
INTERVIEWS WITH 4 VOICES at the IV Hegoa ED Conference

Introduction

This is the first time that Journal is making use of the interview format. We have chosen to adopt it here because this is a special edition of the magazine, dedicated entirely to the IV Hegoa Development Education Conference. With this format, we have aimed to select voices at this event that we consider relevant. It is fair to say that this “relevance” is subjective and incomplete, and that there are many people not represented. Of all the voices present, we have chosen these four because we think they can help us to understand the main approaches and trends reflected at this Conference. Each one was a speaker or facilitator at the conference. We asked them about themselves as well as development education and transformative education. In general, they all follow the same structure, except the interview/dialogue that Oscar Jara conducted with Jethro Petit. In that instance, you can almost smell the coffee, as it is more a conversation or dialogue between two people with considerable experience. Anyhow, with or without a script, the interviewers and interviewees are people with experience and reflections that can help us to formulate good questions in our research. There will be things you agree with and others that perhaps not, but these events are valuable because they present us with challenges that assist us in building our reflexive practice in a diverse environment.

Jaume Martínez Bonafé¹

1. First of all, could you introduce yourself? I don't mean anything formal but rather, how would you define yourself? What are the personal views and concerns that have brought you here today to this Development Education Conference?

Jaume Martínez Bonafé (JMB): *I'm basically an educator that's passionate about pedagogical renovation. I've always believed that the desire to improve teaching goes hand in hand with a commitment to transforming society. I think that's the reason why I'm here.*

2. What do you think prompted these interests and concerns of yours? Are you aware of any educational processes (conscious or unconscious, organised or disorganised) that led you to them today?

JMB: *As a student in the final years of the dictatorship, I looked for areas of social struggle and pedagogy and I joined the Popular School Cooperative Movement, also known as the Freinet Movement. I later went on to found the Movements for Pedagogical Renovation in the Valencian Autonomous Community. But I owe much of my political influence, almost since I was a teenager working in a canning factory, to the libertarian movement, the anarchist cells that were set up to fight the Franco regime, and a little later to the Workers' Councils and Situationism.*

3. What are your hopes with regards to the Conference? What do you think could help bring them to reality?

JMB: *My hopes were fulfilled. I was looking for a place to reflect on and advance theoretical/practical proposals for critical and emancipatory education and, in the end, I can say that I'm leaving with some very powerful conceptual and procedural tools in this field.*

4. What do you think are the basic elements of a transformative education today?

JMB: *That's a very complex question. But, basically, I think that a transformative education must be based on the possibility of the political subject and the creation of that possibility or strength. For this we have to free education of any kind of*

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essentialism and indoctrination and explore spaces and experiences that prove significant, creating situations that allow us to learn to live out our commitment to rebelliousness.

5. What figures and processes do you think are necessary for transformative education to be possible?

JMB: I think that the political subject I spoke of earlier (subjects being both students and educators), the condition of the political subject's life experience must create a language, a means of symbolisation. The knowledge born of life experience is symbolised to reveal the discoveries of the path covered. I think this process of building knowledge from the experience of rebellion and organisation is essential. Without it, we will always be using borrowed knowledge that others have thought up in our place.

6. What kind of initiatives do you think the organisation where you work should set up for this to happen? What would be its contribution?

JMB: To provoke and test out new possibilities. To get rid of well-worn canons, set out on new paths in training courses, in the materials published, in organisational models, in dialogues with power, in the analysis of power that we reproduce within us, in...

7. What do think are the challenges that Development Education faces in the short, medium and long term?

JMB: Perhaps the first is to get rid of what these days is a highly debatable label, that of "Development". Anyway, in general the challenges are of Education, without labels: to facilitate the liberation of human beings, endowing them with tools for a critical and emancipatory interpretation of the world where they live.

8. What do you think the role of research should be in Development Education processes?

JMB: I think that it's essential and I think that it's one of the biggest issues yet to be addressed. Not because there isn't any research, there is, especially in the academic world, but social movements should also have their own research programme.

9. Could you please choose three images that represent what Development Education means to you?

JMB: The circle, where communication is horizontal; earth, in which life is rooted; and the body, because that's what we speak from.

10. Is there any important subject that we've left out that you would like to comment on?

JMB: We haven't left anything out, and yet, if we started over again, there would no doubt be other words also said. Thank you for giving me this opportunity.

*(This interview took place thanks to **Elena Oliveros Palomo**, FERE-CECA Madrid/ECM).*

Jethro Pettit²

Firstly, we'd like you to tell us who you are, where you are from and how you were involved in conference.

Jethro Pettit (JP): I'm American and I got involved in social movements and community action at a very young age. Later I joined more global movements against American intervention in Central America, also the Gandhi movement in India, and from that background, I got involved in cooperation from the point of view of solidarity. I didn't know there was another more technical, more interventionist world, but little by little, working with Oxfam and other developmental NGOs, I learned more about the world of cooperation.

Did you belong to solidarity committees?

JP: Yes, I belonged to solidarity committees. That was at the beginning, as a university student in Boston.

And we're talking about the eighties.

JP: Yes, the early eighties. I went to Nicaragua in 1984 and began to work with Oxfam, supporting their programmes and their counterparts at that time.

When were you with them until?

JP: I was there during the eighties, first with Oxfam and later with an organisation that back then was called the Unitarian Universalist Service Committee. It's a group similar to the Quakers, very ecumenical, very committed socially with a very strong sense of human rights.

Were you more involved in specifically educational actions back then or were they more organisational actions?

JP: At that time, the counterparts' intervention logic was based on education, because we worked a lot with liberation theology. There were ecclesiastical counterparts that were part of this movement, like priests, congregations and different organisations, both in Oxfam and with the other organisation. I learned a lot from them, from their way of working based on critical education with communities. It was based on the philosophy of Paulo Freire but also on liberation theology. That was like my school...

²Jethro Pettit works in learning design and facilitation with a creative approach based on reflexive practice, participative research/action and social leadership. He is particularly interested in participator learning methodologies that aim to create and communicate new knowledge and ways of being centred on changes in power relations. His work is focused on curriculum and teaching practices for use in training, facilitation and adult learning as well as organisational learning and change processes. Jethro co-convenes the MA "Participation, Power and Social Change," and teaches other postgraduate programmes at IDS. He has contributed to publications such as "Localising Governance" (2014) and "Learning for Social Change" (2006).

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learning all those methodologies... it was my main training in processes of social change.

It was very intense, because you had so many references...

JP: And also in other countries like the Philippines, India... there was a lot of influence of Paulo Freire. Liberation theory and popular education were also very strong in those countries. I found people that were combining Gandhi, Freire and Marx in their way of working in India, others in the Philippines that were working in a way that was similar to that in Latin America, developing liberation theology processes.

Of course, they complemented each other to a great extent because they were perspectives born of the needs themselves. They were reflections and creations made in Latin America, our own contribution that arose from our own conditions.

JP: Exactly. Often, going into places where we were working with peasants or farm workers without land or poor women from the city or the country. Almost all these organisations worked with this methodology of popular education, including more technical content, like agriculture, through popular education methodology.

They wanted people to participate, right? And after that formative experience, which lies at the heart of your approach, how did you come to get involved in the processes we're dealing with here at this development education conference?

JP: After that I went to do a masters at the Institute of Development Studies. I was interested in knowing more about the world political economy and the global dimensions of these problematics. I wanted to go beyond the community level to deal with the structural level where I had seen so many scandalous dynamics: dependency, colonialisms... After that, I joined an NGO that also worked a lot with popular education methods. It doesn't exist anymore. It was called World Neighbours. It used techniques from popular education, although a little less political. But even so, they were transformative in terms of sustainability and community action. After eight or nine years I decided to focus more on research and teaching.

At IDS?

JP: At that point I joined IDS, a little by accident. I began working on research into citizenship, governance, participation and state/citizen relations. It involved teaching, facilitating tutorials, seminars with small groups... not as a professor but to facilitate reflection in small groups and... I loved teaching! I never thought I'd be a teacher but I loved it. It was very exciting to discover that, and to have the opportunity to integrate popular education methods into university education, like doing learning journals, theatre... I mean, if we were talking about power, we would see how power appears, we would perform theatre, draw, make explanatory diagrams, reflect on experience and not only talk about what appears in books. But there wasn't a lot of space for that...

It was a break with the traditional approach...

JP: Yes. There were other colleagues who were doing the same thing, but they were a minority. Even so, they were more accepted than I was doing these kinds of things at our Institute. In spite of everything, I loved it so much that I began to collaborate on a diploma on Teaching and Learning in Higher Education.

That's another sense in which you've been innovative, because in that context you had to invent and create, it wasn't something that already existed.

JP: Yes, that course had its own methodology and participants had to do practical work and write about their own experience, like a kind of research/action. As I said, I did a learning journals project where the students not only wrote analytically about their lectures and theories, but also in first person, speaking from their own feelings and experiences. It was very difficult for some who had never written with the word "I." Their style of education hadn't allowed it. The rule was that you had to speak in the third person. Others, however, had experience writing in their diary or writing poetry. It was easier for them. And then, we went on to more visual and corporeal dynamics.

Using different languages.

JP: Yes. Different epistemologies of expression and knowledge in class, incorporating the conceptual with the visual, corporeal and emotional to have a more complete sense of things. A year later, I decided to join a doctorate programme, but my Institute didn't have those ways of teaching, only classical social sciences such as sociology, anthropology, economics and political science. So I went to Bath University, which has a management school with a very innovative programme called Action Research in Professional Practice, where reflection/action methodology is put into practice.

They also pick up on the subject of reflection on practice as part of the learning process. It's a learning process that's very connected with experiences, but also with theoretical reflection.

JP: Yes, it's also theoretical, combining theory with practice. It's praxis and you have to demonstrate that you can work with concepts and theories and be innovative with them, but also enrich them with other knowledge dynamics, other epistemologies.

Which come precisely from that critical reading... Do you call this type of experience development education now or what do you call it?

JP: Well, I know this type of teaching as reflective practice, action research or reflexive methods for those that facilitate development or social change. It's development education, but it's conceived more as training and methodology for facilitators of social change.

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And this is related with Donald Schön, with learning, reflection and change, but also with Paulo Freire.

JP: Yes, it's very connected with Schön, but also with Chris Argyris, with the reflective practitioner and critical pedagogy as well as with John Heron and Peter Reason's concept of extended epistemology. Peter Reason was my PhD. supervisor.

The idea is therefore reflective practice, action research...

JP: Yes, but also combining the arts, creativity, the relationship with the body, the visual, emotional and spiritual dimensions...

And how do you relate your experience, that frame of reference... with what is presented here at this conference? Have you found similarities or more differences?

JP: I've found a lot of coherence and synergy at the conference. Personally, I'm working on the subject of questioning power relations and in these the participants use methods of this kind to change relations and promote other forms of empowerment: analytical, theoretical, visual with drawings, mapping, corporeal... We've done activities with theatre, music, corporeal exercises and a lot of discussion, a lot of dialogue. In this sense, the analysis of power can be visualised in all these interior and emotional dimensions, invisible, cultural, socialised and interiorised dimensions and in other more visible dimensions.

So we could say that education is a political fact in terms of the exercise of a form of power, but that it's an exercise that includes different epistemologies, people's different abilities.

JP: Yes, of course, exactly. I think one of our challenges is that we have to design educational processes that include a greater range of ways of knowing and learning. This can already be seen a lot in popular education, in the country, in communities and with social movements. But perhaps it's less common in more formal environments and some informal environments where the analytical/critical aspect is given priority without complementing it with other forms of knowledge. That's part of the challenge we have, not just here but in the world of popular education and development education. How do we broaden these dynamics? It isn't always easy. At the end of the workshop with did an exercise facilitated by two of the participants (a circle dynamic) and a university sociologist who was next to me said, "If I do this at my university I'll be fired." And I had the same experience. I sometimes felt very threatened by the rules and regulations. I asked myself, what forms of knowledge are considered valid?

Of course, the rigid structures of formal education are difficult to change. However, you have a long record of challenging norms and making way for alternatives.

JP: Perhaps not so long... the last 15 years at my university, sometimes with a lot of resistance from some colleagues. But, little by little, through various strategies, we've opened up more spaces and now I've just been appointed Director of Teaching at the Institute. I used to be fighting against the people that held that position! But at the same time I have to respect the other epistemologies and not only impose mine. It's a

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matter of looking for ways in which everyone can practice their ways of teaching and learning.

I imagine that this involves generating an interesting debate. Just as a rigid epistemology shouldn't be imposed, it doesn't make sense to impose a participatory epistemology either.

JP: Of course. But there's something really interesting there because I started out trying to change things through debate, proposing new policies and spaces, and I didn't achieve much. We came up against very strong barriers. But by putting things into practice with or without permission and trying to learn how they work, the dynamics caught on. The students themselves liked them a lot and insisted that they wanted more. It was something like stimulating demand, in a market sense, to open up that space. And that way, whereas some dynamics and workshops were initially voluntary or the person in charge of the masters would suggest doing them, now they are a core component across the Institute. It's the Institute's policy that these workshops be obligatory. As I say, this was as a result of student demand. They insisted, for example, that everyone take the workshop on how to work in multicultural teams. In this field, it's essential to be able to work in multicultural teams, but there are others like one on learning styles and cycles, action reflection... there are workshops for everyone.

So change was achieved.

JP: Some changes. There's always the possibility of reactions, rejection.

Of course, it's a constant process.

JP: Yes. It's constant, and cyclical.

Have you found anything similar here at the conference or, rather, anything that's caught your attention?

JP: The things I've seen are very dynamic, very diverse in their forms of teaching, facilitating... They've been great for me in this respect. For example, if you look at today's programme there is one on theatre, another on art, another on agroecology, communication for social change. They all speak of this philosophy.

They are all much more flexible, more diverse, more comprehensive... other dimensions besides knowledge of theory.

JP: The theory part is also present, but it's put into practice.

And what about your hopes coming to the conference? How did it go? Have you achieved them? Have you changed? Have you found other things you didn't expect to find?

JP: I've been very pleasantly surprised because I've attended other conferences on development education and many are dominated by NGO concerns about how to raise funds, how to communicate with the public, how to convince people to support

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cooperation. For me, this is important but not essential. But the focus is different here. It seems to me that it's more oriented towards social transformation and that this was being carried out through attitudes and practice itself, rather than only being spoken about. So it has been very refreshing for me and has given me much hope and motivated me to continue with this approach.

Lastly, do you have any other reflections or recommendations for Journal on research in education and globalisation that you think it should stress?

JP: I think there is always this challenge to open up the possibilities for a more transformative education on all levels. I'm not only thinking about creative, artistic or experiential aspects in the informal, community sector. If we want to realise these social changes we have to realise these dynamics in more formal sectors, higher education and schools. If we want to educate future generations on other transformative practices, we have to break down traditional formulas. It would be interesting to put out an edition of Journal on how to break down traditional formulas at the highest levels, universities and high schools, because in primary schools there is more flexibility.

The message for students is that other forms of knowledge are not suitable, that if you want to do economics or sociology you have to do it that way and not include these other forms of knowledge for change. And, that's an important problem. It would be interesting to look for contributions on how to transform the power of knowledge in those spaces.

*(This interview took place thanks to **Oscar Jara Holliday**, Red Alforja/CEAAL).*

Esther Vivas ³

1. First of all, could you introduce yourself? I don't mean anything formal but rather, how would you define yourself? What are the personal views and concerns that have brought you here today to this Development Education Conference?

Esther Vivas (EV): My name is Esther Vivas and for a number of years now I have participated in social movements and initiatives that seek to change the current rules of what was at one time the anti-globalisation, anti-war and stop climate change movements or proposals in favour of food sovereignty and critical consumption.

2. What do you think prompted these interests and concerns of yours? Are you aware of any educational processes (conscious or unconscious, organised or disorganised) that led you to them today?

EV: We often associate education with formal education, to the education received at school, but from my point of view education goes far beyond that and has to do with the "inputs" you receive from your family, friends and environment. At any given time all of this may lead you to question many things: how the world works, the causes of inequality, etc. In my case, it was these concerns that led me to participate in a series of spaces that I mentioned earlier.

Is there anything that might have fostered these concerns?

EV: Back when I was studying at university I participated in organisations that worked with collectives from other countries in Europe. Through these contacts, once I finished my journalism studies, I went to work first in England and later in Holland and Nicaragua in organisations that considered education as an instrument of social and political transformation.

3. What are your hopes with regards to the Conference? What do you think could help bring them to reality?

EV: I didn't have any specific hopes participating in the conference, but it was very gratifying to see the large number of people that attended, the interest that this other perspective on education arouses (an education that's emancipatory, transformative

³**Esther Vivas** is a journalist and researcher specialised in social movements and agricultural and food policy. She has a degree in journalism and a masters in sociology. Her main areas of analysis are alternative social movements (anti-globalisation, social forums, Indignados), the impact of the agricultural and food model and the alternatives posed by food sovereignty and critical consumption. She has authored various books on these subjects, such as "El Negocio de la Comida, ¿Quién Controla Nuestra Alimentación?" ("The Business of Food, Who Controls our Food?") (2014) and "Planeta Indignado, Ocupando el futuro" ("Indignant Planet, Occupying the Future") (2012). She works at the Centre for Studies on Social Movements (CEMS in Spanish) at Pompeu Fabra University and teaches the Masters in Ecological Agriculture at the University of Barcelona. She is on the ATTAC Scientific Board and the advisory board of the magazine Viento Sur. She writes the column Se Cuecen Habas for the digital newspaper Público.es.

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and mobilising), and the commitment of many organisations and people to an education that seeks social change.

4. What basic elements do you think a transformative education must have today?

EV: Firstly, I think it must question a series of absolute truths that have always been “imposed” on us, in opposition to a dominant education that encourages apathy and resistance to change. Secondly, a transformative education must call for indignation, for people to mobilise and organise. I think that social movements are making progress in this direction and it's here that I think we can benefit from a meeting between transformative movements and critical social organisations that defend this change.

5. What figures and processes do you think are necessary for transformative education to be possible?

EV: Processes of convergence and coordination that allow more and more people to get involved so that social change may be possible beyond individual concerns. If there has been one “positive” thing to come out of the crisis, it's that it has questioned a certain way of seeing the world imposed on us that said the crisis was our fault, that we were jointly responsible for having lived beyond our means. However, the impression of many people is that the banks have been rescued while people have been left in abject poverty. This generated popular indignation, which is certainly a first step towards changing things, and led to various groups and figures converging, the May 15 emergency (15M) and the large demonstrations in defence of public services being the best example.

6. How do you think transformative education could be introduced into schools?

EV: I think that formal education also has to play a crucial role in this questioning of reality, in making people think. The problem is that we are witnessing the privatisation of the education system, where the objective of educational values is no longer social but economic and, to a certain extent, ideological. Which is why it's so important to advocate for quality public education that serves the majority. There are highly experienced, passionate professionals in this education system. We have to support them and join forces, not only those that work within the educational system but society as a whole. Ultimately, education at the service of all is education for our future.

7. What kind of initiatives do you think could be set up to connect formal and informal education with food sovereignty and the social economy?

EV: Some processes are already being set up at schools thanks to teachers and parents. One example in particular that I think is very interesting is organic school cafeterias, which are now slowly beginning to appear. Their purpose is to restore our ability to decide what we eat, restore contact with the earth, nature and with those that produce our food. I think that organic school cafeterias are an essential tool for getting the different people involved in the educational system to work together, while offering farmers the option of selling their products directly and allowing children to eat better.

8. What do you think the role of research should be in Development Education processes?

EV: A commitment to research is essential to any social project that sets out to effect change. One of the difficulties is often the lack of resources to research from an alternative perspective. In spite of this, there are interesting experiences that demonstrate that we can't abandon research in Development Education because the systematisation of data and reflection on processes also enables collective learning on the work that we carry out. So it's essential that organisations research these practices and processes to the extent that they are able.

9. What do think are the challenges that Development Education faces in the short, medium and long term?

EV: I mentioned earlier that some of them are questioning the system, indignation, organisation and mobilisation in the street to achieve these transformations. I would perhaps add raising political awareness in order to change things.

10. Could you please choose an image that represents what Development Education means to you?

EV: My image would be that of the bicycle, where a continuous effort is required in order to move forward. In fact, I'd add a number of other bicycles, because transformative change isn't only individual, but collective. So, for me, the image of Development Education would be a pack of cyclists, of all kinds of people, moving forward to generate the process of social transformation.

11. Your recent publications and participation in seminars and conferences have put you in touch with many interesting people. Could you tell us about some relevant learning experiences you have had in these situations?

EV: Personal learning is always the most fruitful, whether from meetings, debates or other experiences. Where I've learned, and continue to learn, most is in transformative social movements and organisations, working with very different people towards the same objective.

*(This interview took place thanks to **Guillermo Aguado**, Intered).*

José Emiliano Ibáñez⁴

1. First of all, could you introduce yourself? I don't mean anything formal but rather, how would you define yourself? What are the personal views and concerns that have brought you here today to this Development Education Conference?

José Emiliano Ibáñez (JEI): They called me to participate in a round-table discussion, but I'm very much involved in the subject and, in fact, I'm going to attend the rest of the conference. Why? Because I'm involved in pedagogical renovation, transformative education and also trying to change the world we live in, not only in the field of education. In other words, social movements, pedagogical renovation and also working in formal education as a teacher.

2. What do you think prompted these interests and concerns of yours? Are you aware of any educational processes, conscious or unconscious, organised or disorganised, that led you to them?

JEI: What I remember more than social concerns was choosing to study- first teaching, then my degree for secondary school teaching and I was working as a teacher as well. I didn't come to education after being in a secondary school; it was the other way around. Together with practical reasons: my family couldn't afford long studies, which there were in Palencia. Along with these practical reasons, I had read things that made me think that education could be important to change things and the world in general. That's how I came to education.

Social concerns came earlier. I remember hearing in my family that my grandfather was a political prisoner under the Franco regime. He was imprisoned at the beginning of the civil war in a village in Tierra de Campos. There was no fighting there but they executed people just because they were associated with the Casa del Pueblo [the local branch of the left-wing political party, PSOE]. He was relatively lucky but spent three or four years in prison. I was born in 1962 and I remember when I was little they would speak of these things that you weren't able to speak of in hushed voices, especially my uncle. I would pretend to be playing and would listen in, and began to realise that there were things that weren't right. I think that my first social concerns come from there. Later I participated in some youth movements, neighbourhood associations, the peace movement, renovation movements... I think that rather than emerging from the educational process, my social concerns arose from these things I heard and lived in my family, without needing to be told them.

⁴ José Emiliano Ibáñez Herrán is a member of the Castile and Leon Educational Board and a teacher at Trinidad Arroyo secondary school in Palencia. Contact: <http://jei.pangea.org/>

3. What are your hopes with regards to the Conference and what do you think could help bring them to reality?

JEI: Well, the first thing on my mind was the talk I had to give, but now I'm more relaxed and I think that sharing my concerns with others will help me express them better. Perhaps it would have been better to be involved earlier in the conference environment to be able to adapt my talk better to the experiences and concerns of those attending. Now I want to make that connection between the ideas that I've brought and those here that I might not have thought of, as there are people here from very different backgrounds, some quite removed from the world of education, at least institutional education, and I think that's good.

4. What basic elements do you think a transformative education must have?

JEI: That's a very broad subject. It might require a whole presentation. I have a webpage with quite a lot of texts on the subject. It has to be critical, take people into account, be participatory, dialogical and help to change the world. They're important things but I wouldn't be contributing much repeating them now. What I've been considering in the last few weeks or months is why we aren't capable of taking our experience and establishing it as the norm. Then transformative education, critical education wouldn't have to be an adjective used by some of us to identify what we do or defend other things. Perhaps to a certain extent we always need to use an adjective and each person has their own personal vision; sometimes some people put more emphasis on development education, others on being critical or personal. Everyone can have their adjective, but I think we should be capable- and until now we haven't been- of making education in general really critical.

Before coming to the conference, I saw a video from the gathering "Buenas Prácticas Transformadoras" ("Best Transformative Practices") where one of the attendants said something that I'd like to highlight: for education to be education it must be critical. It's a little sad that we should have to use the adjective critical. The education model that I defend has to be that way because if not, it would be indoctrination. There might be nuances, but it must be critical. My concern is how to make education critical, to make transformative education the norm rather than an occasional experience or something some people fight for. That's my dilemma.

5. What figures and processes do you think are necessary for transformative education to be possible?

JEI: That's a very broad issue to answer in only a few words. I would highlight that schools, formal education, my area, have to open themselves up. It's not a matter of teachers knowing or saying everything, but of the institution, classrooms and curriculum opening up. This opening up makes room for contributions from critical social movements and others too. If it is open, then the outside can also enter. In other words, the role of critical social movements and more critical, transformative organisations like Development Education would be to have materials and people ready that can intermediate a little. Sometimes, students go looking for something on a

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subject, like ecology for example, and they go to the webpage of Ecologists in Action and they get lost, just as any other citizen might. What I would ask of social movements is that they act with the general population in mind as well as activists. Anything they do for the general population would also be useful in classrooms. For me, as a teacher, this is more useful than specifically didactic materials that organisations might put out.

Because didactic material is made for schools and ends up a little dead, even if it can later be brought to life in the classroom. In my opinion, the greatest contribution of social movements to transformative education is to be role models, people that do things. As soon as material is prepared to explain the content, it's as if it was made by an expert that has studied the subject but doesn't do things. With my development education students, in ecology, part of what I want is for them to acquire certain concepts. I can do that. But what I can't do is show them that there are people that work voluntarily, without being paid and sometimes risking their lives in order to promote change. That contribution by social movements is clear to us, but kids often don't see it. Curiously, they see the people from organisations as weirdoes or people with a particular obsession, be it the environment or something else. Or people that are paid for what they do, or want to stand out or become a representative. This is because in general they don't know people that participate directly in social movements. I think this is the most important thing that social movements can contribute: producing a series of materials that mediate between the most naïve perspectives kids might have and reality.

6. How could transformative education be introduced in schools?

Continuing on from what I was saying, schools must be open to people coming in. They must also go out to look for content, which should be possible to do in person or, when not, with materials on the internet that enable personal connections, where people can be contacted and replied to. It's different to being with a person, but better than just being informed. A webpage where people can get informed is good for certain kinds of things, but there need to be things that help us create a transformative culture. They need to create a bit of an encounter between schools and social movements, but with interaction. This can lead to some problems when working with minors, in terms of what kind of things they can access, but something has to be done.

7. What kind of initiatives should the organisation where you work set up for this to happen and what would your contribution be?

We've made attempts, but it's very difficult to maintain. For example, on the board we have a part which is "School in the world and the world in school." There isn't much. There should be things prepared with or by social movements with that are educationally oriented. But really, what I want from an organisation isn't that they design activities to do, but produce materials that allow students to view the subject differently. It's easy for me to prepare the activity, because it will fit in better with what we're doing. When people from outside imagine what is didactic, the result is in a

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vacuum and rarely fits in with the process. On the other hand, living materials made by people that will reply to you- no materials or teacher can do that within a classroom.

8. What do think are the challenges that Development Education faces in the short, medium and long term?

Until a few years ago everyone in Spain considered themselves rich or almost rich, or at least in the rich part of the world. It obviously had something to do with the memory of how parents and grandparents had lived, feeling quite the opposite. And, remembering that there are other places in the world where it was also like that. Now that perception has changed and the risk is different, it's that of saying that as we're in an economic crisis we don't have to worry about others. The challenges are different but the answer is essentially the same: we all live in one world and this crisis or part of the problems that existed before the crisis are connected with the problems that exist in other places. Nowadays, for example, we have the Ebola virus and there are two ways of looking at it: that it's over there and I don't want to know anything about it but as soon as you're not careful it's here. Even if only for selfish reasons, if we think more in the long term, with a socially responsible outlook, we would see that we all share the same world. Besides, of course, the reasons of solidarity.

9. What do you think the role of research should be in Development Education processes?

JEI: I'm not very sure but it does seem important to me to research a subject that I've been giving a lot of thought to: why do people cling so much to the concept of "us" versus "them"? It often results in xenophobia, racism or, not quite as serious, ethnocentrism: I probably don't actually hate the others but "I'm doing really well here and I don't want to know anything about the rest. My culture is superior." It's connected to why aggressive nationalisms are so successful, exclusive nationalisms, and the success of xenophobia. It obviously doesn't affect everyone equally. Not everyone succumbs to this rejection of others. But I'd like to research why it's so easy to hook people that way. What does it connect with? Perhaps with our reptile brain buried below the mammalian brain, which itself is under the human brain proper. Maybe. I don't know, but it's a question that worries me. When faced with difficult situations, why is it so easy for the powerful to pit poor people against poor people, instead of the majority facing down the powerful minority that is taking advantage of everyone else?

10. Perhaps now I would rephrase the question, seeing the need that you see to research this topic, if you think it's appropriate in Development Education to not only raise awareness but also to do research to understand the reasons behind things. Could you choose three images that represent what Development Education means to you?

JEI: Three images? I'm a bit hesitant to improvise... because later it's down in writing! And I take writing quite seriously. For example, you see that when I'm asked questions I start talking and I'll even go on a bit, but when I'm asked to write something I find it

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very difficult. I enjoy doing it in the end but I find it very difficult because I still think that what's put into writing carries a large responsibility. I'd rather not...

11. Lastly, is there any important subject that we haven't covered related to Development Education, the conference, transformative education that you would like to comment on?

JEI: One thing that came up a little yesterday in the talk and that I didn't have time to explain is the education model. I defend public education. Why? Because I think it's good that all the children of all people and all families are together. And, I don't think it's good that each family chooses an educational model in accordance with their ideology, beliefs, etc. Because, besides the fact that such a diversity of choice doesn't exist (we all know what there is to choose between), even if different schools existed (a libertarian school, an ecological one, a directive one, a Catholic one, an Islamic one...) I don't want that model. I want the children of people of different religions and different ideologies to be together and for public schools to be critical and transformative, to cover all different perspectives, different ideologies, putting them into dialogue. Because I don't think that the idea of objectivity, that this place is free of values and ideology, is true. For schools to be critical, to be transformative, firstly they have to put people in touch so that they can understand each other. And, secondly, people have to be able to dialogue, to contribute, and from there build something together, without having to all be the same, of course. Perhaps the problem with public education today... it shouldn't be like this, but it does tend to be quite rigid, quite uniform, etc. It has to be transformed, it has to be made truly popular, rather than the education of public powers. An education of the people for all people.

*(This interview took place thanks to **Pablo Redondo**, Entreculturas). ©*