
BUILDING THE DEVELOPMENT EDUCATION CONFERENCE TOGETHER. A patchwork of the 2014 Hegoa Conference minutes

Abstract

This article has a format that is unlike that of all the other academic articles presented in this magazine to date. Usually articles are written by one person or a group on a particular subject. At the 2014 Hegoa Conference some three hundred people reflected on different aspects of transformative learning. A vast amount of material was produced to document proceedings and this article is the result of a non-exhaustive search for aspects that the Editorial Board would like to highlight on the subject of the conference: transformative education. It is in this sense that we use the metaphor of a “patchwork” of minutes. A patchwork is of course made of many cloths or fabrics that are stitched together to form a surprising, beautiful finished product. We have similarly “stitched” together an article that, while not including all the material produced, represents the whole through its various parts. Undoubtedly, many other patchworks are possible.

Key words

Education, transformative, political subject, communication, power, processes.

Note: The full content of the articles may be found at:

<http://www.congresoed.org/post-congreso/>

There were four thematic areas, each of which was worked by two groups. Below we present some “swatches” of the record written by the minutes-takers on the work of the participants in each group. We don't recommend you look for a common “thread” or overall coherence but rather elements, parts and ideas that can help us consider different perspectives on education as a source of social transformation. This text aims to be a source or spring rather than a pool of stagnant water.

UN "PATCHWORK" DE LAS RELATORÍAS DEL CONGRESO EPD DE HEGOA 2014
A PATCHWORK OF THE 2014 HEGOA CONFERENCE MINUTES

Thematic area 1: CONSTRUCTION OF THE POLITICAL SUBJECT¹

Group 1

THE QUESTIONS

1. Who are the political subjects of change today?
2. How is the political subject created? How is the move from inaction to action made? How is the move from the individual to the collective made?
3. Emancipatory proposals: A ground-up move towards a collective subject. In today's world, where the system of domination is multiple (capitalism, heteropatriarchy, racism, neo-colonialism, etc.), how can we think of educational, transformative processes that foster collective subjects? What are the keys to subjects making a project their own? How can we link the local with the global in collective struggles? How can we create global North-South connections?

SOME INITIAL IDEAS

- 1- To speak of political subjects is to speak of power relations. It's a question of becoming transformative subjects in order to create other kinds of power relations.
- 2- The political subject is created through a process. The construction of the political subject is not pre-existing or spontaneous. Paulo Freire: "Somos andando" ("we are the act of walking"). Recover the day-to-day aspect.
- 3- The importance of recognising differences. Not everyone is burdened by the same kind of oppression. Not all kinds of oppression have the same effects.
- 4- Militant desire/curiosity. Will to learn to read reality as a result of the surprise and rupture with respect to established normality.
- 5- The pack/the group. Becoming aware is an interior, individual process, but it takes place in a group. The process of realising the kinds of oppression that hold each person back is a group process.
- 6- Happiness, affection and care are essential to transforming.

CONTRIBUTIONS FROM THE GROUP

These are the basic contributions that were mentioned in the groups with respect to the initial questions:

- The word "subject" grates, but the term "agent" isn't popular either.
- Gaining critical awareness from personal experience, from lived processes, from one's own biography: feminism's "the personal is political."
- The gaining of individual awareness leading to the gaining of collective awareness.
- Who is the political subject? Are we really a "we"? Is this political subject really plural when individuality is what comes first in this system? It's considered essential to go from "I am" to "we are."

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UN "PATCHWORK" DE LAS RELATORÍAS DEL CONGRESO EPD DE HEGOA 2014
A PATCHWORK OF THE 2014 HEGOA CONFERENCE MINUTES

- The importance of dialogue in the construction of the subject. Establishing relations with others is a challenge.
- Concern: We must be very careful and wary of the possible institutionalisation of these processes of construction of the political subject.
- Other people's problems are also my own: the "I am because you are" of indigenous peoples.
- It is essential in any process of construction to introduce the issue of affection, care and personal relations. It's not only important in terms of doing things the right way, but also because it conditions the knowledge being generated by the group.
- The system is always going to try to deactivate any process of construction of the political subject. As an essential institution in this system, the hegemonic educational system is one of the causes of this deactivation.
- The importance of feeling responsible for this process of construction of the political subject.
- Any process like this (of the construction of the political subject) is crisscrossed by power relations.
- The necessary perspective of local-global interdependence.
- It's very important to make the distinction between the political actor and the political subject. The political subject is plural and diverse, as opposed to the actor, who is an individual. At this time of systemic crisis we must think of the construction of this political subject.
- Debate: How do we deal with "time" in the construction of the political subject? It's clear that "the time" we have (especially in the North) is not at all conducive to carrying out processes of this kind. We must transform the very dynamics of time: the transformation of time is revolutionary.
- The political subject is also under construction and we need another educational orientation to construct it. Education is an act of constructing subjects. We are creating it.

There was also talk of how to specify the construction of a collective subject "from the bottom up." The results are divided into three groups, as can be seen in the following table:

UN "PATCHWORK" DE LAS RELATORÍAS DEL CONGRESO EPD DE HEGOA 2014
 A PATCHWORK OF THE 2014 HEGOA CONFERENCE MINUTES

KEYS	DIFFICULTIES	CHALLENGES
<ul style="list-style-type: none"> - Becoming aware for action, becoming radically aware (going to the root of the cause), will, ability, conscious and that it comes from subjective interest (from inside out). - Dialogue on what we want (subjective interest). - Teacher training: Use of social and cooperative methodologies, methodological coherence (building tools to be more coherent). - An educational environment that's open to the community. - Pedagogical intentionality (very present, at the heart of change, the political subject transforming him/herself through transformation). - Yes to empathy / no to competitiveness, free from blame in order to attribute responsibility. - Child participation. - Key actors: educators, responsible for their educational process and pupils. - Respect in all environments. - Shared language and code. - Thinking that's divergent, creative, global, holistic, critical and dynamic. - Identifying commonality and diversity in collectivity, intersectionality (to widen perspectives: class, 	<ul style="list-style-type: none"> - Accurately defining the job of education. - Institutional laws and a curriculum that's very opaque and fixed. - Teachers discredited in the media. - Feeling of being stuck in a rut and trapped (between education and the community). - Policy of fear (it's contradicted by interest/hope), insecurity, lack of coordination, fragmentation, power relations, fighting against the individualist model, capitalist violence of individualism. - Personal incoherencies (not falling into the trap of hegemony, respecting identities), lack of dynamics that counter immediacy, we reproduce prejudices that we want to transform. - Lack of commitment, depoliticisation of organisations. - Lack of time to access information, work it and convert it into knowledge. - Highlighting and identifying what unites us. - How to connect with people in the street (with "non-specialists"), a break in the connection with others. - Resistance among the staff and management. 	<ul style="list-style-type: none"> - Re-imagining institutions and what we ask of them. - Doing something (alternative). Opening up new routes and spaces for change, new ways of doing things. Moving towards coherence, the interrelation of ideas and processes, theory and practice. - Teachers' awareness of the power they have. - Alliance between cooperation, family, education: networks. - Activation of the political subject (establish ethical minimums). - Creating conditions for dialogue and consensus; the need to recover an ethical code. - Spreading the word and putting things into practice. - Using art as a tool to foster mobilisation. Planting seeds (big things can come from small actions). - Organisations' political commitment. Re-politicising the educational process. - Learning through transformation "we are the act of walking." Transforming ourselves while carrying out transformation. - Defence of vulnerability,

UN "PATCHWORK" DE LAS RELATORÍAS DEL CONGRESO EPD DE HEGOA 2014
 A PATCHWORK OF THE 2014 HEGOA CONFERENCE MINUTES

<p>ethnicity, place) (to create super multifocal lenses that allow us to identify all kinds of diversity), coordination of diversity: extending from the individual to the collective.</p> <ul style="list-style-type: none"> - Seeing ourselves in processes, patiently and impatiently. - The need to generate alliances and coordination. - Coordination of spaces (thinking outside the box). - We can and must draw on empowerment to foster co-responsibility, foster interest (via an emotional connection). - Form-substance. There isn't a lot of diversity at the conference, there's a lack of young people, Gitano people (Spanish Romanies)... we are too homogenous. - Feminisms (gap in the learning accumulated in the process). - Political collective identity (common project). 	<ul style="list-style-type: none"> - Placing rational and emotional aspects in a hierarchy. - Ideology of local government representatives. 	<p>affection, care, working with vulnerability as a tool for change. Introduce this way of doing things into the formal educational system. Manage to unite the individual with the collective, individuality through others.</p> <ul style="list-style-type: none"> - Work on desire. - Making a commitment. - Relational nature. - Exceed/transgress the traditional role of schools and teachers. - Draw on differences to generate intercultural processes. - Culture as a goal (art). - Caring for teachers in Development Education. - Uniting the local and the global.
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Group 2

From the conclusions:

WHAT DO WE UNDERSTAND BY THE POLITICAL SUBJECT AND HOW IS IT CONSTRUCTED?

In this text we are going to present different ideas on what we understand by the political subject and its process of construction. We proceed from the assumption that there is no single perspective on the political subject, nor is there a single path that leads to its construction. In recent years we have detected a change in focus in the conception of the political subject, in the processes of construction themselves and even in its areas of action. The discourses, approaches, perspectives and presence of

UN "PATCHWORK" DE LAS RELATORÍAS DEL CONGRESO EPD DE HEGOA 2014
A PATCHWORK OF THE 2014 HEGOA CONFERENCE MINUTES

feminist movements, degrowth movements and ecological movements, among others, have gradually been incorporated.

We consider the political subject to be a person that is aware of the different personal dimensions that come into play (cognitive, emotional, social and more) to collectively build a more equal, fair and just reality in order to incorporate them more harmoniously in their life. They are thus capable of articulating their own discourse with a new, positive language; empowering themselves; relating to people and their environment in a horizontal manner; and of committing themselves to involvement in a more dignified life. In short, they are people that desire coherence between their thoughts, feelings, language and action, a person that enjoys what they do and projects this.

Similarly, there are multiple ways in which the political subject is constructed. We thus identify different possible "drivers" for awakening the political subject. On the one hand, a "driver" may be a positive emotion understood as empathy, solidarity and justice, or as a response to the need to choose or build a different way of life. On the other hand, indignation, rage or discontent also move us to this new way of understanding and living relations in life. These drivers situate the political subject in a constant process of questioning oneself, examining, interacting, investigating, reflecting, acting and revising each of these actions from a humble point of view, accepting one's own limits and internal contradictions, promoting work, dialogue and synergies with other people, institutions, movements and more.

HOW EDUCATION MAY FAVOUR THE CONSTRUCTION OF AN INDIVIDUAL, COLLECTIVE AND COMMUNITY POLITICAL SUBJECT

In the group we chose to speak of educational processes instead of "education that favours the construction of the political subject" because we don't want to limit it to only one area and because the idea of processes matches our ideas on how the political subject is constructed. These are:

1. It is essential in any educational process to recognise ourselves as "dirty" subjects, in other words, with all our life experience and our awareness of it.
2. In these processes the construction of shared knowledge should take priority. That's why it's considered very important to incorporate the stories and narratives of all participants. The idea of experimentation as a means of proceeding should also be championed.
3. These processes must be backed up by passion in order to really generate desire.

HOW TO GO FROM THE PASSIVE SUBJECT TO THE POLITICAL SUBJECT

We know that the current model favours the passive subject and that it's a challenge to foster a change towards the political subject.

We locate the political subject in a circular comfort zone, blind to external reality.

UN "PATCHWORK" DE LAS RELATORÍAS DEL CONGRESO EPD DE HEGOA 2014
A PATCHWORK OF THE 2014 HEGOA CONFERENCE MINUTES

For this situation to change we believe that different factors that feed each other must converge. These are:

- Desire and motivation.
- Situations that generate discontent.
- Experiences of relationships that make change possible.
- Experiences that contribute wellbeing (reinforce identity, empowerment, etc.).
- Creative and participatory ways of working that offer people satisfaction and happiness.

In the school environment it specifically entails a way of raising educators' awareness as political subjects, making progress in overcoming the rigid curriculum, promoting methodologies that provoke and feed desire.

Outside the classroom the school must strengthen networks among teachers and between the school and the community, taking existing reality as a departure point.

HOW TO GO FROM INDIGNATION TO INDIGNA-ACTION

We ask ourselves: Indignation as a driver or as a wakeup call?

- Indignation isn't enough; it needs to include a critical perspective. It's possible to be angry without being critical.
- The driver to build something new isn't indignation but relations, ways of living, ways of organising that provide happiness and enjoyment. The driver is love, care.
- The importance of creativity (not formulas), allowing for spontaneity, intuition, rather than being conditioned by ideology.
- The importance of symbols, rituals, celebrations, artistic expressions and the body.
- Indignation and creation are compatible and simultaneous at this stage of social change. The 15 May (15M) Movement is an example of this.
- Also the importance of collaboration in networks and on the internet.
- The importance of the double process of deconstructing and constructing.
- Of empowering ourselves: freeing ourselves of the idea that power is outside of us.
- The importance of diversity, of each of us finding our place, of socioaffective relations that connect us with difference. Diversity should emerge and flow.
- The importance of multiple leaders emerging in diverse groups (they think, feel, do and dream). That rotation of leaders is voluntary (not imposed). The authoritarian leader has power because we give it to them. Now people that seek individual power are not successful.
- The importance of life showing us the way. Stigmergy. Self-organisation.

WHAT AN EDUCATIONAL PROCESS HAS TO BE LIKE FOR SUBJECTS TO CONNECT THEIR SPECIFIC ACTIONS TO OTHERS THAT ARE MORE GLOBAL

We have learnt about ourselves through trying to learn what they were asking us. And we needed to appropriate the concepts they were asking us about. To begin, we defined the meaning of the educational process as the ways to create new situations and realities connected with transformation. This connected us with an idea of education that transcends established spaces (schools, social movements, associations,

UN "PATCHWORK" DE LAS RELATORÍAS DEL CONGRESO EPD DE HEGOA 2014
A PATCHWORK OF THE 2014 HEGOA CONFERENCE MINUTES

etc.) to connect with all spaces in life: it can occur at anytime, anywhere and in any way.

From our debate we propose topics for reflection that can help us find answers:

- Connecting physical and ideological spaces.
- Recognising (ourselves), finding (ourselves).
- Why are we able fight together? Through that which unites us.
- Dialogue and joint praxis, spaces for construction that have a proactive component.
- Being faithful to our values in all areas of life, being aware that we live in incoherence.
- Re-thinking ourselves, not being afraid of mistakes.
- Influencing other social agents or organisations that are not directly involved in our educational processes.
- Celebrating and valuing small achievements.
- We must be subjects of desire. Desire for change and transformation.

Key ideas:

- We see an imbalance between discourse and praxis.
- The strategy is to return to the question happiness.
- Aiming for our desire to be contagious.
- How do we cheer up if we are focused on producing? (Materials, activities).
- We must question our reality we sometimes reproduce the system's models and situations of inequality.
- Value the little things.

IS IT POSSIBLE TO CONSTRUCT GLOBAL CHANGES TODAY? HOW?

- We understand global change as a biological process, like a living organism. There isn't a quantifiable objective.
- Global change can't obey a predetermined design. It is a kind of learning that is alive, changing, in process.
- We consider that in order to advance towards change, it is necessary to be aware of personal power and collective power. But understood as power "to create," not the power of something over someone. We therefore have to build spaces so that the "power to" may flourish. We have to allow the freedom for this power to mix and grow free.
- That is to say, we understand it as constant personal growth to later be shared, spreading this power to others.
- We believe that in order to build changes we need people to identify with a collective outlook, rather than having to adhere necessarily to a specific 'brand.' It's a matter of creating a new organisational culture that doesn't put demands first, but rather happiness and the feeling of collectivity.

UN "PATCHWORK" DE LAS RELATORÍAS DEL CONGRESO EPD DE HEGOA 2014
A PATCHWORK OF THE 2014 HEGOA CONFERENCE MINUTES

WHAT CAN THE EMANCIPATED POLITICAL SUBJECT DO TODAY?

Political subjects on the path to emancipation observe, reflect on and analyse (critically and self-critically) power relations and change from a position of confrontation. They also make decisions and act both in the everyday sphere and in the collective sphere in response to their own desires and shared desires.

Political subjects on the path to emancipation build from streets and homes together with others (organisations, people, collectives, etc.), accepting that there is no single political subject for the common good and opening up different joyous paths to emancipation.

HOW TO THINK ABOUT POLITICAL ORGANISATION, MOVEMENTS FOR SOCIAL TRANSFORMATION, IN TERMS OF CONSTRUCTION / RECOGNITION / STRENGTHENING OF THE POLITICAL SUBJECT

We identified a series of dangers concerning the construction of a collective and organised political subject against a backdrop of inequality, poverty and increasing injustice, in a local and global world:

- Dispersal of focuses, perspectives, isolation (excessive particularism, corporatism).
- Forms of exclusion and sectarianism.
- Lack of horizontality, hierarchical structuring, and monopolising leadership.
- Stifling, rigid education system, increasing bureaucracy, privatisation, classism.

To counter them, the collective subject faces the following challenges:

- To promote the inclusion of different educational agents and the community in formal, non-formal and informal education. This inclusion would serve to build collective thinking that favours meeting spaces where participation can take place
- Greater and improved coordination, justice, respect and equality:
 - Identify a common good that favours the convergence of diversity, rebuilding oneself in order to rebuild ourselves, unlearning in order to learn...
 - Building collective power from democratic and participatory forms.
 - Stimulating the will to transform, planting the seeds of desire and happiness, developing the socioaffective dimension and promoting members' happiness.
- Within formal education, think of classrooms as a 'school for life' and relate it with social movements and their context.

UN "PATCHWORK" DE LAS RELATORÍAS DEL CONGRESO EPD DE HEGOA 2014
A PATCHWORK OF THE 2014 HEGOA CONFERENCE MINUTES

Thematic area 2: COMMUNICATION FOR TRANSFORMATION²

Group 3

Due to the dynamic of this group it was difficult to select one or various parts. The following is an attempt:

Conclusions: public communication must be:

- The need to work with new narratives, make them participatory, include humour, remix.
- It must be creative and innovative, analyse to whom and what for.
- The image as a communicative tool, the message that it imparts and moves to action.
- The message has to be clear, fluid, hook in the reader.
- A sense of humour is increasingly important. In communication, there is a risk of the public being immune to our campaigns.
- We reflect upon the importance of diversifying channels so as to not only reach the same audience. We consider using. We deal with the concept Transmedia: appropriating the codes and reinterpreting them.

We look at examples of other campaigns.

Conclusions: The best campaigns are run with small budgets. It isn't a question of using communication to land members/donors/funds. It's a question of reaching people that don't know our work with simple, clear messages through which they can learn, get involved, etc.

There are businesses/organisations that appropriate contrary messages for their campaigns: "Acciona" uses the language of ecology to promote the company with values straight out of ecology. La Coordinadora appropriated the language of capital for their campaign "invest in human beings." Can it be dangerous? Isn't it making it easier for people to not leave their comfort zone?

If we appropriate codes in an ironic manner or with humour will we reach a different audience?

The key word here is test: What makes you think? What do you feel? When we do campaigns we think about the objective and then we write the message. Following our path we could reach the universe, but always thinking about our public and our objective.

We have to think about the aim of our journey: What resources do we have? What do we need? What do we want to achieve? What are we asking the group for? Etc.

² Group 3: Facilitators: Pablo Navarro (ZEMOS98). Minutes: Lidia Ucher (Comunicambio).

Group 4: Facilitators: Ángeles Díez (Complutense University of Madrid). Minutes: Federico Abreu (Consultant).

UN "PATCHWORK" DE LAS RELATORÍAS DEL CONGRESO EPD DE HEGOA 2014
A PATCHWORK OF THE 2014 HEGOA CONFERENCE MINUTES

Let's transmit this to the NGOs: The communications departments have to be integrated with other departments. We need to give ourselves time to think about what we really need from our communication. Expanded education: Project by Zemos98 and Platonic. They created the bank of common knowledge. Knowledge exchange. Empower students at the school, giving them the opportunity to put themselves at the same level as the teachers and teach everyone, students and teachers, things that they know how to do.

Best practices:

- Initiatives for the children to themselves be the reporters.
- "Macarena Remedía" container of projects: media literacy: macarena.zemos98.org. Compile the living memory of the neighbourhood.

Group 4

COMMUNICATION OR INFORMATION?

Informing, etymologically speaking, has to do with giving form from within, which explains the use of the prefix "in." That is to say, giving form from the interior. In this sense, upon informing, the media give form to public opinion. There is a certain amount of bidirectionality as the public reacts to this information.

The etymology of communication is related with the common, with the community. This root gives us clues as to the characteristics of the different processes. Here the process is different from that of informing because it is focused on the relation between two or more people. This connection is basically established through language.

At the time of the McBride report at the end of the 70s people began to speak of the right to communication. A movement began to emerge in response to the general paradigm within rich countries that communication was above all the spread of information and access to information.

However, years later the liberal model was once again imposed and there is again confusion between informing and communication associated with the ideology of progress (and of growth). It was believed that greater development generates technological growth and communication began to attach itself more to media and technological development (satellites, mobile phones, internet, etc.) than with processes of communication.

Communication is always mediated, even interpersonal communication, whether by power, language or culture. This attachment with technology has left a strong mark on models of communication, even in social movements. Faced with a communication

UN "PATCHWORK" DE LAS RELATORÍAS DEL CONGRESO EPD DE HEGOA 2014
A PATCHWORK OF THE 2014 HEGOA CONFERENCE MINUTES

problem (failure to reach an audience), a technological solution is sought (creating a webpage, for example).

Technology (digital and analogue) generates certain technological instruments. That's why if we try to use digital technology to resolve a problem with communication processes we are changing the nature of the problem, which is human and not digital. The technology has to be suitable for the problem to be solved, otherwise we are creating an even bigger problem.

Digital technology is fragmented, disperse, easy, replaceable and unlimited to the extent that human characteristics are exactly the opposite: we are complete, complex, limited, irreplaceable, etc.

Later we went back to looking at communication products, trying to understand their other differences:

- Content
- Instruments and media
- If they address conflict or not
- How the public and private appear
- How context is reflected
- Characteristics of the language used

COMMUNICATION MODELS

Besides traditional informative models there are others based on a reciprocal, horizontal relationship. We call it the participatory model. Participation may also be understood in different ways:

- a. Self-managing (Freire): the subjects themselves define the aim of the communication. Active participation is bidirectional.
- b. UNESCO: broadening access to instruments that can facilitate communication. Generalise access to community-run mass media or internet access. But also participation in the process itself.

On the one hand, participation is a means to achieve another objective (for example, to improve health). But it is also an ends in itself; participation is a factor in emancipation, it generates the deconstruction of oppressive models.

How do we take further steps towards a transformative communication model?

Some keys to being able to construct transformative communication:

- It must address conflict (regarding communication itself or the issues it deals with). Communication is in itself a power relationship, so it is necessary to analyse it in this context.
- If traditional communication is related with the hegemony, communication that doesn't counter this hegemony will not be liberating.

UN "PATCHWORK" DE LAS RELATORÍAS DEL CONGRESO EPD DE HEGOA 2014
A PATCHWORK OF THE 2014 HEGOA CONFERENCE MINUTES

- Contemporary communication takes capitalist values for granted. Transformative communication must work to promote other values and fight against ideological colonialism.
- In adapting the instruments we use to work towards this new paradigm, we must consider their limits and potential with regards to issues and objectives. All technology has conditioning factors; it's a question of knowing if these factors are determinant.

At the end of the workshops we reviewed the definitions generated at the beginning. It was a complex task that didn't result in any unanimous views. Perhaps it isn't possible to establish a definition for a term as complex as communication. Perhaps such a definition must be constructed by specific collectives in such a way that it serves their interests and needs and everyone feels identified with it (shared emotion).

SOME OPEN DEBATES

At the end of the workshop we shared some debates that we consider important to work on in the future:

- The connection between transformative education and transformative communication (where they meet and differ, similarities, particularities).
- Further examine the conceptualisation of the participatory communication model (its different variables, scope and limitations).
- Further debate of what is participatory as well as knowledge of relevant practices that aim to make communication participatory.

Thematic area 3: QUESTIONING POWER RELATIONS³

Group 5

SUMMARISING SOME OF THE KEY IDEAS AGREED UPON

On the nature of power:

- Power has to do with the intimate sphere (identity, sexuality), the private sphere (emotional, family and personal life) and the public sphere (work life, membership in organisations, etc.).
- Power is relational: we feel powerful or powerless in each moment and in relation with the other.
- Power is dynamic: these relations change in each moment and situation.
- Power has to do with the collective: we can feel powerful or oppressed together with others and because of others.

³ Group 5: Facilitators: Natalia Navarro (Gender and Development Consultant). Minutes: Sergio Belda (INGENIO Institute). Group 6: Facilitators: Jethro Pettit (Institute of Development Studies, IDS). Minutes: María Viadero (Mugarik Gabe).

UN "PATCHWORK" DE LAS RELATORÍAS DEL CONGRESO EPD DE HEGOA 2014
A PATCHWORK OF THE 2014 HEGOA CONFERENCE MINUTES

- Power operates to oppress (power "over") in different ways: visible, invisible and hidden. It's important to identify and combat them (particularly the invisible and hidden ways, which are usually more difficult to identify).
- Power can be positive and transformative ("vital power") in different ways: power "from" (awareness, hope, self-questioning, capacity to imagine), power "with" (empathy, reflection and collective organisation) and power "to" (capacity to act).
- It's important to think about how all these dimensions, spheres, spaces and expressions of power are connected and intersect in order to reflect on our position, context and practices and build strategies to produce changes.

On attitudes and emotions

- Power and the emotions and attitudes that awaken us (from happiness, hope and desire to frustration, impotence, fear or isolation) are highly connected. We have to evaluate the importance of emotions as a central element in power relations in order to identify, understand and transform them.

On the personal and collective factors that mould the experience of power.

- There are multiple factors that mould our position and the power relations established from it: gender; age; class (our position within production relations, being employed or unemployed); our origin, language and connection to the region; our history and lived experience; and our environment in a broad sense.

Other implications and reflections:

- We must be aware of how changing, subtle, complex and multidimensional power is and reflect on it continuously.
- We must defend and redefine the importance of the emotional as opposed to the logical.
- One particular way in which power operates is through the imposition of binary perspectives distinguishing between men/women, public/private, decision makers/carers, productive/reproductive, etc., which must be challenged. We must remember that what we "are" and "want" is constructed and mediated by power relations.
- Power can be a zero-sum game, but also a win-win situation that can be explored.
- The importance of information, communication and knowledge (who produces it and how) in the construction, maintenance and transformation of power relations.
- It is difficult to recognise and dispute the "rules of the game" that we accept implicitly and in which we move. Transformation requires extensive analysis to uncover the rules of the game.
- Permanent reflexivity is very significant in our practices in order to become aware of and transform power relations.

Group 6

WHAT THE GROUPS REPORTED BACK

Below we share the reflections and proposals of the five groups that worked collectively over the two days of the workshop, first analysing the aspect of power

UN "PATCHWORK" DE LAS RELATORÍAS DEL CONGRESO EPD DE HEGOA 2014
A PATCHWORK OF THE 2014 HEGOA CONFERENCE MINUTES

relationships that they prioritised and later proposing processes and strategies for change towards imagined, possible alternatives.

1. Hidden power in organisations and movements

We have been invited to journey from our imaginary and dreams, through an analysis of hidden powers and onwards towards the world that we want.

With respect to hidden powers, we worked on the issue of the forms that hidden power acquires, which helped us to become aware of the great number of hidden powers that occurred to us. We here propose some indicators and ways to detect hidden power:

- Depoliticised centrism.
- Confusing political with biased.
- Establishing times and priorities "there's no time for this even though it's important."
- The organisation's lack of clarity: who we are and what we stand for.
- Who participates and how.
- Classifying collective problems as private ones or thinking that the personal and emotional have nothing to do with the collective.
- The reproduction of hierarchical power in our collectives. Is it legitimate? Is it fed by a lack of co-responsibility?
- Indicators:
 - It doesn't matter if it doesn't happen.
 - That which is delegitimized or not considered legitimate.
 - Speed in answering emails as an exercise in detecting hidden powers.

In change we see fears, uncertainties and fear of conflict (also because of its connection with the emotional). We lack depth of discourse. Other difficulties include understanding the organisation as a myth and as an entity without people or emotions. Along the way there are blank pages that reflect doubts and uncertainties.

We would also highlight strategies such as striking a balance between the collective and the personal, the importance of care, reflection and a balance between reflection, debate and activism.

In the WORLD THAT WE DREAM OF we highlight the importance of times (we go slowly because we're going far), flexibility, allowing ourselves to get confused, to go forward and also go backwards. There is less paperwork and more relations, while being aware of the importance of balance so that it is viable. The importance of dreaming and enjoying oneself. The importance of personal coherency is political. The importance of supporting the processes of people coming and leaving, placing value on conflict, even allowing groups to die (in relation with natural cycles) when there is no longer a "reason why." True horizontality as well.

UN "PATCHWORK" DE LAS RELATORÍAS DEL CONGRESO EPD DE HEGOA 2014
A PATCHWORK OF THE 2014 HEGOA CONFERENCE MINUTES

In terms of the STEPS, we highlight the importance of going back, stopping and even going back to reflect and dream. There is another more linear element, that of giving ourselves time to celebrate, even attempts and failures. With regards to strategies for breaking with hidden power, we spoke of the collective empowerment derived from coming together, allowing and facilitating connection and processes of exchange between different people and spaces. Participation, processes of participation and taking informed decisions are important along the way. Seeing if questioning people, processes and organisations is allowed and if we have the capability.

Careful with manipulative participation, which can be superficial. We spoke of having spaces for reflection and the exchange of experiences, as well as the systematisation of lived processes as learning. We also spoke of care, of how we feel, of returning to emotional intelligence. We think this could help us break with hidden power structures. We spoke of highlighting the need for coherency between our practices and institutional discourse (measuring the times that we dedicate to strategic issues, giving ourselves time for key, transformative issues). Having reminders/alarms to revise those things that aren't being done. Considering the possibility of changing roles in organisations, in meetings... of receiving a more co-responsible perspective. The most basic issue is emotional intelligence, accepting conflict, not relegating it to the private realm, broaching taboos and reviewing people's needs. Blank spaces are spaces of freedom, of trying and of the right to make mistakes.

Another group shared that people who seem one thing and are later actually another may also be a case of hidden power. People that cause damage. Right or left-wing leaders could be similar. See if these manipulative roles, which aren't so obvious, can wreck organisational processes. Within organisations it's known who they are and we should be brave and determine mechanisms to deal with the issue. Other people leave and if these hidden powers are not faced collectively they pose a risk for the organisation.

2. Power relations in the educational world

We began by defining and analysing educational spheres:

- Informal education: we didn't describe this as we understand that it includes everything, the street... as everything has an educational impact.
- Formal education. A teacher in the group spoke from their experience. We positioned the pupils in the centre and saw what affected them. We noted the influence, via the teaching staff, of the administration that creates laws, ministry, educational curriculum... the teaching staff are also controlled by inspections and by the school itself. All of this together with the issue of discipline. Other entities with influence that exercise power are businesses, parents' associations, the church, etc. There are also relations between the teaching staff and pupils through the transferral of information that is evaluated with exams.
- Non-formal education. It is seen as an issue that is "less relevant" but much more diverse.

UN "PATCHWORK" DE LAS RELATORÍAS DEL CONGRESO EPD DE HEGOA 2014
A PATCHWORK OF THE 2014 HEGOA CONFERENCE MINUTES

It was difficult to identify a closed structure. We spoke of our experiences, which varied according to the areas in which we operate. In some cases they exercise different powers and influences: international conferences, national regulations, funding... they all influence coordinators and other global spaces and from there the organisations themselves.

These organisations are influenced by management, the board, the educational team... and all of them influence the pupils. There are many internal regulations that are not usually established collectively. We also spoke of the means of control between coordinators and teachers through reports, logs and other tools.

- Informal education: in particular we noted the power of the media and of interpersonal relations.

Faced with this outlook we allowed ourselves to imagine what the ideal would be. We wanted specific steps but we came up with more objectives to aim for:

- Put the pupils in the centre and tend to their needs as they are the focus of the educational process.
- Educate or train them in other kinds of methodologies, consider other ways of doing things beyond those already established, revise existing tools that are questionable.
- Empower the educational team, get them to bond together, and influence other structures: managerial, institutional, etc.
- Design the school rules collectively, with the participation of students and teachers.
- Change the structures in organisations towards cooperative methodologies and more horizontal structures.
- Consider self-financing (even with doubts) as a way to avoid external pressures.
- Thinking about how we exercise power over students, we propose changing methodologies, doing evaluations more over the course of a process.
- Stress the importance of recognising alternative pedagogies, in terms of the education law and the ministry.
- Make an alternative curriculum with an all-encompassing vision of people, including emotional and other needs.

To see how to progress towards this we proposed some STEPS, more specific strategies:

- Organise ourselves as an educational community (students, teachers, parents' associations, etc.), form a group even if it's difficult, making it a priority that the students be the focus.
- Consensus is important, although we know it's difficult. At the least, collectively define some minimum measures to get things underway.
- Map alternative pedagogy best practices around the world. Learn what forms and experiences are out there, how they got passed legal regulations, their historical trajectory and adaptation to different contexts.
- Returning to the local level, the importance of training ourselves: personal learning, managing emotions, learning done on specific content, etc. Go on debating, reflecting and training ourselves continuously.

UN "PATCHWORK" DE LAS RELATORÍAS DEL CONGRESO EPD DE HEGOA 2014
A PATCHWORK OF THE 2014 HEGOA CONFERENCE MINUTES

- Make a difference, not only in the educational sphere but also in other areas, such as regulations. Have teams working on legislative issues and other areas: creative, etc. We saw different levels: the ends, means and possibilities for action.

The other groups contributed the following thoughts:

In Gipuzkoa a development education group has been created among social movements, development NGOs and the university with the aim of working better, raising quality and impact. They are coordinating together and proposing joint projects. In this context the teachers, the university... described so many spheres of power that not even the administrative staff themselves had a clear idea of how to arrive at strategies for change. For this reason we started out by identifying key people, as a strategy, at least initially.

In this context we clearly detected a visible power structure. But there is also an invisible power, other hidden and invisible values and powers that we must detect to be able to address them. But to do so we need a change-oriented educational community (people generating reflection, alternatives, etc.). It is suggested that this isn't taking place at universities and perhaps these days these are not the spaces for it. As an example of the practices of universities and those in positions of power these days, it was shared that the University of Pais Vasco (UPV/EHU) Social Council only has one person representing teachers, one for students and various in representation of the business. Perhaps there are power structures that appear right from primary and secondary schools and in the end are reflected at universities.

Another subject that came up was how we name the organisations, institutions and changes but often forget that they are made up of specific people, of teachers... and that on many occasions they also advocate for generating change from their practices, but we are people, we are all teachers, but some of them do make change.

3. Creating communities

The group told us that they hadn't worked on telling us about it, but rather so that we would see and feel it. They played the Bongo Botraco song "Dale a la vida" and encouraged us to see their proposals.

After this first impression they shared with us that much of what appeared has already come up in the other groups. It has a lot to do with feeling as well as thinking, of placing life in the centre, forming a community, listening to each other, giving each other permission. They also highlight that we are powerful, like an already revolutionary practice.

In the world that we want, some powers appear outside, including: the Official State Bulletin (BOE in Spanish), parliament... see how these powers apply pressure from outside (academia, TV, the economy, etc.) and in the centre are the people, a diversity of bodies and people with nature too, building care, the feminist social economy, a reconnection with nature, celebration, revolutionary potential (belief that you have to

UN "PATCHWORK" DE LAS RELATORÍAS DEL CONGRESO EPD DE HEGOA 2014
A PATCHWORK OF THE 2014 HEGOA CONFERENCE MINUTES

delegate, out of fear... as an alternative strategy visualise this potential for change, this "yes we can"), recover land and public spaces, our neighbourhoods, dance, get caught up...

It struck the group that community isn't a place or a piece of life. It's complex, with many dimensions, and forms part of all life, as opposed to an instrumental and restricted view (such as a "collection of houses"). It has to do with "power with" and interior power and the connection between them. It begins with this interior power, but it inevitably connects with "power with" to work as a community and with "power to" towards change.

We also spoke of the importance of feelings, of sharing, exchanging, perhaps beginning social spaces knowing how we are, how we feel, to know our points of departure, recognising that the emotions are there and that it's perfect.

4. Relation between interior power and "power with"

In the analysis of interior power and "power with" there was some thought as to how to combine these two powers and their connection. To see how to identify with a critical perspective and that for this you need to participate in other non-traditional spaces. Interior power includes many agents that generate fear, anaesthetise us (so that we don't have to fight for certain rights, a mirage of equality...) and this discourse is reproduced by education and our environment. All of this together with traditional education that teaches us to perpetuate the system, resulting in a fear of being different.

They also highlight the influence of the market in generating values of self-fulfilment through consumerism and not through relations. This group referred to the story of Jorge Bucay "El Elefante Encadenado" ("The Chained Elephant," in *Recuentos para Damián*), where an elephant doesn't flee the circus despite having the strength to do so because it has spent its whole life there. They offered this as an example of the interiorisation and naturalisation of invisible power. We include an extract here.

"During the show the enormous beast would display his incredible weight, size and strength... but after its performance and up until just before going out on stage he was only tied up with a chain around one of his legs to a little stake driven into the earth. The stake, however, was just a tiny piece of wood buried only a few centimetres into the ground. And although the chain was thick and strong, it seemed obvious to me that an animal capable of tearing a tree from its roots could easily pull out that stake and flee. The mystery was clear: What kept it there? Why didn't it escape?" ("El Elefante Encadenado" by Jorge Bucay in *Recuentos Para Damián*).

With power relations in groups, the importance of not fading into the background and the asymmetries that can arise within organisations were noted. We also spoke of how we don't look after each other enough collectively, as mutual support. Starting with looking after yourself. They can't be separated.

UN "PATCHWORK" DE LAS RELATORÍAS DEL CONGRESO EPD DE HEGOA 2014
A PATCHWORK OF THE 2014 HEGOA CONFERENCE MINUTES

When we made the list of our own experiences of how to strengthen interior power and "power with," in all of the experiences the two powers were connected and it started with gaining awareness.

In the drawing of the world or of the process showing the way we made a path, putting emphasis on the process, the path. Empowerment is not so much the goal as the unending process in continual construction. The end would be looking after life (nature...). Along the way we have put out all the key words, always nurturing these two facets (own power and power with) with the aim of achieving liberating empowerment. We propose the following as strategic elements: shared responsibility, emotional education (individual and collective), horizontality in organisations, revising and changing our relations, maintaining a critical attitude to interpret reality, taking care with spaces (so that they tend to our emotions and are liberating), the promotion of empathy (being aware of what is affecting us when we act and identifying with others) and also going back to collective, popular evaluation that isn't only connected to specialisation. Highlight that the path isn't flat, that it has various moments.

The group finishes their presentation playing the song "Todo Cambia" by Mercedes Sosa in order to reflect on the naturalisation of oppression and the possibility for social change.

Jethro comments how empathy is closely tied with individual and collective processes. Those who study reflexivity say it's a process that draws on many methods (creative, corporeal, etc.) to help you try to see yourself as another in order to understand yourself better. Narrative and creative processes such as theatre, painting and writing can help you see yourself. They can be either individual or collective processes and also for seeing yourself in another person. They are closely linked. Jethro shares some ideas from reflexive practice (see the box).

"Reflective practice"

Reflexivity = the capacity to observe oneself in processes of thought and action and identify one's predispositions and social conditioning and how these affect one's interventions and actions (as an individual and in a group). Processes of learning, reflection-action and cultural change in organisations and movements.

- Methods and disciplines related with self-knowledge, reflection on identity, power and position, adaptation to contexts and to the differences between people and groups. Action research methods that include the researchers / external actors as subjects of analysis.

- Disciplines of reflexivity based on creative, imaginative, narrative, corporeal and spiritual practices. Forms of knowledge and artistic expression such as creative writing, storytelling, theatre and meditation.

UN "PATCHWORK" DE LAS RELATORÍAS DEL CONGRESO EPD DE HEGOA 2014
A PATCHWORK OF THE 2014 HEGOA CONFERENCE MINUTES

5. Power and gender relations

A more corporeal and experiential representation, escaping rational language to use other languages that we all share.

- The first part of the scene had to do with the iceberg metaphor. One of them was above but the three other members of the group were below, representing all the hidden powers and invisible elements.
- In the second part they worked through dance, embraces... sharing, building together... in relation to the dream they work towards.
- Here they shared the flipchart sheets that led to the scene described above.
- In the first part of the analysis of power relations and gender inequality the iceberg appears, with expressions of visible, hidden and invisible power.

In the part of constructing an alternative imaginary, the idea of once again valuing the reproduction of life appeared in the centre, including:

- Men questioning and renouncing privileges.
- Empowerment of women without reproducing patriarchal frameworks and strategies of power.
- Respect
- Integrity and indivisibility of human rights
- Degrowing
- The purity of participation (without manipulation)
- Multirhythmic inclusivity
- Our dream speaks of:
 - I am you = communities
 - Continuous creativity, creation and transformation
 - Dynamic, in movement
 - Multipuriinterdiverse
 - Without judgement or prejudice
 - More power to, towards, with, more we are them (the earth). Invert power
 - With affection and tenderness
 - Being and being with the other vs. having and being ambitious
 - The happiness of sharing, not of possessing
 - Fun, enrichment
 - Identities and fluid lives.

We don't want to end without highlighting the importance of having an alternative imaginary where not only words and reasoning are important but also other forms of emotional, artistic and corporeal expression. It's from there that we can build transformative power relations.

UN "PATCHWORK" DE LAS RELATORÍAS DEL CONGRESO EPD DE HEGOA 2014
A PATCHWORK OF THE 2014 HEGOA CONFERENCE MINUTES

Thematic area 4: PROCESS ANALYSIS⁴

Group 7

The workshop was organised around three categories:

RIVERS, because we work with them as a symbol of processes. In the workshop this helped us to represent our context analysis visually and subjectively.

CRAZY IDEAS is where we imagine the analysis of emancipatory education processes in the context we live in. It's a creation that's free of prejudice. And that's what we did.

CHALLENGES that we must address in the analysis of emancipatory education processes. We identified them in the workshop. They are an invitation to keep at it together.

We present here the last two in relation to 5 focal areas.

1. Process analysis challenges relating to process-result balance

Crazy idea: All humans have the right to have a person accompany them in their life process ("personal coach, life interest").

Challenges:

- To agree to the objectives of the process.
- To have a global vision of the whole process that allows us to see beyond the result that we are trying to achieve initially.
- To create spaces for exchange and mutual knowledge among all the agents participating in the process.
- To achieve and maintain short-term results as a motivating factor and as progress towards the final objective.
- For the working method to be flexible and adapted to the process being pursued.
- To learn to use conflict to generate new possibilities.
- For dialogic learning ("blank page," "let's build") to be the working tool in intersectional spaces.
- To have a quality, external evaluation that is objective and constructive.
- To have continuous evaluation in which all agents participate.

2. Participatory challenges for process analysis

Crazy idea 1: To have an alien perspective/analysis that provides distance and a fresh perspective in order to unmask absurdities and/or strengthen ideas (related with

⁴ Group 7: Facilitator and Minutes: Esther Canarias and Fernando Altamira (Iniciativas de Cooperación y Desarrollo).

Group 8: Facilitators: Óscar Jara (CEP Alforja and CEEAL). Minutes: Neus Garriga (Asociación Entrepueblos) and Jordi Menéndez (VSF-Justicia Alimentaria Global).

UN "PATCHWORK" DE LAS RELATORÍAS DEL CONGRESO EPD DE HEGOA 2014
A PATCHWORK OF THE 2014 HEGOA CONFERENCE MINUTES

methods that facilitate participation). This alien perspective would encapsulate a range of perspectives, not "the only one."

Challenges:

- To shed fears in order to critique the process and know how to read reality. We can empower ourselves to do it and, at the same time, doing it contributes towards our empowerment.
- To discover how to put an end to inertias by means of a critical review of the process. To discover the absurd things we do out of inertia because we think that "we have to do them," without knowing what for.
- To shed light on the hidden curriculum and so avoid the manipulation of processes by being aware of what we have naturalised in our organisations on the level of relations.

Crazy idea 2: "Fratiation"⁵

Challenges:

- To have new perspectives on democratic creativity, the democratic craziness of children.
- To break down prejudices and have an appreciative, inclusive perspective.
- To empower oneself, shed the fear of relinquishing power. To be prepared to lose all power and lose controlling share capabilities.
- To accept criticism and questions without fear of "I don't know."
- To dare to innovate in practice, to take risks.

Crazy idea 3: To play join the dots!

Challenges:

- To look for new connections.
- To warn of the danger of possibly going backwards.
- To not lose sight of the drawing: the process of actions.
- To seek dialogue between actions, collaboration between actors.
- To lose the fear of becoming naked, of showing everyone who is participating what we are doing and what they can contribute (there are tangible tools for this such as blogs).
- It's essential to examine our practices to see if what we are doing is transformative education. To find out that if we have the formula, what's going wrong?
- It's necessary to learn to participate and unlearn to not participate. And to monitor these processes. When we participate and compare from our own positions, this

⁵"Fratiation" comes from Frato, the pseudonym of Francesco Tonucci and name of one of the characters of his drawings. He is an Italian thinker, psychopedagogue and illustrator. His work revolves around the role of children in the urban ecosystem.

UN "PATCHWORK" DE LAS RELATORÍAS DEL CONGRESO EPD DE HEGOA 2014
A PATCHWORK OF THE 2014 HEGOA CONFERENCE MINUTES

exchange involves gaining awareness of different realities and there is empowerment in this sharing.

3. Challenges of horizontality, collective construction: overcoming threats in favour of verticality and manipulation for process analysis

Crazy idea: to create a collective assembly in schools to be held periodically (weekly or monthly) to break down verticality and promote participation. It could also be applied to other spheres (educational community, etc.)

Challenges:

- How to promote assembly culture: what to do and how to run a good assembly, to identify vertical structures.
- To do a lot of work with very practical training on how to run assemblies. To start with small assemblies, with classroom groups, people from different levels at the school can do the training, assembly training to represent the various groups (students, families and teachers). To gradually learn to write minutes, take turns to speak, etc.
- To work a lot on recognising others: their needs, the reasons behind their demands, their feelings, their dynamics, their positions etc.
- To overcome the fear of the assembly uncovering things. To work on ourselves individually and for the assembly to provide support for this; to create a group that provides support. To be able to debate rules may, among other things, serve to diminish verticality.
- For the assemblies to always own the processes. To mentally associate process with assembly (like trunk with elephant). A process should or could be based on an assembly. To overcome the risk of verticality and manipulation. Assemblies can be informative, for working on conflicts, for taking decisions.
- How can we find space and time for this at schools? We would have to look for strategies in order for so many people to be able to participate in an assembly. To learn to balance times, resources, learning and objectives the assembly way.

4. Process analysis challenges related to emotions, subjectivities and care

Crazy idea: A talisman that measures care, makes the invisible visible and cares for the emotional climate and energy of our surroundings. We would all have one. It would change colour depending on the atmosphere, on how people are feeling, and for it to change colour it would be necessary to pay attention to the atmosphere and to the people around.

Challenges:

To create spaces for expression, active listening and empathy.

UN "PATCHWORK" DE LAS RELATORÍAS DEL CONGRESO EPD DE HEGOA 2014
A PATCHWORK OF THE 2014 HEGOA CONFERENCE MINUTES

To overcome egocentrism and accept emotional diversity.

To create spaces for training in emotional education. There is some debate as to what would happen if someone didn't want to train in this. Would participation be obligatory or voluntary?

Rotational role of caring at meetings, at the different stages of the process, before and after meetings. This role exists but it's invisible and isn't made explicit. It is usually done by women. But it's important that it be an explicit, rotational role.

Our experience is that results improve this way. To highlight and reinforce the improvements made with the spaces created so that these spaces and their effects can be seen.

5. Process analysis challenges related to the local-global connection

Crazy ideas 1 and 2: To incorporate the participation of volunteers in all stages of development education projects. To organise a development education conference for children on participation and context analysis. For them to be agents of change and action.

Challenges:

- How do we guarantee that our processes are really ones of global citizenship and that we aren't simply bringing together various local realities that are able to generate some empathy but not a common cause? That the local doesn't take the focus off the global. To achieve this we can create participatory spaces at schools where there is immigration and connect the local with the global in reality, from the clothing we use, the food we eat, etc. We can "introduce the voice of the South in the North" through issues that come to life and are ongoing. We have ties with a lot of people globally because in our everyday lives there are many things that connect us with other people. To use ICT to be able to begin relations. To look for resources that lead the way to us connecting with global citizens in a sustainable manner (practicing degrowth and being a global citizen).
- To find and properly identify a centre of common interest that is going to connect us. Perhaps cooperation was the key nexus before but now there are voices from the South in the North, which presents a clear opportunity. It is easier and more sustainable to connect. The local and global intersect here in schools, associations, etc.
- To be able to break with the binary logic between cooperation and Development Education and work in connection with networks in the feminist movement, those fighting for public education, etc.
- To remove obstacles to being able to identify and not rule out existing local-global connections that don't respond to the classic subsidy model, organisational structure, etc.
- To network locally and globally to find mutual understandings in the South in order to open spaces for dialogue.

UN "PATCHWORK" DE LAS RELATORÍAS DEL CONGRESO EPD DE HEGOA 2014
A PATCHWORK OF THE 2014 HEGOA CONFERENCE MINUTES

- To generate local in-person meetings that enable kids to have another way of participating and allow us to know their language and concerns. To subsequently look for other ways of meeting (online).
- Give voice to those to whom Development Education actions are directed. For them to take the reins in discussions on design, putting plans into practice, etc. To understand the reality in which we work so that our reactions may address it accurately. To speak the languages and know the codes of the people we want to communicate to.

In the dialogue afterwards the following ideas relating to the challenges in the five categories were added:

- The times and spaces in which processes, assemblies, etc. are run condition participation and empowerment. The spaces have to be near potential participants and attention has to be paid to the times suggested because otherwise participants will be limited to those without responsibilities at home.
- An evaluation that isn't democratic or negotiated leads us to monitoring and control. An external evaluator will condition us with objectives that are not our own and won't respond to what we need. When you really generate non-vertical spaces of trust, that's when you get democracy. You can have external evaluations that are really integrated, sensitive... where the rules of the game are shared. An external consultant may also be a political subject that is involved in social movements, someone empathetic.
- Establishing an educational-relational connection generates good atmosphere, motivation, empathy; if people can see that you're convinced of what you're saying, it's infectious. It's essential to strengthen educational and relational connections with the people we work with.
- To continue defending interdisciplinary practice. To not be afraid to work with people of different origins so that our perspective is as comprehensive as possible.
- To start to introduce and recognise the emotional part of processes in a visible and authoritative manner. It's difficult to do because it touches on what is personal. It's fundamental to be able to explain the emotional side, also using science, as all changes involve emotions.

Final review

After the plenary session and dialogue on changes, it was time to bring the workshop to a close. But first it was necessary to do a review while still in the moment, which would help us to organise and sum up our thoughts. Below are some of the ideas from that review that we think help to structure all of our collective thinking.

We highlight three issues that run across the challenges identified in the five categories:

UN "PATCHWORK" DE LAS RELATORÍAS DEL CONGRESO EPD DE HEGOA 2014
A PATCHWORK OF THE 2014 HEGOA CONFERENCE MINUTES

- The methods for process analysis: reflection and strategic planning, evaluation, systematisation of experiences, diagnostic of reality, etc.
- The connections necessary for participation, for local-global relations, for working towards horizontal dynamics, the assembly format, for the exchange and mutual knowledge of the agents involved in the process, between the emotional, cognitive, corporeal, etc.
- Training on participation to snap out of inertia and foster critical reflection, on emotional education in organisations, on working in assemblies, etc.

When it comes to emancipatory education, these three issues are not developed in any which way but from a specific ideological framework and methodological approach.

- They are based on, among other factors already mentioned, participation that empowers, democratic creativity, relinquishing power, having a systemic perspective, including diverse perspectives, being aware of conflict, dialogue, etc.
- It must all contribute to life-giving transformation, to the strengthening of organisations and processes. The critical and emotional analysis of processes is key to this. Learning and unlearning, from each person's reality, without dogmas, connecting the local and the global from the logic of justice, which leads to mutual responsibility. That's what emancipatory processes are and will be.

Group 8

This group also worked with the subject through different axes. These were explained by each group through graphic representations with drawings. In some cases we have included the explanation of the drawing and in others we haven't.

1. On the relation between the global and the local

- Globalisation isn't only an economic factor; it also has other aspects, emotions, attitudes, and ways of reacting.
Try to see the positive side of globalisation and its potential. This is the challenge we find (to break down the negative view of globalisation).
- OUR DIFFERENCES REVEAL MANY THINGS IN COMMON. We need to carry the advantages of globalisation over into our everyday lives.

2. On North/South relations

- DECONSTRUCT the vision of globality and build from care with its feminist perspective.
- ELIMINATE dichotomies and build new visions relating the local and the global, thinking beyond the superficial.
- DISCOVERING interrelations:

UN "PATCHWORK" DE LAS RELATORÍAS DEL CONGRESO EPD DE HEGOA 2014
A PATCHWORK OF THE 2014 HEGOA CONFERENCE MINUTES

All this with another perspective, giving all people a voice.

The real dichotomy (not the typical North/South, global/local configurations) is: INCLUSION/EXCLUSION in different visions, not only thinking about the system/economy.

3. Relation between the immediate and the long term

- How small changes help you to make other changes.
- What happens with short-termism: continuity of process (the arrow)
- Milestones as moments of change, whether achievements or failures.
- Processes that enable us to generate learning.
- Our role as subjects is key: hands and heart.
- For this to happen we have to start doing it now: coherency and rupture of dichotomies.

4. The relation between leadership, participation and support

Image: A washing machine for unlearning (things that we want to wash so that something new emerges: super-egos, burn out in the process, factual consensus, power, necessary eternities, demotivation, centralisation, delegation of responsibilities, etc.).

- The concept of leadership: deconstruct what good leadership is.
- Change name: facilitators.
- The qualities: listening ability, renouncing ego, generosity, humility, ability for self-awareness.
- Sometimes leaders cling to power and distance themselves from processes.
- Rotate leadership figures, renounce leadership at a moment in the process.
- The coherence of leading by example.
- Supporting the group.
- Water: like the path.
- "Participassion" (participation with passion).
- Joint strengthening.
- Care, support (softener).
- Mutual support (North/South relation) We provide each other with company.
- We make the process.
- Construction of our abilities.
- Power-Leadership: leadership can increase collective powers.

5. Emotions, care and reason

TRIAD: triptych (in sequence)

a) We begin at the current situation - analysed by a critical, ecofeminist perspective - dominated by reason (big head) with emotions and care outside (flying): All of this due to the market (dollar symbol).

UN “PATCHWORK” DE LAS RELATORÍAS DEL CONGRESO EPD DE HEGOA 2014
A PATCHWORK OF THE 2014 HEGOA CONFERENCE MINUTES

b) The Awakening (a small sleeping figure), which is connected to emotions and care. All of this is constructed on the basis of questioning and being critical, connecting reason and emotions.

c) We put emotions and care at the centre of life (more suited where nature plays an important role, with men and women sharing co-responsibility for care).

Process to give reason less importance and more to emotion and care, leaving behind a world based on the market and building from ecofeminism.

We are interdependent and ecodependent. Feminist economy.

To finish

Some key concepts:

- 1.- Unlearn and deconstruct frameworks of thought - No to dichotomies.
- 2.- Discover and affirm from a position of diversity, multiplicity, interrelation and interdependence.
- 3.- Connect reason with emotion, with passion.
- 4.- Ethic of caring for life.
- 5.- Be subjects capable of promoting transformative processes.

We are grateful to Gema Celorio, conference coordinator, for her work in revising this “patchwork”. ☺