Transforming educational centres

Global citizenship and social transformation

Index

Presentation

This document is the result of the work of the strategic commission (SC)[1] of the Area of Education for global citizenship, as part of its mandate to develop and promote lines of reflection-action in the area of the Network of teachers for global citizenship, with the subsequent aim of providing feedback on the theory and practice that sustain its transforming educational task.

The strategic commission decided to deal with this question because it was one of the epicentres[2] that they identified as central themes that could mean an advance in the proposal of EGC. Priority was given to work in the "migrations" epicentre, and leave "the teacher as agent of change" for another time. This time has now come, and the strategic commission picks up the thread of its reflection again and updates it in light of the changes in the development of the Network of teachers for global citizenship.

We think that, as a network of teachers, both from the perspective of the members and the groups and commissions, the general view of the transforming pedagogic proposal of the EGC and of understanding the teachers as promoting agents of change, is widely accepted as a result of the reflection undertaken from distinct areas (national seminars, local groups reflecting together from books/basic documents, systemisation exercises, courses and training seminars, etc.). Therefore, the strategic commission understood that it was necessary to take a step beyond the mere confirmation of the responsibility of the teacher as an individual, and should perhaps provide a framework of reflection to articulate other spheres, practices and strategies in a better way, in which the teachers that form the Network can continue deepening and strengthening their transforming potential.

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1 The strategic commission is made up of regional heads of education of Intermón Oxfam, teacher representatives of the different regions, the technical team of the education area and experts in specific questions.

2 This identification was made with the help of Pau López, during one of the meetings held by the strategic commission in 2008, in which the subject of migrations was also identified as another key epicentre.

Therefore, in this text we prefer to talk of "Transforming educational centres" as a way of broadening the horizon, move away from utopia, make a commitment to a new challenge that helps us strengthen the internal identity, the innovative and pioneering spirit of the Network, while making us enter into dialogue with other proposals that approach similar horizons and which already have an experience developed in this sense. With this change of focus, we hope to generate a more systemic vision of change and remove the emphasis of the teacher as Quixote, moving on to their education centre as the transformable and transforming body.

This is a text that will mainly serve to strengthen and open up new paths for the members and groups of the Network of teachers for a global citizenship. Nevertheless, we understand that this network is open and diverse, so that the proposal and narrative we provide in the document does not exclude people outside (at the moment) the Network or people who are in the initial stages of joining it. In fact, **chapter 1 serves precisely for laying the theoretical-policy rules that the EGC is based o**n, and therefore so that any teacher, starting up or otherwise in the Network and/ or in the reflection of the EGC, can understand the keys of this transforming educational model. The contents of this first chapter, and in general the whole document, consists of a rereading of the basic texts[3] of our theoretical proposal, from the new crucible or emphasis already mentioned, complemented by other sources.

While it is true that this document aims to remove the horizon and approach the question about how to ensure a centre becomes transforming, we do not intend to ignore the work or reflection regarding teaching practices that are the basis of our educational proposal and which enable us to keep our eyes alert to how, from the actual teaching practice, social transformation is being made possible. For this reason, **chapter 2 (Sphere of teaching-learning) looks at a series of elements for recognising, setting challenges, identifying deficiencies and shedding light on possible innovations in what we could call the daily practice as teachers.**

Chapter 3 then begins to extend the margin of what until now we understood as the role of the EGC teachers, **enlarging the framework of reflection-action towards the form in which we can lead, drive or promote changes in the organisational practices of educational centres (sphere of organisation and relations)**, in a

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3 The titles of these documents are mentioned here. Their more detailed bibliographical reference appears in the bibliography: *Pistas para cambiar la escuela, Manifiesto Internacional para una Ciudadanía Global, Escuelas para la Ciudadanía global. Un modelo de profesionalidad responsable*, etc.

way that increases the potential to generate a shared and cohesive transforming project. It provides some elements for reflection about spaces, structures or resources that may serve to link and anchor the vision of the EGC in the DNA of the educational centres.

Finally, **chapter 4 (Sphere of setting and social transformation) opens the margin even wider and looks into another level necessary for tackling the consolidation of the educational centres as agents of social transformation: the relationship between the centre and the setting, and the vision of networking**. The relationship of the centre with its close environment is tackled from distinct practices that may be gateways to the gradual construction of a longer lasting, more stable and strategic collaboration with different community players: families, entities, other schools, etc. Among these players, the families are, without the slightest doubt, one of the most relevant, and their involvement determines to a large extent the potential success of any educational project, not only those involving EGC. In the last part of chapter 4 there are a series of reflections about how working in a network, be it between teachers and/or schools and/or entities of a distinct type, may be very effective for generating changes in the social and political context that synergically favour the construction and consolidation, not only of a new educational EGC model, but also a new model of a fairer society for all.

It is important to mention that **all the sections end with a series of questions that invite the self-assessment of the reader**, and can inspire deeper processes of reflection, whether individually or in a group. In fact from the experience of the different groups that make up the network, tackling these questions collectively or in a space of joint reflection (in groups of teachers from the same centre or not) can be, without doubt, one of the most inspiring aspects of this proposal, since it boosts group cohesion (from sharing experiences, expectations, fears and hopes), and enables common challenges to be established to improve their own practice and think about joint projects. In this sense, we hope and trust that this document ferments not only individual growth but also above all group growth, of teaching teams, of the network and the educational GC networks.

Given the intention of fermenting networks, we think that the **document could be like a backcloth for reflecting along with other people (organised or not) and/or educational proposals that are along the same lines (political or methodological)**, and so that among everyone we can gradually consolidate the transforming work we undertake, boosting synergies, establishing circuits of relationships, increasing the capacity of incidence, etc.

Perhaps the words of Paulo Freire (1997, p. 125), of course, serve to present the final aim of this document, and which consists simply of encouraging reflection about our educational practices and shedding light on ways of improvement in order to convert the global practice of our centres into a transforming area:

"(…) That's why, the more critically or rigorously I think about the practice of what I take part in or the practice of others, the more I have the possibility, firstly, of understanding the raison d'être of the practice itself, and secondly for this very reason, my working practice is improved. Thus, to think of my experience as practice inserted in social practice is serious and essential work …".

Introduction: what is a "Transforming educational centre"?

1.1. The society we aspire to build

Education for global citizenship (EGC) is the result of a long social and pedagogic tradition that believes in the transforming power of education, and in this sense not only thinks about didactic means, but also and above all about a series of political objectives of the educational-socialising process to the model of society we want to build:

"We seek the construction of a new model of development that, questioning the dominant role of the global market and the neoliberal model, makes the utmost of the potentialities of globalisation in terms of solidarity, participation and shared actions, to set into motion strategies of sustainability and the eradication of poverty.

The promotion of critical analysis of the media and the rules that govern the world communication system, the reduction in the digital gap and the creation of forms and channels of more accessible, democratic and pluralistic information.

The cooperative and continuous construction of an ethic and series of political, economic, social and cultural practices that make life in intercultural societies possible, on being a source of inclusion and cohesion.

Reflection on the way of conciliating research and technical progress with an ethic at the service of people and the planet.

The raising of awareness of the public about the need to change personal and community lifestyle, and to fight against environmental degradation, climate change, the reduction of biodiversity, and in favour of the universal right to water, food and health.

The momentum of an increasingly more aware and mature civil society, capable of denouncing and mobilising, conscious of its own power and of the way of using it to end wars and to promote all human rights for everyone.

The promotion of equal gender relations that provide equal opportunities, co-responsibility, the overcoming of the patriarchal system and opposition to androcentric knowledge systems.

The development of more efficient forms of democracy, both direct and participative and representative, in the local and global spheres, forms of democracy that favour transparent and healthy relationships with the economic powers and which recognise the plurality of existing opinions and actions in our societies, as well as multilateral dialogue between the diversity of political spaces that are being consolidated around the world."

This awareness of global citizenship can be summed up in the following ethical-political foundations:

a. Awareness of the integral nature of the human being, and their dignity beyond the market: the perspective of global citizenship tackles a development focused on the integral human being, characterised, above all else, by their critical capacity to reveal reality and recognise the difference between what "is" and what "should be". Consequently, they recognise that this "should be" must be built from a twofold perspective: firstly, from a participative dialogue in which no-one imposes their view over that of other people; and secondly, from a historical-political conscience of involving oneself in the construction of a fairer, freer and more caring society, which benefits above all the majorities excluded in each context and in the global setting. This is the meaning of social transformation.

A person is understood as being integral (whether from an perspective of identity –affective, intellectual, corporal, relational dimensions, etc.– or from a perspective of the person as a historical subject –economic, political, social, labour, family dimensions, etc.), and therefore we reject any reductionism that overvalues any of the dimensions of the human being in detriment to the others.

Our society, more now than ever before, is characterised by cultural diversity. This constitutes the valuable legacy of the different traditions that can notably enrich the shaping of our societies. However, it also constitutes a challenge for coexistence in as much as the lack of understanding between different cultural groups is a source of conflict. That is why it is necessary to make a **commitment to intercultural citizenship** that recognises the incalculable value of different cultural cosmovisions that give the world meaning, but which also make them enter into fertile dialogue with each other analysing which cultural practices are enriching and which constitute an aspect to overcome.

The cultural dimension constitutes one of the main pillars of an individual's identity. Without it, they would never develop at a human level. This is why recognition of the very culture that the person receives from others is fundamental to develop humanly. The intercultural perspective of citizenship involves the recognition of the complex and dynamic nature of cultural identity, in which the choice of the individual cannot be avoided at any time. Their freedom to form part of a specific group is expressed in this. Intercultural citizenship is based on exercising the freedom of the citizens, so it is necessary to recognise both the value of the culture itself and the individual space of personal choice from which to redefine the identity itself.

b. Awareness of interdependence at a global level: overcoming the dominant debate regarding citizenship as an element of national (or *continental*, in the case of Europe), the perspective of global citizenship deals with the need to construct a planetary identity that corresponds to the reality of an increasingly globalised world, and which responds to challenges set by the increasingly complicated coexistence on a planet with limited resources. The EGC recognises that we live in a world of multiple dependencies, where the development of everyone depends on everyone else. That is why, linked to the above principle, we understand the construction of identity as a dialogical process between the person (and their different dimensions) and the multiple dimensions, levels and expressions of the planetary society in which they live, thus forming a concentric, , multifocal, dynamic identity that is open to transformation.

We want to shape a more cosmopolitan planetary society, capable of overcoming determinisms and achieving equality and justice. The humanity that makes up this planetary society are the global citizens that feel co-responsible in the building of a more caring and just world for all who share this habitat and who share the same future.

From this perspective, the concept of *glocal* arises strongly, as a space of convergence between local and global, which dilutes the divisions between the close and the distant, and suggests the need for the search for personal wellbeing to contribute to the common wellbeing, and vice versa. One of the great horizons is that citizenship takes on the awareness that its personal or local actions have a repercussion on the global setting (in the same way that the global ends up affecting the local), so that the responsibility for transforming society is shared by everyone, and we can contribute from diverse levels of action.

c. Global perspective of justice and solidarity: the ideals that the capitalist system is based on (individualism, rational interest and the free market) have favoured the emergence and deepening of social inequalities inside countries and have made the gap between the rich and poor countries increasingly wider. Humanity lives with a series of imbalances that are mainly based on a terribly unequal access to the rights and opportunities necessary for personal and social development. Of these imbalances, the most disturbing, and one that guides the idea of social transformation that we propose, concerns poverty and social exclusion, phenomena that affect millions of people in the north and south, and we must be guided by and committed to their eradication.

The EGC underlines the special necessity to attend to and eradicate the economic inequalities between the north and the south, since these are caused by specific historical causes and are subject to change: the neo-

colonialism of the northern countries, unfair international trade, the economic policy of the big multinationals, the mechanisms of the external debt and the control of technology and patents by the rich countries. In the current context of world economic crisis, we recognise the massive risk that the inequality gaps (within each country-region and mainly north-south) become even wider, and run the risk of going unseen due to the acuteness of the contexts of internal crisis in countries or regions. The citizens of the north must recognise this reality, and act to build a fairer global economic model.

This ideal of justice is not only a series of good intentions, but is rooted into a triple understanding of this value: justice must be *commutative* (equality, proportion and balance in exchanges and in contractual relations), *distributive* (that each person has what is theirs from a perspective of political, cultural, social and economic rights), and *social* (equity and balance so that everyone lives with dignity) (Sebastián, 1996).

1.2. What type of education is necessary to achieve this?

The EGC is a commitment to a fairer society, and in this sense directly addresses one of the fundamental mechanisms in the reproduction (or transformation) of the social model, as is education. From the Network of educators for a global citizenship (and together with other groups or similar initiatives) we think about a series of innovative proposals that endeavour to provide a committed response to the complex challenges of the contemporary world, in order to overcome an educational model that in the majority (International Consortium, 2008):

- FAVOURS a disciplinary school organisation and isolated from the social and cultural context.
- PRIVILEGES the accumulation of fragmented and partial knowledge.
- DOES NOT VALUE the social and relational dimensions of learning.
- OVERESTIMATES the use of textbooks, frequently delegating to them the responsibility for the teaching-learning process.
- UNDERESTIMATES the importance of audiovisual languages and the ICT.
- OVERESTIMATES the rigid hierarchical relationships based on the traditional functions of the teacher (who transmits the knowledge) and the pupil (who receives and shows that they have acquired this knowledge).
- Increasingly FAVOURS the commercialisation of education which, instead of being understood as a right of everyone, has begun to be

perceived by the political and economic powers as a (paid for) service to supply the citizens with.

As a response to this model, the proposal of EGC backs an education that offers a privileged space for the formation of critical and participative citizens, who, along with the school and other social players, seek ethical responses to the challenges of the world today. The EGC, from an eminently educational perspective, promotes processes that are:

a. Stimulators of the integral development of people: the education that develops the personality integrally (and not focusing excessively and exclusively in the contents-concepts, in competitiveness at the service of the market), guided by ethical values of solidarity and justice. It materialises in the aspects of: learn to learn, learn to be, learn to do, learn to coexist and learn to transform (oneself / the community, the world) from a concept of empathy, solidarity and justice.

Identity itself constitutes the starting point of all education that must progressively develop capacities for an intercultural citizenship. From this inclusive and intercultural educational point of view, we seek to find to what measure each culture participates as "growth culture of humanity", thus recognising the value of the different cultural identities and the need to enter into fruitful dialogue in which people's freedom is encouraged.

b. Generators of global citizenship: the education that complements and enriches the vision of citizenship referring to a closed context (to a city, a country), with a more planetary vision, given that globalisation increasingly facilitates making the world our common space. This naturally leads to a reconceptualization of the personal-planetary identity: incapable of being appropriately constructed if it is not in respectful dialogue with other cultures and identities and respecting the dignity of other people/cultures.

c. Based on a *glocal* perspective of justice and solidarity: education must be capable of accompanying the students in their process of recognising themselves as subjects, important players in the process of social transformation. Whether in their immediate (local) setting or in a more global perspective, the important thing is to provide elements for the critical reading of reality, and favour tools and ethical principles to act on this reality of injustice, exclusion and inequality.

We start from the idea that education cannot be neutral, since consciously or unconsciously it is *positioned* before the reality in which it is immersed, accepting, validating or questioning the relations of power on which it is based and which structure this reality. It is from this logic that

we say that *education is a political task*, since it has something to say regarding the maintenance or transformation of the (unfair) power structures that rule and maintain our current global society.

Education must therefore be capable of humanising people and re-humanising the same educational process (so exploited in recent times), as a contribution to the humanisation of our model of life and development. This involves the precise search and experimentation of alternative models of educating, being, of relating to people; models that can intrinsically educate in hope, educate in commitment and in the possibility of transforming reality.

The EGC considers the educational act from the following principles:

- **Reflective and critical education:** that is capable of providing elements (both technical and ethical-political) for the critical analysis of reality (causes-consequences-alternative relations to the problems of injustice), from a perspective of dialogue and collective construction.
- **Education oriented towards action:** which is capable of inspiring individual behaviour and/or collective projects that, starting from the analysis of reality, respond to the challenge of generating fairer and more caring alternatives.
- **Education as a process:** not as the sum of contents, but as a spirally ascending route that builds a way of seeing reality and seeing itself as a player of change of this reality, adapting the contents and methodologies to the processes and moments of personal and group development.
- **Education in and from conflict:** neither negating nor avoiding it, but starting from its inevitability as an element that boosts dialogue, empathy, the capacity to negotiate and the search for collaborative alternatives.
- **Holistic and interdisciplinary education:** that works from and for the integral development of the person, thus helping to generate an interdisciplinary look at reality, without closed compartments that disconnect and decontextualize knowledge and learning.

With all the above, the EGC model aspires not only to improve the performance of the students and the very educational quality (or educational success), but which aims for this improvement to be at the service of a fairer and more caring society. The perspectives that promote education success as criteria of the quality of education are often based on quantitative indicators of performance according to standardised tests focused on a couple of competencies, and very rarely integrate criteria

that involve the performance and the (potential) contribution of education (of its students, teachers, etc.) to the construction of a society guided by clear ethical-political values such as justice and respect for human rights. The EGC seeks school success that is capable of generating a successfully fair and caring society.
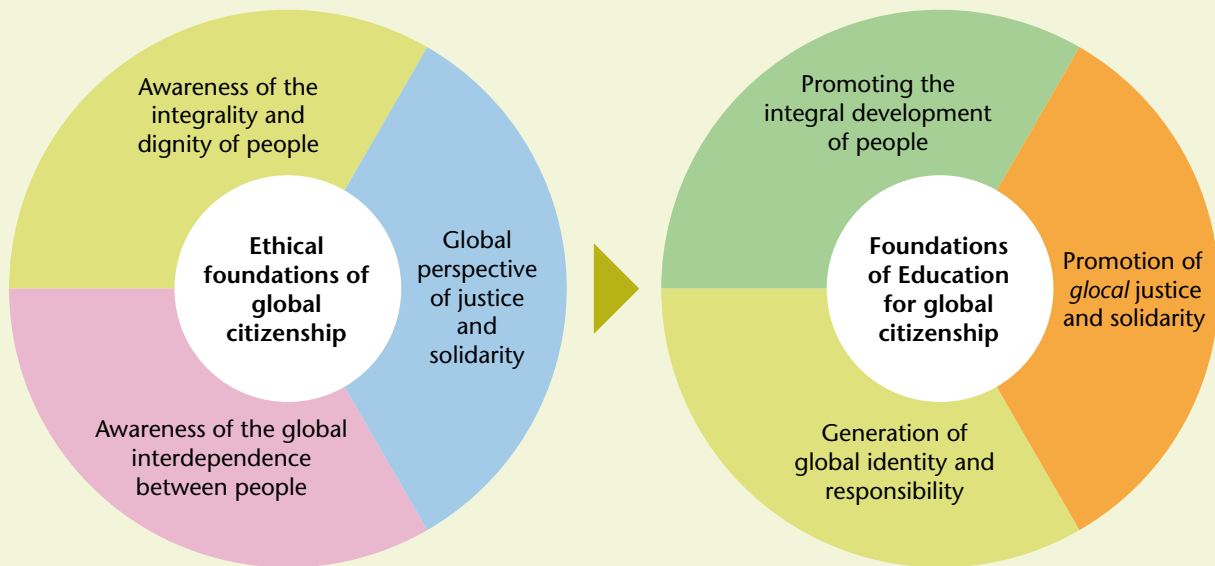
1.3. Why are the teaching staff at the centre of this proposal?

While it is the case that, read from a certain angle, the EGC considers an educational ideal that does not only depend on teachers (but also all those players involved in the process of socialisation and raising awareness of the pupils), it is also true that we consider they are in a privileged position to lead and drive it with great strength.

Firstly, teachers *receive a social mandate* (public or private) that makes them responsible, validates them, authorises them, to lead the educational process of people while they are of school age, and while their personalities are forming.

Secondly, because, although the social imagination does not always place the educator as a model to follow, as a reference of knowledge or social authority, they must be it. Obviously, the authority to which we refer should not be understood in a domineering or authoritative way, since this would impede any attempt at a relationship of dialogue within the educational framework. The authority of the teacher must be articulated in the form of dialogue, in other words, ensuring that the pupils must be able to recognise in them the capacity to accompany them in the learning process and thus attend to their concerns and educational needs.

Thirdly, because they are in a key situation as a nexus among the players who intervene in the educational proposal (teachers, families and pupils). For this reason, this proposal attempts to, as well as underline the importance of educating in the process, also offer them mechanisms and strategies so that they can find and demand the support, resources, alliances, training, attention and collaboration necessary in this essential task. These circumstances mean that, in fact, the teacher plays an essential and central role in the promotion of a new, more humanising and transforming educational model.

What role, what state of mind, what is it that is asked of the teacher from this educational perspective? Firstly, that their teaching is based on a dialogical interaction, in which knowledge is a result of the dialogue between available knowledge, of the meaningful reflection from the close perspective, and not a mere imposition for global citizenship and which works with the most open and integrated curriculum possible, from a vision of globalising learning processes and a socio-critical perspective of knowledge and reality.

Although it may seem pompous, the teacher must try to be an intellectual-transformer (De Paz, 2011; Giroux, 1990; Carr, 1998): a person capable of generating processes of reflection-action from dialogue and with a clear ethical-political orientation. The political dimension of all education should not be confused with biased instruction in a specific tendency of thought, because what distinguishes education from indoctrination is precisely that the former trains in the freedom of people (self-)critical of their political circumstance. Taking charge of this aspect leads to thinking about questions always from different perspectives and rather than appealing to dogmatic confirmation, maintaining open debate and respectful deliberation for all when referring to questions in which there is a deep disagreement in society.

The way in which the teacher maintains this commitment for ethical-political transformation is in a threefold commitment that must be made clear in their day-to-day work (De Paz, 2011):

a. On the one hand, **they must be people with a global (or *glocal*) consciousness**, capable of being alert to what is going on in the world and their own environment, take a position before these phenomena or events from a critical and ethical stance, and be capable of connecting these facts and reflections with the educational curriculum, in order to motivate the pupils and spell out this reality and think about how to intervene in it. In this process they must show that the prism through which they see reality are the values of justice and equity, through which they do not look for a cold analysis of data or *objective knowledge*, but seek a reflection and experience both personal and interpersonal that integrates the rational with the emotive, critical consciousness with empathy and indignation, and which encourages students to investigate, act, cooperate more integrally and coherently, from knowledge of and involvement in the local context and global reality.

b. Secondly, **they must be a person sensitive to the context of the personal histories of their students**, so that they can establish links with this global consciousness/reality, and that they have a broad repertoire of resources to accede to or connect with the interests and motivations of the students. In this sense, the privileged strategy to undertake this global monitoring of the students is the tutorial action understood as a shared task (responsibility of the whole teaching staff and not only that of the tutor), multi-level (individual, groups, families) and proactive (with objectives of process more than thematic sessions, avoiding time spent on "putting out fires", etc.).

c. And, to this double commitment, we add a third that corresponds to us as teachers. It is the commitment to lead a process so that the pro-

ject of the centre is involved in transforming the environment. This leadership must be expressed in the capacity to influence in order to progressively do things a little better and in a coordinated way.

To achieve this, we can do some things such as these:

- Inform about these activities in the different participative spaces that the organisation of the centres enables us to, in order to improve the visualisation and awareness of the educational community;
- Invite our colleagues to find out about our attempts at innovation and improve teaching practices in order to form a team and increase the influence of the project;
- Share with them our achievements and setbacks, and offer to accompany them in their own process of innovation;
- Search for alliances, supports with the families and players in the setting in order to have more and better educational exchanges: order, evaluate and write up the process and what we have learnt so that we have a record and facilitate continuity and inclusion as a project of the centre;
- Boost training/exchange processes with other experiences or experts that may serve as a model or accompany the process;
- Demand from the centre's management to progress in a way of ensuring that things are focussed on improving learning processes;
- Demand working conditions that enable the educational activities proposed to be undertaken.

Perhaps these ideas may suggest the image of the teachers as infallible, clairvoyant, super heroes who always know what to do and how to respond appropriately to the inevitable tensions between all the intervening factors, or as Quixotes who lose energy fighting windmills. Nevertheless, in reality we suggest the image of teachers in constant tension from trying to respond to expectations or needs difficult to balance out, with contradictions between the values they defend and that which they reach, with moments of doubt and uncertainty, etc. If there is an attitude that should characterise the teacher who generates global citizenship, this should be the capacity to spread hope and ambition to continue searching for patiently, tenaciously and in the company of others, the keys to personal, collective and social transformation.

The team of teachers becomes a group of professional **researchers** who share interests, political-educational concerns, and who looks for solutions to the problems that teaching practice involves. What moves and excites this team is a committed emancipating intention not only in the understanding of the world, but also in putting into practice the ideals and values for transforming unfair relations. This cannot be achieved

without an exercise of **constant (self-)training** (initial and lifelong, individual and group, inside and outside the centre, from a disciplinary or globalising perspective, etc.), and without making use of findings that, from current research, disregard elements of reflection to improve educational practice.

In this sense, the teaching staff that already shares the ideal of the EGC can undertake social transformation processes from their educational centre, promoting specific practices from three spheres of action in which they can spread and communicate its way of understanding education, which will be enlarged in the following chapters: the **Sphere of teaching-learning (chapter 2)**, that is "their square metre", their "undeniable" role in as teacher and in which the leadership materialises in being a living example of what is being promoted; the **Sphere of organisation and relations in the centre (chapter 3)**, where it may function as a driving force, leader, catalyst of processes that gradually form part of everything that is school work; and the **Sphere of the setting and social transformation (chapter 4)**, in which, along with other teachers, they plan and make materialise the ideal of transformation. We recognise that this division by spheres is merely analytical, since in reality these spheres are closely interconnected and have a certain degree of interdependence. However, we provide it precisely in order to mark out distinct spaces of transformation in which the teachers can self-reflect, self-assess and reflect from specific criteria, strategies and practices.
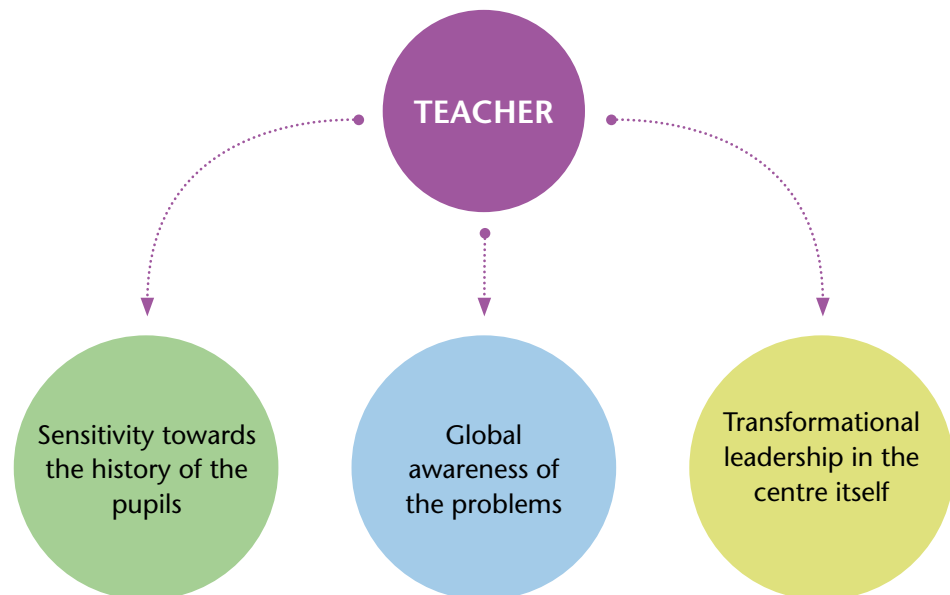
1.4. What is a "Transforming centre"?

We think that a "Transforming centre" is an educational centre that promotes the model of Education for a global citizenship, from the practices of its teachers, management team (encouraged sometimes by PAs, students or the very social context), in one or several of the distinct spheres mentioned. Being a Transforming centre does not mean having reached a crystallised ideal state, but is on the way to generating transforming processes at distinct levels.

Although it is not much use to give grades to categorise how much a centre "fits" the ideal, it is important to explain some criteria that can characterise the Transforming educational centres (De Paz, 2011). These criteria are not independent, but are found closely related, in that they are mutually involved:

a. They are centres open to the world: in the globalised world "the community of destiny" has emerged for the human species (Morín, 2001). Transforming centres are spaces porous to the concerns and desires of the *glocal* citizenship, of people and their immediate environment but also of the most distant geographically. This is how the centres make use of the opportunity to educate in favour of a caring and fair globalisation that places people and their life problems in the centre.

b. This opening up to the world leads the centres to **educate in planetary humanism**, which promotes a global vision of historical development, whose players are people substantially equal in dignity.

c. And, in this way, these centres go beyond the purely instrumental vision of education, which is no longer perceived as a tool to obtain qualifications and personal success, but as a life process that develops learning processes in the person of which the Delors Report (UNESCO, 1996) spoke of –learning to be, to know, to coexist, to do–, to which we add learning to transform.

Given that these are quite general and philosophical criteria, in the following chapters we will attempt to break them down into a series of more practical elements that may serve to reflect on at what point it is and what possibilities for improvement are identified.

1.5. Tips for self-assessment

a. Do I feel that my fellow teachers and I are aware enough of *glocal injustices*? Is it easy to transmit to/deal with 1) the students 2) all the staff 3) the management team 4) the rest of the educational community? Is this interdependence (global thought/ local action) expressed in our classrooms? ¿What are the main challenges I identify in this sense?

b. Reading in *Pistas para transformar la escuela* (Tips for transforming the school) (Intermón Oxfam, 2009):

"Economic globalisation, cultural homogenisation, technological and scientific progress, environmental risks, etc. are not neutral phenomena, have social, political and economic consequences at both a world and local level and create new needs and dilemmas that we must solve. These transformations are affecting both the way in which countries organise and establish international rules and the way in which we relate to others and how we think".

What influence has globalisation had on the way we relate to each other and think? How does this influence in my classroom and my centre?

c. To what point do we believe that the school (us) is a powerful instrument of change? Do we feel that our capacity to influence is increasingly less when faced with so much external stimulation? From the EGC proposal is it worth providing an alternative to the hegemonic values that rule today's society /culture and which we think is unfair?

d. To what point do I share or identify with and/or question what is described as the teacher's three commitments? What challenges do I set myself? (see page 17)

e. How much do I think that from my teaching practice or that of my centre we respond to, or fulfil, some of the criteria explained in section 1.4?

f. From what we do in the school, do we think that it is in line with what we have mentioned and that we could re-orientate? How do we feel before the "challenge" of moving towards a Transforming educational centre? What makes us doubt? What makes us hopeful?

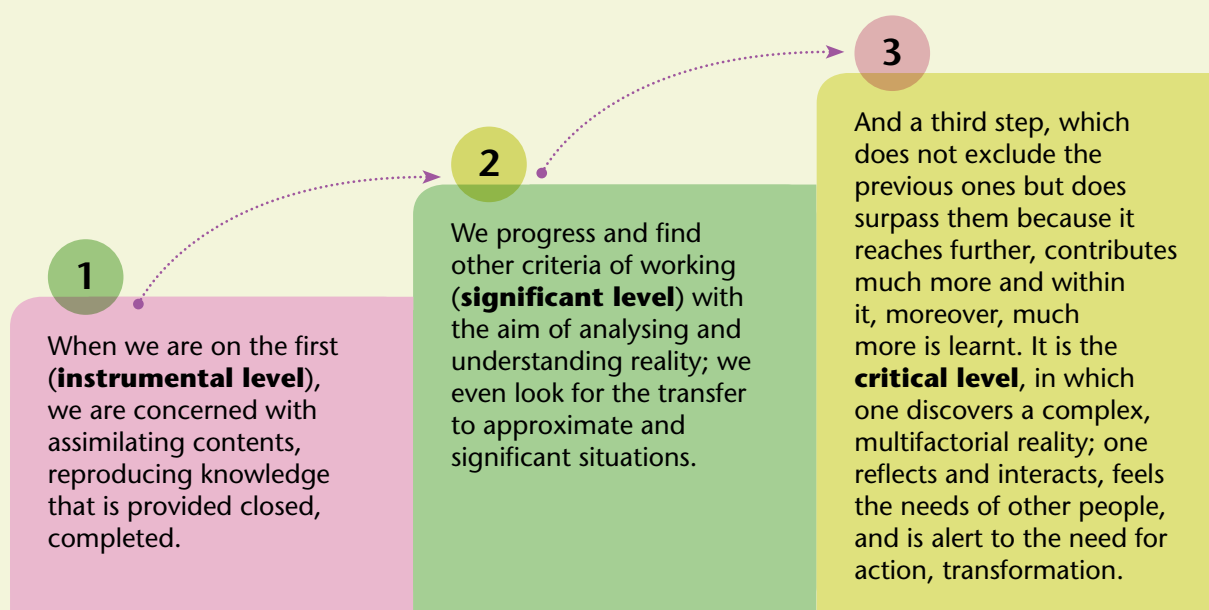**g.** Could you commit yourself to a small feasible change? In what sphere have you identified?

2

Sphere of teaching-learning

2.1. Criteria or levels of the educational function

Let's start by imagining, visualising the practices we develop in our classrooms, the ways of doing things … De Paz (2011, page 153) provides us with the image of an ascending stairway with three large steps that mark different levels that concern us, of what we try to achieve from the educational practices:

1

When we are on the first (**instrumental level**), we are concerned with assimilating contents, reproducing knowledge that is provided closed, completed.

2

We progress and find other criteria of working (**significant level**) with the aim of analysing and understanding reality; we even look for the transfer to approximate and significant situations.

3

And a third step, which does not exclude the previous ones but does surpass them because it reaches further, contributes much more and within it, moreover, much more is learnt. It is the **critical level**, in which one discovers a complex, multifactorial reality; one reflects and interacts, feels the needs of other people, and is alert to the need for action, transformation.

As a first step, it is important to analyse retrospectively when and why I have positioned myself in one perspective or another, on one step or another, and what are the mechanisms that can be activated to climb them. In other words, once we are aware of the levels, it is important to ask ourselves how we can develop practices of greater ethical-political worth, more transforming. The classroom can offer us possibilities to experience this process of raising awareness, sensitivity and commitment, but we should look for them earnestly, because routines or discouragement can lead us along other paths.

Seeing the stairway in its totality and consciously choosing one step or another means criticising the value and finality of the educational system and giving meaning to our intentional and transforming action as teachers. Moving up the steps is the way that would make it possible for us to raise awareness (personal and of the surrounding reality), the critical reading of the world and the opening up to new ethical and political alternatives in a humanising educational project. On the "unlearning" way, we visualise hidden realities, we undo stereotypes, open up possibilities and gradually strengthen this critical-communicative model.

And on this third step is when we feel, analyse and criticise the unfair realities we do not share. On reflection we gradually realise that our way of doing things in the school will have social and political consequences and that, either they contribute to change or, on the contrary, perpetuate specific relations of power and promote social exclusion.

From this comes the criticism and awareness that "not everything counts". The next step would be the proposal of an alternative horizon, another possible world. The big challenge is to place conditions in order to take this transforming route; gradually making our contribution in the spheres and variables that I, the teacher, control and can change without spending too much energy in the feat and rather more in the process. We continue moving towards the objective; we continue experimenting and training ourselves in the school, we are putting into practice this other world of relations, doing things in the school in the way we imagine they could and should be done; step by step building from now on, from the educational centre, this democratic culture that we have proposed as a possible alternative.

We think about transforming alternatives and we develop transforming practices and of a high ethical-political value because we do not want to renounce the possibility of changing and improving things. Conformism and fatalism are of no use to us. A good strategy for this is to open up the classroom to the silenced realities and open up the range of experiences; speak about it; bring it out in the open; live the wealth of experiences (not all of them have to be painful of "suffering"); open your eyes and hearts and get down and do something, offer help and closeness. Broaden visions.

2.2. Strategies and practices in the classroom

With the aim of being more specific, in this section we try to offer distinct strategies and practices. We understand that strategies are general approaches that are specified in practices. This is why they are presented linked to each other.

We associate strategies and practices with the vision with which the EGC perceives education. In fact, it involves a complex look at what is educational. It is complex because it contains five looks that, though they are different from each other, they are also closely related and have clear intersections (see *Pistas para cambiar la escuela*, pages 52-101).

It is possible that some of us teachers are already using, to a certain extent, some of these strategies. We can address others and a group of

teachers can be encouraged to try them out. We can place a third set of strategies on a more distant horizon for those of us that perhaps do not yet feel ready.

We are trying to categorise the keys so that our classroom work becomes ethical learning and is a cultural and transforming contribution. Our aim is to open up possibilities for the progressive improvement of teaching work by backing practices for improving learning processes and school success.

Each person, from the moment they find themselves on the path, will choose the next stage they wish to take. If we get going, we can find alternatives and we will feel more competent to be able to improve these situations that we experience as unjust and dehumanising. This is the ethical-political commitment that humanises all of us. This is also what helps us achieve some challenging pedagogic aims: success, inclusion and equity.

STRATEGIES AND PRACTICES

From the cosmopolitan vision: awareness of the university and inviolability of human dignity.

Some strategies
- Insist on basic learning processes to be able to learn to be people.
- Starting from reality itself, help the students and teaching staff identify in their histories some experience or purpose of this reality on which we are reflecting.
- Teach and experiment (experiential dimension) the recognition and acceptance of equality and diversity.
- Avoid ethnocentrism and sexism, providing a learning process from conflict that makes the difference meaningful.
- Create integrating frameworks such as that of coeducation, intercultural education, Education for global citizenship, etc.

Possible practices
- Condemnation and mobilisation before injustice.
- Boosting of high expectations as motivational element and which forges the enterprising character.
- Use of a non-sexist language.
- Provide opportunities for the expression and management of feelings and emotions, as well as the possibility of rectification.

- The socio-affective spaces in moments of tension to work on values, emotions and feelings.
- Dynamic activities of self-knowledge that strengthen the development of the individual and collective identity.
- Silences, reflection and writing of those we have heard.
- Exchanges between people of different ages and cultures, as ways of sharing knowledge.
- Student, assistant and tutor programmes among equals.
- The celebration of everyday and special things.
- Acknowledgement.

From the critical, participative and democratic viewpoint: another educational system and another world are possible, but they require awareness, participation and commitment.

Some strategies
- Create a curriculum that breaks the "academic learning" / "learning for life" binomial from developing the attitude committed to social transformation.
- Ask for coherence in attitudes and behaviour with the values we are working with.
- Review our posture so that it is not authoritarian but, above all, never unconnected or indifferent.
- Provide the students with tools to critically understand the world critical criteria before the media culture.
- Sequence activities as an intentional process for the communication of a cultural product that may have its transforming influence.
- Give relevance to the process itself so that in its design, production and assessment they feel it is "that we have done between us".

Possible practices
- Flexibility in the distribution and use of space, furnishings and time to strengthen meetings, exchanges and dialogue.
- Tasks that develop lateral thinking (capacity to look for more than one way of seeing things).
- Regular preparation and holding of classroom meetings as a space for dialogue, explaining what is happening.
- Systemisation of task sharing and organisation of co-responsibility.
- Collective materials that we can share.
- Communication media: shared analysis.
- Recognition of limitations.

From the reflective and constructive viewpoint: uncover contradictions, look for the meaning in things in common, ensuring we feel we have possibilities because we as humans give each other meaning to reality, finding possibilities, committing ourselves and acting, building something new.

Some strategies
- Opening our eyes to the glocal reality in order to act on it. Make visible silenced realities and uncover   ethical-political contradictions.
- Develop a sense of morals and global justice in favour of excluded people.
- Form intellectually open young people, but above all open from the heart and from their attitudes in the understanding and transformation of the world.
- Make reality problematic but looking for possibilities (spaces, alliances, moments, etc.) where they feel it can be changed (transformation is possibilistic and optimistic).
- Favour cooperative and caring learning.

Possible practices
- Activities that develop alternative thought.
- Re-reading of assessment criteria proposed in the curriculum, seeking diversity.
- Non-sacralisation of the textbook as the only mediator between the teacher and the pupil, accepting other sources of information and knowledge.
- Moments in silence to "think about it" and help look for "another alternative".
- The use of participative, creative and experiential methodologies, such as case studies, role play, moral dilemmas, etc.
- Dialogue for the collective construction of meaning and written compilation of the contributions of all the people and conclusions.
- Practices for unlearning, demolishing myths and stereotypes, uncovering the silenced, denouncing.
- Correction in group and learning from mistakes.

From the dialogical viewpoint: interaction, communication, experiencing the complexity of other people and realities, and promotion of ethical behaviour controlled by this inter-subjective and emancipatory understanding.

Some strategies

- Use the potential learning the socio-affective focus.
- Choose educational actions of high ethical-political worth and which promote integral education.
- Rethink our level and management of power seeking egalitarian dialogue and recognition of people.
- Involve ourselves as teachers and researchers in the development of the curriculum.
- Make the classrooms of the centre permeable to the environment, perceiving the educational players of the area (youth organisations, residents associations, cultural groups, etc.) as an opportunity and not a threat (see section 4).
- Choose an integrating framework of activities, beyond a specific school subject (a competence-target, a focus of interest).
- Seek the help of colleagues and share this capacity of imagining projects and of transforming ideas into actions, maintaining motivation and common assessing.
- Open the classroom to work among several adults and shared observation and assessment.

Possible practices

- Dialogue, where we agree on our rules for communication, we can express our feelings and interests, present arguments, listen to other needs, negotiate and behave proactively.
- The design, experimentation and assessment of inclusive methodologies: cooperative work activities; interactive group work; reading activities in pairs; chats; learning – service projects, etc.
- The collaboration of several adults in the classroom, as a form of working in smaller groups and being able to go deeper into dialogues diversifying the references.
- The active presence of people from the PA in the classroom to promote co-responsibility in the educational process.
- Regular trips outside the school and the incorporation of workshops, talks, seminars with external players, etc.
- Proposals with connections or sharing of interdisciplinary tasks and the search for alliances around a focus of interest.
- Work through projects or focuses of interest.

From the transforming viewpoint: for a humanised education, this being an education with the possibility of changing our world.

Some strategies

- Help the pupils advance towards a planetary civic behaviour, developing the human aspects.
- Help the pupils take on a possibilist vision of reality.
- Work on life projects, the potentiality of coherence and the strength of involvement, above all on solutions and alternatives.
- Ask for commitment and constancy. Learning from taking up a position before a problem, the argumentation that reaffirms or moves you in this position and personal reflection before the understanding of the complexity of the problem that leads me to decide, think about solutions, continue learning and recognise the difficulties, because I will not always obtain a satisfactory result.
- Devote time to improving assessment (criteria and instruments) and promoting self-assessment and peer assessment.
- Identify how the communication media create, within a depersonalising system, the tendency to create life habits and stereotypes.

Possible practices

- Teamwork to propose, plan, design and work together, supported by the strength of the group.
- Files that systemise experiences and self-assessment sheets/processes, in which the pupils are made aware of their own learning as an expression of change and transformation.
- Identification of personal or group challenges that can motivate and encourage action for transformation.
- Elaboration and diffusion of cultural products that support the influence of our projects.
- Support in artistic creation to undertake symbolic actions.
- The centre is a space to teach pupils to learn to interpret media contents with a critical viewpoint.

2.3. Tips for self-assessment

a. Do you feel somewhat alone in this adventure? Do you have the impression that the effort devoted to these initiatives does not produce results or loses strength? Where are your supports and how can you secure them?

b. Do you think that transformation begins by being aware of the power you have to change your own practices, through self-assessment and reflection, to increasingly generate more transforming processes and experiences for your pupils?

c. Do we have time to stop and rethink what we do? What worth do you give to coordination and teamwork? Are they possible?

d. How would you define your teaching style? Do you want to look deeper into searching for new teaching and relational styles?

e. Analysing the strategies and practices proposed: could you construct a simple and open route for you (and maybe someone else from your department) to move forwards towards more transforming practices? It is important that it is something realisable, taking into account your supports, your strengths and your previous experiences.

3

Sphere of organisation and relations in the centre

3.1. General criteria

What lies at the basis of the model we are defending is that we cannot separate the type of school we want from the type of society we would like to achieve.

On the other hand, it is obvious that the current educational reality portrays a series of clearly inadequate levels in terms of equality, formation of an active citizenship and social transformation (International Consortium 2008, Escudero-Martínez, 2011, page 83).

Taking into account the model of the centre we want and the current educational reality, we see a Transforming educational centre whose organisational model facilitates the development of school practices and processes that combine academic rigour (education in terms of contents), affective sensitivity (education of the feelings) and social commitment to transformation. These elements "enable us to go beyond a purely instrumental vision of education and strengthen the function that education has as a whole: the realisation of the person, who must learn to be and to transform". (De Paz, April, 2011, page 150 and following pages)

To achieve this, the organisation of the centre is undertaken from the perspective of an educational project that is not only technical but also emotional, ethical and political. Within the Transforming centre, this type of project encourages inquiry and discussion among teachers, students and community, as well as working with an integrated vision of knowledge that enables the diversification of activities within a common framework. For this, the organisation of the centre contributes to generating rigorous, pertinent, ethical and meaningful knowledge for all the players involved (teachers, pupils and community), which facilitates a critical reading of the world, in the Freirian sense.

In this organisational model of the school, the dialogical focus articulates the entire complex framework of interpersonal and group relations, both formal and informal. The communicative action (Habermas, 2002) is the model of interpersonal relations: a dialogue between equals to seek liberation, not only subjective (unmasking reality) but also objective (transforming reality), with the horizon of glocal justice (see section 1).

At a more methodological level, all the above implies giving a global treatment of facts and contents, with a socio-affective focus, that takes into account the hidden curriculum that gets into the processes of content transmission, the materials, the forms of school organisation and relations (De Paz, April, 2011, page 150 and following pages).

3.2 Organisational and management strategies: documents, curriculum, structures-processes

This perception of things that the organisation of the centre must facilitate has consequences in three aspects (De Paz, April, 2011, pages 167-172):

a. The strategic documents of the centre (educational project, strategic plan, tutorial plan of action, general scheduling, etc.). These documents are not mere procedures to comply with legislation in force, but have been drawn up with the participation of all the sectors involved and are accepted and constantly activated and updated by teachers, families, students and administration staff. They have not only a technical aspect, but also an ethical and political one. This means that they have specific traits: a clear concern for the dignity of people, a *glocal* dimension, a communicative and dialogical conception, and a constructive focus on rights and values. The projects of the centre must, consequently, incorporate the dimension of social transformation from a global perspective.
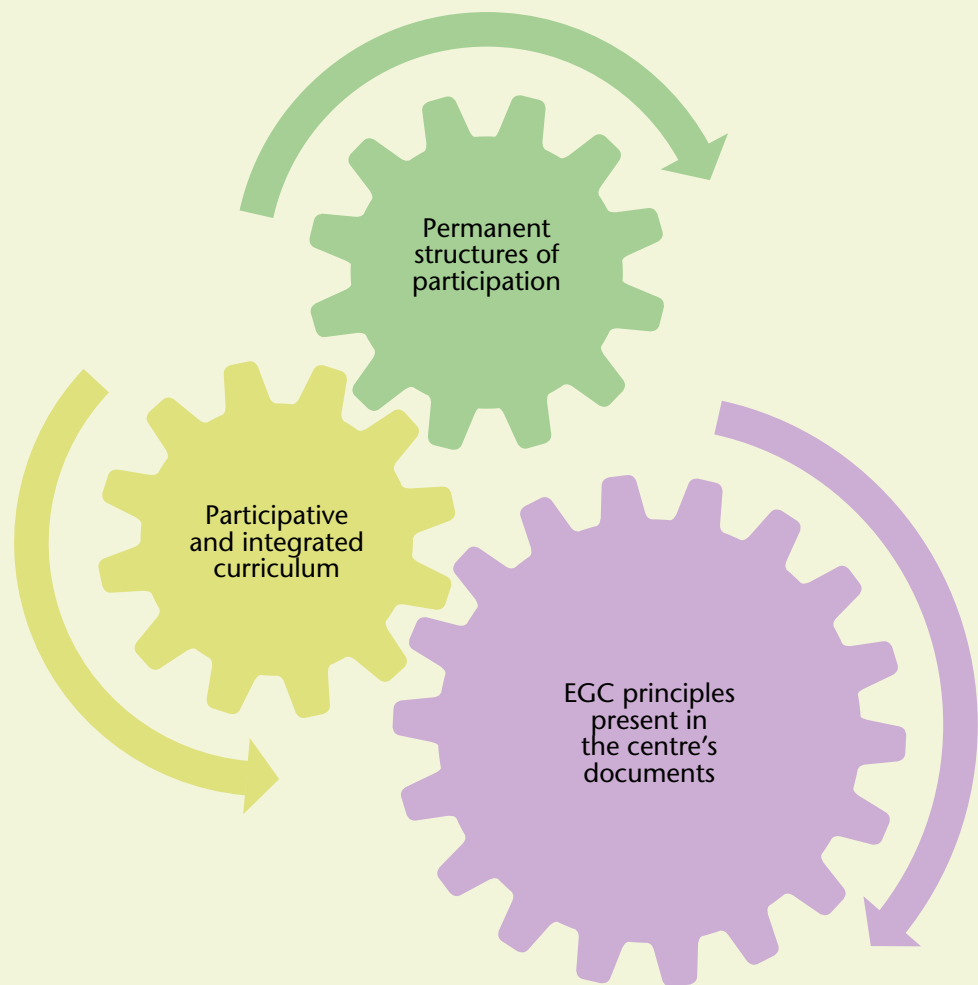
b. A participative and integrated curriculum, which is made up of four basic requirements: contents that link school and life (in accordance with the questions and concerns of the pupils); an interactive perception of communication (with a participative vision of the pupils); a diversification of the school tasks (with different plans of interaction, sessions of dialogue and debate, spaces for research and experimentation, apprenticeship-service practices, etc.), and an assessment (or self-assessment) that emphasises not so much the homogenous standards of performance but more elements such as the process, autonomy, creativity, cooperation, dialogue, etc. From this perspective, area programming makes no sense.

c. The creation of structures and processes of participation in the centre itself and its immediate and global environment.

- In the centre: the Transforming centre assesses the structures and models of participation in order to ensure the representation and protagonism of all levels in the spaces of discussion, reflection and decision-making. This involves the need to establish efficient channels through which information is shared and consensus accepted between all the sectors involved. There are spaces that are already formalised and structured, such as the school governing body, the faculty of teachers, the class representatives meeting, the PA. These will undoubtedly be good platforms for participation if the centre knows how to make the most of all their potentialities. However, it may be necessary

to create new spaces that complement the others, for example making room for the neighbourhood and citizenship sphere in the centre in a systematic and coordinated way.

- With its immediate and global environment: the Transforming centre is conceived as a nexus of influence within the extensive educational network of the pupils (see section 4).

Permanent structures of participation

Participative and integrated curriculum

EGC principles present in the centre's documents

3.3. Atmosphere, relations and culture of the centre

School centres not only educate through the messages they transmit, but also, fundamentally through the practices, formalised or otherwise, that occur between all the participants. This is why the centre will be efficient regarding the creation of an appropriate relational atmosphere insofar as the practices and relational atmosphere that are encouraged are coherent with the messaged that they transmit.

In the Transforming centre the relations between people are characterised by respectful, attentive, inclusive, flexible and empathetic behaviour.[4] It is accepted that among the pupils and teachers there is equality in dignity, but a difference in terms of responsibilities, and the awareness that this differentiation facilitates attitudinal learning and coexistence. In any case, relations of domination-submission are rejected.

In this sense, the regulation of organisation and functioning, or any other document that within the educational project of the centre establishes the rules for coexistence and relations between the different members of the educational community, should not be understood as simply a list of sanctions, but should describe how the relations between the people who coexist in the centre should be and accept a certain vision and management of conflict. In the same way that ignorance is the natural state of the person who learns, conflict is the natural situation that leads to human coexistence. Conflict is perceived as one more piece of the educational process and of personal and collective growth. Consequently:

a. The centre places great emphasis on the spaces of mediation, which have been designed and put into practice with the involvement of the whole educational community.

b. The corrective measures for unacceptable behaviour must be reasoned and reasonable, without injuring the self-esteem of the people involved, based on dialogue, assertiveness ("I will not shut up, I will not shut you up") and taking into account the affective universe of people, as well as justice and equity.

c. Actions are rejected but not people, and it is firmly believed that the person can learn something that improves their response in similar situations.

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4 See link: http://institutdesils.educat1x1.cat/mod/resource/view.php?inpopup=true&id=435 (consulted 15/05/2012).

d. It works with simple prescriptive (not reactive) guiding criteria, which are applied in a coordinated and uniform way, in order to avoid inequalities and impunity before any act that breaks the rules of coexistence in the centre.

3.4. Educational practices

This vision of the modes of organisation and relation in the Transforming centre can be concretised in a series of educational practices:

a. The groups are heterogeneous, with teachers who sometimes act as facilitators and at other times speakers. The teacher is supported by other adults inside the classroom at specific times (volunteers, university students on work experience, personnel from other services of the centre such as librarian and/or school psychologist, etc.).

b. The timetable distribution has a certain degree of flexibility and is not compartmentalised by subject matter or area of knowledge, but by modes of organising the work (individual, in pairs, in cooperative groups, in a large group, etc.). This model also enables the exhibition and exchange of the knowledge constructed by the pupils.

c. The classrooms are conceived as spaces for investigation, exchange, debate, cooperative self-learning, so that it is organised in a way that facilitates this type of work (bibliographic material available, basic digital technology, access to Internet, etc.). These classrooms are not aseptic and depersonalised spaces. The group-class has its classroom as its own work space, although not exclusively.

d. Emphasis is placed on tutorial accompaniment, which translates in the opening up of weekly spaces for the meeting between the tutor and the group (classroom assemblies) or the tutor and the individual. There is time for the personal meeting and interviews with the pupils and families. The tutorial plan of action is the document that guides the method of accompanying the pupils that is carried out in the centre, and plans programmes such as the "pupil assistant" or "tutorial among equals". It facilitates the shared verbalisation of the personal affective universe of all the members of the group (autobiographies, presentations, etc.).

e. There are spaces for coordination, shared reflection and systemisation between the teachers that form each teaching team. These spaces are efficient and have meaning for the participants.

f. There are spaces for the substantial participation of all the sectors involved, with which already existing platforms are transformed (school governing body, class representatives meetings, AGM of the PA, etc.) and other new platforms are created.

g. It promotes and facilitates trips from the centre in large or small groups, whether in the immediate environs (neighbourhood, district) or further away, to do specific activities (cultural or group cohesion visits, investigation outside the centre, field work, public awareness-raising and denouncement, apprenticeship-service projects, etc.). The centre promotes school exchanges.[5]

h. The centre seeks the effective and coordinated involvement of external players who collaborate in specific educational tasks, both inside the classroom and school and outside: family, social services, school psychologists, social educators, cultural mediators and interpreters, youth information offices, NGOs, etc.

3.5. Where to start

Without doubt, the above image of what a Transforming centre should be is utopian. It can, however, be the horizon towards which we can advance, starting from each specific teaching reality. Some of the following suggestions may help mark out the path.

Realism and possibilism
- As Escudero-Martínez say (2011), "(…) in the specific sector of education, the sense of realism has not been lost, but neither has that of possibility". This means accepting this tension between the two poles, with patience but also with the necessary boldness, when taking decisions.

Hope
- Followers of Paulo Freire believe that "(…) one of the tasks of the progressive teacher is to discover the possibilities for hope, without which we could do little because when we struggle despairingly, it is our suicide struggle, a purely vengeful hand to hand fight" (*Pedagogía de la esperanza*).

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5 Points f-h will be developed in more detail in section 4.

3. Sphere of organisation and relations in the centre

Complicities

- Seeking complicities with other teachers to imagine projects and transform ideas into action, always insofar as the teaching reality allows it. Mutual support and coordination must be experienced as an opportunity.

Connections

- Seeking integrating connection between the different areas or activities of the centre, in which the different educational sectors participate. This search may generate micro-spaces made up of a group of teachers-accomplices who can question old atavistic practices and offer viable alternatives.

Critical reading and possibilities

- Reading critically the school structure, the organisation, curriculum, type of teaching teams, etc., (in short, the reality of the centre) with the aim of finding available spaces to undertake in practice those actions that are considered priority, being aware of the limitations, but without underestimating the personal and collective impact that these actions have. The drawing-up of a "map of possibilities" may help in the analysis.

Spaces for efficient and integrating dialogue

- Strengthening the school governing body, the teaching faculty, the class representatives meeting and the PA as substantially democratic and participative platforms.

- Prepare and hold classroom assembly with assiduity.

- Establish efficient channels for those who share information and accept consensus between all the sectors involved.

Celebrating what is small

- Sharing, valuing, and celebrating among the sectors involved the small discoveries and more specific achievements, because they may in turn lead to greater transformations.

The focus on a target

- Choosing a framework, a competence-target, a focus of interest, etc., being aware that it is not always possible to attend to several fronts at once.

3.6. Tips for self-assessment

a. Where do you place yourself in this ideal centre? What feeling does it cause? Which aspects are the most difficult to deal with and put into practice?

b. How do you think you/your centre would place yourself/itself?

c. At an organisational level, what are the main weaknesses, threats, strengths and opportunities for you/your centre to gradually become a Transforming centre?

d. What strategies have been or could be used to change or improve the organisational model of the centre?

e. regarding the relationship between the formal (organisation) and informal (atmosphere and relations) aspects in the centre, are there things that could be changed only or mainly "formally"? Are there things that could be changed only or mainly "informally"? What is the complementary nature between these two aspects?

f. How many people in your centre are interested or do you think could be interested in joining a project of a Transforming educational centre? Do you have any ideas about where to start (or continue) working on it? What favourable or unfavourable conditions are we generating or coming across on the way?

4

Sphere of the environment and social transformation

As has been explained throughout the text, we understand educational centres as focuses or epicentres of community and social change. This notion emerges from the same understanding of education as an experience that generates **curiosity for one's own and others' conditions of life**, provides **elements to critically understand** if these conditions are in line with the ideal of equity and respect for human rights, and **encourage/accompany one to think about proposals, plans and actions** (individual and collective) for the improvement and transformation of conditions of exclusion or injustice. It is obvious that at one point or other of this route towards action and commitment, the teachers and the school would benefit from collaborating or cooperating with other players within the setting, from the families themselves to NGOs or associations from the community, in order to channel initiatives, create synergies, optimise resources and learn together.

We propose an education system that motivates and provides tools to its students for transforming the conditions of their own lives, those of the community and of other communities excluded on the planet, based on a series of ideals of global justice that question reality. And to be able to *teach* and *transmit* this, we propose a school/centre open to the local and global community, capable of being a transforming agent.

4.1. Transformation of the community: family and immediate environment

Let's get to the point: can we really assign this *responsibility* of transforming the community to educational centres? Don't teachers already have enough on their plate with trying to tackle the problems of the school as well as trying to solve the problems of the neighbourhood, environment or city?

From our point of view, proposing that the centres must be focuses of transformation is not burdening them with this responsibility as something new, but trying to raise awareness that this is a function intrinsically associated with its educational role within society. It should be added that this is a responsibility that the school shares with many other social players, and therefore is not exclusive but rather connective. Another thing is recognising that this transformation does not occur overnight, but is a process that can progress gradually from specific practices that slowly open up doors, and with the collusion of the other players (and the favourable or otherwise situations) can gradually crystallise into a series of practices with greater transforming potential.

In this sense, it may be important to point out that there are two strategic lines that complement each other, and which despite being shown sequentially in the text, can really unfold in parallel or reverse order from which they are presented, since it depends on the analysis of the possibilities/necessities of the teaching team. We are speaking here of the **opening up to/involvement of families** (sub-sections a and b below) and of the **opening up to/involvement of other community players** (sub-sections c, d and e) in the educational project of the centre, within an agenda of community change. It is important to recall that the involvement of the families and the community in the educational project of centres is one of the factors that determine educational success (INCLU-ED, 2012). Below are some ideas within these strategic lines explained in more detail.

a. One of the strategies that can open up transforming educational processes towards or within the environment, however paradoxical it may seem, **is allowing the environment to question, address or quite simply *enter* the school**. In section 1, we spoke of one of the aspects of the teachers' commitment is having and developing sensitivity in the context of the personal histories of the pupils. This sensitivity, this attention to the concerns that the students bring with them from *outside*, this capacity to link these concerns with the curricular content and generate meaningful and critical learning processes from the very experi-

ences of the students, is a first step in beginning to bring about bridges of dialogue with the environment, and think about (or simply let emerge) critical questions relating to the causes, consequences and possible solutions to the problems that surround them.

b. Another fundamental strategy for deepening the school-environment link **is to consider the families (organised in the PA or not) as the main allies in the educational process** (De Paz, 2011, page 174). Some practical guidelines to specify this idea could be "establishing support and cooperation channels with them, generating spaces and times:

- for the help and support of certain activities in the classroom (share life or professional know-how, tell stories, collaborate in workshops, etc.),
- for supporting family educational practices (through sharing pedagogic materials of the themes and concerns to assimilate educational strategies at home, talks, debates, schools for parents, etc.),[6][7]
- constituting mixed family-school commissions that prepare and enliven the agenda of joint actions throughout the school year".

Opening up to families and creating spaces for their involvement in the educational process should be understood in this key of distinct personal moments and distinct levels of formalisation. There are practices that open the door to parents individually and only occasionally (e.g. they come to speak about their job or their culture, they accompany on trips, etc.), and there are practices that open a more organic and sustained channel of involvement (e.g. educational projects coordinated with the PAs, learning communities or interactive groups in which parents participate). In any of the cases, the involvement of the families opens up the possibility of thinking about the educational project that is not the exclusive property and responsibility of the centre and/or professionals that work in it (teaching and management team), but is a shared project that goes beyond the physical frontiers of the school-building, and the responsibility of the teaching staff; the educational project extends in time and space towards the home, and the centre and the family recognise each other as jointly responsible to undertake it in a coordinated and coherent way.

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6 José Antonio Marina has developed a formative route for parents, interesting for its serious and well-structured commitment to a "home curriculum", focused on complementing training in terms of skills, capacities (talents).

7 INCLU-ED also mentions that the extension of the educational offer to distinct social players (including families) that is related to the pupils is an essential and necessary measure to promote educational and cultural interactions of greater use.

With this in mind, some of the approaches expressed in section 3 (about the organisation of the centres) also have an effect on the way schools can generate channels of interrelation and collaborative work with other community players. Ideally it considers a "(...) democratic school, open to the environment, with meeting spaces between all the educational players, enlarging the repertoire of opportunities for exercising citizenship…" (International Consortium, 2008).

The idea of this democratic school is based on diverse references, such as the communicative action of Habermas and the liberating education of Freire, where dialogue between people or groups go far beyond an exchange of ideas and become a starting point for active processes of material transformation of the oppressive social conditions (one's own or of others). Meaningful and critical education enriches dialogue with other social players involved in the transformation, because it helps an inter-subjective construction of reality, of its problems and its possible solutions.

Therefore, the school open to its environment, **the school that *creates community***, must establish synergies and coordinated work with other socio-educational references, such as local councils or public services, other educational centres, neighbourhood associations, NGOs and any other entity or collective that has something to contribute to the consolidation of the community/city as educational space. In this sense it is important to think about some questions that may make this coordination go from the ideal to the specific.

c. One strategy points to *allowing these players to enter the school*: it is worth mentioning that the school, as both community resource and facility, possesses material resources that that it can place at the service of the community and thus become a space of meeting, learning and exchange of knowledge beyond that which its pupils undertake. It can also be the setting for identity-constructing cultural events, a forum of discussion about community problems, etc. The opening up to the environment can begin or help a *physical and material opening up* that turns it into the patrimony of everyone, and therefore, a fundamental part of collective or community projects.

d. Another complementary or sequential strategy to the above could be to ask these community bodies to share their knowledge, their specialities, in the educational sphere of the school. Many NGOs or neighbourhood associations can participate actively, from a practical perspective, in the learning process of the students. This space of coordination-collaboration can by occasional or informal (from needs or very specific initiatives), but can also become established as a more stable

collaborative alliance enables going from a level of activities to one sharing objectives, goals, etc. Some examples are the learning and service projects, volunteering in the community projects, educational proposals such as CM, etc.

e. Finally, another also complementary strategy, built within the process of opening up to the community, is to provide network working from shared concerns or inter-institutional projects. The school does not necessarily have to "lead" these processes or spaces of coordination, but should be understood as a key piece in them, given their role of reference in the community structure; processes such as educational plans of the environment, school allotments (which involve external players), among others (see section 5).

If with these guidelines or criteria, and with pointing out some strategies and possible practices, we have demonstrated the way in which the centres can contribute to the transformation of the immediate environment, it is time to move onto a slightly broader question and which perhaps encourages being answered from a utopian viewpoint: can the school transform society?

4.2. Networks and strategies of social transformation

We would not like to answer the question that closed the above section from just a utopian stance, although we understand and recognise that it is precisely this utopia that moves and guides us... We would like to be capable of contributing some practical elements to answer it, and thus encourage everyone who reads this text to continue constructing, step by step, the path towards the longed-for horizon.

Perhaps it is important to remember that, when we refer to "transforming society", we start from the concept that we are in a global system /economic, social, etc.) that historically and structurally favours the perpetration of injustices and inequalities, demonstrated by poverty and social exclusion of large sectors of society. In other words, we recognise we are speaking of "something" difficult to transform, which has many roots and ways of expressing itself, and which (this is worse than all the others) is accepted as something natural or invariable. From this point of view, the radical option for social transformation should not be confused with an idealist rage that comes from the unconsciousness and which sooner or later will end in falling flat against reality; seeking social transformation requires a determined hope in that change is possible, without ignoring the challenges and difficulties that this struggle entails and without losing sight that it will be possible only as part of a long-term

process (variable in rhythms and directions), in which favourable conditions and multiple players at different levels must come together.

Education for global citizenship is not neutral; it speaks of and attempts to make an alternative model of society possible based on solidarity and justice. It accepts that society changes by changing its culture, and the school is a privileged space for generating new cultural guidelines: new human relations based on respect and dignity, an integral model of the person, a reordering of human values, a critical way of understanding the world and transforming it, a commitment to the path of dialogue and participation, Education reconstructs and reformulates culture, in a dialectic and dialogic process that unmasks reality and offers alternative ways of transforming it.

We are aware that this is the way, but we also recognise that it is a slow lane that has many bends and obstacles, and is mainly uphill, due precisely to the fact the system tries to maintain the course set by the capitalist logic of self-interest. Therefore, it is important that we think about whether there are any catalysing processes of this social transformation in which the centres and/or teachers can support each other and on which they can gradually consolidate states that are increasingly closer to this utopia.

One of the main catalysing elements of change is the work in, from and with networks of people who share these ideals and struggles, and with whom the transforming potential is multiplied. Working in a network has great educational potential on showing the pupils a cooperative and transforming model of work, with which coherence and example are transmitted.

a. These networks must be capable, as a first characteristic, of **favouring a structured space** to share, enter into dialogue and construct. It does not mean simply having a "support group", a group of reference based on spontaneous exchange and without a clear directionality. We understand the networks as the organised forms of crystallising, articulating and strengthening this project of a new transforming education. The form of organising must already be a testimony of that which is sought or encouraged, so that the networks must be participative, horizontal, etc.

b. Secondly, the networks that strengthen social transformation **specially value the socio-affective dimension as a cohesive element** of human groups. The EGC recognises the need to integrate this component of the educational process, and consequently proposes it as a central element of these working networks, in which not only values and views

of the world are shared, but also processes of identity construction… fears, hopes… frustrations, realisations, dreams and desires…

c. Thirdly, the networks can gradually provide substantial elements to the process of social transformation, only inasmuch as **they reflect critically on their tasks** and learn/create new and better ways of responding to the challenges set. The importance of systemising and investigating lies in the immense value that being able to think about alternatives, routes or possibilities has, based on knowledge and evidence gathered from the experiences that people have had.

d. Fourthly, not only as something instrumental but as a value in themselves, transforming networks must be **capable of generating communicative spaces and strategies** open to exchange and inter-locution, not only among its members, but also among the rest of the teaching collective and society in general. We do not only speak of "spreading" what they do and what they believe, but also generate spaces to discuss, deal with problems, enter into dialogue with others, even in those spaces or with those people who do not share their vision. This is one of the fundamental ways for transformation, because it opens up debates, poses questions, influences public opinion, transforms the discourse, etc.

e. Finally, we should not forget that social transformation is the convergence between social and political changes, so that the networks must, directly or indirectly, **make every effort to make the changes crystallise in political changes** that facilitate the transformation of the structural causes of inequality and exclusion. It should not be forgotten that governments are the guarantors of human rights and are responsible for providing the conditions for the dignified development of the world's population, and are therefore a key player in the process of social transformation. However, when we say that the networks have a clear political agenda, we do not only refer to their supervisory role of the State, but we also think of a broader conception of the term "political". Since its conception, the political is everything that structures society, its institutions and its practices.

Thus, the school, the family, the market, social bodies, whether in their general sense of from the small crystallisations of these structures, emerge as a political space to be transformed. This does not deny the special attention that the public institutions deserve, on being those that have the political responsibility for redistributing wealth and ending inequality, but does broaden the spectrum of political action.

4.3. Tips for self-assessment:

a. How do you respond to the ides proposed about how to bring families and the other community players closer? Do you know of any experiences that strengthen or refute them?

b. Do you think that you and/or the school are currently working in a well-articulated way with the close environment? In which aspects do you need to improve?

c. What role do you feel you have in this sphere? In your centre, is there a group, department, person that promotes, or with the capacity to do so, these relations?

d. What resistances/opportunities do you think there are in your environment/centre to develop more articulated work with the community?

e. How do you think you could promote work of this type in your centre? What would you need to start or to continue?

f. Are you currently working in or form part of a group or network? How do you think this can or could help you?

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Appendices

1. Experiences of Transforming educational centres presented at the V Seminar of teachers for global citizenship

During the V Seminar of teachers for global citizenship, the TEC document was presented and ten valuable experiences were given (in five parallel workshops) by centres that are already developing processes or projects congruent with the vision set out by the document. In this sense, they are good examples of what the document proposes being not simply theory or utopia, but that there are already experiences being developed along these lines. In this appendix you will find a summary of the experiences presented and some links to access the web pages of the centres and thus be able to find out about them.

1. Escola Solc Nou (professional training school, Barcelona)

Category: apprenticeship-service

A professional training school in San Vicente de Paúl that gives classes in CAI, PFAR, TE (tertiary education courses of different types), professions oriented at serving people. It provides an experiential pedagogy, since the best way of teaching for the service sector is accompanying the theory of relational experiences that put the knowledge into practice.

The education is considered as preparation to be able to integrate into society with a critical sense and with an attitude of commitment. This vision is integrated into all the tasks of the school (it is included in the Educational Plan), and they also work on involving the teaching staff and their commitment to the project. From the point of view of Apprenticeship-Service, the students are involved in transforming their environment.

It is an experience that has been running for seven years and in which the theory and practice of the students have been joined, so that they can take in the knowledge in a better way.

2. Centro de Formación Padre Piquer (ESO – Mandatory Secondary Education, Madrid)

Category: multitask cooperative classrooms

The project is framed within an innovative educational experience that has been undertaken since the 2003/04 academic year in the 1st

and 2nd years of ESO. The experience is based on pedagogic principles present in modern educational currents: inclusion, meaningful learning, globalisation, flexibility of times and spaces, teamwork of the pupils and teachers and the incorporation of ICT in the classroom.

More information:
http://www.padrepiquer.es/images/oferta_formativa/
aulacooperativamultitarea.pdf
http://www.padrepiquer.es/images/general/
planconvivencia2011_12.pdf

3. IES Eduard Fontserè (secondary school, L'Hospitalet de Llobregat)

Category: working in network in the immediate environment

A Transforming educational centre based on individualised attention and an attitude of acceptance, as part of a well-coordinated job in the social framework of the city. The pillars are: the improvement in academic performance and social cohesion; strengthening continuity and monitoring of our pupils when they finish their educational stage in the centre; being a welcoming and reference school in the neighbourhood; a wide-ranging offer of extra-curricular activities.

The centre has gone from having a dreadful reputation and not filling its classrooms, to becoming a benchmark school in the area, through a clear leadership of the management and teaching team. The educational project adopts distinct educational methodologies and projects that help strengthen the involvement of all the players from the educational community in the school project.

More information:
http://www.ieseduardfontsere.net/

4. CEIP Can Besora (infant and primary school, Mollet del Vallès)

Category: learning communities

The aspects that best define this transforming project are: the construction of the school system with the participation of the whole community (families, pupils, neighbours, local civic centres, etc.); the centrality of learning; equality of opportunities for equality of results (minimising school failure to the utmost), avoiding any strategy that represents a segregation of the pupils; high expectations for the pupils and the whole community; starting from the immediate environment and of everyday life to relate, infer and generalise learning experiences through project work.

One of the pillars of the school project was the participation and complicity between the families and teaching teams (and other players), through an organisation by commissions. These commissions decided on all the important issues, from administrative ones to contents, which achieved a high level of appropriation from the community, but involved a lot of work to make it work optimally (there is no PA, but the families are involved through the different commissions).

The other strong pillar of the educational project was the configuration of interactive groups (methodology used by the learning communities), which also enabled cooperative learning between children of different ages, with the families playing a very active role as learning companions in the classroom.

More information:
http://www.canbesora.com/index.php?option=com_content&view=article&id=233&Itemid=76

5. CP Ramón Bajo (secondary school, Vitoria-Gasteiz)

Category: learning communities

The school is the axis of cohesion of the neighbourhood in an intercultural area in the centre of Vitoria. The help of the PA has been fundamental, and the families a fundamental axis.

It is characterised by the heterogeneity in the classrooms, which has represented a big challenge of how to manage a very diverse group of pupils to which a complete educational project has been the response, based on languages.

It works as a reception centre throughout the course, without having this role recognised at an institutional level; at the same time, moreover, and above all, it is the neighbourhood school. From this reality they undertake different actions that must have as their main objective educational quality and the management of diversity, making full use of the possibilities it provides.

The work with different associations and platforms is fundamental, to the extent that this academic year the teacher training will start from the parents, involved in neighbourhood projects, consumerism and the decrease being one line of work.

More information:
http://www3.unileon.es/dp/ado/ENRIQUE/Didactic/Temas/CdP27098.pdf

6. IES Carlos Casares de Viana do Bolo (secondary school, Ourense)

Category: Education for peace Galician Seminar for Education and Peace)

It is a centre in a small rural area, which bases its project on the participation of the pupils in distinct voluntary projects. Coexistence is proposed as one of the fundamental lines of action that they describe as "The path to coexistence. From the local to the global", which functions from a mediation project. They also work on gender education, which is undertaken in collaboration with Intered.

More information:
https://docs.google.com/file/d/0B04mytF8VomPNTg5YzJhMm
QtM2NiYS00NjliLWI5NGQtZGU1NTc4Yzg0MzY0/edit?hl=es&pli=1

7. CEIP Mare de Déu de Montserrat (infant and primary school, Terrassa)

Category: learning communities

El CEIP Mare de Déu de Montserrat is located in the district of Terrassa of the same name. Among the pupils of the school features a high percentage of from extra-community countries. This fact means that families and teachers turn it into a learning community that contributes to overcoming, from a pedagogic system of maximums, the risk of social exclusion that these children must face.

The process of transformation began in September 2001, promoted by a representative of social services from Terrassa Council from the area which, since then he has advised on the implementation of the project jointly with the Special Centre in theories and Practices in Overcoming Inequalities (CREA in Catalan), of the University of Barcelona.

The opening of the school in the neighbourhood, as well as the care we take in coexistence, has its consequences beyond the physical framework of the centre. The participation of the community in the project, in the daily construction of a school that obeys interests and needs, is the most important condition for a school based on high expectations of learning for all the children, without excluding anyone or renouncing self-identity.

More information:
https://www.box.com/s/dde72dad4c330a7a4837

8. IES Antonio Gaudí (ESO, Madrid)

Category: learning communities

This project was started in this centre six years ago with the name of "Stable groups of continued collaboration for learning in ESO (mandatory secondary education)". The project takes in the deep-felt concern of the vast majority of the teaching staff regarding two negative realities: the persistent early drop-out of a large number of pupils without achieving any qualifications, and the lack of continued study after finishing mandatory schooling.

It involves a structuring of each ESO course into five or six stable heterogeneous groups of pupils who collaborate with each other for their own learning, both inside and outside the centre, with the express commitment of their attention by the families when working in the afternoons, and the support of the pupil tutors who voluntarily collaborate with them in recreation time or some tutorial time in the presence of their corresponding teacher tutors. It represents a way of working that can be used (or not) by any teacher, and which is compatible with any way of dealing with the teaching task.

More information:
http://ies.antoniogaudi.coslada.educa.madrid.org/index.php?option=com_content&view=article&id=49&Itemid=68

9. Colegio la Paz (all levels, Albacete)

Category: learning communities

Educational project that involves all the people from the educational community. It seeks educational equality and quality. These young people have the right to an education with equal opportunities as a question of justice before the inequalities of origin. They keep the high expectations of the pupils alive in order to make this proposal for equality an increasing reality and for a future with more possibilities than they have now, lacking a quality education.

They have understood that to achieve school success everything must be changed, transformed and not simply adapted. All the associations and bodies intervene, and an egalitarian dialogue is established, and dialogic learning is put into practice.

The first stage of the project is focused on the dream. They are dreams that have become deeper, more transforming. They are brave and sincere

desires, because their protagonists are in a desperate situation and demand dignity with the utmost sincerity.

More information:
http://www.tendenciaspedagogicas.com/Articulos/2011_18_11.pdf

10. CEP Zamakola (infant and primary, Bilbao)

Category: apprenticeship-service

Global and innovative educational project for coexistence and apprenticeship-service with two pillars:

a. "Bizi gaitezen elkarrekin" is a project about coexistence that encompasses a series of programmes that endeavour to promote the personal, social and moral development of the pupils.

The essential characteristics of this school transforming project would be the work around coexistence and participation. Of note in this work are the variables of personal involvement, the sense of coherent project and work and drawing together around the questions already decided that are taken on as challenges by everyone.

b. "Abusu Sarean: La Peña-Abusu, a district that educates": it is a project in network between the educational centres and the neighbourhood associations and organisations (the women's group, youth group, the elderly, family community workers, cultural associations, etc.). It began eight years ago at the request of the school, and today more than twenty organisations belong to this network.

More information:
http://www.zamakolaeskola.com/convivencia.php?menu=15

2. Talk by Ismael Palacín, as a response to the document

The TEC document was presented in one of the sessions of the V Seminar of teachers for global citizenship. To generate a space of broad reflection, Ismael Palacín, director of the Jaume Bofill Foundation (www.fbofill.cat), was asked if, from his viewpoint of researcher and expert in the educational sphere, he could provide a critical reading of the document, pointing out both its strengths and weaknesses or aspects to complete. We attach the full speech, being aware that, indeed, the reading provides us with some interesting elements to look into and reflect on.

Transcription of the talk by Ismael Palacín, director of the Jaume Bofill Foundation, after presenting the TEC document in the V Seminar of teachers for global citizenship

I have been asked to make a response to the document, since I do not form part of the network, but we do work on similar themes. For those who do not know, the Jaume Bofill Foundation works on creating debate, initiatives, research into what would be the main vectors of the equality, quality and future of education, and here there are a great many initiatives, from pilot projects, international research projects, development, and others that are involved with evaluation of experiences of change.

The first thing I saw when I reflected on the text was that it is of great quality, with a very powerful vision and great density. I always work with a red pen to mark where the gaps are, and I didn't find them. I also wanted to create debate, to question some things, those that seemed easy to me, and I couldn't find them either. It is clear that you have worked very hard, and that the people that are here today are special.

The important question is: is it feasible? Is it not too much? If we look at the impediments, the enemies of this vision, I would say to you firstly that it would not be the ideology, because, although it is true that today there is ideology, values very much in opposition to the vision with which this text has been produced, I believe that we could apply to this text that joke – when military service was mandatory – of the colonel who gave a class in ballistics and explained how the missile rises through the impulse to a point and then begins to fall due to the law of gravity; the colonel added, "Physicians say that this is due to the force of gravity, but I believe that, with what our shells weigh, they would fall anyway". Well this is what occurs with this text: they are signs of the times.

You are working with concepts and needs that one way or the other have to do with what are the key competences, not so much with creating a fairer, more

open world, but from a perspective of efficiency, of competences for living in the society of tomorrow and for working in the society of tomorrow; and I say tomorrow, not the day after tomorrow, but with a horizon towards 2020. And here I am going to expand a little: to what extent your proposal represents a bonus, an added value, or is somewhat interwoven, which forms part of the new models of teaching-learning. I told you that I do not think that the enemy of this conception is ideology–although today there is a great deal of resistance, a lot of rumblings against, but due to the law of gravity, by its own weight, it will come down. Neither are the structures, the traditionalism that dominates the conception of what is schooling, what are teachers, but the above also applies.

I think that the complexity is more in how to enter new proposals that can be generalizable in a school system that is already very petrified. I believe that if our educational system has anything, it is incredible inflationism. Everything we don't know means that we ask it from the school: that it gives democratic culture, that it prevents gender violence, that it prevents obesity, or that it teaches habits for a healthy life, that it creates scientific culture … Everything, absolutely everything that a community culture does not know where to place, what a family whose time together is scarce and which wants to make the most of it and can't, the school is asked to provide. And the time comes in which the school says that we must remember its central function and it probably doesn't want to take on any more. And here the question is: are there not too many objectives? Are there not too many complexes? Is there a way out of a school system that is still seen as a factory, which has workers, employed to provide contents? If we ask for so much from education in a system that is not designed to be flexible or dynamic, are we being too ambitious when thinking of something holistic, something integral?

On the one hand, we should not worry too much. Freire said that there are three impossible professions: curing, educating and governing; impossible in the sense that you know beforehand that you are not going to achieve it sufficiently (although there are never candidates lacking to attempt any of the three). To start the discussion about up to what point it works, I propose a brief reflection about what society you are in, we are proposing this, and in what educational moment we are proposing it.

In the conclusions of the European Values Survey it tells us very clearly what we already know, but in a very rigorous way, in how we the citizens are changing, what we the citizens of today are like. In a snapshot we are encouraged in some ways and are obstructed in others. While these proposals fit in with emerging values… some would say that it involves transforming them; well, yes, but we should not forget that currents and values have a direction, and when you go with the wind behind you, things go much better.

*If we citizens of today are anything, especially the young ones, we are **anti-institutional**. Institutions lose value: the State, the church, the family, etc. We come from societies in which the institutions were a source of authority, security; not now; that is over. Even the family is losing institutional value, although it is becoming more important than ever, but as something relational, contractual, due to the quality of relationships; we could even say that we expect a lot from the institutions, but we are no longer members of these institutions as before. We appreciate the quality of the relations and this contractual and reciprocal nature of the institutions; and if not, they are of no worth to us.*

***Hedonism** as a value becomes important against what was the centrality of work, against the work ethic. It previously marked everything: politics, parties, the times, status, my personal image. Not now; work no longer defines me. Sometimes it doesn't even define my level of income. Hedonism seems like a negative word, but which we can associate with my self-realisation, to my expressive component, to my capacity to enjoy, of motivating me with things.*

It is a generation that is much more anti-party, anti-politicians, but much more politicised, and not only young people, but also those aged 40-50. Emotional wellbeing is highly valued, more than ever, and will be more in the future. And we want this linked to our work activity, our ideals, our politics. Justice without values is no longer acceptable, or justice without compassion, or only truth without connections. And finally there is a big increase in certain xenophobic and racist feelings. We have been a country of great immigration in recent years, with which it is also comprehensible from a statistical point of view, but looking at it positively, we could say that it is not a cultural xenophobia, but rather economic; in other words, it is rationalised in terms of "there is not enough room for us all here", and does not have a cultural justification as it has had until quite recently.

To what extent does this proposal of global citizenship fit with these values? I would say that it fits very well, and the more it fits, the better it will fit, more capacity in today's schools.

The second idea to compare in order to see to what point this proposal is viable is in what type of school. In this country we have built a model of school that the English call a comprehensive school; this means the maximum number of pupils together for the maximum number of years. The other model, the non-comprehensive –although there are many– is that which tends to classify the pupils. According to capacities, they are taken along one route or another, even according to pathologies or certain variations of personality, differentiated by means of evaluations based on which route corresponds to each type of person. This model has been established in this country for not that many years, but there has been an enormous effort by the entire system, the teachers, all the professionals in order to believe that it was possible to create a common culture,

a common school in a society that did not have that many common spaces, in which the spaces are deeply segmented, where neither the trade unions nor the parties socialise us as before, and neither is the company a space of socialisation as when it was socialised in different settings, such as the very street, in societies more community-oriented than today.

Today there really are parentheses, and they are not only because we have a minister who does not believe it and who has fantasies of traditional schools that serve for societies that are never going to exist and which are no longer useful, but also because there are factors of change. Today we have adolescents that we did not have before, and have them in a common class, in a common school, just like this class and this school are, they become almost unsustainable; the teachers say: "This school cannot stand it". The intention was probably good, but it cannot withstand it. Before we didn't have 12, 14, 16, 20 or 30% immigration as there is in many schools: we were a country with its diversities very hidden in some way. Before, we did not have such profound changes in either the models of family education or the difficulties of conciliation that parents have today. Before we did not have the consumer society, a society of immediacy, this so dramatic cultural change that we have experienced in just a few years, or the society of over-supply, where the knowledge of the school can no longer be the source of authority; this school in which the authority of the teacher was based on the fact that they had knowledge that others didn't and they administered it; before the knowledge found today on the social networks and in other cooperative settings, the authority based on this is dead. Out of the context in which it was invented, the comprehensive school model enters into crisis; it does not have the tools to manage the differences, the diversities. This type of deep criticism, which is not only ideological, is also tactical, in a school that does not manage diversity well. Outside this model of school, this proposal has little space, because in reality, in other models a large part of what it is becomes lost. The most advanced countries are backing the comprehensive school and some, even Germany, did not have this model, although they did have a good, well-constructed alternative, but we will see if it withstands post-modernity.

The school system must also be rethought through for another reason: education has become more important than ever. In parents' minds, education has never been so important, and it is not only because we are in a competitive society. The quality of careers no longer depends so much on who I am, the father's position, influences, contacts, but also because we are in the knowledge society in all its senses. And this is worth a great deal, in that, in parents' minds, choosing a school is acquiring massive importance, to the point in which the school networks and those of informal learning are turning into a quasi-market, into a place in which parents compete with each other to choose the difference, and whoever offers must say what it is they are offering. This can create enormous gaps between who have the capacity to choose and who does

not, whatever the reasons may be. However, on the other hand, it may also be an advantage because it may represent a change, inasmuch as it not only places the teachers but also the centres before the decision about what type of centre they want to offer. And if someone thinks that this will lead to a poor model of education, because the centres only want to offer excellence in mathematics, I would say it is not so clear. In the USA this has been argued about a great deal. The results of the tests that measure the competence of the pupils in language and mathematics, as well as sciences, have had a devastating effect on many primary and secondary schools. Governments have pressurised, even conditioned, funding, as you are aware, only in order to achieve better results in these tests, going towards a world in which only that which is instrumental is of any relevance. Well, it is not like that; where these are having an effect is in the primary and secondary schools of the lower middle class, where the parents do not have the capacity to pressurise or demand or choose.

This is where governments have greatly impoverished the curriculum, removing other learning processes. In the upper middle class schools, of well-informed parents, the schools with a holistic curriculum are increasingly sought after, precisely with a very high content of this type of focus, this type of learning process and competences, because they are the ones we are really going to make competitive, not only in a professional and working sense, but even personal, looking towards tomorrow's world.

*I will quickly number the ten key competences for the professional world of tomorrow. I will just give the title so that you will see that most of them are strictly interwoven in your focus. I want to underline the fact that these focuses are being conceived in settings of business culture, not known for their pedagogic merits, such as the Apollo Research Institute in their study **Future Work Skills 2020**.[8]*

__1. Creating meaning:__ the ability to determine meaning, "deep comprehension" as it is called today, deeper than what is being expressed. In a computational world, of machines, of expanded intelligence, this competence will be increasingly important.

__2. Social intelligence__, which appears at the end of your proposal. It surpasses rational and emotional intelligence. This report defines it as the ability to connect with others deeply and directly, in order to detect and stimulate the reactions and interactions desired. It deals with understanding the social side of knowledge to attain the involvement of others in proposals and processes that generate social value. I would say that, out of the ten, this is the central one.

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8 http://apolloresearchinstitute.com/research-studies/workforce-preparedness/future-work-skills-2020

3. Original and adaptive thought: *the ability to think and discover solutions and responses beyond what is pre-established, which refers to a society of change.*

4. Transcultural competence: *the ability to operate in different cultural settings. It is not a luxury, something hippy-like. In our work environments the problem is not that we do not have people; it is that we lack people capable of working in transcultural settings, and this will be the bread and butter of relationships and way of working.*

5. Computational thought: *the ability to translate large quantities of data into abstract concepts and to understand reasoning based on data.*

6. Multimedia literacy: *the ability to evaluate critically and develop content used in the forms of "media" and make these "medias" form persuasive communication.*

7. Transdisciplinarity: *training and ability to understand concepts through multiple disciplines. It is related to what you say about shared knowledge, that transcends Education for citizenship because it is about what type of values and education we are speaking about. I believe that not only these competences are connected to your proposal, but also that the way of learning – when we speak of social learning, learning based on problems, etc.– is deeply rooted in everything you propose.*

(Although they were not mentioned in the talk, we thought it interesting to include these other three)

8. Mentality for design: *the ability to represent and develop tasks of work processes to obtain the desired results.*

9. Cognitive management: *the ability to discriminate and filter information according to its importance, and to understand how to maximise cognitive functioning using a variety of tools and techniques.*

10. Virtual collaboration: *the ability to work productively, manage the commitment and demonstrate presence as a member of a virtual team.*

What you have worked on is countercultural regarding the planning of the school, to the way of doing and thinking of the majority of teachers today. The question is how one changes the culture. We have worked a lot in how one changes what some experts call "the grammar of the school", these basic proposals that we repeat over and over again, this way of doing that costs so much to break in a culture so much older and institutionalised than what the school should be. There are two visions. We can change the conceptions, the culture

directly, or only changing the form of working changes the culture. I support more the latter; I think that only providing new models of work and inviting people to work in them changes the belief later. Changing the culture directly is arduous, slow, unsure, and can even be aggressive to the people we are addressing. At the end of the day the question is: what do we, as people, do? Do we act according to our beliefs or do we rationalise and convert our practices into ideology? Very often we do the latter.

I will finish with some tips regarding a proposal that I cannot amend because it is very well done:

***1.** Interweave the proposals for education for global citizenship into a central and emergent model of teaching-learning. In other words, interweave it even more into the theories of social learning, of socio-affective learning; into all the emerging models of learning that are going to be the central norm within the next few years, which will no longer be part of the pedagogic renewal movements but form a part of normality. I sincerely believe that all the other things will fall by their own weight.*

***2.** Support it even more in these emerging values of education that we spoke of: today the enterprise, initiative and spirit of creation of new projects will be the centre of society in which, for a long time, half the population will not have, we will not have, a job, a job as we have known it until now, and in which the policy of parties and other institutional forms collapse, become exhausted, and remain only as administrators, so that social change, our governance, our way of cohesion will no longer lie in the work or the institutions that govern us until now. I believe that your proposal fits perfectly into this capacity for initiative.*

***3.** Maybe we are fed up with being "evangelised" with the 2.0 culture, about how the technologies are going to change, etc. Well, it is truer than we think: not so much technology in itself, but rather the 2.0 culture will change dramatically the way we relate to each other, of producing, of creating concepts, of distributing them, the way of earning money and losing it. Therefore, the more the 2.0 culture is supported in the most dramatic sense, the more it will fit.*

***4.** Perhaps we are also fed up with hearing that we are moving towards a global world, but that is the way it is. The more international it is, the more multi-country, the more cultures link up, the better, better, better.*

Finally I would remind you as a recommendation that the main question is not only how culture changes, but how values are changed, what there is of values in attitudes, what of attitudes in behaviour, and what they all have to do with competences, which are now not a way of behaving in one context, but a series of competences that enable this behaviour in more than one context.

This is the real question and where I believe that the proposal lacks a little more practical work.

We should say that there is little space for complaint regarding the system. Educational legislation enables the changes of your proposal and much more. There are no real legal obstacles. They don't favour us, it's true, but neither are they stopping us. There is an enormous open terrain.

I will leave a few signposts about how to carry it out. Sometimes we have to appeal to demonstrative speed. Here is a very powerful proposal. Now it involves a professional or small group of professionals showing that this works; for example, preparing a curriculum during a period of a time, a series of experiences.

Another way is to ensure that a number of centres in Spain are settings where this works, which is another form of demonstrative speed.

A third option is to think about, instead of being so integral, modelling some type of activity that contain these elements, such as the ALEPH programme, and mass distribute them. We are in a time in a world that is too complex to ask every teacher to do it, for every centre to reinvent this so very conception that you propose. It is probably not such a bad idea to "manufacture" some activities of this type, because we learn by putting things into practice.

Another way is legitimisation. In your case, the link to Intermón creates a brand, adds a value with a complete, more global struggle. Alliances create learning, they create community.

I repeat, your document is of an extraordinary density, and I have tried to compare it from these perspectives

GLOBAL CITIZENSHIP COLLECTION

Global citizenship is a social current that promotes a new model of citizenship actively committed to the attainment of a more equitable and sustainable world. From this perspective, Education for global citizenship is a commitment to the respect for and appreciation of diversity, the defence of the environment, responsible consumerism and respect for individual and social human rights.

In this context, the Global Citizenship collection of Intermón Oxfam aims to provide theoretical and practical tools that strengthen dialogue, participation, co-responsibility and the commitment to transforming our schools and society.

It offers its publications through two complementary lines, *Saberes* and *Propuestas* (Knowledge and Proposals). Saberes groups together texts that provide theoretical and contributions and alternatives linked to questions of global citizenship. *Propuestas* is a series of pedagogic and informative manuals aimed at facilitating the approximation and putting into practice strategies for the construction of this global citizenship.

TRANSFORMING EDUCATIONAL CENTRES:
GLOBAL CITIZENSHIP AND SOCIAL TRANSFORMATION

This publication derives from a process of investigation-participative action developed in the core of the strategic commission of the Network of teachers for global citizenship. The guiding question of this process is: what practices should a teaching centre have to be a generator of social transformation from the perspective of global citizenship?

Based on the model of Education for global citizenship of the Network and Intermón Oxfam, this publication gathers and critically enters into dialogue with other educational models that connect partially or totally with this transforming ideal, and specifies feasible transforming routes at three levels: teaching practices (sphere of teaching-learning), organisational (sphere of organisation and relations), and political (sphere of environment and social transformation).

We suggest that a "Transforming centre" is an educational centre that promotes the model of Education for global citizenship, from the practices of its teachers and the management team, encouraged sometimes by PAs, students or the self-same social context, in one or several of the distinct spheres mentioned. Being a Transforming centre is not being or having reached an ideal crystallised state, but means being on the path of generating transforming processes at different levels.