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**A Decolonial Approach to the Transnational Pedagogy of Solidarity: A Case
Study of Primary School Teachers in Ibiza**

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Fragment of *Justice Now in Pedagogy of Solidarity* (Freire, 2016)

Speaker Two:

Can colonizer-oppressor and colonized-oppressed ever speak to one another? Who speaks from whom here? Can there be a collaboration between oppressed and oppressor?

Speaker One:

It is never straightforward. There is an inevitable tangle of passion, ignorance, ambivalence, desire and power that shaped the colonizer-colonized collaborating relationship.

Speaker Two:

Collaborative social justice inquiry can be guided by a set of ethical principles that include respect, care, equity, empathy, a commitment to fairness, and a commitment to honoring indigenous culture and its histories. This is Paulo's pedagogy of solidarity- this is its promise. (Denzin, 2016, pp. 106–107)

Abstract

Ibiza (Spain) is an island with a rich environment of diversity, a mixture of tradition, opportunities, and luxury. This thesis explores the transnational pedagogy of solidarity (TPOS) fostered in Ibiza public primary schools, focusing specifically on Global North (GN) – Global South (GS) relationships. The transnational pedagogy of solidarity is the set of methodologies, predispositions and practices encompassing solidarity relations between nation-states. The centre of the investigation is the (GN) teachers' perspective on their role as agents of social change in the decoloniality of solidarity in mass education systems. Through qualitative research, five teachers will be interviewed with semi-structured questions in search of current tendencies on their role in social justice education. The questions will reveal whether education is naturally political, the influence of the official and hidden curriculum in their solidarity practices in school, and the teachers' responses to Freire's (2016) real solidarity and its decoloniality.

Transnational pedagogy of solidarity is an important bridge between local and global socialisation of children in their educative process. The aim is to find indicators of decolonial teaching predispositions in reimagining and renovating TPOS in Ibizan schools. Results show that three teachers believe in a pedagogy of acknowledging privileges, developing empathy, and learning from perspectives other than Eurocentric ones. On the other hand, two teachers also believe there is a need for further transformation of TPOS. For this reason, this paper dives into theories of an early introduction of the struggle of one's oppressive role in society to promote responsibility, hope and reimagination of social change.

Keywords: Transnational Pedagogy of Solidarity, Decolonial Education, Global North-South Relations, Social Justice in Primary Schools, Teacher Agency, Critical Pedagogy.

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Abbreviations

BOIB – Boletín oficial de las Islas Baleares (Official Bulletin of the Balearic Islands)

CCOO – Comisiones Obreras (Workers' Commissions)

EZLN – Ejército Zapatista de Liberación Nacional (Zapatista Army of National Liberation)

Fundación FAD Juventud - FAD Youth Foundation

GN – Global North

GCE – Global Citizenship Education

GS – Global South

LOE – Ley Orgánica de Educación (Organic Law of Education)

LOMLOE - Ley Orgánica de Modificación de la Ley Orgánica de Educación (Organic Law for the Modification of the Organic Law of Education)

NGO - Non-Governmental Organisation

PP – Partido Popular (Popular Party)

PSOE – Partido Socialista Obrero Español (Spanish Socialist Workers' Party)

RTVE – RadioTelevisión Española (the Spanish radio and television channel)

TPOS - Transnational Pedagogy of Solidarity

UNESCO - United Nations Educational, Scientific and Cultural Organization

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Introduction

Ibiza is a small island in the Balearic Islands, east of the Iberian Peninsula (Spain). During the summer, its population grows considerably to cope with the needs of tourism; national and international migrations reach the island with promises of summer profits or a better life. Therefore, the island consists of (1) families who have been on the island for decades, (2) Spaniards from all around the country who move to work during the summer season or more permanently, and (3) international migrants who find the island their new home temporarily or permanently. Diversity is a fundamental part of the ever-changing island's history, with international migrations characterised by its contrasts. The island attracts internationals for various reasons; for instance, shared language and job opportunities have attracted Latin American countries (Ibiza Newspaper, 2022). With similar motivations for fleeing precarious situations, even using migrant dinghies, citizens from African countries find the route to Ibiza (Diario de Ibiza, 2024). The island also hosts a luxurious ecosystem for migrants who can afford the island's high-cost properties. According to Cadena Ser in their article, *More than half of the houses bought on the island belong to external investors*, which explains that most of the property inversion of the island comes from the north of Europe (Tur, J., 2023).



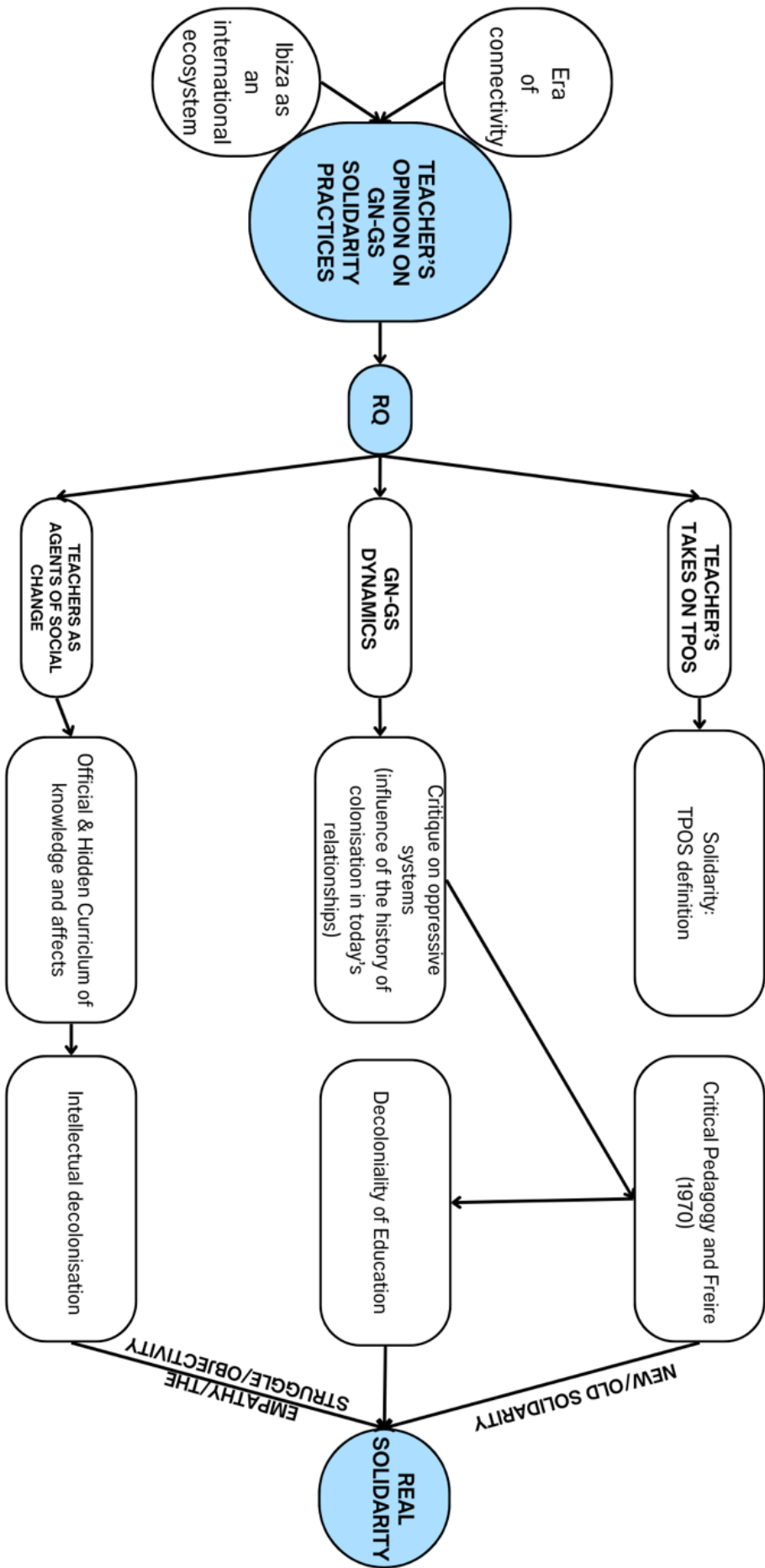
Objectives and Research Questions

The project aims to analyse one of Spanish education's most abstract and interdisciplinary competencies, primary school solidarity practices. I intend to understand if solidarity is a common concern among teachers in its most transnational expression and if the conversations around it reflect the increasing research concerns around the decolonisation of solidarity and education. On the one hand, teachers represent the Spanish public education policies and impersonate the act of teaching the young society. On the other hand, they are also one of the central pillars of critical pedagogy in terms of real solidarity as pedagogy.

Accordingly, I intend to answer three questions during the project's development: (1) **"What are primary school teachers' understandings of transnational pedagogy of solidarity?"** With this question, I intend to understand how present the transnational pedagogy of solidarity is in their daily life and if they remember receiving any formation on solidarity during their training. The most innovative part of this project is found in the second question, presenting briefly to the interviewees one of the Global South pedagogical critiques on the hegemony of knowledge production and, finally, an approach to the decoloniality of the

transnational pedagogy of solidarity (TPOS). The perspective or critique of the Global South, presented often as receptors of solidarity, challenges the role of the Global North's passive solidarity with no real change for social justice. This question focuses on teachers' reactions to the uprising debates on decolonising education and solidarity: **"What are Spanish teachers' opinions on Global South critiques on the transnational pedagogy of solidarity in the Global North?"** The intention is to find if solidarity and decolonial perspectives are a growing dialogue in the corridors of their schools and what kind of projects and visions are permeating the primary school classrooms. After a rather general question, the second one intends to recognise whether teachers see themselves as essential agents of transformation for social justice, which is closely related to their role in mediating solidarity education. **"How do teachers perceive their role as agents of social change within solidarity practices?"**

With these questions, I aim to explore the Ibizan teachers' visions of transnational solidarity and its role in their practice. On a very small scale, understanding teachers' perspectives on the topic will indicate if the debates on real solidarity and decolonisation of knowledge also reach the schools from Ibiza, an island part of a country with a prominent role during the colonial era.



Transnational Pedagogy of Solidarity (TPOS)

The island's history is a constant coexistence of different cultures, nationalities, and beliefs attracted to its shore (Cardona., et al., 2014). In this thesis, I investigate how teachers deal with TPOS in the public educational centres of Ibiza as children grow up in a diverse society, building international relationships from an early age or growing up with an identity that is not solely Spanish. My experience as a graduate student of the Spanish educative system and having done teaching internships in Spanish schools led me to find out that some schools have international projects on exchanging letters between schools, Global South-Global North, where students learn about transnational solidarity practices. Also, I intend to identify the role of teachers in public education and the need to socialise internationally from an early age. Considering the moment of connectivity we live in, international relationships are inevitable. Especially in Ibiza, where islanders' future is closely related to engage with the tourism sector directly or indirectly (Cardona, et al., 2014). As a consequence of the Master in International Development, Education, and Sustainabilities, I aim to find indicators of decolonisation of the pedagogy of solidarity or its need in an island where international relations are an evident part of society.

Transnational pedagogy of solidarity is not commonly recognised terminology. Nonetheless, some authors wish for solidarity to become a pedagogy (Gaztambide-Fernández, 2022). Moreover, this project was created also considering its international projection. The difficulty appears in its contextualisation, as transnational solidarity can happen on many levels. This project seeks to understand the solidarity practices that happen in public Spanish schools and other countries, specifically focusing on Global North-Global South relationships. As a result, this project finds colonisation history to be a starting point in international relations of conflict and solidarity. Explores the theories and debates that expect a transformation in knowledge and practices based on ethical and democratic predispositions. To better understand

the role of the Global North and, more concretely, Ibiza, this project aims to compare the Spanish teachers from the island's opinions on decolonising solidarity movements in education and critical pedagogy with the role of teachers as agents of social change.

The Era of Connectivity and the Schools

Which one is the appropriate age to talk about transnational solidarity? Whereas most studies focus on high school levels, connectivity, and the early introduction of Internet pressure for early global socialisation. The local newspaper *Diario de Ibiza*, in its article *The children of the Balearic Islands are the ones who have access to devices with the Internet at the earliest age in Spain* records the early exposure students have to an abundant amount of information, including international connections such as the ones hosted by social media (Europa Press, 2023, November 27). This coincides with the primary education range - ages between 6 and 12 years -with favourite social networks such as YouTube and the exponential growth of TikTok (Europa Press, 2023, November 27). At the same time, the educational principles of the current educative law in Spain are trying to develop and consequently adapt to the new needs of Spanish children. The Organic Law for the Modification of the Organic Law of Education (LOMLOE) seek the appropriate introduction of the young Spanish society within the global framework with: "The transmission and implementation of values that favour personal freedom, responsibility, democratic citizenship, solidarity, tolerance, equality, respect and justice, as well as helping to overcome any type of discrimination" (Ministry of Education and Vocational Training, 2020, p. 35). Therefore, the role of schools and teachers is essential in the international socialisation of young Spanish citizens.

In an interview with Sinan Aral in 2020, a professor at Massachusset Technology Institute explained the controversy of the connectivity era as a challenging topic that influences

power and societies more than imagined (Dizikes, P., 2020, September 24). Although the era of connectivity has been a critical step for closing distances between people and knowledge, there are several ways in which youth interaction with the Internet affects their everyday lives. The concern arises from many fields, including mental health struggles, cyberbullying and manipulation, disinformation, and fake news, among others. Education might have an important role in developing the transnational pedagogy of solidarity, one that understands the high connectivity, limitations, saturations, and biased information on the web. Education can prepare the student to navigate its complexity and provide skills for international relations. Here, decolonising education theories appear as a broader possible solution to embrace the challenge of solidarity in knowledge production (curriculum creation) and knowledge transmission (teaching practice).

A Brief Overview of the Thesis

Whereas the introduction offers a broader perspective of the study and its objectives, the background chapter presents the motives and context that have inspired the theory. The methodology chapter explains the scientific structure employed in the realisation of this project. Next, the theoretical framework comprises the theories used in this thesis to develop and analyse the perspective of the teachers interviewed. This project takes into account the growing international debates. The interviews do not only ask about the opinions and perspectives of their experiences in TPOS but will also try to analyse their opinions on decolonial educational pedagogical critiques. The reason is not to perpetuate the construction of knowledge based on a Eurocentric perspective, especially on a topic such as transnational solidarity. The results of the interviews are codified and presented, thus analysed using the theoretical framework in the data analysis and discussion and connected to the research questions. Finally, the conclusions concrete the findings of this project and propose future research opportunities.

Background

In this chapter, I elaborate on the circumstances that have led me to undertake this thesis. This section will also explore core concepts and their connection with the context of the study, Spain. I will begin by explaining the nature of the study, the subject in the matter, its relevance to the current educational landscape, and its connection with the growing need to explore this field. At the same time, it is essential to identify the gaps that are currently present and, therefore, the field of research that this thesis aims to assist. I finalise with the research justification and interviews, the latter being essential to understanding the situation in today's classrooms and current educational trends.

The Global North Acknowledgment: A Self-critique on Solidarity

In 2021, the Spanish newspaper *El País* wrote the article *The violence of colonialism makes its way into the collective memory of Europe*. It mentions the measures that countries such as France and Germany are taking in response to the growing criticism of the colonial period and its consequences today. It was through the Taubira Law (2001), that France apologised for its role in the transatlantic slavery treaty, the law was proposed by the deputy of Guyana, Christiane Taubira (El País, 2021, June 11). Germany also acknowledges the genocide in Namibia at the beginning of the last century and proposes an economic compensation plan (El País, 2021, May 28). These actions come from a transnational solidarity that acknowledges the past. Although soft-spoken, Western countries are starting to address the need to find ways in which the violent past can be acknowledged from consciousness. Only by striving for international democratic dialogue can the present and the future be transformative.

Projects that explore and analyse international demands from national perspectives are needed. In this case, the pedagogy of solidarity is forced to be present in the face of the evidence of social injustice that continues to habit our humanity. More solidarity projects in the Global

North need to be analysed with a critical lens to understand the critiques from the Global South in the democratic dialogue for the construction of the *common*.

The Spanish Colonial Past

It is necessary to clarify why Spain's perspective on the topic seems relevant in the uprising of decolonial movements. I will not delve deeply into colonisation; however, the topic needs to be introduced as it influences international dialogues.

European colonization of the region is therefore cited as beginning with Christopher Columbus (l. 1451-1506) whose voyages to the West Indies, Central and South America, and other islands of the Caribbean between 1492-1504 introduced the so-called New World to European interests. Columbus was not attempting to discover the Americas but was seeking a new maritime route to Asia after the closure of the overland trade routes (known as the Silk Road) by the Ottoman Empire in 1453; an event which launched the so-called Age of Discovery. Columbus, sailing for Spain, opened the way for Spanish colonists to settle in the region he had explored, which would later lead to the Spanish Conquest of Central and South America throughout the 16th century. (Mark, J. J., 2020, October 9).

Over the years, the expansion of the Spanish empire was one of the most far-reaching and recognised, and therefore relevant, in history. Below is a photograph depicting the proportions of the project:

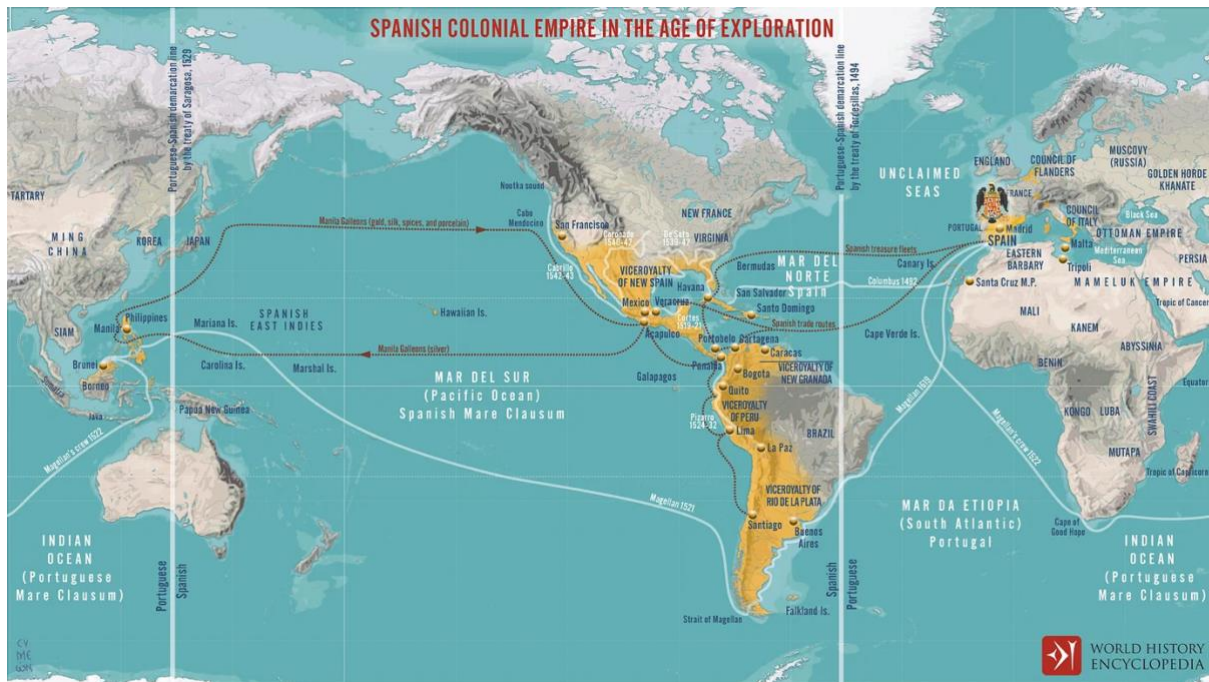


Figure I. A map of the Spanish Colonial Empire in the Age of Exploration by the World History Encyclopedia.

The Current Debate About the Spanish Colonisation Period and Today's Influence

Today's debate on Spanish colonisation in Spain is silent as it is complex. Some historians (Viana, I., 2023; Ferreri, P., 2019) and political parties argue that Spain did not have colonies but viceroyalties in Latin America, and therefore, it is not comparable to other more violent processes promoted by other European powers. Other academics (Wallerstein (1989); Rodríguez et al. et al., 2023) and movements in Latin America (Zapatista Army of National Liberation in México, Pachakutik Indigenous Movement in Ecuador, Landless Worker's Movement in Brasil) argue that the processes that took place during the invasion were violent and stopped the continent's own development. This debate has been mostly whispered in Spain until 2019. The president of Mexico sent a letter to the Spanish monarchy asking to create a joint event with the agenda of apologising together for the violent and oppressive acts against the Indigenous communities. The intention behind this act was to set a before-and-after attitude

toward creating a better present consciousness of history (Corona S. et al., 2019). However, the Spanish monarchy unacknowledged the request, and finally, the Mexican president apologised alone (Lafuente, J., 2019, March 27).

In education, this is reflected in Gerehou's (2019) article *Five episodes in Spanish history that we were barely told at school were racist and colonial*. This includes the arrival of Spanish ships to today's known American continent and other examples of Spain's historical events isolated from the curriculum, such as the colonial relationship between the former colony of Guinea Equatorial and Spain. The author explores teachers' conceptions of teaching on colonial topics. The overall understanding of the article depicts that Spanish teachers and curriculum do not cover topics regarding colonisation and current relationships with Equatorial Guinea (Gerehou, M., 2019, January 6). This thesis, although not in great depth, expects through the interviews to understand the debates on the topic in schools and teachers in Ibiza, as it will determine the depth of the solidarity debates within the teaching community.

The Schools as a Space for Cultural and Social Diversity

Both schools and teachers are intrinsically involved in developing global identities, including their meaning and awareness of "positioning ourselves in the world." Teachers acknowledge the immensity of inputs the students receive in their everyday lives, reflected in the growing integration of the Internet or the growing diversity of Spanish society.

In 2023, the country broke historical records with 6,227,092 new immigrants registered in Spanish cities (Barciela et al., 2023, July 12), proving the increasing social and cultural diversity in schools. Consequently, the educative centres represent the importance of international socialisation in diverse societies.

An Early Introduction of TPOS as a Methodology for Avoiding Racism

Classrooms are a smaller version of how society interacts and responds to immigration, and statistics are alarming. The FAD Juventud Foundation has carried out a study in Spain on the attitudes of society between 15 and 29 years of age towards the increase in racism, concluding that one in four young people has racist and xenophobic attitudes (EFE, 2022, November 8). At the same time, the cases are already visible from the early childhood stages; in 2021, in Burgos, there was a case of an after-school club staff member in the city who was discriminated against by one of her students (ages 3 to 5). The worker received comments such as “I just do not like people like you” and “I just do not like black people, and that is it” (Antena 3 Noticias, 2021, September 18). Furthermore, these attitudes have dire consequences on classroom coexistence since bullying is a very present reality in Spanish classrooms, worrying school personnel and parents since they often feel little control and struggle to help the affected children. An example would be the mother of a fifth-grade student (10 to 11 years old) who recounted in a national television program the comments her daughter received from her classmates: “They cornered her in the playground, they hit her with balls, they socially isolated her, they picked on her afro hair, they told her she was an immigrant and that she couldn’t play, that she smelled bad...”. Currently, she and other parents have created a movement “*Suspensional racism*” (*To fail racism* as if it was a subject in the school), to help other young people overcome the bullying suffered as a result of racist attitudes (RTVE.es, 2019, October 8).

Through this news, it is understood that education needs to develop a pedagogy of solidarity adapted to the current needs. Moreover, work in the classroom on the competencies and skills that make children not only navigate the complexity of the Internet’s information but also deal with the construction of peaceful coexistence and respect for diversity. A deep understanding of solidarity in classrooms should reflect the solidarity relationships and attitudes that society establishes transnationally, proving that we are all dependent on other

societies. “We have to know how what happens today in a certain place is explained by what happened in the past and what is happening in the present in other places, without diminishing the responsibilities of the disaster” (Gimeno et al., 2001, p. 122). For these reasons, it is vitally important to assess how education in elementary schools, as the first compulsory education, assesses the socialisation of Spanish society in the global context. Nonetheless, this project focuses on the teacher’s perspective and predispositions on how to deal with the information and inputs the students receive and, at the same time, the conceptions teachers have on how to socialise in transnational solidarity with their students.

The Evolution of Teachers’ Praxis in Spain

Teachers in Spain have lived a constant adaptation parallel to the state situations developed in the country (the II Republic, the civil war, Franco’s dictatorship, and the transition to democracy). This confirms once again the close relationship between the state and education. Paya Rico (2023) writes about the progress of pedagogy in Spain together with the leading figures and influential movements, the great majority being teachers and school principals: Pedro de Alcántara García y Navarro (positivist pedagogy), Francisco Giner de los Ríos (founder of the *Institución de la libre enseñanza*), Lorenzo Luzuriaga (modernisation of educational reform during the Second Republic), Rosa Sensat i Vilà (Catalan feminist pedagogue), and among others, Francesc Ferrer i Guardia (free-thinking school based on science). Paya Rico (2023) starts from the end of the 19th century by explaining the traditional teacher's role.

School practices were governed by the tradition of disciplinary methods, the "rudimentary pedagogy" of routine and the "palmeta", rewards and punishments, rigour and the tyranny of the teacher or "domine" who tried to maintain order or governability through control, silence and discipline" (Paya Rico, 2023, p. 175).

Paya (2023) explained that at the end of the 19th century and the beginning of the 20th century, Spanish schools were inspired by modern European methodologies, such as the German educator's method, focusing on education for women and the establishment of teacher training. The *Institución Libre de Enseñanza* (Institution of Free -as for freedom- Teaching) was created as a modernisation and moralisation project committed to cultural and ethical progress. This project already envisaged changes in teaching pedagogy and religious neutrality - since the church greatly influenced education - and the innovative perception of preparing the child for life, active teaching, and dialogue between pupil and teacher, among others. Many authors had to go into exile during the civil war and subsequent dictatorship. At the beginning of the twentieth century, the workers' movements believed in education as a revolutionary action, not only in formal education but also in informal practices that sought to move away from the church and constitute a secular public education based on science and reason. The church, a significant force in the evolution of education, was pressured by the strength of this movement and developed innovative methodologies that maintained the church's values but did not arouse a revolutionary spirit in the pupils.

These schools whose final thought was to "educate by teaching" were, as defined in their regulations: active, based on the psychology of the child, with play and playful activity as the main methodology, outdoors and in nature, hygienic, practical, Christian, free, popular, patriotic, paternal and social. (Paya Rico, 2023, p. 190)

However, the dictatorship left an education where teachers exercised discipline and patriotism and were educated in a strong politicisation of education and religiosity (Paya Rico, 2023, p. 191). With the transition towards democracy, there was a democratisation of educative principles, which continues today with a solid relation to European Union regulations (see chapter Global Citizenship Education).

Critical Pedagogy and the Global South

Critical pedagogy appears as a critique of mass education systems, in the case of this thesis, with a special focus on solidarity as a value for empowering a social transformation in pursuit of social justice and equity. A revision of the debate on how solidarity operates in the Global North is taking space in academia. Empathy might be criticised as circumstantial and not powerful enough as a long-lasting transformative change for human rights justice. However, empathy and solidarity are linked to understanding the hegemonic structures and Eurocentric perspectives (Foster, 2010).

For example, empathy was accrued usually to men in a civilized society who lived in relative comfort and privilege and was directed to noble savages who spent their time attending to their own needs with no available time to devote attention to others (Zembylas, M., 2018, p. 412).

In this case, the figure of Paulo Freire, a Brazilian pedagogue and educator, takes an essential position in this project to understand the criticisms of the Global South. His vision on critical pedagogy in 1970 questions the hierarchies of mass educational systems, where he would say, “Education should be a permanent critical effort of un hiding truths” (Sierra Orrantia, 2012, 17:17). Moreover, he also criticised the authoritarian teacher-student relationship and the lack of the creation of critical thinking in the classrooms, essential to equip the student with the skills to analyse the knowledge offered by the educative system critically. The teacher, positioned as a mediator of knowledge between the curriculum and the student, is invited to horizontally dialogue the content with the student, validating their experiences, who, as a conductor, values and interprets the learning. The author is known worldwide for his book *Pedagogy of the Oppressed* (1970) which explains that “Education as the exercise of domination stimulates the credulity of students, with the ideological intent (often not perceived

by educators) of indoctrinating them to adapt to the world of oppression” (p.51). However, the author also worked on what he called real solidarity, which has inspired this thesis and empowered the focus on what real solidarity means between the Global North and the Global South. Moreover, inspired by his teacher-student relationship analysis, this project aims to find out the opinions of the teachers of Ibiza on how transnational solidarity should be taught in Global North schools.

Critical pedagogy has been developed over the last decades, and other authors such as Henry Armand Giroux, Michael Apple, Lola Cendales, and Antonia Darder, Sewa Cho, among others, have developed critical pedagogy to address current educative needs. However, the motivations behind critical pedagogy in pursuing social justice and the challenge of transforming oppressive structures are still in early development. The increasing multiple interdisciplinary structures and socio-political and economic relations of the ever-growing globalisation era challenge new generations of critical thinkers. Nowadays, trends of critical pedagogy invite awareness of the epistemological hegemonies and knowledge, a consequence of the colonising era, influencing classrooms today in academic terms such as official curriculum (*Apple, 1996*) and hidden curriculum (*Giroux, 1997*), proposing a decolonisation of knowledge and curriculum content (*Battiste, 2014*) and teacher affectivities (*Zembylas, 2018*). All these terms will be explored throughout this project and are vital to understanding the Global North schools’ position when promoting or participating in international solidarity projects.

TPOS as a Relevant Topic for Education Innovation

Solidarity in the Spanish Schools

Solidarity pedagogy is a growing topic, but its research in the Spanish context is difficult to catalogue since it applies to many methodologies and theories in the education field.

At the end of the twentieth century, it was already considered a term in growing popularity and an essential value in the educational context, as indicated by Buxarrais in 1998. Solidarity was related to human rights, both in educational practice in conflict and non-conflict contexts, especially in Spain, where solidarity in schools is focused on education for peace and non-violence (Quintero, 2019). In 2015, with the creation of the 2030 Agenda for Sustainable Development, the framework for action with education joined the Sustainable Development Goals. Hence, solidarity came together with sustainability in its need to develop global perspectives within teacher training (Parra, 2020). In a similar line, Flecha (2005) spoke on the need to transform education and teacher training to develop inclusive education adapted to global changes, including solidarity. Their dissertation focuses on the teacher's perspective on the decolonisation of solidarity inspired by the critiques from the Global South.

Solidarity was also taken as a value applicable to the COVID-19 situation. Giroux, in 2020, criticised what the authors consider to be poor governmental management of the crisis due to the tone of fear and repression that was experienced, which showed the need to promote values such as solidarity. In the last two decades, solidarity has been an essential value to work in the Spanish educational field to address the diversity of classrooms (Olcina-Sempere, 2020). Some examples being of social inclusion in cooperative learning projects (Montanuy, 2022). In these articles, solidarity is a value applicable to different pedagogies and work methodologies; academic writing focuses mainly on volunteering or service-learning projects, mostly at the national level (Gómez-Escobar, 2020).

On the contrary, it is more challenging to find specific articles on the pedagogy of solidarity that study the hegemony of knowledge and the consequence of Eurocentric perspectives. Even more challenging is to find those articles contextualising Spanish education in the face of solidarity practices that seek equity between the Global North and the Global

South. The challenge increases when any previous points are challenging to encounter in Primary School levels. This topic is crucial, especially since Spain belongs to the Global North group and is considered one of Europe's doors; its diversity grows unable to detach from its colonial past; it requires proper skills and sensitivity.

Methodology

The realisation of this project is based on different theories that find each other in the explanation of the transnational pedagogy of solidarity. For this reason, the design is intensive in theory as it requires considerable contextualisation. The reasons for its large theoretical scope are (1) solidarity is an abstract value in schools without a specific subject or parameters, (2) it tries to understand the national and local context by comparing it to international academic debates, and (3) it briefly contextualises and develops the related theories and debates as well as implications of colonialism and decolonising pedagogies. To understand the theoretical approach of this project is relevant to consider that the educational public system perspective on solidarity is a complex formula between statal educational regulations (laws, curriculum structure, objectives and competencies) and teacher praxis (knowledge mediation, teaching practice, school context and official/hidden curriculum).

Research Design & Limitations

The project's methodology of analysis belongs to the qualitative research branch as it has been shown to be suitable for analysing social relations (Flick, 2018, p. 3). Thelwall et al. (2021) suggest that qualitative research has increased since 1996 (p. 12). This essay analyses the relationships in the educational context between teacher and pupil, as well as teacher perceptions of transnational solidarity, which could be influenced by professional formation, their relationships with other teachers, the school context, and personal ones. Therefore, the reason for choosing qualitative research is its strong nature of social interaction. At the same time, solidarity is an abstract concept that varies in interpretation as it is tied to the perspectives on the needs, rights, and contexts of the person who gives it meaning. Therefore, a qualitative approach where the interviewee can explain their interpretations of solidarity in their own

words and contextualise it in their own view would reflect a more detailed interpretation of the reality and accurate feedback.

Sample and Context

When thinking about what meaningful and conscientious project I could carry out to reflect on the international debates we have had on the International Development, Education and Sustainabilities Master's Degree, I wanted to look at my environment, in this case, education in Ibiza. I interviewed five primary school teachers because the sample reflects my background, as I also studied primary education. Inspired by Freire (2012), when I reflect on the future of my practice in the development of education for society, I aim to recognise myself as a subject even though I am also an object (Sierra, 2012, 18:39). I wanted to study transnational solidarity because I have been interested in international education for a long time. However, due to the international debates during my university period, there is a need for introspection of my privileges due to my position in the GN. Consequently, many questions arose. What is expected from the Global North educators when teaching about transnational solidarity? What does being a Spanish teacher for young children mean when socialising globally?

I chose public school teachers to reflect the systematic education in Spain, the origins of which are stipulated in the literature review chapter. I did not know many primary school teachers in Ibiza, so I asked for help from acquaintances, mostly preschool teachers, who knew teachers at that specific level in their schools. They asked them, and I contacted them via email if they accepted. It is a limited sample of five teachers, as the time available was limited, and most of the time was used to find the theoretical framework accurate to explain the TPOS. Moreover, this thesis intends to find indicators that prove any need for this kind of research on

this very specific idea and promote further studies with more specific objectives. The teachers are from different schools on the island, so the perspectives are not part of a single core school.

Demographics

The five teachers were randomly selected, aged between 25 and 45; the semi-structured interviews were conducted via video call and coded using the NVivo system. Through thematic coding, patterns were found to be repeated by the teachers and, therefore, taken as common indicators of the teachers' opinions.

Participants	Teaching Position	Solidarity formation during teacher training	Additional/voluntary teacher related to solidarity
P1	Tutor	Does not remember any solidarity training.	No
P2	Pedagogical therapy	No	Specialisation on special needs also focused on solidarity.
P3	Head of Studies	Not proper training on solidarity only some generalisations on society.	No
P4	Pedagogical therapy	No	Has a master's degree in social justice and remembers solidarity as a key topic

P5	Tutor	Faint recollection of some sociology subjects	No
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This table shows the general characteristics of the interviewed participants. They all have experience in public education and are currently working in public schools on the island of Ibiza. While some are tutors, meaning they are general managers or referent classroom teachers, others have more specific roles, such as manager positions or specific subjects. Two participants are educational therapists, a term that refers to teachers who specialise in assisting classes, promoting the inclusion and personalisation of the curriculum to students with additional needs. This terminology is currently underway to determine a more appropriate concept for the inclusive task of this profession. However, as the participants used these terms to describe themselves, they will be used throughout this project. The particularity of this speciality is the presence of the teachers in different classrooms, and, therefore, their perspectives are based not only on their methodology but also on the observations of the teachers with whom they assist. Finally, we have a participant who is a head of studies who, although now part of the management team, has been a teacher mostly. Both experience and new positions provide different perspectives on the school and classroom dynamics.

The table also specifies whether teachers recall having had any preparation during their teacher training related to solidarity. Most of the participants have yet to recall any specific preparation, and only the educational therapists think they had solidarity training. However, it was focused on the inclusion of pupils with additional needs, which is far from the perspective of international relations. Participant 4 chose, out of self-interest, to train for a master's degree in social justice and, therefore, felt comfortable talking about the topic. Generally speaking,

teachers did not consider that the pedagogy of solidarity was relevant in their teacher formation, and those who had more notions about it did so because they decided to specialise. Therefore, all teachers understand that today, using transnational pedagogy of solidarity depends on the teacher's willingness to be trained in it, including solidarity pedagogy in its most global expression.

Participant 2

I would like...that future universities can offer different educational systems in a universal way. So we can all reach an agreement and understand and accept that it is very important and it is very good to learn from diversity.

Data Collection Instruments

Semi-structured interviews are one of the essential parts of this thesis to contrast the information gathered in the theoretical framework with the opinions of the teachers working currently in the field of investigation. According to Thelwall et al. (2021), there are different ways of collecting data in qualitative research; in this case, interviews will be chosen to capture the essence of teachers' perspectives on such an interdisciplinary and abstract topic as transnational solidarity in schools which is considered as enough to find indicators for further investigation on this topic. Hence, interviews are essential to balance theory with innovation to provide up-to-date and complementary information to the academic field. Qualitative interviews also give a direct voice to non-researchers, allowing them to articulate their perspective in their own words and reducing the chance that the researcher imposes their perspective or constrains the scope of discussion" (p. 1). Simultaneously, it will be important

to avoid, as far as possible, directing the interviewee towards an answer because of how the question is phrased (Edwards, 2020, p. 590).

The great technological advances and the establishment and reliance on online methodologies such as international video calls especially increased after COVID-19 (p. 2). Edwards et al. (2020) warned of the possible disadvantages of this digital method because of the new layers of influence during the interview or even the possibility of who can access this technology (p. 590). This project will use Zoom as a secure channel to develop the interview and Diktafon to record the audio. The guild in the sample is located in Spain, and the teachers have learned considerably to incorporate new technologies due to the adaptation of the classrooms during the pandemic. Therefore, I believe the video call methodology is accessible to most of the teachers on the island and is considered a good method for this project.

Data and Analysis

The intention of incorporating interviews in this project is to complement the lack of literature on the views of primary school teachers in Spain on their educational practices focused on the pedagogy of transnational solidarity. This study is relevant as pupils are exponentially introduced to the age of connectivity and are therefore also socialised on a global level. Therefore, the intention of these interviews is to approach the theory explained during the theoretical framework to the reality of today's schools in Spain. With this combination, it is expected to find out the teachers' opinions on transnational solidarity and the global debates around the topic.

Applications supported by OsloMet

All instruments used in the thesis are provided by the university, to ensure privacy and legality of the process.

Sikt: is the platform that approves the project and guides the researchers in the procedure of complying with the personal data regulations necessary to conduct research in Norway and abroad.

Email: contact the interviewees and provide them with the interview proposal inspired by the one offered by Sikt.

Zoom: the student account of the university makes possible a face-to-face interview as a simulation of an interview by shortening the distance (Norway/Spain).

Diktafon: allows the audio of the interview to be recorded and securely stored in Nettskjema.

Nettskjema: linked with Diktafon makes it possible to download the audio as a file (Norway/Spain).

Autotesk: transcription of audio interviews into text.

Nvivo: text coding platform accepted by OsloMet.

External Applications

Grammarly: digital writing assistant that checks grammar, spelling, and punctuation mistakes and suggests improvements to enhance cohesion and clarity in texts.

DeepL: translation of texts, in this case from Spanish to English, both in the interviews and as a translation support for quotes or concepts from the Spanish articles.

Interview procedure

1. Contact the participants via email, attaching the interview proposal with all the necessary information using the Sikt draft.
2. The interview questions are formed by creating subquestions of the research questions and reformulating them using key concepts from the literature review and theoretical framework.

3. Once received a confirmation email the arranged appointment through Zoom provides an appropriate environment, not recorded in image but only audio through the Diktaphon application which encrypts and protects the information and uploads it to Nettskjema. During the audio interview, the interviewees are asked to confirm the reception and acceptance of the interview proposal orally.
4. At the end of the interview, Autotekst downloads and transcribes the recording.
5. Then, the transcription is manually revised and translated.
6. The transcripts are anonymised.

Then, the final transcriptions are processed within NVivo platform for coding. The methodology chosen for this type of qualitative analysis was thematic analysis, which allows the investigator to develop codes from the interviews in an interpretative way, finding patterns repeated among the interviewees (Bryne, 2022). To ensure that there were enough codes for this methodology, the research questions were subdivided into subquestions that were part of the interviews. Therefore, this is how it has been expected to answer the research questions. When coding, the description-focused coding strategy is used to maintain the teachers' essence and intentions, combined appropriately with thematic analysis, sustaining the organic development of the conversations. By reading the interviews, words and phrases are identified and referred to the theoretical framework. A total of 42 main codes are identified and divided into categories that seek to encompass the common denominators of the interviewees in general themes to answer the three research questions.

7. The final patterns are analysed through the debates and theories brought up during the theoretical framework and reflected in the discussion.

Ethical Considerations

The Global South & Global North Concepts

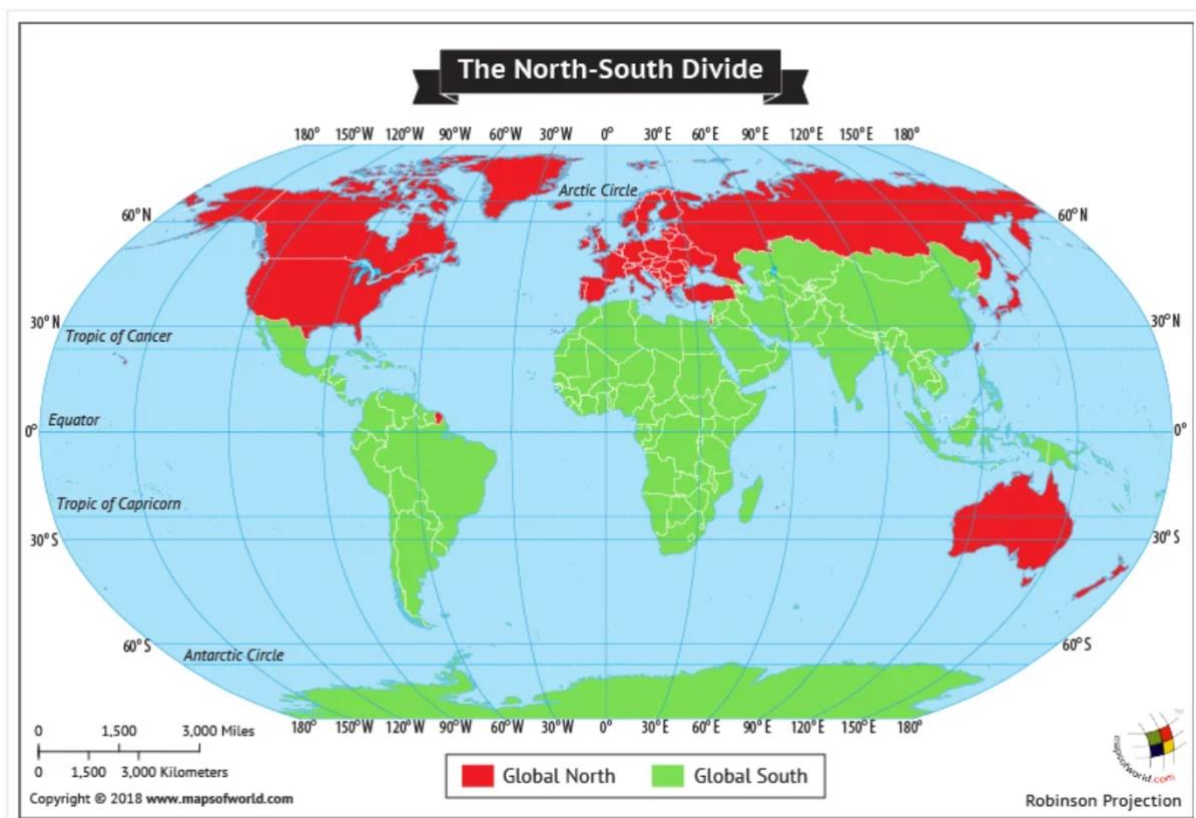
This project aims for ethicality through a positive willingness to embrace theories and debates in academia that intend to decolonise pedagogical projects. In this case, it is intended to apply what Zembylas (2022) describes as *intellectual decolonisation*. "Intellectual decolonization is understood here as the effort to challenge the legacy of colonialism within universities by dismantling the intellectual roots of academia, namely, what/how knowledge is produced, taught and legitimated" (p. 300). Here, the intention is not to dismantle the Global North's academic perspectives that develop the solidarity theme. Rather, it contrasts them with critiques that seek to make space for isolated voices and look for the source of the structural oppression that overshadows such perspectives. If dichotomies appear between the Global North and the Global South academia, the project understands the diversity of knowledge and epistemologies. The common construction of knowledge around transnational solidarity is only ethical if there is a constant transactional debate not only building knowledge but also re-imagining what has been, until today, a unilateral definition. Through criticisms from the Global North (Apple, 2000) and the Global South (Freire, 1970), we seek to find space for democratic conversations, acknowledging the need to respect the diversity of its conceptualisation and understanding.

Finally, there are several things to remember when having a decolonial attitude when comparing and contrasting methodologies between the Global North and the Global South. Although generally accepted as an alternative to *developed/in-development* countries or *First/Third World*, the terms Global South and Global North, which have become popular over the last decades, are not unanimously accepted (AcademiaLab). Some authors find the term generalising as it may oppress in its use the visibility of different cultures and multiplicity of perceptions (Zembylas, 2022, p. 305). In this case, I will opt for the use of Global North and

Global South as most of the current decolonising references used in this thesis despite knowing the limitations of their use.

Creating greater equity does not, however, necessitate a demonization of the North or a deification of the South. Apart from being far too simplistic and dichotomous a classification, it is also one that is not conducive to more nuanced approaches to reform and re-imagining. (Martins, A., 2020, p. 136).

Consequently, this project accepts that although the intention is to aspire to ethicality, it understands this disposition as a continuous work, never perfect always hopeful. Consciousness and improvement should always be an objective for further improvement and reaching awareness for those who have been excluded or isolated.



World Maps (2018, 2 June)

Other ethical considerations in this project related to this point concern the glorification of scholarship from the Global South (p. 305). In order to avoid artificiality or biased positioning, reference has been made to established authors such as Freire since his work has been recognised worldwide, both in his reinvention (Darder, 2002; Zembylas, 2018; Giroux, 1992) and in his counter-positioning (Paul, 1990). The Zapatista Army of National Liberation (EZLN) will also be mentioned as an example of one of the existing movements in Mexico that was inspired by the pedagogy of Paulo Freire (1970) and reconstructed its education after its armed uprising. With these examples, my intention is not to position myself in favour of any ideology but to bring relevant perspectives into the debate of this project that represents the debates of discussed interest. It is important to consider that the distinction between the terms the Global North or the Global South implies simply making a distinction between the two when mentioned in ethical considerations, to dichotomy and endangering the ethical perspective of the project at risk. But, at the same time, in the period of transition in an attempt to overcome the hegemonies of knowledge, it is important to acknowledge that the use of literature in this thesis is done with ethical intentions.

Data Privacy

The interviewed teachers are contacted by email with the interview proposal, informing them of the nature of the interview. They are also told about the use of data, procedures agreed upon by Oslo Metropolitan University, and their freedom to withdraw their interview at any time they wish. At the beginning of the interview, the teachers are orally asked for consent, so it is part of the interview, and it is stated there. Part of their data protection involves anonymising their person during the transcription of the interviews. Therefore, the reader of this dissertation will not know the teachers' real names.

Reading in Spanish

In order to bring the theories and debates of Spanish academia into the project, I will use resources from Spanish media and academic journals. At the same time, I will bring up articles from Central and South American authors when explaining some of the Global South critiques or alternative pedagogies. After reading them in Spanish, I will manually translate the information needed or use a translator (DeepL) when needed. Spanish is my native language, and I believe my level of English allows me to write this thesis with enough quality to be understood in the context of research.

Interviewing in Spanish

In the case of the interviews, the conversation with the teachers will be conducted in Spanish. However, in the context of Ibiza, teachers might be more comfortable speaking Catalan, my other native language. When the transcription time arrives, I will use Autotesk, provided by OsloMet, which allows automatic transcription to Spanish. After this process, I will revise it and translate Catalan interventions manually.

Although three languages in a project compromise the process by adding layers of interpretation automatically and manually, my abilities in the three languages and constant revision can improve the situation and ensure a final good quality. What is more, it is a great opportunity to bring Spanish interview-based research of an international project to the English-speaking academic field.

The Limitations of a Small Sample

As the sample is relatively small (five respondents), it will be fundamental to avoid generalisations or reductant conclusions from the results. Instead, indicators might find a small insight into the need to develop further research within the field. Within the limitations, it is

not only the generalising tendency to explain the results that are of concern but it must be taken into account that the way the questions are posed, there is always an orientation towards a certain position or perspective (Edwards, R. et al., 2020, p. 590). In this case, and the sample of movements and thinkers from the Global South, there may be a reluctance to oppose such views for fear of repercussions or social pressure to accept such concepts.

At the same time, this project makes a considerable effort to put into practice the decoloniality of the academic discourse in difficult knowledge situations (Zembylas, M., 2022, p. 304). For this reason, there are a lot of contrasting theories and perspectives, which makes the text a more extensive reading. By contrasting the theories of different ideological, cultural, and political positions, as well as different epistemologies and diversity of knowledge, it seeks to expose and complement them. This methodology increases the possibility of leaving many loose ends and, in the decision to use a smaller sample, of the results being biased to the sample and the representation of the profession.

Therefore, the limitations of this study are several, starting with the fact that only the reader with a certain background in the topics developed will be able to fill in those less explained due to the space and time limitations of this project. Moreover, there is also the possibility of losing coherence in the construction of the thread that should unite and contrast the theories for the creation of conclusions that appropriately follow the theoretical framework and, therefore, constitute an appropriate contribution to the research gap.

Three languages Challenges

This project is in English as the master's degree is in Norway and belongs to the international department; its language is English. Meanwhile, the context of the study is Spain,

and thus, the interviewees' language is Spanish; consequently, all content will be translated into English.

Conclusion

To sum up, this study uses a qualitative approach to complement its theoretical contextualisation with the intention of reflecting on last-minute discussions on the field. Connects the formal structure of the primary school levels of education in Spain with perspectives of transnational solidarity as a pedagogy of international socialisation and embraces social justice through an approach of decolonisation. Consequently, five primary school teachers from all over Ibiza are interviewed with semi-structured questions to add to the theory of this project with their everyday experiences through thematic coding. This project has several limitations, from the size of the sample to the three-language approach, but, at the same time, it includes ethical considerations on data privacy and the complexity of aiming a decolonial approach. However, it is a promising beginning of TPOS in identifying indicators for further research.

Literature Review

In reviewing the literature on transnational solidarity pedagogy in education, finding case studies on projects specifically working on solidarity relations or classroom discussions on GN-GS transnational solidarity in primary schools has been challenging. Most of the articles focus on projects carried out in secondary education or teacher training. At the same time, information focused on solidarity in higher education is abstract in its contextualisation. When it comes to applying solidarity pedagogy to teaching practice in primary education classrooms, specifically from the Global North to the Global South, two main ways stand out in Spanish schools: (1) Specific subjects: "Education in Civic and Ethical Values" subject, whose origins and development accompany those of education for global citizenship, and (2) Learning and service projects. These can be extended/medium-term or sporadic projects.

Solidarity has yet to have an obvious position within Spanish schools. It can be found as an extracurricular value coexisting within the school, a behavioural conduct etiquette, but it is not a subject. However, international relationships and democratic education, as well as intrinsic values of transnational solidarity practices, are part of the global citizenship education (GCE) curriculum. In Spain, GCE is the successor of peace education, and it is meaningful to understand its nature, as it is key to comprehending how solidarity is taught in Spanish schools.

Peace Education

Peace education in Spain was one of the most relevant representations of solidarity in Spanish schools and was mostly related to the charitable perspective of the church, which had a close relationship with public education. As explained in the background chapter by Herrero (2013), in the first half of the 20th century, alternative schools of libertarian and pacifist pedagogy appeared in Spain. One of the most important referents was the figure of Francisco Ferrer Guardia, who, in his innovative school, distanced himself from religious control, which

led to the founder's death in prison. These educational currents were interrupted by Franco's coup d'état (1936), where all educators with a pedagogy akin to liberal thought were removed from their functions, and education was again closely influenced by the church. With the death of Franco in 1975, the country was led to the democratic transition, although Spain had already suffered the consequences of repression that also extended to educational advances. From the late 1960s onwards, Gandhi's figure inspired the new peace education system in Spain, and new projects, research institutes, academic programs, and organisations appeared to follow this line of thought. This education would embrace terms such as human rights, social justice, and solidarity, among many others, characterising peace education in Spain as "nonviolence".

Global Citizenship Education

Many authors from the academic educational field focus on GCE in international affairs, as it represents one of the most official expressions of global socialisation. "In today's world, GCE is emerging as a possibility both for the education of engaged and responsible citizens, who can respect others and the environment, and the for the development of more democratic and inclusive societies and schools" (Santamaría-Cárdaba, 2021, p. 152). The reference source for the construction of its guidelines for many schools around the world is the United Nations Educational, Scientific and Cultural Organization (UNESCO).

Democratic Universalism in Knowledge Construction and European Identity

Researchers such as Andreotti (2010) and Abdi (2015) have critically analysed the developing methodologies for GCE as traditional forces shaping education failing to achieve democratic universalism in knowledge constructions. However, UNESCO acknowledges the controversy behind citizenship terminology and history in its guidelines, as the term "citizenship" and its rights were not bestowed upon all (p. 14). Engel (2014) brought up the

process of homogenisation and consolidation that Europe has experienced in a series of standardised regulations on the member countries' education, including global citizenship education. Concepts such as European citizenship and The Charter on Education for Democratic Citizenship and Human Rights were created and reached the schools. The project develops the principles of a European identity (p. 243). In the specific case of Spain, PSOE established the Organic Law of Education in 2006, strengthening education for citizenship as a powerful social tool for its social cohesion, respect for human rights, and respect for diversity, imposing in primary education and secondary school the subject Education for Citizenship and Human Rights (MEC, 2006: Article 24, p. 244). However, this subject has been subjected to political influence due to political change, shaping solidarity relevance and perspective along the way.

Political Influence Over Education in Spain

To understand the educational context and debates in Spain, and therefore of this project, it is essential to understand the educative political debates that criticise the instability of the development of citizenship education in the country. Political disagreement would be relevant in 2012, under the management of the Minister of Education José Ignacio Wert. The measures taken by the Organic Law of Education of 2006 would be modified. The subject of Civic and Constitutional Education would be accommodated as optional in response to the accusations from families and conservative parties who accused the subject of indoctrination of specific values that were far from Catholic morality (Engel, 2014, p. 244). Finally, followed by another political change in 2020, the 2006 Organic Law was modified in what is now known as Organic Law 3/2020 on Education (LOMLOE) and re-instituted citizenship education as mandatory in all mandatory educative stages. In contrast, Prado (2023) criticises the predominance of ethical values in the subjects. The author focuses on families who could

disagree with the ethical convictions transmitted in schools and teachers who would struggle or indoctrinate if their ideals do not correspond to those of the curriculum.

On the other hand, Engel (2014) was concerned about the approach taken by competencies and subjects for global citizenship. According to the author, and with special attention to the 2006 education law, there is a stagnation in the Spanish perspective on global citizenship: excessive theorisation of human rights and the legislative institutions and organisations that manage it (p. 246). As a consequence, spaces for identity construction are not created and, therefore, Spanish students lack spaces to construct their national identity when it comes to positioning themselves globally:

What it means to be a Spanish citizen requires not only a reflection on traditional civic roles and responsibilities, but requires a deeper and more reflective approach, which can question and deepen understanding about the intersections between young people's lives and local, sub-national, national, European and global societies (Engel, 2014, p. 252).

Santamaría-Cárdaba (2021) researched the adaptations Spain and Portugal made to include GCE in their primary schools. Both countries seem to have adapted the curriculum to embrace the general essence of GCE, while Spain strongly focuses on teaching attitudes toward respect for diversity. However, due to political instability and despite the remarkable need to strengthen the structural educative system to introduce GCE in Spanish schools, the country receives increasing numbers of immigrants and also increasing numbers of racism within the country.

Democratic education

From another perspective, the previous sections prove that state-nations clearly influence decision-making regarding the approach or even presence of GCE in schools. However, the debates focus not only on the regulations and presence of the subject but also on

the influence of the contents of GCE. This debate has been explored to understand under which guidelines children are learning about contents in which solidarity can be included. Harber (2015) clarified that the link between nation-states and education is far more influential than simple regularisation and offered two possible outcomes of political learning in schools. The first is political direct indoctrination and the second is where education is the political socialisation environment that allows the youth to develop their political preferences with prescribed guidelines. Both options are delivered by an authority figure, in this case, the teacher, the main subject of observation of this project, who, using the curriculum, will educate the youth to adulthood as citizens.

They can do this through the selection of subjects taught in the curriculum, through the content and interpretation of each subject, through the values in textbooks, through the talk and behaviour of teachers, through teaching methods, through the organisational structure and processes of the school, through the symbols displayed in the school (flags, posters, pictures, or through the content of assemblies and the nature of extracurricular activities. (Harber, C., 2015, p. 41)

Solidarity as a Pedagogy for the Common

Solidarity as a pedagogy can be learned from different situations during life. One of the most relevant conversations in academia related to transnational projects, especially between the Global North and the Global South, is the dominance of the Western powers over other epistemologies of knowledge that trace back to colonial times. Authors such as Sacristán (2001) seek to democratise education and transform the dynamics of knowledge construction. To this end, he proposes a re-evaluation of the objectives of education, the contents, and the context, understanding the natural transforming power of education. Continuing this line of thought ten years later, Lissovoy (2011) wrote *Pedagogy in Common*, where he writes, in the context of world systems about cultural, economic, and political structures. The author was concerned

about perpetuating dominant power structures in creating a new global democratic community. His approach focussed on the creation of the common in a contemporary capitalist era when *tendencies* in education for globality, the common, is defined as a shared collective creation of acts, which the author believes is a utopian political project (p. 1121). Therefore, it is urgent to rethink the pedagogy of the *common* on the need to revise the ideological foundation of the educational content, especially in the production of global citizenship education (p. 1125).

The hegemonic construction of knowledge and global citizenship education

The difficulty of discussing democratic education in its projection to global perspectives and transnational projects of solidarity Global North - Global South lies in the globalising structural system and the construction of knowledge of accepted epistemologies. However, it is essential to link the political influence of the nation-state to democratic education as it is fundamental for good solidarity practices and transnational projects that aim for solidarity.

Several authors have explored democratic education in the world-system structures. Wallerstein (1997) traces its origins back to the colonial era with Europe's dominion not only of land and resources but also culturally, which the author defines as hegemonic epistemology. Its origin comes from the perspective of Eurocentrism, where the social sciences that emerged from Europe's needs, its epistemology, science, and the perspective of history and philosophy, among others, were promoted as "the truth" in the colonised lands (p. 1). This process was named Westernisation and universalism of epistemology and knowledge. How not-chosen or margined epistemologies were severely judged, mistreated, or ignored by the Western powers are referred to as the Othering, which refers to the rest that is not the West (Griffiths, 2015, p. 63).

A clear example of Western epistemic hegemony would be education during colonisation; Harber (2015) explains that formal education would be delivered by the colonisers in the occupied lands through missionary schools to control the populations by entrenching Western epistemology as superior (p. 44). The medium of this project was a process of civilisation, in which other epistemologies were considered primitive or barbaric and were to be resolved by Western epistemology (Wallerstein, 1997, p. 10). The influence of Western epistemology and Eurocentrism would be forever entangled with the development and history of the colonies, but also in the desire to construct global structures to create international relationships for growth, capitalism in its prime.

Decolonial Critical Consciousness and Solidarity

Currently, the transnational pedagogy of solidarity based on democratic education is associated with education liberation. This pedagogy also focuses on the relationship between the teachers, who represent the state regulations and curriculum, and the student, who represents the present and future of society. Democratic education aims to develop the student's critical consciousness and the liberation that comes from it. This section discusses what that entails and the research perspectives on the topic.

The relationship between education and solidarity appears in the 19th century in a publication by the French author Pierre Leroux in 1839, which catalogued education as an efficient means for the crystallisation of solidarity, which critically influenced European political and social life. Later, his compatriot Leon Bourgeois and his publication in 1897, *La Solidarité*, would be highlighted, representing solidarity as interconnected bonds of dependence between man and the rest of humanity. Educators in academia would grant solidarity the category of humanistic

value detached from any ideology to overcome the obstacles that divide humanity in the growing situation of globalisation (Ian Gough, 2019).

Méndez (2021) worked on defining the pedagogy that needs to be developed by the teacher to achieve critical consciousness through solidarity. In their paper, solidarity and honesty are two main qualities a teacher needs to be ethical when teaching global topics. Although the article does not mention at any point the projection of solidarity to the international level, this study is relevant as it shows a tendency to link solidarity pedagogy with values education to improve the relationship between teacher and pupil. The academics call for a pedagogical approach based on solidarity, honesty, and empathy. The approach of this article also shows some of the influences of Freire (1970) on the learning process, where honesty and solidarity in the mediation of the content are the basis of the relationship between student and teacher, which is respectful and democratic. Méndez (2021) also explain that the effects of such education and learning are visible when students can transform reality.

In other words, the learner becomes a guide to knowledge, a motivator who offers students the necessary means to discover the answers for themselves and whom we remember for the rest of our lives because he was the teacher who marked us with his teachings, teaching us to be better people. (Méndez, 2021, p. 279).

Rivas (2023) criticised teacher training from a decolonial perspective, recognising the unequal structures originating from colonisation and its consequences today (p. 125). His article defines the teacher training curriculum as a promoter of the colonial legacy, perpetuating future generations of teachers to teach similarly. This side of the debate would suggest a need for a decolonisation of the transnational pedagogy of solidarity

Pedagogy of Solidarity in Schools Under Academic Revision

The general opinion of the authors mentioned in this chapter argues that solidarity in education is evolving from the need to overcome the evident stagnation of a Western dominance tendency to a real democratic education that asks for a decolonisation of the TPOS. Authors such as Gaztambide-Fernández (2021) speak of the fact that solidarity is becoming relevant in the academic world and that within the democratisation of education, the meanings of solidarity are being debated. Within the evolution of the pedagogy of solidarity, we find intersectional feminism movements and race theorists such as Hooks (1982) and Mohanty (2004). Theories that have been affected by Global North solidarity in its paternalist and oppressive perspective. Gaztambide-Fernández (2021), inspired by those authors and the colonial heritage of dominance, states that the idea of solidarity in the Global North often excludes the Global South. On the contrary, and in the author's opinion, many political and revolutionary movements from the Global South encompass the real meaning of solidarity. However, in today's mindset, it seems as if it is a privileged right. Since the times of colonisation, solidarity has been divided between the perspective of the oppressors/privileged (GN) and the oppressed/unprivileged (GS). Both of their experiences have developed solidarity from a charity and paternalism perspective or one of union and revolution.

Paulo Freire and Critical Pedagogy's Perspective on the Teacher-Student Relationship

As seen in the previous sections of this chapter, many of the researchers mentioned above had been inspired by Paulo Freire and his work as a critical pedagogue. In 1970, he wrote *Pedagogy of the Oppressed*, which criticised the oppressive relationship between teachers and pupils in systematic schools. In his first major work, the author explains the educational oppression that reproduces the oppressed systems between those who know (the teachers/Global North) and those who are about to learn (the students/Global South). The

author then proposed a transformation of pedagogy, where the relationship would be less authoritarian, and teachers and students would learn from each other. The author also represented this process in real solidarity, challenging the egalitarian relationship between the Globe North and Globe South. He sought a horizontal dialogue between these two apparent dichotomies where the contents could be negotiated from the experience of the struggle involved in striving for social justice through hope (Freire, 1980). The transforming factor of this teacher-student and Globe North-South relationship requires the formation of a critical consciousness that knows how to analyse and transform oppressive structures. According to Freire, this is the real solidarity in critical pedagogy and the teacher's figure as a social agent of change. His work has inspired many authors in the academic world. It is important to recognise that some decolonial projects have criticised Freirean pedagogy because they consider that the author ignores colonial perspectives despite sharing social justice through liberation as a common goal (Zembylas, 2018, p. 404). The author believes that critical pedagogy merged with other reinterpretations and influences such as the feminist and anti-racist theories could aim for a reinvention of critical pedagogy to a decolonising pedagogy.

The reinvention of Freire's work

One of the authors who has followed Freire's work and explained his role extensively is Cho (2012). The author discusses that many current debates around critical pedagogy are inspired by Paulo's Freire work and reinterpreted to adapt it to more contemporary times. The current debate in academia is a common consensus which aims for a reinterpretation of the author's work. While some academics aimed for more macro-level criticism in education overseen by the author, others kept following Freire in a more micro-level focus on the teacher-student relationship, which is the same focus level as this thesis. Therefore Freire's work will be key in the theoretical development. The postmodernism of critical pedagogy appeared, questioning the liberating properties of the "dialogue" proposed by the author, focusing on the

marginalities that had not been answered: religion, gender, and race, the latter being especially significant. The author even explains that poststructuralist authors sought explanations extracted in psychoanalysis to form being, moving away from ideological influences and consciousness involving desires and feelings.

Within critical pedagogy, authors such as Apple (2000) or Cho (2012) have questioned not only the curriculum but also the work of the teacher as a mediator and interpreter of the content. At the same time, Zembyas (2022), with affects (emotions and beliefs) and Darder (2002), with the pedagogy of love, touch upon the subconscious part of education, even part of a hidden curriculum. Both are relevant to what Zembylas calls difficult knowledge, a coalition of experiences, emotions, or beliefs between the inhabitants of the classrooms. Critical thinking and the pedagogy of love are indispensable for the democratic and ethical mediation of difficult situations. All these authors have in common the need for reflection and research on the figure of the teacher, both in terms of their influence on teaching the official or hidden curriculum.

Teacher's role as agents of social change for social justice

Teacher training is the main focus of solidarity researchers

Although guided by the materials suggested or provided by the government and the curriculum, or in the freedom of choosing the content, the teachers are crucial in mediating the content for and with the student. Rivas (2023) highlighted the importance of the teaching figure today and explained that the presence of teacher training reforms is continuously on the political agendas for its improvement since it symbiotically means the improvement of the educational system (p. 123). Much of the academic conversation about education in solidarity is focused almost exclusively on universities and teacher training. In fact, in 2015 and with the creation of the Sustainable Development Goals, it is proposed as favourable ground for the

practice of developing solidarity as a fundamental value in education, especially for global citizenship education:

In this framework, universities must be the driving forces of citizenship education, as well as sustain a critical role in the path marked by the SDGs, in the words of Purcell et al. (2019). (Martínez-Ruiz, M. Á., et al. 2021, p. 77).

Case Studies On Teacher Training

Martínez-Ruiz (2021) conducted a study on fifty students with a Primary Education Bachelor Degree in Spain on how to apply the objectives of the SDGs in the primary education curriculum. The findings showed that future teachers find promising links between the objectives (SDG 16: peace, justice and strong institutions in which solidarity would be included) and the curriculum. However, the program would not dive into a deeper perspective of how teachers would carry out this practice. Alternatively, a case study on service learning by O'Sullivan (2015) studies a teacher training program which involves Canada-Nicaragua relationships. The training program prepares teachers under the Freirean pedagogy of critical consciousness to learn three basics: (1) global sensitivity (awareness of experiences developed as a cause of world-system structures), (2) global understanding (open-minded predisposition and critical skills for understanding contemporary situations), (3) global self (finding ourselves in the global scenario and developing belonging affections to humanity for motivation action) (pp. 5-6). The main idea is to avoid charity predispositions from the teacher's perspective on the project, which would offer their teaching predispositions when preparing their students for Nicaragua. The study's limitations are presented as the limited scope of participants, but this project also started in 1992 and has grown over the years.

Teachers and their Mediation of the Curriculum

Locating solidarity in the educative laws in Spain was not more materialised in international spheres until the Organic Law on Education (OLE). With the uprising and exposure of children to the Internet, transnational relationships and ethical attitudes are expected from the young Spanish society. Solidarity requires a more specific and strong position within the formal education system. With the rise of racism data or its recompilation, concerns arise with the expectation that solidarity needs further exploration and reinvention, from its curriculum to teacher formation. However, although it has its eyes on the topic, academia mostly focuses on higher education, from secondary schools to teacher training. This project finds a research gap in its exploration of Primary Education and a specific focus on Global North - Global South projects or solidarity relations.

The World Declaration on Higher Education acknowledges the need for cooperation among worldwide institutions in the development of the principles of solidarity for educational settings based on "understanding of global issues, the role of democratic governance and skilled human resources in their resolution, and the need for living together with different cultures and values" (Ian Gough, 2019, p. 4). However, voices from the academic world keep reminding the community that the challenge of education is one of transformation, only possible if education provides the spaces to challenge inequalities and help build positive relations with their students with the world (Smith, A., 2005, p. 387).

Regarding Spanish education, there is a need to transcend the visions of non-violence from the seventies, as mentioned in the section above. While maintaining a peaceful essence, the development of TPOS is needed, as well as recognising the political nature of education and finding a space for solidarity in the classrooms (Ian Gough, 2019). From the local to the

international spheres, Spanish children need to locate themselves so that they can act with critical consciousness and toward the interdependence of the world (p. 6).

Challenges of Pedagogy of Solidarity Global North-South

The challenges of TPOS between the Global North and the Global South are tainted by a history of oppression and inequalities since colonial times. The civic learning in Global North schools in creating citizenship is tainted by the Eurocentric period and reproduction that has shaped our systematic education, including knowledge and perspectives. Biesta (2016) highlighted two ways of conceiving citizenship: a social identity that sees plurality and difference as an obstacle and seeks union to overcome it and a political identity. While the former does not imply a democratic system, the latter requires it, as plurality and difference are the reasons why democracy exists (p. 23). The hegemonic role of Western epistemology is a compromising factor for a just construction of social values, ethics, and relations, which directly affects the construction of international solidarity relations (Abdi, 2015). With this silent predisposition, mass education system patterns are built.

Education is part of this structure; while the GN is still mostly set in the heritage of the past Eurocentrism, the GS is divided between the pushing for growth with the system developed by the past and the revolutionary movements that arise to challenge the Eurocentric epistemologies and its knowledge. Some of these movements have been studied by authors of decolonial pedagogy (Jaramillo, 2014; Gahman, 2022; Gaztambide-Fernández, 2012). An example of this is the Zapatista community, composed of Mayan communities and peasant members from the southern area of Chiapas (Mexico) who, in their armed revolution of 1994, protested against the oppression suffered during the last half-century. Since the Spanish colonization, the disputes with the Mexican government after its independence, and all the

international treaties that have affected and margined farmers and indigenous communities (Gahman, 2022, p. 18). The movement has been the focus of many academics for its innovative perspective on social and political core topics:

The result was a foundation and structure of Maya philosophies infused with anti-capitalist analysis and the praxis of liberation of theology that were later injected with emancipatory perspectives surrounding the rights of women and eventually united with queer discourses of inclusion (Gahman, 2022, p. 26).

Decolonising Solidarity within Education

Their revolution found in education a way to reclaim and protect their identity; the authors explain that before 1994, they followed a standard governmental education that they considered poor quality. The locations of the schools were inaccessible, and in their political character, they excluded the language, cosmology, and worldviews of the Indigenous community (Gahman, 2022, p. 92). Decolonial pedagogy appears to be a response to the need of the academic and pedagogical world to respond to the legacy of colonisation in the production and teaching of knowledge. This need calls for the decoloniality of dominant epistemologies from their roots (Zembylas, 2023, p. 300). Educators of decolonial pedagogy turn classrooms into spaces of debate where, through critical consciousness, the dominant power structures that mistreat or ignore the most marginalised communities are challenged. In this confrontation, awareness of social issues will be developed, and new skills will be empowered to promote change for social justice through collective work (Silva, 2018, p. 2). The relationship between decolonial pedagogy and solidarity is explained by the author, who sees solidarity as a methodology for strengthening social justice. On the contrary, Ian Gough (2019) remarks that the growing literature states struggles when meeting the expectations of building a more just world due to the dominant power structures based on our individualism,

which is intrinsic in our neoliberal society. The author remarks solidarity as a valuable tool potentially empowering social citizenship (p. 540).

However, there is a dichotomy on what solidarity represents in the mainstream, redistributing resources in social contexts where solidarity and development goals still need to be met (Ian Gough, 2019). On the contrary, those who speak of social justice also call for criticisms of the perpetuation of power and ownership of resources. Eduardo Galeano (2015) spoke about the difference between charity and solidarity; one of his most famous phrases answers this section by warning of the need for caution when using charity as a synonym for solidarity: "Unlike solidarity, which is horizontal and is exercised from equal to equal, charity is practised from top to bottom, humiliates the recipient and never alters power relations one bit" (News 22., 14 April 2015).

The literary register surrounding the TPOS is an interdisciplinary combination to be defined. This project is surrounded by great challenges due to the specific focus of attention between the GN and the GS. One of the first gaps is the educational focus and the ages on which it is focused, leaving less attention to the TPOS at early ages and its action when putting it into practice. Although it is possible to understand the context in which solidarity develops, its official materialisation or registration is more diluted. In the case of transnational solidarity, it is worth highlighting the importance of being based on democratic attitudes that consider its historical past but that advance ethically without stagnating. Critical pedagogy is chosen in this project as the best theoretical guide to mark the teacher's situation within the TPOS. The authors who developed Freire's work are an innovative guide for the most official part of teaching and its subconscious.

Theoretical Framework

The previous section showed some of the context of the academic research from which this thesis was inspired. However, it is important to develop a theoretical framework that responds to the many contexts of this thesis. From the colonisation past to the present consequences of that period, oppression, hegemonic knowledge, and epistemologies influence solidarity and its pedagogy. Students' international relations are affected by their understanding of the world, and they are rushed by the fast globalisation and intense international relationships they are exposed to through the Internet, social media, and news, among others.

Accordingly, this thesis is also concerned with the ethicality of international relationships and does not avoid uprising criticisms. The lack of specialised articles, both in the international and national context, on solidarity practices between the schools of the Global North and the contexts of the Global South demonstrates that although solidarity is present in the competencies stipulated by national educational laws, its teaching and "results" are less monitored. Therefore, the theoretical framework will be developed and investigated, challenging the above structures, creating the appropriate bases for the teachers' interviews, and analysing them to answer the research questions. To do this, it will be necessary to study the relationship between the curriculum, the teacher, and the student under the lens of critical pedagogy for social justice. The idea is to understand the debate on critical pedagogy and its reprovig of the structures of power and dominance in the course of learning. For this, the figure of Freire (1970) will be vital, as *Pedagogy of the Oppressed* clearly described the oppressive tendency of the mass educational systems, predisposing the student not to question the contents discussed in the classrooms, such as compromises in the development of critical education and reproduction of international hegemonic constructions.

The Spanish context, as a Global North country, is considered privileged, and as part of the colonial project, it is located within the oppressive side of history. However, Freire not only

mentions that the Global South is oppressed but also that the Global North remains oppressed in its own structure of oppression (Freire, 1970, p.30). Although the debates around the Spanish colonial past and its accountability are still on the rise in Spain, this project merely aims to understand which are the teacher's understanding of the knowledge production debate within their praxis. In this thesis, critical pedagogy will land in decolonial pedagogy, questioning the hegemony of power in knowledge since the construction of a transnational pedagogy of solidarity with action in the Global South from the Global North. UNESCO (2021) wrote an article on future education, *Towards an epistemological alliance for the decolonisation of knowledge of the global South and the global North*, explaining the acknowledgement of such hegemonic structures: "Valuing the diversity of knowledge, ontologies, historical paths, temporalities, human cultures, languages, world views, ways of thinking and acting will allow the education of the future to confront monocultural violence" (Damus, O., 2021, April 12). Therefore, it is important to analyse the solidarity need to overcome monocultural violence and aim for a decolonisation of solidarity.

In Spain, solidarity is part of the abstract set of values that need to cohabit the schools; nowadays, it is also a competency of a subject with many contents to be developed. The schools are given more and more freedom in terms of curriculum contents; however, the hidden curriculum also influences the images, contents, feelings, and emotions of knowledge. Here, the teacher becomes the focus of attention, the mediator between solidarity and the students. Therefore, the pedagogy of solidarity in this theoretical framework is presented in two analytical perspectives from the traditional content focus on the power knowledge curriculum and a more subconscious perspective of feelings and emotions of knowledge. Both are transmitted by the teacher and conditionate the learning process and outcome of the student. Finally, the pedagogy of solidarity will be developed, considering the development of the analysis from the perspective of critical pedagogy and the globalisation of solidarity.

Contextualising Solidarity

The central theme of this thesis is solidarity, not just as a sentiment or as a value but as a pedagogy, an analysis of its importance in the global socialisation of students and a methodology for building the *common*. Solidarity practices in schools include dialogues, debates, knowledge taught in the classroom, collaborative learning, or transnational service-learning projects that seek social justice at the global level. Its origins trace back to ancient times, and its development has adapted to humanity's needs, troubles and interests.

In a diachronic perspective, the contemporary understanding of solidarity is the result of a historical process in which we can identify some milestones: Aristotelian *philia*, the idea of fraternal love and Christian charity, Hume's discourse on benevolence, Adam Smith's idea of beneficence, the revolutionary vindication of fraternity, or the contributions of utopian socialism and anarchism, among others (cf. GIUBBONI, 2012: pp. 527-531; PECES-BARBA, 1993: pp. 125-167). (Ansuátegui, 2023, p. 42)

Old vs New

Solidarity was, therefore, interpreted by different members of society and promoted depending on their visions and intentions in projecting the welfare of humanity. Ansuátegui (2023), therefore, distinguishes two solidarities, the old and the modern, the former being distinguished by charity and benevolence, while the modern one claims the need to strive for equality through duties and rights. Modern solidarity seeks a greater horizontality than its predecessor; within altruism, empathy or fraternity, it aims to overcome compassion, pity or mercy, which, although not excluded from the abstract conceptual world of solidarity, seeks to reinforce the idea of recognition and community in an egalitarian vision (Ansuátegui, 2023, p. 43).

This thesis aims to understand how this concept is mutating in today's primary school classrooms. Ansuátegui (2023) presents such a confrontation, "solidarity has been spoken of as a "suspicious vision", as a vision of the poor and the oppressed (CAMPS, 1990: P. 36)" (p. 44). Buxarraís (1998) linked this quote with the interests of capitalism, "material well-being produces unsupportive individuals, unconcerned about the fate of others" and consequently humanity requires more than ever the common development of solidarity that transcends individualism (p. 3). After reading Freire's books: *Pedagogy of the Oppressed*, *Pedagogy of Hope* and *Pedagogy of Solidarity*, the latter taking a special place in this thesis, I wanted to unite the socialising projection of solidarity that is taught in Spain and analyse it with the perspective of critical pedagogy to which Freire belongs.

Critical Pedagogy on Mass Education Systems

The origin of this movement is a constellation of authors who express the common intention to challenge the problem of neutrality assumption of mass education systems; the relationship between power and knowledge would be the focus of the critical pedagogy agenda (Cho, S., 2012, p. 71). Critical pedagogy arose from acknowledging that the world is unequal, and its education critique sees learning as a power of change. By educating the students critically, society becomes more critically aware of injustices, which would challenge social structures and direct humanity to a more just and equal world. On the contrary, Cho S. (2012) states that the current dynamic does not educate for social change but instead educates to continue feeding the current unjust social systems, which already reproduce concerning practices that, although aiming for equality, overlook privileges and disadvantages.

Freirean Pedagogy, The Zapatista Pedagogy & Real Solidarity

Freire's critical pedagogy inspired uprising pedagogies in the Global South, such as the Zapatistas (Mexico), which will be developed in this chapter for its shared colonial past with Spain and their uprising educative revolutionary ideas. The reason is to share some of the arising projects connected to the need to rethink the hegemonies of knowledge that are revendicating the needs of its communities and transforming education and solidarity.

In *Pedagogy of the Oppressed* (1970), Freire focuses on the teacher's figure in the mass education systems and describes *its* teaching under the term banking education, where the student is perceived as an empty vessel ready to be filled by the knowledge of the curriculum through the teacher. Ultimately, it is distinguished as a hierarchical and authoritarian relationship between the teacher as a knower and the student who needs to know (Freire, P., 2017, p. 45). Freire believed that the current schools need a wholesome transformation, understanding that schools became a necessity for society in the past. However, in its evolution, natural human development was a threat to the *profitable* motivations of *the* state and invited through the school structure the dehumanisation of the teaching process in pursuit of growth and development (P. Freire, 2016, p. 47).

The author challenged the knowledge and perception that teachers bring to the classroom, creating a world where perception is restricted to the authority of the curriculum, the school, and the teachers: "The teacher talks about reality as if it were motionless, static, compartmentalised, and predictable" (p. 44). Freire (1970) advocated a reconciliation of the relationship between teacher and pupils, giving both the role of teacher and pupil; the attitude was revolutionary and implied a democratic perspective. In the hope of altering the hierarchy in the classroom, Freire sought in dialogue the development of critical consciousness that invited a transformative attitude towards the world away from the oppressive reproductions of the criticised systems. As a consequence, the students would be recognised in their experiences and knowledge and understand in which ways they want to drive the change: "The capability

of banking education to minimise or annul the student's creative power and to stimulate their credulity serves the interest of the oppressors, who care neither to have the world revealed nor to see it transformed" (p. 46). This critique of the oppressor system also has a clear connection to the hegemony of knowledge of mass education systems. Liberation is a praxis that invites consciousness and critical thinking to understand a student's position in the world. In a world that is constantly changing and not static, this pedagogy aims to act towards transformation, which invites the students and the teachers to question the origin and purposes of the curriculum (p. 52).

The Zapatistas: "Asking, we walk"

The Zapatista Army of National Liberation (EZLN) began as a community united by the plight of peasant and indigenous communities, including Ch'ol, Tseltal, Tsotsil, Tojolabal, Mam, and Zoque, in the area of Chiapas (Mexico) who faced invisibility from the national and global community. These communities were affected by the Spanish invasion, the outcome of the international treaties, and the Mexican Revolution. On January 1 1994, the North American Free Trade Agreement (NAFTA) came into force. On the same day, the community, united by the difficulty of destabilisation of local competency, took up arms and entered San Cristobal de las Casas, becoming an army of resistance that aims to give voice, respect, and peace to the land communities (Gahman, 2022, pp. 18-19). After a time when the EZLN expanded to different parts of Chiapas and agreed peace with the government of the country in the Pactos de San Andrés (1996), the movement moved more concretely into the Lacandon Jungle, creating protected spaces where its communities could develop the movement. The caracolas (administrative centres) have been spaces of social, political (Juntas de Buen Gobierno), cultural, and educational development, attracting many academics to understand their emancipatory methodologies and educational pedagogy. Some of their best-known slogans

have been: “Everything for everyone, nothing for us”, “Asking, we walk”, “To lead by obeying”, or “Slowly but advancing”, challenging the oppressive and neoliberal structures suffered over the years. The movement has turned 30 years old, and its strategies have been adapted to the context and the times. The lands they own are one of the most essential pillars of the movement. Now, the system is beginning to transform again because, according to the BBC (January 1, 2024), EZLN wants to open its lands as “non-property” to bring its use closer to people who are not a member of the movement and thus energise their future (Oliva, 2024, January 1).

Zapatista educational pedagogy is also a movement that has attracted the attention of many international researchers; considering its critical pedagogy, it has become an example of resistance to the oppression that these communities have experienced, including education. Therefore, the critical pedagogy that the Zapatistas propose has a strong Freirean inspiration, seeks liberation from oppression -of the systemic education- through community awareness, and its praxis is based on communication and dialogue respecting the locality and identity of the communities (Gahman, 2022, pp. 70-71); “It is important to note that Zapatistas maintained that the government education system in Chiapas was poor quality vis-à-vis political education: neglectful of provisions that would accommodate Indigenous worldviews and languages; and was generally inaccessible for remote villages” (p. 92). Teachers are called education promoters to avoid authoritarian and hierarchal tone. Their role covers the needs of the curriculum along with Freirean critical pedagogy within horizontal communication (p. 95): “The role of the education promoters is to share experience, provide context and information, offer guidance and direction, and foster a non-punitive environment as children ask questions and follow wonder” (p. 97).

The Zapatista education is an example of uprising pedagogies that challenge the colonial past and the oppression of the neoliberalist world systems. Education was an essential transformation tool in its revolutionary movement. Nevertheless, Zapatista education might be a window for Spain to understand the consequences of the past, which in this case also mirrors the actions and influence of the Spanish past and a reflection on what it looks like a revolution of education from a decolonial perspective. During the past 30 years, the community went global by capturing and receiving the interest of worldwide academics to share their experiences and ideas of solidarity (Marcos, S. 2021; Shenker, S. D., 2012). Events to share cultural perspectives, such as CompArte in 2018, had the Zapatista communities open their doors to visitors worldwide. Also, they sent representatives who sailed to Europe in search of communication and dialogue; as The Guardian shared in their article, *Zapatistas set sail for Spain on a mission of solidarity and rebellion* in 2021 to raise awareness, share, and communicate. For this reason, the Zapatista movement also believes in solidarity as a meaningful and essential part of international communication. But, alerts from a perspective of critique around the tendency of solidarity as unilateral actions:

The solidarity between the Zapatistas and transnational activists is highly globalised because it is based on mutuality. In contrast, solidarity relationships in the Cold War period, including the Third World solidarity, tended to have more of a one-way character in which there was a clear distinction between providers and beneficiaries of solidarity. (Olesen, 2013, p. 256)

Therefore, with its example of transnational communication and action of sharing their experiences, the movement recommends continuing to set spaces of dialogue in the mediation of the local, national, and global in the democratisation of the common (Olesen, 2013, p. 265).

Teaching Real Solidarity

The Teacher's Reflective Responsibility

The extrapolation of Freire's perspective on real solidarity and the mass educational system's oppression is based on the reproduction of passive and obsolete TPOS predispositions. Therefore, the mass educative system is portrayed as a preparation for solely maintaining the world system and not transforming it for social justice. This accusation is not solely on the system but also on teachers; however, Freire conceives teachers as victims of the oppressive system itself: "Unfortunately, those who espouse the cause of liberation are themselves surrounded and influenced by the climate which generates the banking concept, and often do not perceive its true significance go its dehumanizing power" (p. 52). Nevertheless, he does not exonerate them from the practice but invites them to reflect on their praxis. Freire appeals to the oppressive structures, referring to the practice of solidarity in a harsh tone: "The oppressors use their "humanitarianism" to preserve a profitable situation" (p. 46). Therefore, the author invites the agents of the educational system to reflect, questioning their perceptions and praxis, as well as their projection in the educational task:

It is not our role to speak to the people about our own view of the world, nor to attempt to impose that view on them, but rather to dialogue with the people about their view and ours. We must realize that their view of the world manifested variously in their action, reflects their situation in the world. (Freire, 1970, p. 69)

The author reasoned that the teacher's knowledge could only be validated by the student since the teacher could not learn for them. It is the students themselves who, after understanding the teacher's perspective and through dialogue, internalize and construct their knowledge. Therefore, communication is necessary for meaningful learning, and the author granted communication as an essential quality for solidarity. Through communication, not only significant learning is created but also a deep awareness of their historical situation susceptible to transformation (p. 58). At the same time, and before the teacher-student practice, the teacher

himself must do a task of introspection and reflect on what content is in which way and in whose interest will bring the dialogue with the students (p.66). Knowledge will be created through communication and validating students' perspectives and experiences. In this process, both teacher and students will learn, and the last one will learn not only the knowledge in a meaningful way but will also be ready for action to apply the knowledge to the needs of their life.

Beyond Paulo Freire's Legacy

Critical pedagogy, with its multiple interdisciplinary theories with a focus on different marginalities (gender, race, class, sexuality, among others), responds as an appropriate tool to assess the extent of influence that the mass education systems have (culture, politics, economic markets, society, among others) in this era of ever-expanding connections. Since its perspective considers a context connected at various levels, and its critique seeks social justice, critical pedagogy presents itself as a multidimensional one of the salient points of solidarity.

Some of the shortcomings that need to be considered are presented by Cho, S. (2012). After Freire's legacy, critical pedagogy became suspicious of the limitation of the dialogue, which inspired the "language of possibilities" to which the author refers, through the educators' introspective action of critical thinking, to find the possibilities for hope as a necessary part of the transformative praxis (Freire, P, 2009). Cho, S. (2012) defines this period as "a discourse of suspicion" far from the hope of Paulo Freire (p. 35). However, there has been a path in academia that was commonly intrigued by Freire's focus on the student-teacher relationship and studied the hidden aspects of influence in teaching, which is also valuable for understanding the transnational pedagogy of solidarity.

Official & Hidden Curriculum of Knowledge and Affects

Previous sections have discussed the current dispute over moralities in the classroom and the reluctance of some members of society, such as parents and members of political parties, to have classrooms reflect values and ideologies rooted in politically defined thinking. Cho, S (2012) argues that critical pedagogy is a political project where particular ideologies are an option; they are not implied (p. 157). In the teaching practice, Freire (1970) understood that teachers carried their backgrounds as humans and accepted it as part of the human process of education. His perception of the topic was that it was positive for the students to be exposed to different ideologies, and the possible confusion students would experience would prompt the development of critical thinking:

Education cannot be just technique because education has a characteristic, another quality, that I call political. The political of education is the quality that education has of being political. And one principle related to this quality is that education never was and never will be neutral. (Freire, 2016, p. 25)

Decolonial Pedagogy on Official Knowledge

The transnational pedagogy of solidarity is linked to the critique of mass education systems, which Freire described as a mistake of nations and states that believed in educating, in their conception of what it meant, other societies. The author believed such action required prior respect and a democratic horizontal dialogue where praxis was shared and negotiated (pp. 17-18). This reflection is embedded in the oppressive colonialist imperialist system, which, as explained alongside this thesis, predominated in its authoritarianism. The past transnational relationships between the Global North and the Global South are tainted by the colonial period, which created democratic relationships in the present times. First, communities from former colonies' critiques arose. The Zapatista movement recognised their educative emancipation

due to their disapproval of the previous systematic education. Gahman (2022) supports this perspective, “Nevertheless, European colonisers thought of themselves as intellectual, learned and benevolent. They also felt ‘burdened’ with capturing and spreading their way of viewing and ordering the world to ‘Others’” (p. 76). Second, the responsabilisation and self-criticism from the Global North and Global South academia also appeared at the door of the former coloniser countries to decolonise the world-system structures in the pursuit of transformation for social justice. Michael Apple (2000) applies to the latter; as a critical pedagogy academic from the United States who specialises in the political background of educative knowledge, his questions challenge the curriculum both in the Global South and The Global North: “What education is *for*, what and whose knowledge is considered legitimate, and who has the right to answer these questions”(p. 9).

The decolonisation of the Global South curriculum is essential to take into consideration, as it shows the tendencies and uprising of education around the world and sets a record of “what to take into consideration when communicating and dialoguing the common solidarity epistemology and knowledge, from the present to the future”. Apple (2000) explored deeply the meaning behind the curriculum and coined his book *Official Knowledge* in his description refers to it as:

It argues that the forms of curriculum, teaching and assessment in schools are always the result of those agreements or compromises in which dominant groups, in order to maintain their dominance, must take into account the concerns of the less powerful. (Apple, M, 2000, p. 10)

Under this status, the author rejects the idea that education is not political. His critique focuses on the content of learning as indoctrination of certain moralities, which, in turn, he considers a social injustice of those who are excluded in the decision and creation of content. For the author, there is a clear link between content and culture and its connection to the

interests of the state and capital. The author argues that the main intention of public education is the creation of a national identity, what the author refers to as “national culture”, achieved through the choice and selection of content and its order, which is then delivered to schools as “real culture” (pp. 42-51). For that reason, the author accepts the political nature of education and proposes through critical pedagogy a reform of knowledge to understand the complex and intricate structures of knowledge: “I argued that our aim should not be to create “functional literacy”, but *critical* literacy, *powerful* literacy, *political* literacy which enables the growth of genuine understanding and control of all the spheres of social life in which we participate” (p. 42). The proposal aims to solve the dichotomy of who believes education is a democratic liberating process and who believes education is an oppressive and controlling tool. An important contribution of the author is his proposal on political decisions that define the content of schools are based on a balance of complex interests (race, gender, class and religious communities) to which the state has to respond in the diversity of its democracy (p. 44).

New Education: The Freedom of the Curriculum

However, new trends in Spanish education point to freedom of content curriculum, where the teacher has more power and freedom when choosing the content. This change comes not only from internal recommendations but also from the European Union. The exit profile is one of the key points of the LOMLOE in compulsory education. It is a matrix that converges from beginning to end all the key steps and competencies the pupil must develop during the compulsory education stage (CCOO., n.d., p. 3). This initiative was suggested by the Council of the European Union in 2018, promoting a new culture where the complexity of globalisation contemplates some of the competencies already mentioned in previous educational policies. This new culture frames issues such as global citizenship and its diversity, human rights, sustainable attitudes, and the promotion of peace and non-violence. In fact, one of the main objectives includes and contextualises solidarity within a democratic framework of action:

“Embrace democratic values, actively participating in cooperative and solidarity-based activities and adopting a culture of respect for diversity, peaceful conflict resolution and defence of the common good” (CCOO, n. d., p. 6).

Therefore, evaluating the work and consequences of such curriculum autonomy is essential due to teachers’ new powerful position. The need or concern for this new path has been mentioned (Montero, 2021). Pedagogical autonomy can be presented as freedom adjusted to the criticism around the power structures in the choice of what content should be taught in schools, but it can also become a challenge for teacher training and school management. For the former, there has been no significant change in the teacher formation in the assumption of such responsibility, and for the latter, it requires an expansion of responsibilities.

Freedom and Responsibility: A New Demand for Teacher Training

This project wants to ask teachers about their insights on whether their teacher formation has prepared them for diving into content mediation of their teachings in the expanding globalisation and its intricated structures. Montero (2021) is concerned about using this pedagogical freedom, both because of the instability of educational policies in Spain and because of the possibility of misuse of this freedom by teachers. His perspective is far from Freire’s hopeful vision and is tinged with a pessimism fearful of political ricochets and possible mismanagement, incapacity, and mistrust of teachers. For this reason, the decolonisation of the curriculum must begin with teacher formation, preparing them not only to stand constant political changes but also to find the needed stability in their power decisions.

The creation of the common, whether in the Global North or the Global South, requires a transformation and understanding of the complexity of the structures that manage the power of knowledge: “A “common culture” can never be an extension of what minority means and

believe” (Apple, M., 2000, p. 60) It requires a democratic process that gives voice to silenced epistemologies in decision-making about what is important to teach (p. 60). In the Global North, a self-critical process of understanding the oppressive systems of the past is required. However, the most imperative thing is to understand which ones affect the present, both in international and national contexts. An example of the last one would be to deeply understand how the diversity of public school classrooms is being understood and treated, with the intention of not educating in reproducing oppressive attitudes and giving tools to navigate the complexity and dependence of the power structures to which students belong.

Decolonising pedagogy can help to understand the difference between the past and present and find ways of reimagining how to embrace a transformation for social justice. Decolonial theories focus on coloniality without forgetting colonialism and see education as the project to keep feeding the Western-favoured system. Therefore, its agenda includes education, and decolonial pedagogy challenges the coloniality of educative structures and knowledge in society’s socialisation (Fregoso et al., 2019, pp. 365-366). The authors propose the Global North transformation of the curriculum in order to include knowledge from the excluded epistemologies, which, at the same time, raise awareness about the complexity of the oppressive structures and situations that resist in the world.

Decolonial Pedagogy on Affects

Affects, understood as emotions and beliefs, are part of the educational experience and are also subject to a process of analysis due to their influence on education and the future of society. Authors such as Salovey Mayer (1990) developed the term *emotional intelligence* to expand the understanding of society. Emotional intelligence has transpired in the educational field, with authors such as Gardner (1983), and his theory on multiple intelligences recognised

emotions as part of the scale of intelligence. Bisquerra (2008) is considered one of the emotional education experts from Spain recognised worldwide. His books over the years have explored emotional intelligence from different perspectives as a tool for education transformation and explored the role of emotional intelligence in citizenship education, from the curriculum in schools to teacher training.

For this reason, affects need to be considered understood as emotions and beliefs that are intrinsic in the educative context, both teacher and student influence through their affects the interpretation and mediation of the content. However, affects and solidarity in education share a similar abstract and incorporeal space. Bryan, A. (2021) presented a talk on *The Role of Emotion in Social Justice Education*, in which she argued the importance of affects in education and the need for its research: "As I began to delve deeper into the relationship between emotion and education, I realised that emotions are simultaneously everywhere and nowhere in education today" (30:50').

Zembylas, M. (2018) seeks the reinvention of Freirean and critical pedagogy, to deeply understand the affective educational teacher-student relationship that comes from sharing knowledge. Moreover, it includes the role of the oppressor and the oppressed not only in their relationship but also in the knowledge construction. The author's idea is to offer a deeper perspective on applying decolonial pedagogy concerned about the moralities that may lurk in the classroom for transforming praxis and education in the pursuit of social justice (p. 408). Following Freire's acceptance that teachers can not be separated from their personal beliefs or emotions promotes active critical thinking for the educator to decolonize such emotions and beliefs in order to create awareness of their not-so-visible patterns of emotional influence on oppressive attitudes.

Decolonising empathy

Zembylas's (2018) critique of empathy connects with the idea that the decolonising pedagogy of solidarity has to overcome mere empathy (p. 410). The polarisation of old solidarity for the empathiser and the receptor fossilises the oppressive power structures and complicates global social justice transformation. Consequently, Zembylas (2018) favours the need to move beyond empathy and decolonise its nature to reinvent it into an alternative version. This new version aims to overcome the understanding of other's suffering and understand the world system's power structures, locating oneself as part of the system and empowering the subject to find the responsibility for their actions in others' suffering (p. 410).

Therefore, there is a need to decolonise not only the contents and structures of the schools but also to give space for study and decolonise the affects which influence and promote the reproduction of coloniality. To achieve it, it will be essential to analyse the use of empathy when challenging the oppressive structures that solidarity aims to mediate. And transform empathy into an affect that does not exclude the student from the situation of oppression but helps the student to understand what their situation is within the world system structure. Therefore, through communication, debate and dialogue, the difficult knowledge that arises is an opportunity to practice democratic education, engaging the students in understanding the diversity of experiences. At the same time, if the teacher has done a work of introspection and worked on their biased affects, they will be increasingly more prepared to detect their oppressive attitudes and reimagine their praxis. Moreover, the teacher will help develop students' critical thinking with diverse ideologies and awareness of "naïve multiculturalism or liberal cosmopolitanism" to achieve a real solidarity space of transformation (Zembylas, 2018, p. 415).

This section starts with the ideas of Paulo Freire as a reference for the pedagogical criticism of the Global South. At the same time, some criticisms demand the reinvention of his critical pedagogy and a reinvention of the latter towards decolonial pedagogy. Academic debates point to a demand for teacher awareness of oppressive structures in decolonising content and affects. This new perspective requires more studies that analyse both parts and that study not only the knowledge that is part of the curriculum but also requires an approach towards the affects whose research is much scarcer and whose focus is the mediation between the affects of the context school, including the teacher and the creation of difficult knowledge with the interaction of the students' affections and experiences. Finally, this perspective offers us a new, not-so-known level of content mediated in classrooms and invites us to connect these theories with those of the hidden curriculum: "In that context, citing Margolis, Emile Durkheim observes that more is taught and learned in schools than specified in the established curriculum of textbooks and teacher manuals" (Kentli, 2009. p. 84).

The Hidden Curriculum

The hidden curriculum might not be as well known as the mainstream curriculum, but it occupies a relevant space within the school context. Different perspectives exist on what the hidden curriculum is. The articles researched during this project embrace both the unofficial affects and unofficial content.

The considerable influence that hegemonic power structures have had over the learning content, emotions and beliefs makes it difficult to believe that the dominant power structures are now prepared to embrace a radical transformation through decolonising pedagogies at official or hidden levels. Apple (2000) explained that the contents agreed upon by the democratic pressures of the different groups that demand representation in the teaching contents also represent the filtration of hidden knowledge and, therefore, can be identified as a

hidden curriculum. Moreover, with the little amount of focus the hidden curriculum of affects is having and the increasing freedom teachers are getting from the educative policies, the control over the consequences of teachers' impact on the hidden curriculum is increasingly worrying.

Kentli (2009) through Vallance (1973) explained the three dimensions that can be distinguished in the hidden curriculum: the first is the contexts of the school in which the relationship between the teacher and the student is included in the context of the school as a structure. Therefore, it would refer to the student's socialisation in the public structures in the nation-state to which they belong. The second level is the processes that occur in schools. In this, students learn how the processes and interactions with other agents of society who accompany them work. The hidden curriculum is acquired through expectations - behaviours, values, dispositions, among others - taught in schools and whose acquisition is often rewarded or, if challenged, can be punished. The third dimension refers to the intersectionality of the contents' (knowledge and affects) research from part of the teacher in creating school culture within the official and unofficial curriculum (p. 86-87). This is an important topic since all these levels are essential to address solidarity, which is a topic that is mostly worked on intersectionally in schools.

The Implication of Globalisation on Critical Pedagogy

Finally, another essential criticism to understand the limitations of critical pedagogy in the solidarity project is the difficulty of developing an extensive conscious national identity and developing it into a global identity during the schooling process (see Global Citizenship Education section). Also, Cho (2012) presents localism as one of the weak parts of critical pedagogy, specifically around globalism. This refers to the complexity of teaching about the interdisciplinarity of contents -e.g. the relationship between history and economy, who has

more economic power, and how it was achieved- which connects with Freire's and Zembylas's intention to educate so the students understand themselves as part of the intricate system raising consciousness and responsibility for social justice.

Overall, Cho (2012) is concerned with developing national consciousness into a global one and how it affects transnational relationships. Globalisation is understood from different perspectives (1) as the idea of integrating all cultures into a unique global one which collapses with the universalism threat. (2) world-system theories focus on the hegemonic relations of power and influence for the benefit of the elites which continues with postcolonialist perspectives of the political and economic relations. And (3) the global flow where cultures exchange constantly with each other (pp. 103-104). These definitions record the multiple perspectives that globalisation can take on pedagogy and, therefore, also on classroom solidarity. The debate on solidarity and globalisation has been one of human value, democratic dialogues and ethical predispositions. Solidarity is a recognised and valuable competence crucial for peace and social justice, as shown during the previous sections, and therefore, a much-needed solid ground for globalisation in political, cultural, economic and social justice. However, its practice in schools might be a less explored field in academia.

The language of possibilities might encounter a modernisation instead of a complete transformation, and the educative praxis might have to consider a reconceptualisation of power not only focused on knowledge but also affects the decolonisation of both. Finally, if critical pedagogy wants to embrace solidarity in the era of connectivity, it might have to amplify its scope of investigation and development toward international solidarity practices.

Recapitulation on How These Theories Converge to TPOS in the Spanish Education

To narrow down the perspective to the context of this project, it is relevant to mention the opinions of some authors who believe that solidarity education in Spain, referring to Global Citizenship Education, educates in human rights from a privileged disassociation of their oppression. Engel (2014) analyses some of the used textbooks portraying topics such as poverty and wealth, development, and technology that segregate the Global North and the Global South, overlooking the criticisms of the impact of the Global North on the Global South (p.250). How this is connected to solidarity practices and dialogues in the schools of the Global North is difficult to trace. Here, it is important to remember that schools in Spain are part of the network of mass education systems, whose original intention was to establish a national identity and socialisation to sustain the structure of the country's growth. This part is important, as solidarity in the intention to solve social justice jeopardises many of the interests of growth and wealth of the current capitalist system. The question of how a real solidarity dialogue can happen in schools is as much needed and is a delicate matter that implies a deep rooting in the educative system. "Solidarity has to be shaped in our bodies, in our behaviours, in our convictions" (Freire, 2016, p. 44). In the development of GCE, there is a need to balance the motivations of the nation-state over education and promote real solidarity for social justice.

My main concern with social and emotional learning as an approach to social justice education is that it has the effect of diverting political energy away from the pursuit of global justice and redirecting it toward a depoliticized, individualistic and neoliberal conception of global citizenship. (Bryan, 2021, 39')

Pedagogy of Solidarity under revision

Transnational solidarity comes hand in hand with the globalisation process: "Solidarity relationships between individuals and groups separated by physical, social and cultural

distances have been present at least since the middle of the 19th century” (Olesen, T., 2013, p. 256). With it comes the increase of international relationships and the awareness of the individuals and communities in their geographical context, seen from the global perspective (p. 256). The author defined different perspectives of transnational solidarity first, socialist political movements saw the global consciousness as a revindicating union space. This movement has been criticised for its tendency to see “opportunities” for development in countries defined as “poor”. Second is rights solidarity, with a special focus on the violation of human rights as a consequence of the government’s function as a structural oppressive force. This perspective has been criticised by its origins in the Enlightenment and Christian organisations, which influenced their perspective on interpreting such rights. Third, material solidarity implies material aid in critical situations in contexts of struggle, such as wars or natural disasters. This explanation completes to the previous conversations on the division between the countries that give and receive solidarity practices. With the information gathered until now, it is possible to link the countries that “give”, which are usually the richer and from the Global North, the countries that were considered colonisers or are part of the dominant powers of knowledge construction. Meanwhile, the “receptors” are the poorer countries from the Global South, the oppressed ones, and those whose epistemologies of knowledge were dismissed or discriminated against. However, this would reject the solidarity practices that happen constantly in the world, which break this general conception of solidarity. The practices that are less divulgated by the mass media are solidarity projects GS-GN, GS-GS, and GN-GN. At the same time, it is important to consider that the GN-GS solidarity practice is the default idea of solidarity because it is the one with more visibility in mass media and is strongly predominated by the Global North.

Nowadays, the world system is shifting; uprising movements of solidarity do not see the Global North as the centre of action but as part of it. Moreover, change is promoted to

embrace solidarity from a perspective of reciprocity and consciousness of the interconnected structures. Moreover, solidarity is not solely based on charitable actions but also on democratic practices for international dialogues. There is a need for transformation in the roots of what is believed transnational solidarity is, to understand the differences and promote attitudes that understand and navigate the complexity of its democratic action. “Global solidarity, in contrast, is a form of solidarity that emphasises similarities between physically, socially, and culturally distant people, while at the same time respecting and acknowledging local and national differences (Olesen, T., 2013, p. 259)”.

The Class as a Society, the Teacher as a Guide

Classrooms represent society, full of diversity; it is common to find students with more than one nationality or with families from different countries. Students need to share their way of life and access democratic dialogues to debate and construct the perspectives of an always-changing conceptualisation of life and justice. In the educational context, teachers are the mediators not only of the content but also the enablers of such democratic dialogues, teaching values such as tolerance and respect in the process, giving skills for frustration management, and promoting the pursuit of social justice with peace predisposition. Both knowledge and affects influence this process. As explained before, and with the special focus of this thesis on GN-GS transnational solidarity practices, it is important to engage in the GS criticisms against hegemonic attitudes. After seeing Freire’s critique on systematic education and its development to its decoloniality, it is crucial to finish this section by understanding the essence of what Paulo Freire understood as the pedagogy of solidarity.

The pursuit of full humanity, however, cannot be carried out in isolation or individualism, but only in fellowship and solidarity; therefore it cannot unfold in the antagonistic relations between oppressors and oppressed. No one can be authentically human while he prevents others from being so. (Freire, 1970, p.58)

Hope & Struggle

In *Pedagogy of Hope* (1992), the author reviews his work from the seventies with a new perspective; the book promotes hope as the need for not falling into fatalism with the predictions and current situation of society (Freire, 2016, p. 32). The book also shares some of the author's perspectives during those years, this time over educators' power and families' and schools' perpetuation of oppressive ideologies. Last but not least, the author reviews and self-criticises some of the feminist critiques received during the years that followed the publishing of his first book. The pedagogy of solidarity is dependent on the pedagogy of hope, which is always present in his work. A symbiotic relationship where the struggle feeds hope and hope proposes transformation, solidarity becomes inevitably part of the transformation path Tpos needs. A constant transformation and conscientisation against oppression where both the oppressed and the oppressor liberate each other. Walter de Oliveira and Ana Maria Araújo Freire would share one of Freire's latest debates and review it under the name *Pedagogy of Solidarity* in 2016.

In the debate, he invites progressive teachers to fight through *feeling* the struggle, mobilising their colleagues to fight for the transformation of teaching (Freire, 2016, p. 41). Freire's (2016) perspective on "the struggle" seems to connect with Zembylas's (2018) intention to move forward empathy by understanding the struggle as part of the structure in which feeling might differ from empathy to shame.

For example, it is very likely that by acknowledging one's complicity in others' suffering through the experience of confrontational empathy, some might experience shame. Although it is not an easy emotion to experience or navigate through, acknowledging shame may have transformative potential. (Zembylas, 2018, p. 413)

In this struggle, Freire found the reason and importance of the pedagogy of solidarity as an indispensable quality of education because solidarity goes hand in hand with respect and critical thinking. As mentioned above, its antithesis is individualism, which is one of the criticisms of pedagogy against mass education systems, which promise success through effort and competition. However, solidarity requires respect and the intention of dialogue to discuss change and, thus, transformation. Therefore, education is a great space to insert the project of the *common*, to meet and discuss horizontally (Freire, 2016, p. 78). Today, the concern is not only to remark on the importance of this pedagogy in times of globalisation but also to consider how this is achieved in schools. This concern is shared by teachers whose students are overwhelmed by all the information technology puts at their disposal, many topics to discuss, and knowledge to build, with little time in the curriculum for such important topics. The competition over success and individual prioritisation is a debate that will probably not be solved shortly. Most of the authors mentioned in this thesis do not believe the solution is terminal but a process of constant transformation and reimagination of solutions for liberation and social justice.

The TPOS as a Transformative Path

This thesis's crucial concern is finding indicators of awareness and consciousness of the uprising movements and debates involving countries with colonising pasts. Spain has a history of colonisation and a position in the Global North structure, and it is essential to analyse the discourses within the country's school walls.

It is time to find out the role of the Global North in transforming global social justice. To understand which role needs to be occupied in the liberation of the oppressive structures reproduced by them and, at the same time, oppressed by them. To start to walk a path of respect and love for the individual and the common with decolonial eyes as a guide to analyse what

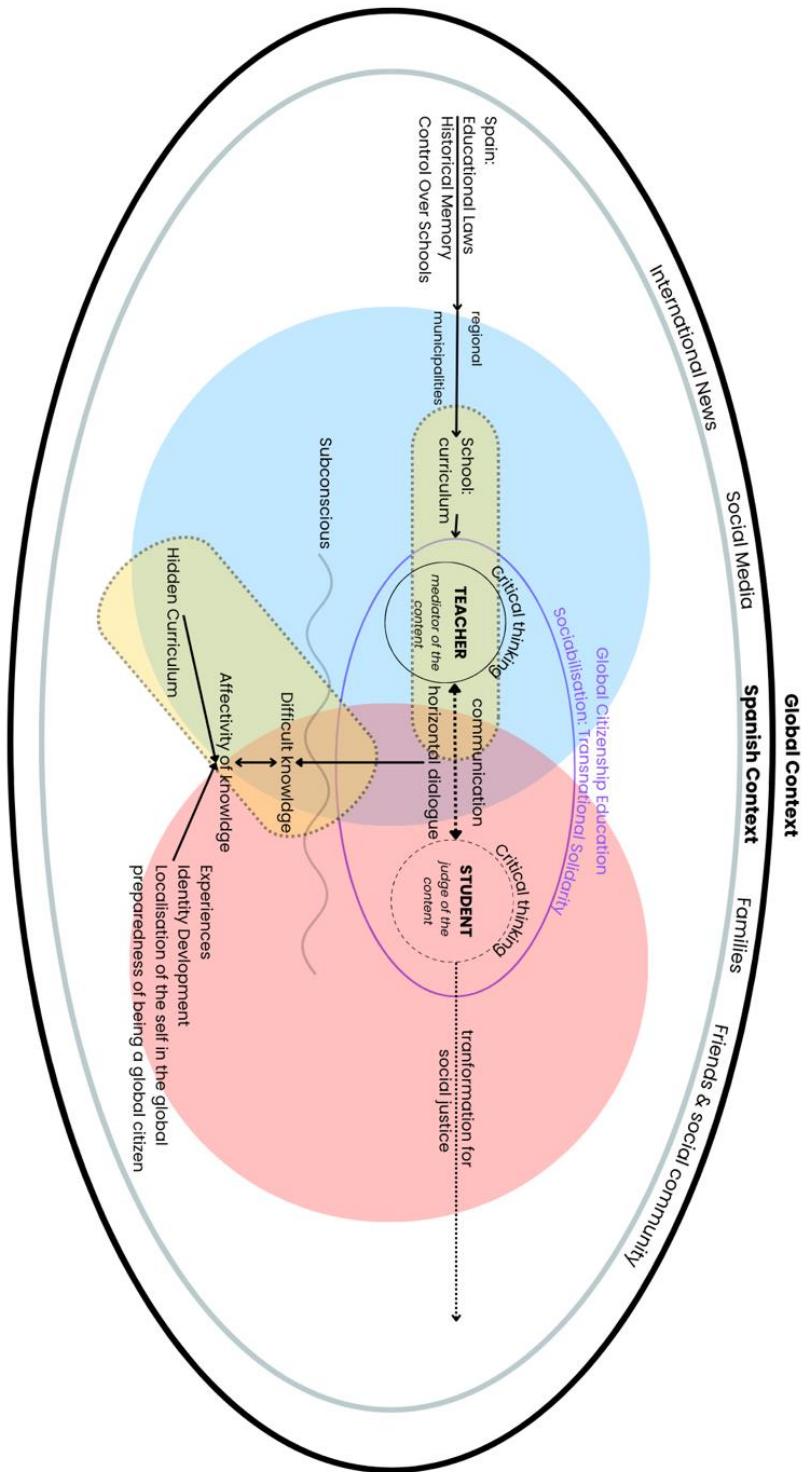
today is considered oppressive. With the constant reimagination of the future, a constant democratic debate rooted in hope.

Conclusion

Throughout this chapter, a deeper contextualisation of the relationship between transnational solidarity and systematic schools in Ibiza offers the challenges and its need. It has been possible to see the importance of insurgent criticisms of systematic education, a clarification on a system whose origins are based on knowledge hegemony and control over the social masses. During the theoretical framework, debates and theories representing the current academic dialogue explain the need to understand the latest solidarity trends and the criticisms of the Global South. The references to critical pedagogy focused on Freire and the authors, who furthered the development of critical education. Uprising pedagogies such as the one from the Zapatista movement have also been referenced to explain the uprising action in response to the Global South.

From democratic education to global citizenship education, the influence and role of the state-nations in the Global North schools have been stated. Critical pedagogy and its explanation of the school "banking education" relationship teacher-student have made it possible to remark on the importance of the teacher in the decoloniality of education and the mediation of democratic dialogues. Within this context, and focusing on the relationship of teacher-student, the need for decoloniality is seen from two perspectives: knowledge as content and affect. However, both also have an official and hidden curriculum that influences the outcome of the teaching and the future of the student. This has been explained for a more specific and multi-level vision of the abstract concept of solidarity in schools. The theory presents TPOS in Spain as an interdisciplinary abstract value and a competence in the curriculum for global socialisation. Finally, this chapter opens the path to analysing current

teachers' perspectives, opinions, and experiences in Spain. The combination of both will give little and humble but meaningful information on what is happening in Ibiza schools in the teacher-student learning relationship of transnational solidarity.



Data Presentation and Discussion

This section presents the results of the interviews with the five public school teachers on the island of Ibiza (Spain).

Findings

Teachers' Perception of the Transnational Pedagogy of Solidarity

Empathy, Privileges and Critical Thinking

In this part of the interview, teachers were invited to define what transnational solidarity pedagogy was for them and what practices they carried out in their classrooms. Several words shaped the definition of the concept, but one in particular was repeated: empathy. Some teachers mentioned that solidarity as a value implied the ability to empathise, put oneself in the place of others, and understand the meaning of privileges.

Participant 2

I believe that our fundamental role is to be able to make students aware of the reality of today's society, what is being promoted or what is happening, but always from the most ethical and moral point of view.

i.e. Respecting everyone and taking into account the importance of empathy, which is a value lacking in this society. In other words, these are very specific and important values that should be present throughout primary and secondary education and throughout our lives.

However, the aim of this interview is also to understand the development of TPOS. Buxarrais (1998) already described education for solidarity as a legacy of the eighties with very limited moral notions that intend to develop skills, including empathy. The main objective was

to seek solidarity practices and universal values of understanding for peaceful coexistence. The teachers interviewed also mentioned other values and methodologies the author refers to, all with reflective qualities such as reflection and dialogue. According to the teachers, the objectives of TPOS seek to expose pupils to other cultures and knowledge. Moreover, it seeks to socialise students in an increasingly interconnected world that requires a greater awareness of different ways of thinking and, therefore, requires the development of students' critical thinking to navigate the variety of such knowledge. At the same time, the teachers' intention was also common: to make the students aware of their privilege and, therefore, their positioning in the world.

Participant 1 – defining transnational pedagogy of solidarity

Working on different values like empathy, knowledge of other cultures, and making known the privileges that in the first world we have compared to the rest.

However, this has been questioned by Freire (2016) on real solidarity, where only consciousness does not equal change. Authors such as Zembylas (2018), who would propose the importance of finding oneself within the oppressive structure and understanding in which ways we are part of the problem to reimagine change.

TPOS Practices Teachers Carry in their Classes and Schools

The activities or practices that teachers carried out related to TPOS could be divided into four categories: collaborations with non-profit organisations, celebration of special days, the subject of civic and ethical values education, and routine activities. Overall, the transnational pedagogy of solidarity was a mix of terminology that was difficult to conceive together. As solidarity is a value that, although considered important, does not get a relevant

position within education, teachers found its description challenging, an abstract concept concluded in empathy. However, in line with the information gathered in this thesis, all the participants found the celebrations of Peace Day to be a major representation of solidarity in schools.

Participant 4

I'm very honest with you. In other words, what I see in the classroom is that it is not a relevant issue for teachers in general. Although, yes, sometimes someone comes along who does see it as something relevant.

Participant 3

Yes, but we have to stop thinking of it as a specific activity, at a specific time, as a burden for teachers. I mean, it's usually seen during Peace Day, right? Everybody on Peace Day is running for (X organisation). That it's okay to run for (X organisation) and make money. We decided to do it this year. And if you want to do it, fine, I'm fine with that. But it doesn't have to be like an extra burden, like a mushroom that has popped up in the middle of nowhere. It shouldn't be like a meaningless thing, but it woven into your day-to-day life. It's good to focus on it for a day, because it helps you to give it more visibility, to work on it in a more concrete way, but it's important that it's not only like that, like a one-off thing that you work on once a year. It should be a dynamic integrated into the day-to-day.

Participant 3 found that some of the popular activities chosen by most schools during Peace Day on the island might be disconnected from reality or even an easy one-day choice activity with weak roots to the purpose of the educating children in peace education.

Collaborations with Non-Profit Organisations

Related to the previous mention of (organisation X), there is the case of collaborations with NGOs. The solidarity practices were divided into two tendencies: the preference for local practices, raising funds for programs for students who were hospitalised on the island, or international practices focused on the Globe South, and raising funds for organisations with projects in Africa, South Asia or Latin America. Teachers P1, P2, and P5 focused on the former, which they believed to be more appropriate for younger ages; the latter teacher mentioned that establishing solidarity awareness had to start locally to develop globally. The challenge of teaching by expanding perspectives from the local to the global concerned Cho (2012), as it extremely challenging to be able to explain the interconnected relations of the world, the hegemonic relations and what global exchange means.

Participant 5

Little by little we have disassociated ourselves from this (X organisation) and we have been looking for organisations that are a little closer, more local, to help, in this case, on the islands. And because it is also closer, for the students it has also been a bit more meaningful for them because they see it as more tangible. They see that their actions have repercussions that they can see. This also gives them a little bit of experience so that in the future they can think a little bit further and apply this solidarity in another place, different from where they live.

P3 acknowledged that in their school, they were in a moment of change where they pondered the future of the solidarity practices they were developing. Differentiating new from *old solidarity*, P3 shared similar a understanding as (Olesen, 2013) did, with terms such as Christianity, poor, give, or opportunities. For teachers, old solidarity is strongly related to charity, where the goal is to fundraise and send money or resources to children in countries of

the Global South through prestigious foundations. These practices have been mentioned during this thesis and debated as a need to overcome and transform it for its incapability to transform deeper systems/structures of society and aim for social justice. An author that refers to this perspective is Ansuátegui (2023), who described old solidarity as paternalistic, where the recipient of aid is presented with the need to be saved, implying that they cannot do it themselves. Would also be referred by Olsen (2013) as a challenge to respond to the vulnerability of others, the preservation of dignity and the reminder of equal rights are essential. However, the new solidarity P3 referred to was not excluding or rejecting the previous one but transforming it through twinning projects, where their solidarity relationship was based on international horizontal learning. In the case of P3, twinning projects pairs a school in Ibiza with another school in a different country, sometimes in the Global South which shares the essence with O'Sullivan's (2015) study and the project presented Canada-Nicaragua. Children send each other letters sharing life experiences creating democratic transnational relationships. This methodology presents Global South countries as equal to the Global North and offers a more conscious space of debate on world-systems relationships and why aid is needed. This line of thought was suggested only by P3 and P4, who proclaimed the need to transform solidarity from new patterns to transformative ones. It is unknown if the other teachers distinguished clearly between old/new solidarity, as it was not referenced directly by them during the interview. However, P3 believes both solidarities can coexist through transformation, this could be an indicator of transition.

Participant 3

In the school, there were certain ideologies and so we inherited their projects. With the new management team, we maintained the projects because we are still aligned with that and our school has resources. But, maybe, we are changing our thinking, that we

don't do it because there are poor people, with our "White Saviour" perspective. Now, we do it because we really think that, if we do it with a little bit of awareness, a little bit of reflection, on the reality that we have, we can also come to understand a little bit better how the world works.

Special Festivities

All teachers mentioned Peace Day as an important reference for international solidarity practices at school. As mentioned in the background chapter (see Solidarity in the Spanish schools), peace education in Spain is linked to Ghandi's non-violence movement of the 1970s. Recent media reports from the Balearic Islands, of which Ibiza is a part, shared news about how Peace Day is celebrated in some of the island's schools. The text confirms the central perspective of Peace Day as an important school date for their solidarity practice and representation of peace education. While some schools allocate solidarity actions towards communities in their geographical context (e.g. neighbouring hospitals), others allocate resources to organisations that intervene in geographical contexts in the Global South (families affected by childhood cancer in Peru). At the same time, others focus on creating activities, such as readings of manifestos dedicated to peace to raise awareness among the population (Alcantará, C., 2019, 31 January).

According to teachers, it is a day to promote peace, and the whole school joins together to create an atmosphere of awareness through arts and crafts where different peaceful perspectives are worked on. Other schools would also engage in fundraising activities donated to NGOs. In the latter case, it is commonly known to organise activities such as presentations on where the donations are aimed to go and a solidarity run where pupils donate money to run within school parameters.

Subject: Civic and Ethical Values Education

Teachers explained that the subject had previously been an optional choice to religion, but with the new law, it was stipulated as a subject in its own right. One of the five teachers acknowledged that the subject was not taught in their school. At the same time, the other participants confirmed that it was mostly taught in the upper fifth and sixth grades of primary school. Moreover, P1 explained that in their school, it was decided that the subject should be spread to all grades. This confirms the autonomy of schools to manage the number of hours taught in certain subjects. However, teachers did not show a direct link between the subject and TPOS, the reason potentially being what Cho (2012) explain as a concern of localism and the challenge of projecting to more international spheres the education for social relationships.

Routinary Activities

Some teachers explained that they worked on transnational solidarity through routine activities, meaning TPOS was also presented as an interdisciplinary methodology. For some teachers, that would mean a time in the morning to discuss everyday concerns or debate interesting international news they have heard at home. Also commonly mentioned were the SDGs projects, especially related to education and sustainability, which made classrooms shift the perspective of their projects to join the more international perspectives. According to this information, it is visible that teachers and schools are working intensely to include the suggestions of the exit profile according to the new culture of globalisation awareness presented by the European Union Committee in 2018.

Ethical Concerns of the Transnational Pedagogy of Solidarity

The pedagogy of solidarity comes with a strong ethical conscience; on the one hand, teachers explain that a school's educational project must consider not only the state educational reforms but also the significant influence of families. In Spain, the debate on public

education and the limits of its practice in the moral influence on pupils has been present over the years. From the relationship between the church and education, the first title of the law, which stated that primary school would be both public and private, sponsored by the state, also stated the relationship between school and church, with objectives written such as "Principles of religion and morality" (Gaceta de Madrid, 1838, p. 1). Likewise, the Celaá 2020 law eliminates the favouring of the subject of religion in public schools (Candalija et al., 2023). This process has not been untroubled; the educational laws, influenced and disputed by political parties, have been battling the ideological field. In 2023, a news item was published in the *Diario de Mallorca* explaining the implementation of the Parental Pin in schools in the Balearic Islands. This proposal was promoted by the political parties Vox and the Popular Party, allowing parents to cancel their children's participation in extracurricular school events. This measure is taken under the same line of thought as the Wert law in 2012, which aims to give power of choice to parents to avoid possible indoctrination of extracurricular activities (Porcel, G., 2023).

Participant 4

[Participant 4] We have the parental pin about to enter the classrooms in the Balearics.

[Interviewer] Can you explain a little bit what that is?

[Participant 4] The parental pin is the parent's decision to deal with certain content...here they are playing with a word that is very important "extracurricular". The families can decide what content that comes from outside the schools can be taught to their children, for example, someone comes to give you a workshop on recycling, sex education, or fishing in the sea. Parents are supposed to be able to say whether their children can participate in these workshops or not. What is the problem? These

workshops are always curricular, parents would be blocking out that content that they supposedly think is extracurricular that isn't extracurricular. And that is the debate right now. And well, obviously all these issues could be related to topics of human rights and ethics. Unlike what they say, we do not talk about morality, we talk about ethics.

Cho (2012) explained in her critical pedagogy book that teaching about ethics and morals was possible without indoctrinating a specific morality to the students. It is understandable that the concern of the parents, who, without choosing the teacher for their children, will have to trust them for hours, days, and months. All five teachers interviewed were very aware of their power of influence and understood parents' concerns. However, the inputs and influences that will reach the children are numerous, and teachers join the parents in preparing students for their future, which is full of inputs and information. Freire (1970) found that children being exposed to different ideologies is a way to construct critical thinking skills. The possibility of content blockage might be a way of dividing the power of decision, extracting it from the school and teachers and giving it to the families. Its consequences will need to be traced and analysed; however, some teachers are concerned with the possibility of blockage, which could make it difficult to acquire basic competencies. Teachers explain the need to respond to pupils' concerns about topics brought about by the digital age, both by the vast amount of international information and the threat of misinformation.

Participant 5 – asked about the student's concerns and the ethicality of the content

Especially, now because of the war between Gaza and Israel, or, between Russia and Ukraine. The students always ask you, "But this is Europe, it's near Europe, can this come?" and " But, they won't allow it to happen here, right?", meaning the governments. And then we talk about favouring peace. But, they are really worried. And some students don't want to listen, they're too afraid...

While laws shape the intentions of public education to talk about values such as solidarity, some teachers mentioned that everyday topics are a constant delicate ground with children reactions being part of the reason why teachers choose local solidarity practices. The BOBI (*Bulletin of the Balearic Islands*) is the document that specifies the specific regulations that transfer the policies of the Spanish state to the autonomous community of the Balearic Islands. The educational section mentions Civic and Ethical Values education, where the objective of promoting the student's reflective thinking for the development of empathy and capacities for responsible actions related to global conflicts (including virtual inputs) is mentioned. Students are expected to analyse the Declaration of Human Rights and national principles, promoting respectful democracy in a diverse and peaceful society through analytical, critical thinking of ethical conflicts to resolve them (Generalitat de les Illes Balears, 2022, p. 31499).

It is also true that some of the teachers acknowledged that, in the end, the teacher chooses how to develop discussions and mediate content. Moralities and ideologies condition both the content and the educator. Teachers, therefore, position themselves as mediators between state content, educational projects, content, personal affections, and families. With the new autonomy of the curriculum and the parental pin, education is shifting to a new power balance within the parts surrounding the student. Its consequences are studied from a place of uncertainty and theoretical predictions. Some authors, such as Montero (2021), as explained before, analysed it from the suspicion of the problem where teachers might not be ready, might block or censor content and use it for their interest of influence with their ignorance. However, previous articles have already brainstormed on the possibility of empowerment of teachers and their influence on citizenship, such as Bisquerra (2008), who would empower responsibility and emotional education in citizenship education. Nevertheless, only time will give more

information on the outcome of power restructuring of knowledge decision and will experience the promotor of teacher formation transformation.

Solutions Proposed by Teachers

The most repeated by the participants, and sometimes mentioned several times in the same interview, was to help the pupil develop critical thinking as the BOBI regulations support. Dialogue in the classroom was also encouraged so that the teacher could understand the pupils' perspectives and backgrounds, enabling the teacher to conduct the pedagogy respectfully with the pupils. Therefore, critical thinking and a dialogue predisposition for communication are the preferred methodologies for content ethicality in teaching settings. Consequently, teachers feel more confident in exposing students to different sensitivities, perspectives, backgrounds, cultures, and epistemologies of knowledge through dialogue for creating exemplary classroom situations that develop critical thinking and respectful predispositions for their future.

Participant 1

In my case I try to be as transparent as possible, always avoiding giving my personal opinions, and always trying to encourage debates in class. I always put points in favour and points against all political perspectives, trying never to give my opinion so that they acquire a critical attitude.

Critical thinking goes hand in hand with horizontal learning, from teacher to student; as Paulo Freire recounted in 1970, there is a need to alter the oppressive hierarchical relationships between teacher and student and allow both to learn and teach. Simultaneously, student-to-student relationships favour multicultural students, whose experiences and perspectives can enrich classroom dynamics by offering more international dialogues that represent the age of connectivity we live in. In addition, giving voice and representation to their

voices helps to develop a sense of belonging for students who feel they belong to more than one nation-state. This is a recurrent problem in Spanish education, especially in public schools, both for immigrant children and Spaniards with relatives from other nations. These predispositions and skills are fundamental as they become part of their identity and their projection into international spheres. As mentioned at the beginning of the thesis, some academics within the Spanish field of citizenship education believe that it is needed to develop skills and competencies for students to understand the diversity of their backgrounds and project their identity to the global level. As explained in the introduction, this might be very relevant in the case of the students in Ibiza, who coexist in an environment with prominent diversity and a fusion of tradition, tourism, luxury, and survival. A universe within a small island, a mini-representation of the world, somehow and not-at-the-same-time.

Participant 2 -Referring to multicultural-background students

I'm seeing them behaving like ghettos. And it is true that this is something that does not help the inclusion of these students 100% in the classroom and, I believe, in society. At the same time, they are very aware of it. For example, students with Moroccan nationality, always feel attacked and they don't want to open up about their feelings of Spanish belonging.

Participant 3

In all classes, if more than one person of the same nationality comes together, because of the parents, they end up creating ghettos. But this happens with the English, it happens with Arabs, it happens with anyone. In other words, they don't have to be of a specific nationality. I don't know if this has more to do with the parents, in the case, for example, of the English, who only relate to each other.

Teacher's Understanding of the TPOS

For teachers, the definition of the pedagogy of transnational solidarity was abstract and inconsistent. Even if it is not common to use all the words together to create a common meaning, teachers interpret them separately and mix them with their experiences to give them meaning. Although the participants believe its presence in the schools is necessary, their lack of teacher training on solidarity and the low presence of it in day-to-day conversations in the schools makes its pedagogy less tangible or corporeal in the schools. In fact, some of the teachers advocate more for local solidarity, trespassing their international focus to local aid under the idea of solidarity more adequate to elementary school levels. However, in general, once they explored their experiences, they found multiple practices that were part of the transnational pedagogy of solidarity. The participants, require the development of values such as empathy and critical thinking skills to achieve students' understanding of their position in the world and the privileges that come from it.

Teachers acknowledge their role in this process and are concerned about the objectivity of their practice in an already open and difficult debate where parents and governments point out the power of the teachers. Teachers shared their practices related to transnational pedagogy of solidarity, from more interdisciplinary and routinary activities to more ambitious solidarity projects. Peace Day maintains a significant position in the conception of transnational solidarity practices, even if the state bets more on Civic and Ethical values's subject, its relationship with solidarity was more invisible for teachers.

In the case of the curriculum, although teachers are given more decision-making power, which they recognise, the timing of expectations involved in the curriculum stresses some teachers who feel they need more time to explore how to deal with the new given

responsabilit. Autonomy in deciding content and its nature were discussed. All the teachers summarised that education is political for various reasons, both because of the link between public education and the state and the Eurocentric tendency of the knowledge inherited throughout their lives. The latter was recognised and showed a reflexive consciousness, as they had already developed methodologies to implement non-hegemonic knowledge and figures. Finally, they also showed a strong awareness of their own background and political preferences, which they lessened by reflecting and adopting an objective attitude within conscious and possible margins. Within this section, the teachers' intention to respect the pupils and their backgrounds can be seen. However, the difficulty of talking about teaching within transnational relationships might be an indicator of how teachers do not feel it is an important focus on current primary Spanish education or, they do not feel comfortably prepared to implement transnational competencies in their practice. Ansuátegui (2023) corroborated this perspective by explaining that if a teacher has too many open fronts to cover, the focus on dedicating time to training and reflection on the pedagogy of solidarity might be diluted.

Ibiza Teachers' Opinions on Global South Critiques on TPOS in the Global North

This part of the interview was indispensable in linking the teachers' practices in the Global North and conceptions of the pedagogy of transnational solidarity with the critiques and debates on the subject at the global level. This is a way of bringing together educative academic research debates with teacher's experiences within the context of analysis. As mentioned throughout the project with Engel (2014), there is an intrinsic need to socialise the student, within the educative practice within the nation-state in which they are located to its projection in the world. The theoretical framework has focused on critical pedagogy as central to the transformation of education to meet the changing needs of the world-system and its society. It has also been shown throughout the interviews that transnational solidarity actions exist in classrooms in Ibiza, from fund-raising donated to projects in countries of the Global South,

twinning projects between Global South and Global North, or less obviously, with the teaching and exposure of pupils to knowledge, epistemologies, ways of life and cultures different from their own. However, these perspectives are mostly promoted by Global North organisations, in the case of this project, schools.

Thinking in these transnational solidarity relationships, this last research question aims to capture Global North teachers' opinions and perceptions of uprising decolonial critical pedagogy, mostly from the Global South. To this end, a short text was introduced to the teachers presenting Paulo Freire and his critique of oppressive systemic education, teacher-student relationship, and real solidarity, accompanied by some of the contributions of academics who have reinvented his work to decolonial pedagogies of knowledge and affections. The aim was to introduce part of the criticisms of systematic education in order to understand how this information transpires to the teacher's reflection. Also, how it infers the *common* construction of a revised, more conscious, and egalitarian solidarity that seeks social justice and equality between the Globe North and the Globe South:

Interviewer

Paulo Freire was a Brazilian pedagogue and educator of the last century who wrote about the need to rethink solidarity, challenging the structures he divides as oppressive/privileged and oppressed/unprivileged, focusing especially on the teacher-student relationship as a transformative focus of change for social justice. It invited the teacher to rethink the hierarchical structures that inhabit systematic schools, inviting the teacher to mediate content through critical thinking and horizontal dialogue so that learning is meaningful and takes into account the student's background. Currently, most critical pedagogies call for a decolonisation of the knowledge that is taught in the classroom through the curriculum, and some even advocate a decolonisation of

teachers' affections - the most personal and intrinsic part: the beliefs and feelings that teachers have and that inevitably form part of teaching -. Spain is a country with an outstanding role in the colonising era, our arrival on other shores had consequences and our destinies were united to the colonised communities. The decolonising pedagogies referred to in critical pedagogy challenge the colonial period as a process that stopped the development of the conquered regions by imposing its own, creating power structures mentioned above as oppressed and oppressors. Decolonising pedagogy then seeks to find ways to balance the creation of knowledge and supplement it with the visions and knowledge of oppressed regions and communities.

Participants P4 and P2 already knew Freire's critical pedagogy, but his views on real solidarity were unknown. The question following this introduction was open-ended and sought to capture opinions and reactions to the critique of international solidarity developed in the Global North from the past to the present. Introducing the decolonial approach to education from the Global South critique on oppression, one code stood out more than the others, *remembering the past when doing the future*. While some of the teachers were initially surprised by the emergence of themes such as colonisation, oppression, or decolonisation of education concerning solidarity, they were quick to share their reflections. While they understood that this is part of the current social dialogue in the search for social justice, they also shared that these conversations are not so visible in their work context. Most of the teachers, P1, P2, P4, and P5, made clear that the perspective of oppressed/oppressors was not the way transnational topics – social justice and world-system structures were treated in their class or school.

Participant 1

It is very difficult to judge the past with the eyes of the present. It's very complicated. I understand your perspective of oppressor and oppressed, but of course, when we work we don't approach it like we have been oppressors. We have been, but we don't approach it like that. So, with topics such as the arrival of Christopher Columbus, "who discovered America", well, America was already discovered and there were people there, and Columbus did all that slaughter. But, as I said before, it's very, very difficult to judge past events with the eyes of the year 2024.

Decolonisation of Solidarity

This opens a question on how we educate children within intertwined world views of history and its perspectives, “if we have to remember the past when doing the future”, how are we teaching our position in the world from past to present? As numerous movements have emerged calling for the decolonisation of education to transform future societies away from the indoctrination of intellectual hegemonies, it seems imperative to educate students about complex transnational structures and their position in them. Therefore, solidarity, with empathy as a flagship value, and open-minded predisposition seems a relevant pedagogy in preparation for students to navigate the international relationships and globalising process they are in. Through the interview, it was seen that teachers do use the transnational pedagogy of solidarity in their practice. However, while some participants (P1, P2, P5) prefer local social actions regarding international projects, they also stick to more traditional solidarity projects. Meanwhile, other participants (P4, P5) seek a transformation of solidarity education; the dichotomy between its new and old versions may even be possible to merge the two.

Participant 5

Here at the European level we also have our faults. Because we suck up a lot of resources that others have, that are not ours, they are theirs, but then, all this has to be exposed at certain ages. They should be critical and see things as they are. “Look, here they say this and here they say that.” So they can contrast the information and put that little seed of doubt in their mind. In the end, that is what is important.

Transforming solidarity: overcoming charity

The decoloniality of solidarity is presented as transforming the concept of empathy into not only as a predisposition to understand others’ struggle but also to understand one’s role in the struggle of others, which has been explained during the theoretical framework with Zembylas (2018). In educating children for citizenship, there is a work of understanding what society is. That means preparing them from the local to the global perspectives of what society is. Real solidarity also means understanding the deep repercussions of one’s actions and how they affect others through historical events to present times. However, decoloniality of solidarity and real solidarity are still concepts in a constant democratic dialogue in deciding how traditional solidarity, still needed donations or so-called charity. The debate also aims to respond to if both can coexist in aims for dignity and social justice by confronting the structures that perpetuated the oppressive structures and privileges. The current pope, in a documentary where he debates with young people around the world, asks for a constant development of transnational solidarity practices. In this includes his guild to take ownership for the colonial part, even in dealing with the feeling of embarrassment (Évole, 23: 31, 2023).

While it is true, it is unclear whether the two solidarities can coexist or complement each other. The teacher interviews presented here indicate some of the trends in the current schools in Ibiza. Through their words there is a window to their official and hidden curriculum, an understanding of the heritage of their education and teacher formation, but also their

backgrounds and their way of dealing with current changes and debates. As presented in the theoretical framework by Herrero (2013) and confirmed by the teachers, the pedagogy of solidarity is closely linked to peace education, a process that started in the seventies and is strongly influenced by the teaching of international institutions, the declaration of human rights and the predisposition for conflict resolution. However, the criticism of TPOS is linked to the criticism of the empathic perspective as a value that keeps the practitioner out of the oppressive system, far from social justice action, especially if it comes from the Global South. The legacy of this attitude is solidarity based on charitable actions, which seeks to compensate for what the privileged person has and what the recipient of charity does not have. The criticism lies not in blaming the charity but in the satisfaction of having changed the person's situation or cause being helped. Once the charitable action has been carried out, the provider feels satisfied that they have completed or helped and 'done enough' (Zembylas, 2022).

However, participant 3 showed an understanding and predisposition of transformation while complementing both solidarities; however, favouring new solidarity through twinning projects. In this collaboration, not only were resources shared, but a horizontal learning relationship was also developed. In this process, the students from different parts of the world learned from each other. While teachers were accompanying the process and discussing with students the different ways of looking at life, living or learning, children were developing critical thinking and learning from experiences far away from their own. In this process of solidarity, there was sporadic help, horizontal learning, and the development of skills that prepared them to deal with international relations from their own personal and national identity. This transformation was explained by Participant 4 when describing transnational pedagogy of solidarity, in this specific case, using the background knowledge developed during the social justice degree:

Participant 4

What I learnt the most was that even the word solidarity or charity was not what we should carry out. Not a solidarity, but a transformation. Because, in the end, this inequality is not a question of these countries, but, of an unequal relationship between some countries that exploit and other countries that are exploited.

An indicator that points to this theme is not commonly developed in teachers' daily conversations was that despite a common code, on awareness of privileges and oppression, only one (P3) felt was in an environment of learning and sharing under TPOS. Although most of the teachers were related to solidarity activities, Participant 4 expressed her discomfort when trying to onboard on initiatives but the school rejected the projects.

Participant 4

I haven't been lucky enough to be able to carry out any project because this year when they wanted to involve me (referring to Organisation Y), and I wanted to get involved, my school didn't listen to me.

Developing global identities as curricular skills was an issue, both educating in the perspective of the oppressive structures of the world system and working with decolonising curricula, contents and affects, as it is up to the teacher's own will to deconstruct them. For Participant 5, working on these global issues developed feelings of frustration in the students, understood as idealistic solutions or not even being able to find any.

Participant 5 – on primary school children's relations to international social injustices

Sometimes they are very idealistic, and it is very complicated to look for solutions. And they tell you themselves, "We can't do anything", feeling all that impotence. But in the

end, you tell them that there are international pacts so that more or less everyone can live in peace in a certain way.

In this perspective, it is worth considering (Zembayas, 2018), by reinventing Freire's perspective of real solidarity, proposed struggle and the feeling of powerlessness as part of the pedagogy of hope. Through the struggle and early discussions on global topics, there is a possibility of changing a conscious society. The author thought expanding our empathy through the struggle was fundamental. This methodology would answer the key question of how the Global North can practice real solidarity and engage in ethical practices for social justice. "Although these pedagogical practices may arguably promote empathy, care, equality, and social justice, the question is how privileged empathizers in the West can demonstrate their empathy for those oppressed" (Zembylas, M., 2018, p. 412).

Teachers in the Global North and the Decolonisation of Transnational Pedagogy of Solidarity

All participants believed that part of the solution for decolonising real solidarity is based on continuous teacher training to adapt to new ways of conceiving education, including decolonising their pedagogies. This requires spaces for training and reflection, including co-education between teachers worldwide. This has been mentioned by several authors (g) and was one of the pillars of (Freire's (2970) critical thinking or decolonial reflexivity (2023). Throughout this part of the interview, there is a consensual response: that education is expected to be a great influencing force. The teacher mediates between the educational world and external factors, respecting the pupil and their family and acknowledging and critically reflecting on their teaching practice. The old school transfers the power of content from publishing agents to schools and teachers' judgments, which may be why the academic world around the pedagogy of solidarity has focused on the study of teacher training.

Participant 3

Because no matter how much education you do, no matter how much training people have, if that teacher is not interested, if it doesn't click for them, if it doesn't fascinate them, the change is not going to be real. Because to make change you have to be observing yourself and managing and changing patterns all the time.

Participant 4

I mean, it is necessary and we need structures that help us to learn about it.

Because I can tell you that we do.

But I am aware that I also need a space in which to reflect on this.

That they can teach me and I can learn.

In other words, how am I going to rebuild myself in this sense?

If, at the end of the day, the university is the same, right?

So, yes.

In the end, what this ends up being is a voluntary question for each teacher.

Teachers' Opinion on Decolonial Approaches on the TPOS in the Global North Schools

Although teachers understood the relationship between social justice and oppressive structures and roles, they found it more difficult to extrapolate this to solidarity pedagogy. This indicates that solidarity needs to be presented as an innovative pedagogy for international relations education. Whereas the teachers showed recognition and engagement with some of Freire's criticisms, such as the evolution to a more horizontal dynamic between teacher and learner, they were not very clear about implementing critical education from the oppressive perspective of the world system. It was unclear whether this was because they considered it

complex or disagreed with the oppressor/oppressed perspective, with a chance of relegating it as a problem of the past.

Throughout the theoretical framework, the need to decolonise solidarity has been discussed. As solidarity was closely linked to empathy during the interviews, it was an appropriate moment to talk about the decolonisation of empathy. Zembylas (2018) mentions the need to educate students from an early age on the position of students within the structures of inequality, poverty, and globalisation, which result in vulnerable situations that require solidarity actions (p. 416). The intention to protect learners is understandable, although they are already exposed through social media, the news, and life diversity on the island. However, it is up to the teacher to find a way to engage in these topics, and such a responsibility is not only great but requires a perspective based on hope and the transformation of society through education. The teacher's willingness to learn and be instructed in socialising Spanish children at international levels was unanimous. Although some participants mentioned that it was normal to add Eurocentric perspectives due to their location, their hegemony was conceived as a problem to be overcome. Overall, major indicators of decolonising practices in education were not found among the teachers, which also derives from the pedagogy of transnational solidarity. At the same time, two of the three participants showed a predisposition to engage in a new solidarity project, not rejecting the old solidarity ones. Therefore, this might indicate an uprising transformation in school solidarity practices, still distant from citizenship education and more closely related to individual projects or peace education. To understand this uprising transformation, this quote was published from the Pedagogy of Solidarity.

Teachers' Role as Agents of Social Change within the Transnational Solidarity Pedagogy

This part of the interview focuses on their conception of their teacher role. Both in their relationship with the curriculum, the management of educational content, and the influence of their teaching practice, contents and affects, and its consequent repercussions on society.

The Political Nature of Education

This theme was built and linked as a response to the ethical concerns of the teachers in the previous section (Ethical concerns of the Transnational Pedagogy of Solidarity), concerns about the tense debate about ethical and moral influences that threaten to indoctrinate children by teachers (schools). The teachers were asked about their thoughts on the subject, whether, in their opinion, education was political, and whether the contents were too. In this case, all interviewees agreed that education is political. This view is supported by many articles mentioned in the literature review (see Ramírez & Boli, 1987; Schult, T. W., 1961; Harber, C., 2015).

Most teachers agreed that education in Spain was politically linked and influenced by political changes as a consequence of electoral elections that can change the parties in charge of the country and, therefore, political regulations. This conversation has been explored by Engel (2014) and Prado (2023) around global citizenship education policies. With the situation experienced in 2012 with the Wert Law, it was shown that what the previous party: Partido Socialista Obrero Español (PSOE) considered appropriate for public education - the predecessor of the subject Civic and Ethical Values -, the subsequently elected Partido Popular (PP) was able to eliminate in its next legislature (Wert Law), accusing the previous measure as indoctrinating and with inappropriate content for pupils. This democratic situation causes instability in the educational processes and projects that schools have and demands constant adaptation and resilience from teachers due to these changes.

Teachers showed a great awareness of the sensitivity of their situation, where they not only have to carry out state regulations but are the personification of it in front of the parents. As mentioned above, parents are also part of this delicate debate, concerned about educating their children in values other than the ones they advocate; they may show non-conformity with some educational practices. On the other hand, teachers are aware that students with different backgrounds and beliefs coexist in their classrooms, and it is sometimes complex for them to create a safe space for all.

Curriculum and Eurocentrism

At the same time, teachers are aware of their influence, and although they have political ideologies, they aim for objectivity. This trait was common among all teachers who spoke about it, and they were far from accepting the nature of carrying their ideologies, as Freire (1970) would predict or even empower. They aim to isolate their ideologies and avoid moralism. Teachers seem more open to allowing student to discuss their backgrounds and allow ideologies to appear from the students, where dialogue was encouraged, suggesting that contrast in opinions would already be enough among students.

Participant 4

That education is political without a doubt. In other words, there is no such thing as neutrality. When you were saying that people think that everything is indoctrination, it's like, everything is indoctrination. Everybody indoctrinates. What happens is that they use that word because it has a very negative connotation. But everybody educates from a perspective. In other words, everyone... is traversed by ideologies, context, and preferences.

However, P4 would remark that although the intention is objectivity, teaching carries part of the teacher's beliefs and ideologies, not only for the content but also its essence. This would remind some of the authors that have been explained during the thesis, mentioning that even how content is being told in schools carries ideologies. Investigators of content in the curriculum such as Apple (2000) talked about the power influence on the curriculum and its hidden side, and Kentli (209), Zembyas (2018), and Bryan (2021) focused more on the affects, emotions and beliefs that are carried in the subconscious of the educative practice and also influence and teach the student.

However, P4 would remark that although the intention is objectivity, teaching carries part of the teacher's beliefs and ideologies, not only for the content but also its essence. This would remind some of the authors explained during the thesis, mentioning that even how content is being told carries ideologies. Apple (2000) talked about the power influence on the curriculum and its hidden side, and Zembyas (2018) about the affects, emotions, and beliefs which are carried in the subconscious of the educative practice and also influence and teach the student.

Concern was also expressed about not being able to complete the teaching objectives required by the curriculum and that, therefore, for fear of this, teachers sometimes let themselves be led by the curriculum. As mentioned before the basic competencies and the exit profile will be in this debate as a comparative indicator between the traditional curriculum, based on specific contents, and the new curriculum, seen as the set of competencies the student needs to acquire by the end of the obligatory school term. One of the major expressions of the traditional curriculum used to be the textbooks used in schools. When teachers were asked about their use, only P4 confirmed that the school textbooks were the main content source.

While the other four participants did not use textbooks as their main methodology, some used them only as a teacher guide.

Participant 1

Well, you have to follow the curriculum, the way you follow it depends on each teacher. And, logically, the curriculum is politicised because you only have to look at the changes in the law every two or three years when there is a change of government. So, yes, it should be apolitical and teachers should be more present when it comes to creating a curriculum and an education law.

Given this reality, the choice of classroom content rests with the school and mostly with the teacher. This gives the teacher a great deal of decision-making power as to what to teach, in what order, and how to teach no longer rests solely with the publishing agents. On this basis, teachers were asked whether they considered that the content taught in the classroom tended to have a Eurocentric perspective. This question is important in this project, as it is part of political and democratic education and to understand today's perspective on the real solidarity critique. They all emphasise the need to overcome the Eurocentric tendency of education and transnational solidarity projects. The majority response showed that the Eurocentric awareness of the educational trend in Spain depended on the teacher's awareness of the issue. This point is linked to the repeated intention of teachers mentioned in the first research question, where teachers generally intend to expose pupils to knowledge and cultures other than Spanish. Despite this, they recognised that the tendency inherited from their education leaned more towards the Eurocentric perspective. Participant 3 confirmed this major shift in power by mentioning that the curriculum gives freedom to the teacher and that a change in curriculum management is taking place.

Participant 3

The curriculum really gives you full freedom. But almost nobody reads it. It doesn't tell you to work on this or that. It explains how to work in certain things such as the exit profile, but it doesn't tell you what you have to work on that exit profile with. However, we indeed come from a very traditional methodology, as teachers, your student experience was in a very traditional way, so it is very difficult for you to get away from it now. So you are repeating patterns. As you are repeating patterns, maybe you are looking at things from a more Eurocentric perspective, or more in line with your way of thinking. But the curriculum doesn't really tell you to do it that way.

The curriculum describes educational areas, defines subjects, sets objectives, and presents competencies. Now, this document comes hand in hand with universal design, an educational reformulation to broaden the inclusion of learners' educational processes and facilitate the accessibility of learning through a model that takes into account three neural group networks- affective, recognition, and strategic -linked to different principles based on the diversity of choices in terms of involvement, action and expression and representation of information (Alba Pastor, C., 2017, p. 55). The base of the curriculum is the exit profile, which guides methodological and pedagogical decisions in the basic stages of education. It serves as a reference to ensure that students have adopted long-term learning upon completion (Ministry of Education and Vocational Training). All these intrusive processes englobe the educative processes, which have become the basis of the educative practice. It is concluded that teachers understand that their role is more than ever that of an agent of social change, given that by confirming that academic contents have an inevitable political tone.

Teachers as Role Models

This theme is the most central one in this research question and is shown as a consequence of the previous section. As a result of the responses accumulated up to this part of the interview, it is considered a confirmation that being a teacher implies being a role model. As they spend so many hours with the students, mediate content with them, and are part of the link between society and them, the teacher influences both as a professional and a person. Moreover, Participant 5 mentioned that children want to know the personal opinions of teachers.

Participant 5

What is difficult is sometimes to remain on the sidelines and not give a personal opinion because the students ask you to do so.

The students ask, "And what do you think about this?"

So, in the end, you have to change the perspectives a bit:

Teacher: "If you see an unfair situation, if you see that someone is suffering or you see that someone is lacking something, what would you think?"

Student: "Well, I would think this."

Teacher: "Well, this is what is important for you to think about. That in the end you act according to your thoughts, right?"

(The teacher interprets the situation by saying "So, politics").

Participant 1

I am a role model for all my students. So, depending on my reactions to different situations, I am a mirror for my students, given that they spend five hours or so with me every day.

Therefore, as the participants mentioned, teachers influence and change pupils with what is taught consciously or unconsciously. The teachers were very conscious of their role and defined their work as difficult and challenging because of the pressure of completing the curriculum while bringing innovative practices in their teaching, and at the same time, constantly critically analysing their hidden curriculum to aim for objectivity while still empowering them to be active in their role as citizens in the transformation of society.

Qualities of the Teachers for Social Transformation

Here are the three qualities most often repeated by the participants that define the teacher's awareness of his or her transformational influence on students. In this case, the most repeated is the quality of objectivity when it comes to not conditioning students with their personal opinions.

Participant 4

[...] You have to be so clear about what you want to express, measure your words so much, and know what you are going to project.

This perspective also has its counterpart since it has already been mentioned throughout the project that the teacher shares more than content with the students. How a specific topic is taught can show the teacher's opinion of the content or the content itself (Apple, 2000). Alternatively, the way a classroom debate is managed, or even the avoidance of talking about a topic in the classroom, implies a political positioning on the part of the teacher. Consequently, as some participants mentioned, it is essential to create a space in the classroom where students want to express themselves freely. Freire (1970) explained that by the horizontal process of dialogue where the democratic agreement of the contents happens, is where the teacher

understands students' interpretation of their learning and confirms and attests to the meaningfulness of the learning.

The last quality mentioned by two participants was the ability to change and adapt, closely related to teachers' adaptability to different political scenarios, students' varied backgrounds, and always-growing digital interconnections and advances, among others. Which could be transferred to the current and debates on the rise, such as the decolonisation of education. As presented in the background chapter, growing trends construct and critique relations of inequality and social justice, news about 'apologising to former colonies', decolonisation of museums, our role in wars and critiques of extractivism as the most prominent of the moment. These issues require teachers' attention and skills to mediate between content that is contextualised and appropriate for the students. However, the debate on decoloniality of education was not strongly evident in teacher experiences. Contrary, Gaztambide-Fernández (2012) raised awareness on Western education systems hegemony as a perpetuation of Eurocentric biases.

Teachers' Continuous Formation

Because of the complexity of the teaching task, teachers interviewed believe that continuous training is a fundamental part of their job. Mendez (2021) explained that complex issues such as transnational solidarity or social justice require teachers' spaces for reflection. Areas of co-education where other perspectives and peer experiences can help teachers find the skills and competencies to mediate complex topics and difficult knowledge. This may explain why most of the focus of the study on solidarity pedagogy is focused on teacher training with decolonial perspectives from Rivas (2023) or the building relationships between solidarity and sustainability Parra (2020).

Teacher's Perspectives on Their Role as Agents of Social Change Within the TPOS

Unanimously, teachers see their role in society as indispensable. Their job is expected to be a representation of democratic practices, bringing together an education that requires constant renovation, concealing the expectations of the state, respecting and involving families along the process, and, above all, respecting the students. Inclusive education with global perspective was considered by Puigvert (2005) who found in decolonisation the answer for such transformation. While, for the most part, teachers accept that education is political, they mostly intend to be teachers with an objective predisposition. Their role as agents of social change is one of constant awareness of their practice and a mindset of pedagogical innovation. However, all teachers were aware of the hidden curriculum implicit in their practice, both the professional that comes with the contents and the most personal part of the affects. Their interpretation was not one of negation but resistance to constantly aiming for objectivity, which is expected due to the increasing concern of political parties and families about teachers' and school's power over the curriculum. At the same time, new generations of teachers still come from an education marked by a more subject-specific curriculum and textbooks, making it challenging for some to switch to other methodologies distant from the preset created by established publishers used to make knowledge decisions. Due to the transition from the traditional curriculum to the new one, the responsibility for innovation seems intrinsic to their practice, where the teachers feel that breaking with the patterns inherited from the old education is up to the teacher himself.

Conclusions

This section provides the interviews' findings and discusses how the theoretical framework applies or could apply to them. It also provides a summary and perspective of my interpretation of the interviews and literature used to analyse and formulate the questions for the teachers. There is a disconnection between the theory and the practice, as the TPOS is not a materialised competency or methodology; therefore, its essence is lost in its contextualisation and explanation. However, in the critical pedagogy and authors that challenge solidarity practices in the global North, a solid and relevant space of wonder for the future of democratic dialogue and global socialisation.

The Conception of Transnational Solidarity Pedagogy

In answering the first question, it was evident that solidarity, despite having been included in primary education for a long time, its projection to international relations and practices was more unknown for teachers. Whereas all interviewed teachers understood what transnational pedagogy of solidarity referred to, many of their reflections were constructed during the interview. However, during the interview, it was proved that in some way or another, transnational pedagogy of solidarity was part of their teaching through projects or activities like debating about news and student's concerns. This indicates, together with the information provided by the teachers, that teacher training does not cover this topic unless the teacher decides to choose this path on their own, which might also be related to why they feel more comfortable choosing local solidarity projects. Moreover, their perspectives on solidarity education seemed to be strongly influenced or even inherited through the peace education of their education years. Solidarity is based on peace education from the seventies, which simultaneously shares the influence of the church's charitable and solidarity practices. This is

reflected in the keyword empathy, as a prominent value of their solidarity pedagogy, which at the same time is under academic scrutiny.

The Transformation of Solidarity: Old vs New and Real

Consequently, the interviews asked teachers to give their thoughts on GS criticisms regarding TPOS and real solidarity in the GN. An important indicator appeared: the development of solidarity pointed towards the new and old version. While current education mixes the influences of charity and benevolence inherited from the church and the peace and non-violence of Gandhi's peace education, solidarity in its more international expression requires attention to the growing criticism that calls for an evolution of solidarity in its decolonisation. While the old solidarity is described as paternalistic, the lurking critique seeks to overcome the concept of the Global North as the saviour isolated from the structure of oppression. The person with power who feels an obligation to contribute part of their resources to a cause that alleviates the discomfort of those less fortunate. It positions the saviour as a hero and the saved as a victim. The new solidarity reasons that this approach can jeopardise dignity and the real pursuit of equal human rights and social justice. Moreover, as explained by Galeano in 2015, new solidarity criticises those who feel comfortable in charitable aid solely, as it does not change the structures that maintain social inequality.

On the other hand, the new solidarity does not deny the need for resources to help those in need but seeks a more profound change and intervention in solidarity. While financial aid is still relevant and necessary, there is also a transformation and awareness-raising project closer to home. According to the teachers who mentioned a transformation in the pedagogy of transnational solidarity on the island, there are new organisations that propose a more horizontal dialogue and democratic transnational solidarity practices even in teacher training

that seek and test the possibility of this new concept of transnational solidarity. Those values closer in harmony in what Freire (1970) and (2016) developed as real solidarity.

Empathic Predispositions Do Not Imply Change

Empathy was almost mentioned as a synonym of solidarity; however, some authors mentioned during the theoretical framework challenge its power on real solidarity. While there seems to be nothing negative in knowing how to put oneself in someone else's shoes, the disassociation that quickly occurs in the security of our privilege clashes with the transformation needed to achieve social justice (Zembylas, 2018). Moreover, from Freire (1970) to Zembylas (2018), dealing with the struggle after empathy seems key. The intention behind it is to find our positioning within the structure of privilege to understand how we are part of the oppressive system and to reimagine, through critical thinking, our actions for social justice. While teachers understand the complex structures of interconnectedness and interdependence by which we are bound together in the world, the pedagogy of their schools and practice does not seem to focus on the past and present role of the Global North on the division between privileges and oppression. Moreover, it seems that understanding our privilege can be disconnected from social injustice if the curriculum is disconnected from the awareness of the historical influence of other state-nations until today. At the same time, part of the teachers seem to not find appropriate to integrate international spheres from an early age, as for the difficulty of emotions that might arise, which counterposes with the idea of helping children to navigate emotions of shame or frustration when finding themselves in the role of oppression/oppressed.

Teachers' New Power Over the Curriculum

Nevertheless, there was a need for all the teachers to constantly transform their pedagogy into a more aware predisposition to solidarity. Awareness to be transformative

requires being critical and understanding the positioning of the individual in society and the implications of their existence. By not educating about our global identity as Spaniards, there is a dissociation of struggle, which hinders transformation and social justice. However, finding the right way to do this at such an early stage requires great sensitivity and mastery. Given the lack of teacher formation on transnational solidarity practices GN-GS, a limited amount of time in their everyday teaching life, and constricting structures of their curriculum, it is difficult to achieve the necessary skills to address transnational solidarity in a transformative way. Teachers might feel this new curriculum freedom or power an overwhelming responsibility.

Absence of Decolonial Approaches in the Interviewee's Experiences

Answering the second question, most teachers knew critical pedagogy, and two participants recognised Freire's (1970) work in what they referred to as reflection and dialogue regarding what the author defined as critical thinking and horizontal dialogue. However, his take on real solidarity and the connection between solidarity and decoloniality was less known, and its conceptualisation and practice were challenging for the teachers. At the same time, most of the teachers did not mention taking a decolonial approach in their educative practices or questioning the possible colonisation influence from countries such as what today we know as Spain and the development of oppressed/privileged structures. While some of the teachers showed caution when talking about the past under the perspectives of the present, others, with a more or less acknowledgement of the decoloniality of education, indicated a need to question hegemonic educative perspectives. However, the majority of teachers asked for spaces to learn and develop proposed perspectives, which opens the debate on the importance and possibilities of teacher formation and its engagement in raising academic debates on education.

However, this matter is as important as preparing teachers for the global socialisation of their students. As explained in the introduction, globalisation is the essence of our current

world system, and students are exposed to it from an early age, bringing concerns, curiosity, and the intention to learn how to deal with those topics to the classroom. Therefore, teachers need to be prepared to socialise students into international topics, competencies, and identities from an awareness of what the uprising takes on social relations, debates, and revolutions. This has become more obvious in the latest educational policies and tendencies of the European Union (John, 2020). However, there seems to be a less clear path to decolonial reforms. Furthermore, the responsibility lands on the teacher's introspections and their own teacher training choices. More freedom comes to teachers with recent educative laws on curriculum development in Spain which empowers their role as agents of social change.

Objective Predispositions for Avoiding Moralities of the Teaching Practice

While all teachers expressed that the authoritarian teacher-student hierarchy was obsolete in their classrooms, some also revealed the new curriculum as a challenge for a transformation, a mixture of stepping out of the security of set precedents within educational contents and time management challenges. All teachers indicated that education is always political and that although they intended to teach objectively and without moralities, achieving it fully was challenging or almost impossible. Moreover, one participant mentioned that even though teachers have more content freedom, the schoolbooks were still the default methodology in their school. However, another participant ensured that teachers must challenge the heritage of their past education and embrace the new curriculum with the tools offered, such as its guide and exit profile. Therefore, the interviews indicate that the official curriculum is still a structure of discussion that depends on the teacher's liberating or constricting in times of transition. At the same time, while teachers gathered more decision power over the innovation of the curriculum, political and family agents pressured educative structures to control teachers' influence on students' contents and affects. This might have developed in a sense of self-awareness and might indicate fear of teachers' pedagogy projected

as the constant intention to remain objective in their practice. Nevertheless, teachers conceived themselves as agents of social change with the responsibility to respect their students by working through democratic educational practices and dealing respectfully with difficult knowledge.

This debate also invites academia to question the consequences of teachers' new power over education and society. The news, social media, students that come from all around the world, or Spanish students with multicultural backgrounds are exposed to international situations that require their socialisation. As time passes by, decolonising attitudes become relevant in positive international relationships. An example of that is the late reactions between Mexico and Spain; as mentioned at the beginning of the thesis, the Spanish government did not respond to the needs of the former Mexican president to confront both the countries' colonial past and current decolonial perspectives. Recently, with the election of the new Mexican president Claudia Sheinbaum and the absence of invitation for the Spanish monarchs, the debate was revived. Spain showed an attitude of astonishment at the rejection, disagreement with Mexico's decolonial discourse and declined political representation at the event (BBC News Mundo, 2024). It is clear that in the historical moment, we are living in, the governments of nation-states with a colonial past are expected to respond to democratic conversations around new international relations, which struggle to avoid oppressive or avoidant patterns.

In contrast, teachers confirmed their unanimous opinion on education being naturally and inevitably political and solidarity was not understood as an essential pedagogy and value of educating in international socialisation. This might be an indicator of disconnection between the state and its educative policies and the arising decolonial debates. Moreover, it was considered a part of Peace Day or the subject of civil and ethical values, but it did not have a remarkable position in the last one. This could be an indicator that confirms what Rivas Flores

(2023) criticised teacher formation, the scarcity of decolonial perspectives, including the consequences of colonial times perpetuating oppressive structures of teaching, contents, and affects, including solidarity. It was not clear if civil and ethical values subject was a development of peace education (Peace Day) or coexisting with it; however, new educative policies seem to focus more on the subject.

Classroom Practices on Difficult Knowledge and the Transnational Solidarity Pedagogy

When talking about their educational practices concerning transnational solidarity, in one way or another, carried out practices related to solidarity in its most international projection. Whether in routine activities where international news were discussed, dealing with identity issues of multicultural children in the class, or special days at school such as the one recognised by all the interviewees, Peace Day. The fact that all teachers, in one way or another, were exposed to working on global issues in the classroom is an indicator that primary teacher education needs to prepare teachers for the international socialisation of young students. At the same time, there was an awareness of the impossibility of total objectivity of the official and hidden knowledge, and respecting the students might collapse with the teacher's hidden curriculum; the perspective of the content, what is taught but also what is not taught, the beliefs and emotions that influence the dialogues and intention of the learning practices. According to (Magill, 2021), difficult knowledge is the result of such perspective collisions in the learning process. However, this topic was not explored in depth during the interviews, which would be useful for further research.

On the other hand, all teachers proved to care or not discard TPOS's relevance in primary school education. Participant 3 argued that twinning projects could be an interesting proposal, as they promise to be a new way of approaching solidarity in international projects. Another of the two teachers worked transnational solidarity through class material, by

storytelling or books, or through bringing international figures to the classroom. Regarding if old solidarity and new solidarity, this part of the study was limited as only one teacher had the vivid experience of both solidarities in the school, and although this is already data, due to the small amount of interviews, this information is not solid enough and could only be considered a possible indicator for further research. The perspective could be interesting, as to find if TPOS is entering a period of crisis, transformed through decoloniality and democratic relations, and if that means that solidarity cannot or can reconcile and coexist with old solidarity. However, teacher training was mentioned again as a need to offer spaces for teachers to co-learn from other educative pedagogies from other countries. With this information, it is interesting to note that all teachers found it relevant to develop skills for helping their students learn how to coexist in an interrelated world full of international connection where solidarity is one of the needed competencies.

Future Research

It is fundamental to acknowledge the limitations of this research. The semi-structured interviews were designed for the teachers to discuss the topics they felt comfortable without the pressure of diving into the deeper parts of this project's theory. At the same time, the small amount of interviews does not represent the majority of Ibiza's teaching society. It was never the intention of this small project, but finding indicators of what questions could be of use in a bigger and more ambitious project on TPOS in a Global North country. Therefore, the first recommendation would be to expand the sample, as talking to more teachers on the island will also increase the variety of backgrounds. Moreover, to avoid stereotyping Spanish teachers, it would be necessary to explore other autonomous communities in Spain.

On the other hand, teachers' opinions have been given a voice as state representatives. So, it would be appropriate to explore the perspective of the agents who create and develop educational laws.

Global Citizenship Education

Although four out of five teachers confirmed that citizenship education was a substantial subject in their school, teachers did not elaborate broadly on the relationship between citizenship education and solidarity in the school subjects. This can be explained by the almost unique relationship between solidarity, especially international solidarity, and peace education, most effusively attributed to Peace Day. However, some indicators have shown that citizenship education, human rights, and cultural diversity, among other competencies, are very much in line with the pedagogy of transnational solidarity. In fact, throughout this project, it has been shown that solidarity is part of the citizenship curriculum in Spanish schools. Therefore, it would be relevant to deepen the transversality of solidarity as a pedagogy to map its locations within the curriculum and record its transformation and relevance, maybe taking a more determinant position within education in civic and ethical values. This is a unique research opportunity since by investigating the teachers' perspective on the transformation of transnational solidarity; it will be possible to locate the needs that teachers require and the consequences of such a subject in education for global citizenship education from an early age.

Teacher as Agent of Social Change

To find an opportunity to dive into new trends of solidarity or real solidarity, a new study on teachers from schools collaborating with decolonial projects would give a more in-depth vision of the current situation in Spanish schools. The reason is that those teachers probably better understand the comparison of both solidarities as they have received some

training from the organisations they work with. It could also bring more specific examples of reimagining TPOS and difficult knowledge and struggle. This could present more accurate indicators of TPOS and teacher as an agent of social change who aims for social justice, as a person who practices intellectual solidarity and makes an introspection on official and hidden curriculum of contents and affects.

Teacher Training

This might be one of the most important indicators of this thesis, as proven by the theory and multiple times reaped by the teachers, as to how universities are training teachers to become educators ready for a globalised and interconnected world. How socialisation projects from the local to the national to the international spheres. At the same time, how teachers can be constantly engaged in worldwide movements academic debates and keep the balance on their power, political influence and parent inclusion in the process.

Final Reflexions

In Spain there is a boom in the development of emotional education, so it would be a good connection between teacher training and the skills that teachers need to develop to deal with difficult knowledge. This is presented hand in hand with resilience as a relevant competence, in turn linking with the decolonial perspectives that begin to question the hegemonic constructions of knowledge to which the teachers interviewed belong. Therefore, we are facing a revolutionary moment in education; on the one hand, new technologies and extensive connectivity ignite fires that require care and attention. In Spain, there is a boom in the development of emotional education, so it would be an appropriate connection between teacher training and the skills that teachers need to develop to deal with difficult knowledge. This is presented hand in hand with resilience as a relevant competence, in turn linking with

the decolonial perspectives that begin to question the hegemonic constructions of knowledge to which the teachers interviewed belong. Therefore, we are facing a revolutionary moment in education; on the one hand, new technologies and extensive connectivity ignite fires that require care and attention. Educational practice seems increasingly relevant in its craftsmanship, a mixture of power and freedom for which the teacher consciously or unconsciously takes responsibility. The age of connectivity and its globalisation press for sophisticated pedagogies that prepare the learner from an early age to socialise with a world that increasingly aspires to be better.

This might come across as a "utopia", but it is not a one-day approach, but the dialogue of generations guided by the pedagogy of hope. Solidarity action is recognised as broad by Freire (2016), but the real solidarity that he refers to in his texts and to which this thesis focuses is on the solidarity of shared dreams, of social justice, of the consciousness that does not look the other way, from the desire to connect and create supportive connections while respecting diversity.

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