020, p. 25)

It is important to note that before this investigative process, a manual for the literacy campaign had been created (Rai Timor, Rai ItaNian), which contained the themes to be presented by the students (SILVA, 2014, p. 39).

In a detailed analysis, some questions may be asked: do the terms (Generative Themes) used (e.g. the word Kuda) come from people’s speeches or would it be the educator reading about the conflicts and contradictions present in the community reality?

Based on Paulo Freire’s theory (1987), reality mediates the process of teaching and learning. Therefore, Generative Themes should come from people’s speeches. If it is an

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educator reading about the conflicts and contradictions present in the community reality, this can be interpreted as a counter-theme, since it is not necessarily meaningful to learners¹¹ (SILVA, 2004).

In any case, it is necessary to think about the context in which the Maubere people lived: struggle for independence and independence restoration. It would be difficult to conduct thematic investigations, and each reality, with each group of students.

Therefore, there was a re-reading of Paulo Freire's theory adapted to the context of East Timor. This re-reading is part of Maubere Pedagogy by Silva (2011). As a result, the manual (Rai Timor, Rai ItaNian) was created.

PAULO FREIRE AND THE FULIDAIDAI-SLULU ECONOMICS INSTITUTE

The idea of creating the school originated in the peasants of UNAER but became part of the agenda of three institutions. At first, the non-governmental organization KdadalakSulimutuk Institute (KSI) and the Institute for Peace and Conflict Studies Center at the National University of Timor Lorosa'e (UNTL). In a second moment, starting in 2013, the demand became part of the agenda of the Brazilian Cooperation in Education in Timor-Leste.

It is important to note these external actions to school creation were much more focused on giving subsidies and building Fulidaidai-Slulu education together with the peasants (horizontality/ knowledge dialogue).

About the essence of this popular university, the terms Fulidaidai and Slulu derive from East Timorese indigenous solidarity, having the *servisuhamutuk* as a central point. Translating from Tetum to the English language, *servisuhamutuk* means joint work, practiced collectively, in cooperation (SILVA, 2008). In this way, education occupies a central place in the collective meaning of citizenship because it is built in the process of struggle that is itself an educational movement (GOHN 2009, 16), characterized as a collective pedagogy (MENESES, 2019, p. 31).

The word Fulidaidai comes from the Makalero language - spoken in the south of the Lautém municipality - and means joint work or collective work. Slulu originates from the Mambai language - spoken in Ermera municipality - and has an identical meaning. These models of economics can be translated as cooperative in scientific language, making Fulidaidai Economy or Slulu Economy also defined as Solidarity Economy (LUCCA, 2014, p. 1).

A series of democratic and collective ways of producing, distributing, saving, and investing constitute the solidarity economy, which differs from the capitalist economy. The classic

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models that characterize the solidarity economy are relatively old: consumer cooperatives, credit, and production, dating from the 19th century. They emerge as a solution, sometimes an emergency, in the fight against unemployment. (SINGER, 1998, p. 82) In general, according to Singer and Machado (2000, p. 13), the Solidarity Economy (as well as the Fulidaidai-Slulu Economy) is materialized, among other forms, through cooperativism, in which organizational principles are: collective ownership of the means of production; democratic management; sharing of net revenue; allocation of the annual surplus to the members.”

On the direct influences on Paulo Freire's theory, culture circles were used to build the curriculum according to Paulo Freire. Thus, the objective was the awareness that emerges from the lived world (FIORE, 1987, p. 13), in which the “participants of the dialogue in the culture circle are not a minority of aristocrats dedicated to speculation, but men of the people”. (FREIRE, 1967, p. 6), as it is possible to see in the picture below.

Photo 1: Meeting (culture circle) between UNAER members and partners



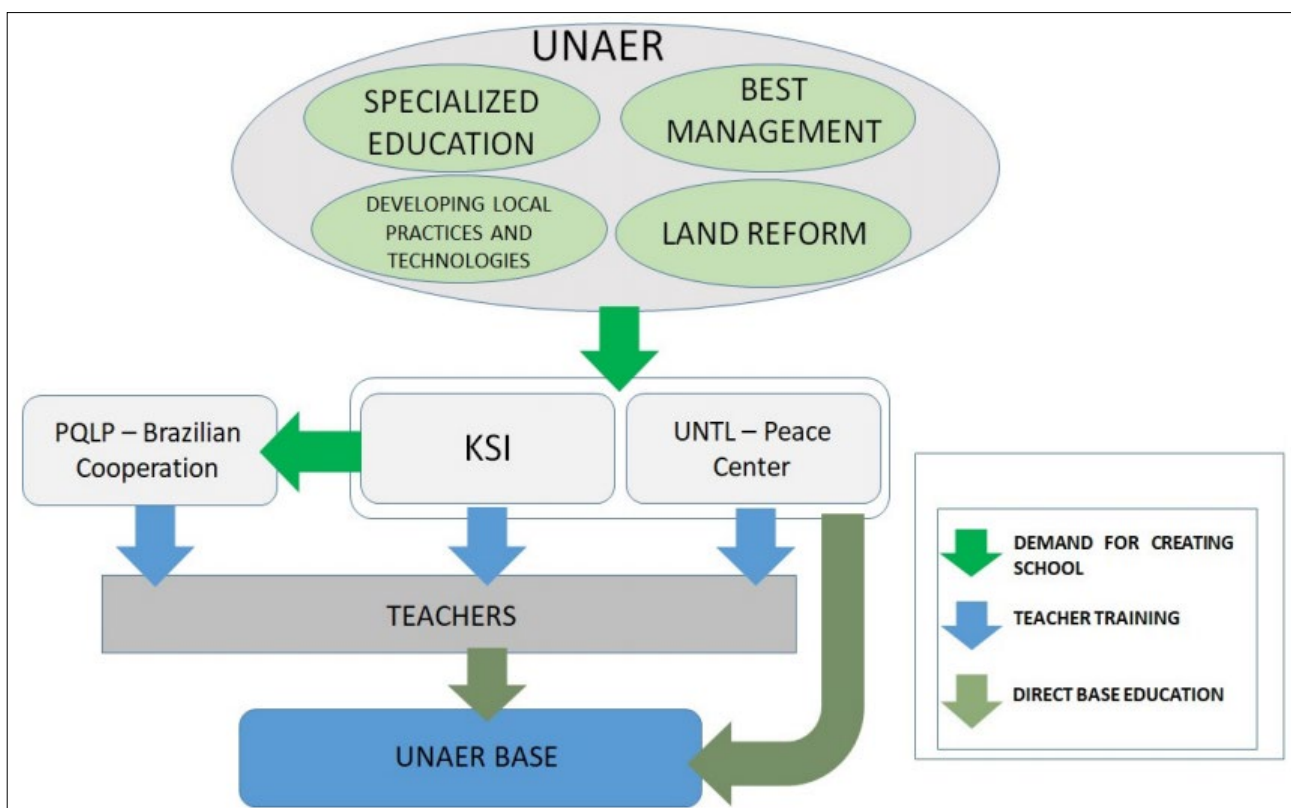
Source: URBAN, S. P. (2013)

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And in this sense, as a result of the culture circles, it was possible to get four demanding factors in the construction of the school - resulting from the discussions of the peasants linked to UNAER: a) better management of solidarity establishments through the understanding and diffusion of local economic solidarity (Fulidaidai-Slulu) and, consequently, b) the search for the development of local practices and technologies; c) land reform; d) meet the demand for specialized education for young people who did not have access to university, mainly because the municipality of Ermera has a mostly young population. (RDTL, 2015)

Illustratively, it is possible to understand the creation of the Fulidadai-Slulu Institute of Economics from the image below:

Figure 1 - IEFS Training Overview



Source: Urban (2020) - revised and updated.

In this way, IEFS was a result of a partnership among UNAER, the KdadalakSulimutuk Institute (KSI), and the Institute for Peace and Conflict Studies Center at the National University of Timor Lorosa'e (UNTL - Peace Center). The latter requested support for the Brazilian Cooperation in Education in Timor-Leste - Qualification Program for

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Teachers and Portuguese Language (PQLP) - so that there was a collective construction of the IEFS pedagogy based on the context of UNAER members.

This refers to knowledge dialogue. For this, it was necessary to consider the existence of people, in which both learn, including researchers, teachers, students and others involved with idea of the IEFS. Thus, according to Paulo Freire, “by doing research, I educate, and I am educating myself with popular groups” (FREIRE, 1981, p. 36).

In summary, if I am interested in knowing the ways of thinking and the levels of perception of reality of popular groups, these groups cannot be mere incidences of my study", unless the objective of my research is for domination and not the emancipation. (FREIRE, 1981; FREIRE, 1987).

Chronologically, the first UNAER congress happened in 2010, aiming to create a school linked to the UNAER social movement. The IEFS curriculum version was presented in the second UNAER Congress, held in May 2013. Another UNAER congress was organized in November 2013, which discussed the curriculum with the peasants and the participation of Brazilian Cooperation. (URBAN, SILVA, LINSINGEN, 2020).

In general, the content of the curriculum is a mix between East Timorese and peasant’s knowledge, besides some ideas from Paulo Freire (directly or indirectly) and agroecology practiced in Brazil by the Landless Rural Workers Movement (MST).

This whole process of building a differentiated school resulted in a course consisting of four semesters, as can be seen in the table below:

Table 1 – Subjects of Fulidaidai-Slulu Institute of Economics and their objectives/characteristics

	SUBJECTS	OBJECTIVES/CHARACTERISTICS
SEMESTER 1	DiversifikasaunAgrikultura (Agriculture Diversification)	Practices on the diversification of agricultural production - cultivation for sale and for the community's own consumption
	Hakerekdiáriu (Diary Writing)	Understand the current situation of access to land and other community problems through community narratives. Because based on the Freirean pedagogy present in Freire (1987), to understand the concrete reality (object to be understood), it is necessary to have a dialogue of knowledge in order to transform reality.
	EdukasaunPopulár (Popular Education)	It seeks to conceptually introduce this specific form of education, making a parallel with the Maubere Pedagogy, relating to the technological practice performed daily by peasants linked to UNAER and to

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		experience Popular Education outside Timor-Leste, as Florestan Fernandes National School from MST.
SEMESTER 2	EdukasaunAmbientál no florestál (Environmental and Forest Education)	Practices on agroecological cultivation, taking into account environmental preservation together with local knowledge
	Polítika RDTL (RDTL Policy)	Understand the power structures of Timor-Leste, with a view to developing the struggles for the emancipation of the East Timorese peasants, in order to assert democracy.
	<i>Ekonomia Fulidaidai-Slulu</i> (<i>Fulidaidai-Slulu Economy</i>)	Based on real experiences and economic activities of the community, discuss and develop in practice this solidarity economic manifestation, aiming at democracy.
SEMESTER 3	AgrikultuaIntegradu (IntegratedAgriculture)	Development of agroecology related to the development of Social Technology
	<i>Pedagogia Ukunrasik an</i> (<i>Emancipation/ Liberation Pedagogy</i>) ³	Develop pedagogical, theoretical and practical knowledge, as a continuation of the subject "Popular Education", seeking to train organic intellectuals and educators, based on popular experiences in East Timorese education ⁴ , bringing influence from Gramsci and Paulo Freire ideas.
	KulturaPopulár (Popular culture)	Reflect on cultures <i>Buibere</i> ⁵ and <i>Maubere</i> , not as static, but in a dynamic way that constantly emerges. Also, it seeks to understand the traditional knowledge of Timor-Leste related to agriculture, encompassing the <i>Fulidaidai-Slulu</i> term.
SEMESTER 4	<i>Pedagogia da Terra Maubere</i> (<i>Earth Maubere Pedagogy</i>)	Forming intellectuals from the perspective of East Timorese ancestry - through Freirean dialogue - of the interrelationship between nature and human beings
	Adubuorgániku (Organicfertilization)	It works with Social Technology related to the fertilization process. It relates technical education from traditional agronomy courses with the knowledge already practiced in daily life for the production and application of fertilizers. In this subject, there is the influence of "Extension or

3 Emancipação/Libertação na língua Tétum (oficial em Timor-Leste).

4 Read Silva (2011)

5 *Maubere* se refere ao sexo masculino; *Buibere* ao sexo feminino. Ambos significam povo de Timor-Leste.

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		Communication” book from Paulo Freire.
	Reforma Agrária (Land Reform)	Organize the struggle for access and distribution of land in Timor-Leste, using not only activism, but also reflection (thinking), resulting in praxis (Freire, 1997). Also, it aims to reflect and awaken in the students the necessity of the accomplishment of land reform.

Source: Own elaboration.

The Fulidaidai-Slulu curriculum is under constant construction and, therefore, updated according to the real needs of the Ermera peasant communities. For example, in 2015, when classes started at school, there was an extensive curriculum that would span several semesters. However, during this first semester, there was a need to synthesize the curriculum matrix, according to the needs of the daily peasant work.

In general, lessons are expository and dialogical and classifies into theoretical and practical activities. Conceptual lessons are taught (associated with daily practice) on weekends, along with some field lessons. Throughout the days of the week, the activities focus on agriculture practices of everyday work, creating a close relationship between theory and practice.

The evaluations consist of written or/and practical activities, depending on the syllabus, and by participating in class discussions. For the conclusion of the course, final work consists of the production of an essay containing problems and solutions identified during the subjects and may have technical, management, or even access to land issues as their essay topic.

CONCLUSION

As explained in the course of this text, the influence of Paulo Freire's ideas served as the basis for the achievement of the restoration of independence, through awareness. The materialization of these ideas gave name to the Maubere pedagogy.

In this sense, Paulo Freire’s theory was used in the practice of Maubere Pedagogy – Generative Themes and Cultural Practices of the People. These terms work simultaneously and, according to Freire (1987), the Generative Theme was born from the student’s understanding of his/her own reality, questioning it as the determinant of the current stage of capitalism.

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The Maubere Pedagogy, put into practice in the context that precedes the restoration of independence, has great relevance for the popular education of peasants in Timor-Leste today.

In other words, currently the popular education in Timor-Leste aims no longer on the struggle for national liberation (restored in 2002), but rather focuses on the struggle for land linked to an eco-solidarity conception of production. The materialization of this education occurs through the Fulidaidai-Slulu Institute of Economics and consequently through Fulidaidai-Slulu. (Urban, 2016; Urban & Leite, 2017)

Regarding this last influence, Paulo Freire's theory has methodologically influenced the construction of the school's curriculum, as well as having guided the discussions present in the course's subjects, directly or indirectly.

Therefore, the influence from the educator Paulo Freire has been symbolizes struggle and resistance against colonialism and capitalism. In essence it refers to emancipation of Maubere people: ukun-rasik-an.

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