InteRed Stand on Education
For a transformative education

InteRed
for a transformative education
PRESENTATION

There are many people that have made this document possible. Persons and experiences in the broad field of education from different realities where InteRed is present: Spain, Africa (Democratic Republic of the Congo and Equatorial Guineee), Asia (Philippines and India), and Latin America (Dominican Republic, Bolivia, Guatemala, Peru, Mexico...).

It is the result of a shared history with organizations from many different contexts that work with very diverse populations: indigenous peoples, children, employed youth, illiterate young people and adults, educational authorities, teachers, educators, administration teams, rural populations and urban areas. From all of them we have learned the multiple elements that have shaped a concrete way of understanding education and its goal of personal, social and political transformation, the latter being understood as a way of building a citizenship concerned for the respect for human rights, the dignity and equal opportunities of all people. We have been enriched by their educational views and approaches, the socio-educational proposal of the Teresian Association in America, the methodologies and approaches of Popular Education, the pedagogy of tenderness, the importance of an inclusive, bilingual and de-patriarchalizing education.

It is also the result of the work with public and private educational centers that have opened their doors, with teachers, educators (in formal and non-formal places) that conveyed to us their knowledge, their methodologies and their commitment to transformative education. Product as well of the exchanges and cooperation with educational networks promoted by other Spanish NGOs, of the encounters with the Secretariat of Educational Centers of the Teresian Association, and of so many volunteers who have joined InteRed attracted by our educational proposals.

Everything that is given is received and what is received is given. And to InteRed a lot has been given. Many people who have worked and now work at InteRed have also participated in this give and take that has taught the entire organization in Spain as well in the rest of the countries where we are present. The document we present is the result of a screening process in which we have been incorporating the abundant knowledge received and discovered.

It comes to join other positions that we have been implementing over the years: the position on Education for Development and Global Citizenship, the General Volunteering Plan and the InteRed Gender Policy. Also, to the various proposals developed in the field of coeducation, such as the pedagogy of caring, or the methodologies such as service-learning, Ludo pedagogy, etc.

With this positioning we want to make our identity visible as an organization that works in educational processes and for the right to education. It is constituted as the document of reference to the internal body of the organization, to refer to and understand what we are talking about when InteRed, in its institutional mission, presents its commitment to a transformative education.
This process of internal debate and concretizing our position on Education was promoted by Mar Palacios and has been concluded being Ana Arancibia the current director of InteRed. During this period many of the teams and persons of the organization participated. Although we cannot name all of them with names and last names, we want to thank the work of elaboration, systematization and final drafting carried out as a team by Blanca Arce, who wrote the initial proposal, and Guillermo Aguado, who has finalized this document.

We hope that it will help us present our work and our proposals, and that these may serve to generate life and contribute to the personal and social transformation of those who come in contact with them.

María del Mar Palacios Córdoba  
Director of InteRed (2012-2018)

Ana Arancibia Tapia  
Director of InteRed (2018 until now)
This InteRed Education Position is the result of a collective process, led by the Programs Department, with the participation of the national and international delegations, and in which we have also received contributions from representatives of local partner organizations of Bolivia, Peru, Dominican Republic and Colombia. From our local partner organizations, we want to thank especially Luz Elena Patarroyo, Rosa Mª Mújica, Violeta Costas, Giovanna Montoya and Vladimir Cruz for their collaboration.

We express here our sincere thanks to all those persons who in different moments and sections have contributed to the reflection and writing, highlighting among many other contributions, the dedication of Consuelo Gimeno and Justina Sánchez.

As if it were a tree, we have structured the positioning in five interrelated parts that take us, like the sap, from the roots to the fruits. This tree is situated in the social and economic reality, that is, in the context, both local and worldwide, that would be the equivalent to the land on which it is planted. Therefore, the first thing we do is take a look at this context, because the way in which reality is interpreted determines the educational positioning that an entity adopts.

The roots of this tree symbolize the sources of pedagogical inspiration for our educational proposal. Among them we want to highlight Poveda's inspiration, both the principles that emanate directly from the pedagogical vision of Pedro Poveda, and the socio-educational approach that the Teresian Association is building. Together with this we recognize other essential educational references.
Aware that we could point out many more, we wanted to highlight five references. The first is the great scope of humanistic, holistic and integrative education of the multiple dimensions of the person. Recognizing the pedagogical contributions originating in Latin America, we highlight the inspiration of popular education and analytical-critical pedagogies. One of the great references in InteRed’s work in all the places where it is present is that of inclusive education. Starting from the fact that education is a basic human right, we place a preferential emphasis on groups that, for various reasons, are more vulnerable. Recognizing also the educational contributions that come to us from the NGDOs and the international cooperation sector in general, we refer to the education for development and global citizenship (DHC). Finally, we want to highlight how much feminist pedagogies inspire us with which we identify more and more.

As if it were the trunk that rises from these roots, its inspirations are concretized in six approaches which help to learn how to look and act from different standpoints: the gender, socio-educational, human rights based approach, inter-culturalism, the environmental sustainability and the intersectionality, which reminds us that they cannot be approached separately but that it is always necessary to start from their interrelation, through a multidimensional analysis (which contemplates the multiple dimensions of each person and group: age, sex, ethnicity, nationality, economic situation...), and then be able to design the most appropriate action strategies.

From this trunk emanate, as if they were the branches, the characteristics that define our way to understand Transformative Education. The core idea is how, in these times of change, we are not so concerned about educating to adapt to the many transformations that are taking place in our societies, but rather educate to change the social reality in favor of equity and social justice.

We define a series of characteristics that describe our way of understanding Transformative Education. Among others, that it may be a humanistic, holistic education, always attending to the interrelations of the parts as a whole, instead of fragmenting it; and integrating, seeking the full development of the person in all his/her dimensions (body, cognitive, emotional and spiritual) and in all areas (personal, ethical, political, social...), recognizing diversity as a source of enrichment and not of discrimination. An education that focuses on process, not satisfied with isolated experiences. An education understood as the fundamental right of every person, which implies the exercise of responsibility of civil society, demanding from the Countries to fulfill the obligations that correspond to them. An education that is consolidated internationally as a public and common good, as the UNESCO reminds us in its recent documents on this issue. An inclusive education that responds and recognizes biographical, ethnic, cultural, economic, social and religious diversity; in which conflicts are resolved in a constructive way, working in favor of nonviolence, and that a culture of peace is fostered in their own
contexts. An education for global citizenship, which forms participatory, critical, reflective people, historical beings with the capacity to influence and transform reality, to recognize the structures of oppression and injustice operating in the world, and to work, from their citizen consciousness, for a more just, equitable and sharing society.

Among these characteristics of Transformative Education, we highlight coeducation as our unavoidable priority.

Completing the tree analogy, the **fruits** are all the transformations and learning that occur in the places where we are present. Such fruits come from the flowers, which would be the socio-educational processes and interventions that InteRed implements and promotes with its partner organizations in different countries, recognizing lines of work with the possibility of synergies and mutual enrichment at the service of a world interwoven by the interdependence of local and global dynamisms. In them we continuously seek coherence, among others, coherence between the goals and the methodologies used in these processes. Thus, some elements of transformative education that must be made visible in the methodologies used will be: the ethical and political foundation; the social context as a place of learning; the critical analysis of reality; the participation in the process and in the decision making; the recognition of the value of a proven experience.
2.1 A look at the context.

The positioning we adopt in Education is directly related to the way we see and interpret reality. Basically, we understand the world as the space in which life develops and relationships occur. It is therefore a complex reality, full of possibilities and frailties. Without denying the former, we are aware of the high level of injustice suffered by most human beings, especially women.

We live today in a global society of a planetary scale, in which the phenomena that happen in any given corner of the world maintain diverse links with each other. Thus, neoliberal economic globalization (which allows the free movement of capital, products, fashions, ways of thinking, artistic expressions... but not the free movement of people), the exploitation of natural resources, sexist violence, terrorism, unlimited access to information, technological advances, the easiness of mobility of people and, at the same time, the obstacles and barriers that certain human groups fleeing from poverty or war... are elements of a global context that offers possibilities and at the same time generates injustice gaps; which paradoxically allows the immediate connection with any part of the world and, yet, raises borders and generates exclusion and poverty.

In the face of these neo-liberal ways in which globalization occurs, alternative socio-political proposals emerge strongly, maintaining the memory that "another world is possible" and committed to creating equitable and intercultural societies through decolonization and de-patriarchalization processes. In this way we can deconstruct this current world in order to collectively build those other possible ones.
2.2 A look at the reality of education in this context.

This panorama has important consequences for education and, as the UNESCO reflects in publications such as "Rethinking education. Towards a global common good? (2015)" or "Education for a global citizenship: themes and learning" (2015), it places us before a new global context of learning and, ultimately, before the purpose of education in the current context of social transformation. We distinguish two large incompatible positions: on the one hand, the commodification of education that understands the provision of educational services as a formula for obtaining economic benefit; on the other hand, the position we share with the UNESCO to understand education as a common good that has to be protected and cared for, ensuring that it reaches all peoples and communities in the world in quality conditions.

Thinking about education today reminds us of the urgent need to discover, in the light of our current times, what social, economic, environmental, political paradigms... govern our world; what challenges they present to us, what deep reflection we have to make, and how we have to explain the socio-educational processes we want to put into practice. Rethinking the educational paradigms of our work is really urgent.

That is why we see it essential to always define the education we are committed to, the principles and values on which it is based and the objectives we want to achieve.

The transformative educational proposals must interrelate the personal dimension and the social dimension, the local and the global, and demand, in coherence with the “four pillars of education: learning to be, learning to know, learning to do and learning to live together”1, at least three basic processes:

- **To understand** the complexity of globalization, recognize its dynamisms, its possibilities, but also the inequalities and exclusions it generates. Education must favor an analytical and critical understanding of the phenomenon of globalization.
- **To have a global view** at the interrelation: development, justice and equity. We cannot continue to live and learn exclusively from our local contexts because the bonds that build society have been globalized and the processes should increasingly point to a planetary consciousness.
- **To strengthen the personal and civil awareness** that involves empowering people, who are the generators of change, from the social participation, the democratic commitment and the collective mobilization.

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2.3 Some adherences at the global level.

Regarding the global context, InteRed closely follows the worldwide movement for the “Education for all” that was launched in Jomtien in 1990, was reiterated in Dakar in 2000 and was assumed in the last World Education Forum held in Incheon (South Korea) in May 2015, in which the efforts made in favor of educational quality are recognized, although it is noted with serious concern that it is far from having achieved compliance with the law to education for all people. Taking into account the different indicators, it is reaffirmed that education is the key to sustainable development in the world, it is agreed to ensure that all people acquire the knowledge and skills necessary for a dignified life and the Governments of the different countries to provide lifelong learning opportunities.

At the same time, on September 2015, taking into account the evaluation of the Millennium Goals (2000), the UN Member States approved the 2030 Agenda, which includes 17 Sustainable Development Goals (SDG) to fight poverty, inequality, injustice, and addressing climate change. This new agenda addresses the root causes of the world’s problems and it has a universal character that includes all peoples.

Together with Objective 5 “Achieve gender equality and empower all women and girls”, at InteRed we join the international commitment to achieve Objective 4 “Ensure inclusive, equitable and quality education, and promote learning opportunities throughout the whole life for everyone.” Likewise, we join the fulfillment of their goals for the year 2030.

We identify ourselves with the perspective of the agendas of the different international and continental organizations when they see the need to redefine education in a changing world and when they combine and update two fundamental areas that already have a broad trajectory of reflection:

- **The sustainable development** urgently demands responsible action from individuals and societies seeking a better future for all, at the local and global level, a future in which the socio-economic development responds to the imperatives of social justice and environmental management
- **The humanist vision** of education has as its fundamental principles: respect for life and human dignity; equal rights and social justice; respect for cultural diversity; international solidarity and shared responsibility.
In addition to these documents of a global nature, in each continent there are also very enriching reflections that are taken into account in the educational projects carried out in these contexts. We highlight the paradigm of Good Living that arises from the native communities of Latin America (that is what constitutes the Allin Kawsay, the good living of the Quechua people or the Suma Jaqaña of the Aymara people, among others) and that has special strength in many projects accompanied by InteRed. Likewise, we recognize ourselves in the global transformative vision that some social movements, such as the feminist movement or the ecological movement... have throughout the entire planet.

We delve into the awareness that we are facing a global crisis that demands alternative ways of life. In the words of Pope Francis "we are faced not with two separate crises, one environmental and the other social, but rather with one complex crisis which is both social and environmental. Strategies for a solution demand an integrated approach to combating poverty, restoring dignity to the excluded, and at the same time protecting nature." (Laudato sí, 139)
2.1 The Povedan inspiration.

InteRed, from its specificity of being a global development and citizenship NGO, is promoted by the Teresian Association, a humanizing and transformative institution, which has its roots in the origins, vision and projects undertaken by its founder, the priest, pedagogue and humanist Pedro Poveda. His life and the projects he promoted inspire a way of approaching reality and educating from a broad and inclusive perspective. Poveda’s thought and action are within the coordinates of Christian pedagogical humanism.

It is a humanism oriented towards cultivating interiorization, of freedom, of openness to the ultimate mystery of personal and collective existence, of affective and effective interrelation with other human beings. It is also oriented to cooperation, commitment and dedication to the construction of a more just and humane world, in which there is no place for the domination of some persons over others, neither for unfair and inhuman structures and power mechanisms.

From this fundamental reference the different dimensions of the educational proposal of Poveda are proposed, which InteRed highlights in its projects:

- The person as a priority.
- Social dimension.
- A holistic perspective.
- Love as a driving force.

From these Povedan roots and from the founding experiences, have emerged throughout the last 100 years, the different works and programs that the Teresian Association carries out in more than 30 countries; each of them with their specificity according to the characteristics and challenges of the different cultural, social and economic contexts. During all these years there has been an ongoing progress in both the reflection and the educational practice guided by a single purpose:
the human promotion and social transformation through education and culture (Statutes of the Teresian Association, art.1).

Some hallmarks of these works and programs are these: Inclusive and quality education with attention to the educational needs of each person. The preferential option for the dignity and rights of the excluded and marginalized; the fight for women's rights; the opening to new pedagogical trends with which synergies are observed in their educational and social approaches as well as in their methodologies; the permanent updating of teachers through the study and reflection on their educational practice; the analysis of reality to discover the challenges that must be faced for its transformation; the coordination of efforts with other entities and organizations in order to make the actions more effective.

The education that is promoted is oriented towards the integral maturity of the person from a holistic perspective, and their development as social subjects; an education inserted in the global process of transformation of society. From this standpoint and with the desire to "contribute, with humility and boldness, to recreate the bonds that weave the universal fraternity", the Assembly of all TA Associations (July 2018) proposed one of the lines of action that we make it our own: "Promote intercultural educational and pedagogical approaches and practices that affirm human rights and promote peace, justice, inclusion and care for the common home; and combat and protest against the different forms of prejudices, discrimination, inequality, ethnocentrism and intolerance."

### 3.2 Humanist education.

By recognizing our affiliation with humanistic education, we are identifying ourselves, in addition to Povedan pedagogy, with other pedagogical currents that, throughout history, have expressed the fundamental value that the human being has, highlighting that the objective of education is to know and develop the humanness present in every person and group. These pedagogical currents recognize the value of the freedom of the person as well as the awareness that formation should contribute to increase it and give it meaning. The understanding of the human being as the subject and nuclear object of knowledge implies awareness as a complete, true and integral being.

With Modernity, humanism consolidates reason as the unquestionable value of thought, and individual freedom, as an ethical principle. However, it lacks the challenge of incorporating social justice as an unquestionable value at the same level as the individual freedom and the transpersonal consciousness over the empire of reason.

At the present moment, within this humanistic perspective we highlight two pedagogical currents that progressively are inspiring the educational processes that we promote in InteRed:

- Holistic education (from the Greek «holos», totality) which is a way of approaching reality, structures, forms of organization,
etc. always attending to the interrelations of the parts as a Whole, recognizing the part of the total reality present in each of its parts. Even if we wanted to separate reality into different categories of analysis, the truth is that the vital dynamism, relationships, world problems, educational processes, etc. are much more than the sum of those parts. In this sense it coincides with the humanistic currents of non-duality and the advances and new scientific and philosophical paradigms (the theory of relativity, quantum physics, perennial and transpersonal philosophy...)

- The integrating education of the multiple dimensions of the person, with special attention to the emotional education and the body as a source of knowledge. From this perspective, educational processes go beyond intellectual, cognitive development, and also focus on physical, relational, emotional, and spiritual aspects.

### 3.3 Popular education and critical pedagogies.

Analytical-Critical pedagogies are based on the paradigm of oppression-liberation, questioning from the educational stand all beliefs and practices that favor such domination. At the same time, it proposes, founded on education, alternatives in the social, economic, cultural and all kinds of models that allow progress in the liberation processes. They are pedagogical proposals that maintain a constant relationship between theory and praxis, with which it is sought to reach an analytical-critical thought that implies an equally critical act in society. They are developed upon the questioning of the Eurocentric visions, specifically on the liberal positivist idea that social emancipation comes from the hand of economic progress and that social progress is based on the development of an objective science. Some of its current paradigms are decolonization, de-patriarchalization and the incorporation of the look of Good Living.

Among all the currents of critical pedagogies, popular education, developed in Latin America, which includes education as a political action, stands out. It proposes that educational processes go beyond the transmission of content and must be a proposal for liberation and transformation of the person, groups, structures and power relations. They are processes of awareness in which people are transforming agents of their own reality and protagonists in the fight against the realities of social injustice.

### 3.4 Inclusive education.

The concept of inclusive education is closely linked to the Right to Education and the obligation to guarantee it, preventing the exclusion of any person, for any reason, from standardized educational processes.
Although frequently the term has been associated restrictively to the education of people with different abilities, in reality it tries to respond to the educational needs of everyone throughout the entire life; it is an education that pays special attention to the dignity of each person and to equity.

In InteRed we highlight the attention to the interdependence, between people and also between communities, so that inclusion is not carried out from an assimilationist concept. On the contrary, the awareness of the interrelation allows us to form new identities and collective cultures that find in diversity a source of wealth.

### 3.5 Education for development and global citizenship (DGC)

The Education for Global Citizenship, with the perspective of the evolution of Education for Development, is a fifth generation, which follows a first one with a charitable-assistance approach; a second, developmentalist; the third, analytical-critical and of solidarity; and a fourth for human and sustainable development. To a certain extent the fifth generation is the consequence of the incorporation of the Rights-Based Approach, which was already being applied to the Development Cooperation and to the Education for Human and Sustainable Development. It has as its point of reference the principle of Universal Citizenship, stating that the development crisis is not a problem of the impoverished countries, but that it is global.

It is confirmed that the system is watering before an accelerated globalization process, which shows, among other signs, the environmental crisis, the economic crisis, the caring crisis and the human rights crisis -a process of globalization that has endowed the market with enormous power and has taken it away from the countries and, above all, from civil society.

The combination of this global perspective together with the local participation and commitment has created a new term known as "glocal." Thus, Global Citizenship develops, at the same time, its individual and social dimensions, that is, it insists on the search for a happy life for the person with the guarantee of human rights and, also, contributes to the strengthening of a social, fair, participatory and democratic lifestyle.

### 3.6 Feminist pedagogies

When talking about feminist pedagogies and recognizing them as a source of inspiration for our positioning, we refer to those proposals and educational trends that define themselves as feminists, but also to the consequences for education resulting from the postulates of the various feminisms formulated since the nineteenth century to the present. We also want to acknowledge here the contributions, often invisible, of so many women throughout the History of Pedagogy.

The feminist theoretical frameworks that support these proposals are varied. We want to underline some of them in relation to their educational implications: the liberal feminists, who highlight concepts such as equal opportunities or discrimination and propose strategies to achieve a modification of socialization practices, using the relevant legislation; the
socialist feminists, who analyze the role and function of the school in perpetuating the gender divisions of a capitalist society; the Christian feminists (Catholics and Protestants) frequently kept invisible by the fact of being Christians, but whose denunciations and contributions enrich the movement; and the radical feminists, focused mainly on the male monopolization of knowledge - and therefore of culture - and the sexual practices that take place in schools. Their strategies consist of bringing to the forefront the problems of women and girls.

New voices of the so-called post-structural feminism are added to these great lines. This is the case of the pedagogy of sexual difference and its demand to relocate pedagogical reflection, becoming aware of the political role of all the figures that participate in the teaching-learning processes, as well as highlighting the important female presence in educational entities, a presence that must be endowed with a symbolic entity, so that it can transform the educational reality.
The incorporation of the approaches is one of the identifying features of InteRed and all its educational proposals.

4.1 Gender.

The work for gender equity is a firm and continuous commitment in InteRed, included in its position and strategy documents. Thus, the gender approach becomes the main priority of who we are and do. Beyond helping relationships and constructs about women and men, we present our approach in terms of justice, rights, and social transformation.

Our fundamental principles are expressed in the "Gender Policy" and all of them are applicable to Education. They are:

- Opt for Gender Equity.
- Do gender analysis and apply the gender perspective in our interventions with a developing gender approach (GED). This leads to several commitments: unmasking androcentrism and patriarchy; overcome assignments of stereotypes, roles and jobs; promote equity in the access and control regarding resources and benefits of development; guarantee the organized, analytical-critical, democratic and inclusive participation of women.
- Introduce the gender perspective in all aspects of the educational processes, applying a mainstreaming strategy.
- Apply empowerment strategies.
- Take care of words, being aware of the practical, symbolic and political importance of using an inclusive language, facing the resistance it produces and the discredit it has been subjected to by some sectors of society.
- Work with women and (also) with men, for example, Masculinities, and the prevention of sexist violence.
- Present a hopeful, non-victimized vision.
- Participate in networks.
- Seek institutional coherence.

At InteRed, we consider coeducation with a threefold dimension:

1. Coeducation is placing life at the center, making visible the caring tasks that women have traditionally performed. We demand co-responsibility on the part of men, companies and Countries.
2. Coeducation is to promote and enjoy the richness of the diversity of the existing identities as a positive value, not as a problem, rethinking the hegemonic masculinity and femininity imposed by the hetero-patriarchy.
3. Coeducation is to prevent sexist violence, understanding them as part of a system of patriarchal domination that has its greatest exponent in feminicides, but is also present in the entire development model.

**4.2 Socio-Educative.**

We understand the socio-educational approach, in line with the Teresian Association’s Culture Council, emphasizing the capacity that the persons, groups and institutions have to transform society, education and cultures. It is a process of applying a political practice committed to the humanization of people, always seeking the common good, exercising a co-responsible citizenship, and a bold action in favor of inclusion and equity. It is a well-being that requires comprehensive and quality education for everyone, which demands a social, human and fair organization; that needs solidarity and interdependent cultures; that requires conscious experiences.

A pedagogy attentive to the socio-educational approach must take into account the educational trends that emphasize the transformation of reality. It makes participatory, open and flexible proposals that seek synergies with other organizations and give priority to the dignity of each person, to her/his human rights, to the quality of life and to the establishment of justice and equity in a world where inequality, poverty and exclusion are persistent traits.

This approach has, as one of the priority purposes of education, the construction of personal identities aware of their dignity and social responsibility, the creation of social individuals committed to the transformation of reality and the strengthening of a responsible citizenship both in the local as well as in global areas. All this implies, on the one hand, knowing the characteristics, needs, interests, problems, life experiences, possibilities and limitations, characteristics of the socio-economic and cultural context in which the given persons move and, on the other, reviewing the contents of the learning subjects, incorporating the previous experiences and
knowledge that already possess and presenting them in a meaningful and inclusive way.

4.3 Human rights.

If every person, all persons, have a central place in society and in any educational project, they must also have their own human rights, which emerge from fundamental anthropological approaches and are recognized by the highest international organisms. "Human Rights and fundamental freedoms are the innate heritage of all human beings and are mutually reinforcing concepts."\(^2\) For these declarations to be effective, it is essential that the national and international political instances fulfill the commitments they have signed, that the civil society may watch over, vindicate and be involved in the respect and defense of these Rights, and that the social agents, such as families, schools, non-formal educational institutions, assume the responsibilities that correspond to them in this field, so that the awareness, achievement and implementation of the human rights may have an across the board character in the school learning and in all educational fields.

In InteRed we defend education as a RIGHT, and question the development model that generates benefits for some human groups while millions of people live with their rights violated.

The implementation of the right to education carries with it and implies: **Availability, Accessibility, Acceptability, Adaptability, Quality, Sustainability and Participation.**

- **Availability** of educational institutions and programs, that is, sufficient and adequate educational facilities, equipment, materials, educators...
- **Accessibility**: educational institutions and programs must be accessible to all people, which means: material accessibility (architectural infrastructures adapted to special needs, close geographical location, or distance education programs), economic accessibility (free and with scholarships that prevent exclusion due to lack of resources), non-discrimination (not excluding for any reason: whether nationality, sex, religion, special educational need, etc.)
- **Acceptability**: educational proposals and pedagogical methods consistent with the cultural values of the context and the needs of the people -flexible programs and contextualized materials.
- **Adaptability**: flexibility to adapt to the needs of societies and communities in transformation and respond to the needs of the students in varied cultural and social contexts.

• **Quality**: processes that are pedagogically consistent; maintaining a high level of training and professional updating of the educators using good resources and educational materials.

• **Sustainability**: the educational actions allow continuity over time because they have developed capacities and experiences in the educational community that make it possible and have the essential economic resources.

• **Participation**: it has an organizational and methodological structure that enables the active involvement of every person, with spaces, instruments and tools that facilitate it.

The human rights approach exceeds the needs approach. It is not about satisfying people’s needs but about guaranteeing the fulfillment of their (innate) rights. Hence, this approach leads us to work with those groups that are subject to greater exclusion and violation of their rights.

The human rights-based approach requires that the rights holders know them and have the capacity to demand implementation, so from InteRed we promote human rights education such as information, formation, and empowerment. Each person is entitled to rights, agent of his/her own development and not merely passive recipient of services.

It also means raising awareness in others and in ourselves about the global interdependence of citizenship, defending the fair claims in this field and demanding the responsibilities and obligations that correspond to the different social actors. At InteRed we assume ourselves as holders of responsibilities.

The human rights approach also aims to ensure that the holders of obligations (authorities, governments) respect, protect and guarantee the given rights. On many occasions this also requires training processes to strengthen the capabilities of these holders.

### 4.4 Interculturalism.

The intercultural approach is essential in a complex and multicultural world, in which diversity is a substantial element in the dynamisms of life. People, environments, countries, teams, we all have many differences, as well as many similarities. Societies are increasingly complex and plural, people have different ages, different tastes, different cultures, ideas, creeds, diverse customs and ways of relating. Each person has multiple identities (ethnic identity, national identity, personal identity, identity and sexual orientation). All these dimensions are called to be integrated and developed harmonically in each human being.

Interculturalism, that is, overcoming the mere multiculturalism or sum of diverse cultures in a space, implies recognizing the different pluralities with respect, acceptance, self-recognition and appreciation of other people and cultures. It prioritizes the value of diversity and contributes to the creative interrelation of differences. It entails acknowledging what is ours and at the
same time letting oneself be transformed by what is different, letting go of stereotypes, prejudices, fears... It seeks to unmask everything that separates us and denounce inequalities, promoting greater equity.

Intercultural education pays attention to different strategic points: recognition of the richness of differences, knowledge and appreciation of the cultures surrounding the school, fostering intercultural encounters, inclusion, the resolution of conflicts in a positive way, the rejection of discrimination, prejudices and xenophobia, the consideration of cultural differences as something positive and enriching of the social and school environment. Intercultural education also favors the awareness of a global and interdependent world.

Its great principles are the following:

- "We are equal. We are different" It presupposes the awareness of equality and difference as an essential polarity in the construction of identities and communities. It is based on equal rights.
- "Unite without confusing. Differentiate without separating" To maintain equality and difference as necessary and essential in order to create models of coexistence. Without equality there is domination and exclusion, however, without difference there is uniformity and imposition of hegemonic models.
- "A decolonizing education" that advances in overcoming the dominance of some cultures over others and may favor processes of intra-culturalism, inter-culturalism and trans-culturalism.

4.5 Environmental sustainability.

Transformative education pays special attention to environmental sustainability. Starting from an educational vision that generates sustainability and protects the dignity of each person cannot ignore our being as part of a whole, the awareness of our eco-dependence with the environment, the taking care of the natural space to which we belong and for which we are responsible.

The socio-educational processes with an environmental sustainability approach start by seeing and denouncing consumption practices based on capitalism, androcentrism and the desire for uncontrolled economic growth that perpetuates a lifestyle that exploits resources to the point of depleting them, thus, degrading the planet. Examples of this are found in the consequences of climate change or in the destruction of flora and fauna due to the generated pollution.

It is urgent, for the life of all peoples and living beings, to avoid the increase in environmental debt and seek a new way of living that does not consume more resources and energy than the planet can regenerate. It's about placing the sustainability of life at the center. The educational role in this is fundamental.
It is important to abandon the idea -conscious or unconscious- that happiness comes from what I have and not from what I am. It is encouraging to see that some social proposals are already putting into practice programs that value other fundamental aspects of life, such as sharing, exchanging, relationships, caring...

A very significant contribution to a new development model is offered by the indigenous peoples of Latin America. As we have already mentioned, the Good Living paradigm highlights these convictions: it understands that the dignity of people is inseparable from the context and that the most important value is the respect for life and nature. For InteRed it is relevant to rescue, know and value the knowledge of these cultures that remain connected to Mother Earth, which they respect so much with a deep awareness of belonging to a cosmic unit of balance and harmony.

4.6 Inter-sectionality.

In no way all these approaches can be addressed separately; it is necessary to keep in mind the interrelation between them, to take into account what is called the intersectionality approach.

The concept of intersectionality was introduced by Kimberlé Crenshaw at the World Conference against Racism in South Africa in 2001, “pointing out that there were categories such as ethnicity and gender that intersected and influenced people's lives. For her, racism did not have the same effects on men as on black women, and these women did not experience the consequences of sexism in the same way as white women. It was based on a primary structure where ethnicity and gender, as well as social class, intersected with other inequalities such as the status of immigrant women. For Crenshaw it was not a sum of inequalities, but rather, each of them intersected differently in each personal situation and social group showing existing power structures within society. She differentiated between the structural intersectionality in relation to the consequences of the intersection of various inequalities in people's lives and the political intersectionality that affects the way in which these inequalities are contemplated and how they are addressed. She denounced that the anti-racist strategies of the American government were designed considering only black men as a general category and disregarding the perspective of women.”

This means that in our framework of action it is always necessary to start from a multidimensional analysis (which may contemplate the multiple dimensions of each person and group: age, sex, ethnicity, nationality, economic situation, etc.) to later be able to design the strategies of action more adequately.

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OUR WAY OF UNDERSTANDING TRANSFORMATIVE EDUCATION

As a result of our sources of pedagogical inspiration, we list below the main defining characteristics that InteRed wants to have in our Transformative Education processes, with the horizon that the greatest number of these characteristics be present in them and with the greatest possible depth, but aware that sometimes some will be more present and others will be hardly there or even absent, but we will always try not to contradict what is expressed here.

With the InteRed’s sources of inspiration in mind, we present here a complete list of what InteRed considers to be defining characteristics of Transformative Education:

✓ An education understood as the **fundamental right** of every person, which implies the exercise of responsibility of the civil society, demanding from the Governments the obligations that correspond to them in this field: availability of means and resources for their exercise, accessibility without any type of discrimination, acceptability and quality, adaptability to different contexts, active and responsible participation. Education is a right that demands respect, protection, promotion and compliance for all people throughout their lives.

✓ An education understood as a **common good**, sharing with UNESCO the concern about how this essential principle of education can be protected in the new world
context in which learning takes place. The reproduction and the possible increase in the inequality of learning opportunities that result from the privatization of education in all its forms raise important questions about the State's role as guarantor of the right to education. Especially at a time when the popular demand for more clarity, equity, equality and accountability in public affairs increases.

✓ A humanistic education, as the main foundation that sustains our work towards transformative educational processes, highlighting the primary value that human beings have and underlining that the goal of education is to know and develop the humanity present in every person and group, in which the values of freedom and justice stand out, understood from the point of view of equity. Its main paradigms are:

  o The holistic education, attending to the interrelations of the parts as a Whole, which entails the need to articulate the different disciplines in an across the board learning that may allow to unify the educational act by integrating the cognitive, emotional and corporal areas with the practice-based learning in a context of transpersonal, affective and spiritual education.

  o The integrating education, which seeks the full development of the person in all her/his dimensions (corporal, cognitive, emotional and spiritual) and in all areas (personal, ethical, political, social), recognizing diversity as a source of enrichment and not of discrimination.

✓ An inclusive education that recognizes and values biographical, ethnic, cultural, economic, social, religious diversity... both at the local and at the global levels; acknowledging the existence of inequalities in the exercise of power among some groups against others due to these differences; which proposes to resolve conflicts in a constructive way, work in favor of nonviolence, foster a culture of peace in the different contexts.

✓ An education for global citizenship that overcomes the traditional education for development highlighting the political role that all educational agents play. An education that enhances the rights-based approach by incorporating elements such as political advocacy and mobilization into the educational processes; which reveals the links between the local and the global, showing their interdependence. We are aware that the exercise of civil responsibility has to face the power that has been placed globally in the hands of the markets, and also that it is currently articulated with the processes of decolonization and de-patriarchalization.

✓ An education that emphasizes the appropriation and application of the approaches of Gender, Human Rights, Socio-educative, Interculturalism, Environmental Sustainability and Intersectionality in all areas, all fields knowledge and fields of action of the human being.

✓ Coeducation understood as a feminist political and educational positioning that questions the socially constructed patriarchal system from androcentric references. It involves transforming oneself and transforming the structures,
always making visible the presence of women, referring to them properly, showing female references, recognizing their role in history... It promotes the richness of the diversity of existing identities as a positive value and not as a problem, rethinking hegemonic masculinity and femininity imposed by the heteropatriarchy. It involves articulating all educational practices from the “purple glasses” of gender equity and, with them, unveiling, dismantling and modifying the systems of domination that allow men to exercise power over women, as well as prevent and combat the multiple forms of sexist violence present in educational settings and in society.

- An education that looks at processes helping to acquire the understanding of theoretical and practical knowledge, to perform critical analysis, to experience educational strategies for building knowledge in a joint, participatory manner and from different perspectives. We give, therefore, little importance to the implementation of specific activities disconnected from an accompaniment in continuity.

- An education centered on the person because it is understood as a growth process that includes a lifetime - a constant, reflective process that develops the personal and social potentials and the acceptance of their own weaknesses. It forms participatory, critical, reflexive people, historical beings with the capacity to influence and transform reality, to recognize the structures of oppression and injustice operating in the world and to work, from their civic awareness, for a more just, equitable, and solidarity society.

- An education that seeks coherence, mainly, coherence between the goals and the methodologies used in these processes. Some elements of the transformative pedagogy that have to be made visible in the methodologies used are these: the ethical and political foundation; the social context as a place of learning; the critical analysis of reality; participation in the process and in decision making; the recognition of the value of proven experience. We name some methodologies, among the possible ones, that integrate these elements and that InteRed develops, together with other organizations and groups, in favor of a transformative education: cooperative, participatory learning, by projects; artistic and ludic-theatrical; service-learning; self-knowledge and personal development processes; participatory action research; systematization of experiences...

Integrating all of the above materializes the socio-educational processes and interventions that InteRed promotes with its partner organizations in the different countries.

We understand by Transformative Education that which aims to promote teaching-learning processes that contribute to guaranteeing the right to education, understood as a common good, for all people and communities in the world, with a humanistic and inclusive perspective, recognizing the diversities of all kinds. It promotes a critical, responsible and committed Global Citizenship, at the personal and collective levels, with the transformation of local and global reality to build a more just, more equitable and more respectful world with the diversity and the environment, in which all people can develop freely and satisfactorily. It emphasizes the appropriation and application of the approaches of Gender, Human Rights, Socio-education, Interculturalism, Environmental Sustainability and Intersectionality.
6.1 Methodological principles that orient the action.

Presented, as we have done here, the approaches and characteristics of the Transformative Education, the question arises as to how to put them into practice in those places and with those groups with which we work. The answers are many and varied, and although we can go into detail about the methodologies that are applied in the educational processes in which we participate, we would always miss some of them. But we do discover common aspects that should be noted, the first one being the consistency with our approaches.

A transformative education is much more than the methodology it uses, but in some way it is the visible face, the actions that everyone observes, the cover letter that allows to make known what a transformative pedagogy is. That is why we insist on the fact that the methodologies must always be consistent with the proposed goals and approaches. Thus, the methodologies for transformation must address the approaches to rights, gender, interculturalism, sustainability, etc. They must be humanistic, holistic and integrating methodologies that involve the whole person, including her/his dimensions: corporal, emotional, mental and spiritual.

Some elements of transformative education that must be visible in the methodologies used are:

- The ethical basis of the objectives pursued and the contrast of the methodologies used.
- The political sense of educational action, with awareness of a transformation of reality that includes personal, communitarian, collective and social.
- The social context and the educational context as places of learning.
- The actions carried out are based on the transformative reflection and the critical analysis of reality.
- Participation in the process and in the decision making of all the persons and groups involved.
- The recognition of the value of the proven experience.

We can also differentiate several components that must be worked on in the methodologies we use to generate personal and social transformation:

- The **cognitive component**, which may allow processes of intellectual knowledge, critical analysis of the concrete, local and global reality; the study of the causes, problems, effects of the human, social, economic development model...

- The **ethical component**, which makes it possible to develop attitudes and values based on solidarity interdependence, justice, equity and the defense of the dignity of all people.

- The **spiritual component**, which develops the capacity of interiorization, self-knowledge, the appreciation for silence and contemplation and the predisposition to ask questions about the meaning of existence.

- The **socio-affective component**, which involves the whole person including their emotions and their social skills in the groups. It elicits empathy, indignation, tenderness, the desire for justice, anger, pro-sociability, fears, sorrows, discouragements, joys... In short, all the emotions that are aroused and intensified in social interventions.

- The **component of the committed action**, which proposes formative processes that bring together knowledge, skills, attitudes and emotions, guiding them towards an action that transforms. Ways of behaving, of feeling, of growing... are activated, aware that we all have the transformative capacity to influence in favor of the common good and social justice, that we are political agents with the capacity to decide and influence.

InteRed's accumulated experience with local partner organizations from different countries, with educational centers, with civil organizations in non-formal education processes, with educators, with young people, girls and boys... has allowed us to validate transformative methodologies that affect positively in the development of people, communities, and education professionals. Next, we identify some features and characteristics of these methodologies and experiences:

- Educational proposals that integrate curricular learning together with socio-community interventions that have a practical impact on the problems of a given context.
• Dynamic methodologies based on experimentation, inquiry, cooperative work, participatory spaces and links with the nearby community.

• Processes that link local realities with a planetary awareness of human, social, economic, and environmental interdependence.

• Educational proposals that foster creativity, art, bodily expression... for the sake of personal knowledge, creating with others, social transformation.

• Strategies that question the androcentric model and make visible in a significant manner the history of women and caring work for the sustainability of life.

• Methodologies based on trust in human beings, their skills and abilities; personal involvement and learning by doing; inductive learning and collective knowledge creation.

• Playful strategies that consider the body and emotions as essential components in a holistic and integrative learning process.

We also mention some didactic strategies that we consider important to introduce in educational practices from this transformative vision: strategies that promote self-knowledge and personal development; participatory and dialogic actions; of analysis and investigation of reality from the collective learning and joint construction of thought, etc.

With all this, there are many methodologies that allow integrating these elements and facilitating a transformative education practice. From the need for interrelation between theory and practice, between reflection and action, between the local and the global, we list some methodologies that InteRed develops, together with other organizations and groups, in favor of a transformative education:

- cooperative, participatory learning for transformative projects;
- processes of self-knowledge and personal development;
- service-learning;
- Ludo pedagogy, cooperative games;
- playful-theatrical and artistic strategies;
- participatory action research;
- systematization of experiences,

Being these methodologies so diverse, we will have to adapt, modify, combine. depending on the context and the characteristics of the groups. Methodologies should not be seen only as elements of educational innovation but as the tools to promote transformative education.
6.2 What we do in InteRed.

InteRed is oriented towards an increasingly integrated vision of its educational interventions. The separation between international cooperation and education activities in Spain has been overcome with the identification of educational lines that are specified in each intervention in which InteRed works transversally. From our own experience we confirm the interdependence between countries and we have become more aware of what global citizenship entails. This change of vision has repercussions on the organization itself and on the structure of the work, presenting in a clearer way the specificity of each country, but above all the synergies, the demands, the educational challenges and also the mutual enrichment in the innovations and proposal of transformative education.

Throughout time and across territories, alternative educational approaches have been developed, defending the function of a more committed and more intentional education of social transformation: education for peace, education for human rights, education for gender equity, environmental education, developmental education... terms marked by an instrumentalist nature of the pedagogical, but which in recent years have been advancing in debate, focus, integration...

Together with these processes, the socio-educational interventions that InteRed promotes with its partner organizations in the different countries, has allowed us to move towards a broad concept of education, recognizing lines of action with the possibility of synergies and mutual enrichment. In short, it is an education that is at the service of a world interwoven by the interdependence of local and global dynamisms.

Some of these processes promoted or supported by InteRed are:

We favor the access to education, the permanence and learning for girls, boys, young people and adults:

- Construction, maintenance and **improvement of facilities, equipment and educational services**: schools, libraries, toy libraries, educational resource centers, computer rooms...
- Alternative educational services to formal education.

We promote an **inclusive education** that guarantees the right of the most vulnerable groups:

- Bilingual intercultural education,
- Literacy and technical training of young people and adults, especially women.
- Education that may respond to the diversity of people and may guarantee education to the most vulnerable persons without discrimination based on sex, differentiated abilities, cultures, etc.

**We promote teacher training and formation for educators:**
• Strengthening the pedagogical capacities of teachers/educators in areas of knowledge from the approaches mentioned above.
• Training -following these approaches- educators and social agents in spaces of non-formal education.
• Accompaniment for the incorporation of education for global citizenship in the practice of teachers and educators.
• Educational innovation through training in methodologies for social transformation.

We promote coeducation:

• Educational interventions with a gender approach pursuing a life free of violence and sexist stereotypes.
• Construction of thought in coeducation and pedagogy concerning caring.

We promote the development of capacities in the educational communities from the participation and prominence of their members and the relationship with their environment:

• Consolidation of the educational community and support for the insertion of the school in the socio-communitarian context.
• Incorporation of the Education for Global Citizenship in educational centers.
• Accompaniment for the construction of transformative, inclusive, coeducational educational centers...

• Strengthening the networks of educational centers and social projects: in Latin America from the socio-educative proposal; in Spain through the “Red Transforma de Comunidades Educativas para una Ciudadanía Global y del Movimiento por la Educación Transformadora y la Ciudadanía Global.” (Transforma Network of Educational Communities for Global Citizenship and the Movement for Transformative Education and Global Citizenship.)

We produce teaching materials and didactic resources, research, educational innovation documents...:

• Elaboration of teaching materials that incorporate the approaches (games, stories, audiovisuals, comics...)
• Elaboration of educational proposals linking the local with the global.
• Educational innovation documents and methodological proposals.
• Participatory research.
• Systematization of good practices.

Impact on the implementation of the right to education and the promotion of a transformative education for global citizenship:
• Support for campaigns and for partner organizations in order to influence educational public policies.
• Participation in educational platforms such as the Global Campaign for Education.
• Participation in networks, movements, coordinators and consortia.
• Public awareness, training and mobilization campaigns.
• Socio-educational processes for the mobilization of educational communities
BY WAY OF
CONCLUSION

We conclude this InteRed Education Positioning by recalling two texts that we consider relevant. An expression of Pedro Poveda in 1902 when he was starting his projects in the Guadix Caves: We have a lot of faith, a lot of hope and we don’t stop dreaming, and we even realize some dreams trusting in the Divine Providence. An expression that was verified throughout his life in the projects he carried out and that today is inspiring for those of us who have his pedagogical principles as an essential point of reference.

Another text is found in the study paper Leave your land, of the Assembly of all Associations of the Teresian Association held on July 2018: We are going through times of profound changes that open up to new possibilities and questions about what is human fulfilment. This brings about ambiguities and conflicts that are economic, social, cultural, ethical, religious, gender related, etc. The transformations of currents societies affect us as citizens and as believers, and they invite us to encourage and participate in educational and formative processes that are based on our charism and foster intercultural and interreligious dialogue. This is essential in constructing reconciled and just societies that do not fuel our fears or relegate to the "social gutters" anyone who is different or who is an outsider.”
We work for the right to a quality, inclusive, and transformative education for children, youth, and adults.