



Fe y Alegría
INTERNACIONAL

70
years
Educating
hearts

Fe y Alegría International Popular **Education Framework**





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Daniel Villanueva, SJ

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Lucila Cerrillo -

FIFYA Education Team

Edwin Manueles -

Fe y Alegría Honduras

Marlene Villegas -

Fe y Alegría Ecuador

Christian Ubilla -

Public Action Campaign

Edition

Gehiomara Cedeño
Lucila Cerrillo
Marlene Villegas
Christian Ubilla

Final Reviewers

Daniel Villanueva, S.J.
Carlos Vargas
Sylvia Schmelkes del Valle
Beatriz Borjas

Translation

Carmelo Velásquez

Graphic Design

Estudio Creativo San Francisco S.A.S.

Cover Design

María Fernanda Vinuesa
Graphic Producer, Fe y Alegría Internacional

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Calle 35 No. 21-19
Phone: +57 (601) 7712362
Website: www.feyalegria.org

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Work Teams

Chapter I

Marlene Villegas

Education Coordinator of Fe y Alegría Ecuador

Yenifer Lopez

Head of Formal Education of Fe y Alegría Spain

Bettina Light

Padre Joaquín Training Center - Fe y Alegría Venezuela

Reviewer:

Fr. José Ramón S.J.

National Director of Fe y Alegría Dominican R.

Chapter II

Christian Ubilla

Fe y Alegría Ecuador

Emely Benavidez

Training Center Coordinator of Fe y Alegría Ecuador

Tatiana Cardona

Leader of the FIFYA Youth Initiative

Reviewers:

Fr. Marco Tulio Gómez S.J.

National Director of Fe y Alegría Panama

Beatriz Borjas

Responsible for Pedagogical Training FIFYA

Chapter III

Lucila Cerrillo López

FIFYA Education Team

Nicole Ortiz

Pedagogical Coordinator

Fe y Alegría Paraguay

Reviewers:

Fr. Ernesto Cavassa Canessa S.J.

National Director of Fe y Alegría Peru

Carmina de la Cruz

FIFYA Inclusive Education Initiative Leader

Mariangela Ribeiro

National Pedagogical Coordinator of Fe y Alegría Brazil

Chapter IV

Edwin Manueles

Education Coordinator of Fe y Alegría Honduras

Bladimir Mairena

Regional Coordinator of Fe y Alegría Nicaragua

Marcos Roca

Education Coordinator of Fe y Alegría Argentina

Irma Mariño

Ecology and Pan-Amazon Initiative Leader

Reviewer:

Sister Nancy Fretes ODN

National Director of Fe y Alegría Paraguay

Chapter V

Gehiomara Cedeño

Deputy Director of Fe y Alegría Ecuador

Miguel Cruzado

FIFYA Training Team Coordinator

Beatriz Borjas

FIFYA Pedagogical Training

Reviewers:

Florencia Sienra

Executive Director of Fe y Alegría Uruguay

Carlos Vargas

National Director of Fe y Alegría Ecuador

Fernando Anderlic

National Director of Fe y Alegría Argentina

Ramon Almansa

Executive Director of Entreculturas

Dani Villanueva

General Coordinator of FIFYA

Robby Ospina

Executive Secretary of FIFYA



In this challenging context, Fe y Alegría, as a movement of popular education and social advocacy, is built from the experience and wisdom of each community and in collaboration with them. Its educational approach not only seeks the integral development of individuals but also aims to promote a life project based on service, responsible citizenship, gender equity, care for people, and care for our Common Home. The active participation of families and communities is key to achieving this goal, making education a true act of encounter and transformation.

(Fr. Arturo Sosa, SJ. Letter to Fe y Alegría on the occasion of its 70th anniversary, 2025)

Index

14

14 Presentation

Educating to transform lives

16 Introduction

18

Chapter I: Where do we start from? 18

1.1 Our identity 18

1.1.1 We are a Movement with Spirit 18

1.1.2 We are popular education and social promotion 20

1.1.3 We are a Global Movement from Diversity 21

1.2 Our Transformative Intentionality 22

1.2.1 Ethical Pillar 22

1.2.2 Pedagogical Pillar 22

1.2.3 Epistemological Pillar 23

1.2.4 Political Pillar 23

1.3 Our commitment is to marginalized populations 25

1.4 Our reading of the context 26

1.4.1 Learning gaps and pedagogical challenges 26

1.4.2 Education in emergency 27

1.4.3 Responsible, engaged, and resilient global citizenship. 27

1.5 Our transforming educational and social action 28

31

31 Chapter II: What Horizon summons us?

- 31 2.1 What social transformation are we talking about?**
- 32 2.2 Education and educational spaces**
- 33 2.3 Students and stakeholders**
- 34 2.4 Educators**
- 35 2.5 Communities**

37

Chapter III: What Pedagogical Principles inspire us? 37

3.1 Integral, humanistic and spiritual pedagogical principles 37

3.1.1 The development of intrapersonal skills 37

3.1.2 The development of beings with others 38

3.1.3 The development of beings with nature 39

3.1.4. The development of beings and their connection with
transcendence 39

3.2 Contextualization 39

3.3 Pedagogical principle of the formation of the critical subject 40

3.4 Pedagogical Principle of Equity, Inclusion, Innovation and Quality 42

3.4.1 Equity (focus on justice) 42

3.4.2 Inclusion (focus on diversity and coexistence) 43

3.4.3 Innovation (Focus on creativity and transformation) 46

3.4.4 Quality (Focus on the culture of
improvement and evaluation) 47

50 Chapter IV: What is the Pedagogical Praxis we promote?

51 4.1 Learning

52 4.2 Fundamental learning

53 4.2.1 Language Learning

53 4.2.2 Learning logical mathematical reasoning

54 4.2.3 Learning to think critically

55 4.2.4 Learning digital competencies

56 4.2.5 Socio-emotional learning

57 4.2.6 Learning skills for decent work

58 4.2.7 Rural, intercultural, multilingual learning in formal education

60 4.2.8 Attention to special educational needs

61 4.3 Education for the Common Good

61 4.3.1 Community, Citizenship and Human Mobility

63 4.3.2 Culture of peace

64 4.3.3 Youth Protagonism

66 4.4 Human and transcendental development

66 4.4.1 Early childhood

67 4.4.2 Learning about care and protection

68 4.4.3 Gender equality and equity in educational and social processes

68 4.4.4 Faith and hope in Jesus' way

69 4.4.5 Formation of inner self and life project

70 4.5. Integral Ecology

70 4.5.1 Sustainable Teaching Practices

71 4.5.2 Ecological Awareness and Community Action

72 4.5.3 Empowerment of Indigenous Communities and Peoples

73 4.5.4 Ethical and Ecological Values

75 Chapter V: What ecosystems do we need?

75 5.1 Management of Fe y Alegría International

79 5.2 Movement management levels

79 5.2.1 Local Level

79 5.2.2 National Level

80 5.2.3 Regional Level

80 5.2.4 International Level

87 5.3 Training at Fe y Alegría International

88 5.3.1 Training principles, criteria and orientations

88 5.3.2 Training management system, contents and strategies

90 5.3.3 Systematization, research and evaluation

91 5.4 Support and Follow-up

91 5.4.1 Support at Fe y Alegría

92 5.4.2 Follow-up at Fe y Alegría

Presentation

Educating to transform lives

Education is an inalienable human right and a powerful catalyst for social justice and human dignity. Fe y Alegría was founded 70 years ago with this conviction and, today more than ever, reaffirms its unwavering commitment. In a world grappling with inequality, climate crises, forced migration, and conflict, our dedication to popular education and social empowerment is both urgent and essential.

We serve thousands of children, young people, and adults across 22+ countries, reaching communities where education is often the only beacon of hope. But at Fe y Alegría, our mission goes beyond ensuring access to education; we are committed to a holistic, critical, and liberating approach that empowers individuals to shape their own lives and drive transformation in their communities. We advocate for education as a public good and uphold the fundamental right to quality learning for all.

At Fe y Alegría, we have learned to face adversity head-on and respond with courage. We understand that education is an act of resistance. Every child who steps into our learning spaces, every young person who discovers a reason to dream in our schools, and every family that regains hope is a small yet profound miracle we create together.

This Fe y Alegría International Framework for Popular Education reflects our vision and experience as a Popular Education Movement. It serves as both an inspiration and a guide—shaping the development and adaptation of National Educational Models while ensuring they remain relevant to the challenges and opportunities of each unique context.

This document is designed for national directorates, educational teams, and those responsible for education in each Fe y Alegría. It provides a shared framework rooted in the principles of popular education, aiming to strengthen our educational efforts and foster innovative initiatives that create real, transformative impact in the lives of the people and communities we serve.

At Fe y Alegría, education is a profoundly ethical, political, and social act. Our education is neither neutral nor indifferent. It challenges, provokes reflection, stirs consciences, and moves hearts. We strive to cultivate men and women with a critical mindset, a spirit of solidarity, and a deep passion for justice. We educate for freedom, for dignity, and for life in its fullest expression. That is why we defend an education that:

- transforms realities, because we do not educate only for school, but for life:
- empowers the most vulnerable, because we believe that each person has infinite potential that deserves to be discovered and cultivated.
- challenges us to be better, because education is not only for the people who study but for ourselves. Being popular educators requires us to learn, unlearn, renew and commit ourselves every day.
- builds community, because education is not an individual effort. It grows in solidarity, strengthens in cooperation and multiplies when it is shared.

Fe y Alegría is more than an educational movement: It is a project of social transformation. That is why we invite everyone to take an active role in this mission. May this Popular Education Framework inspire, support, and empower us to keep sowing hope in every school and every community. After 70 years of dedication, we have seen firsthand that education is the driving force behind social transformation and the foundation for building a more just and humane world.

F. Daniel Villanueva, S.J.
Federation Coordinator
Fe y Alegría International

Introduction

Dreaming, designing, envisioning, and building the Fe y Alegría International Popular Education Framework has been a true celebration for the Fe y Alegría Family. As a movement, we have actively participated in its development from the very beginning, starting with the initial outline in early 2024. This was further enriched by valuable feedback and validation during the XLIX Fe y Alegría Congress in Quito, Ecuador. Throughout this process, various teams have played a crucial role—some contributing to the content of each chapter, while others focused on editing and refining the final text.

Our inspiration comes from the spirituality of our founder, Father José María Vélaz, S.J., the reflections of countless popular educators over Fe y Alegría's 70-year history—captured in congresses and international gatherings—and the mission of the Society of Jesus' social and educational apostolate. The Universal Apostolic Preferences and other key guiding documents have also shaped this framework. The dynamism of our movement compels us to keep contributing, responding with relevance and urgency to the challenges of today's world through the transformative power of popular education.

As mentioned in the introduction, this document is intended for national directorates, national teams, and those responsible for education in each Fe y Alegría, as well as for federative teams and initiatives. For the movement, it serves as a shared reference framework grounded in popular education, helping us strengthen our mission and inspire the development of innovative educational proposals that transform lives and communities.

The first chapter explores our identity as a movement, tracing our origins, values, and commitment to social transformation. It also examines the current global context, acknowledging both the challenges and opportunities within the educational landscape.

The second chapter reflects on the vision that unites us, defining the educational spaces we aspire to create and the students, educators, and communities we seek to shape.

The third chapter delves into the pedagogical principles that guide our educational practice through the lens of popular education. These

principles emphasize a holistic, humanistic, and spiritual perspective; contextualization; the formation of critical thinkers; and a commitment to equity, inclusion, innovation, and educational quality. All of these are aimed at fostering personal, community, and social transformation.

The fourth chapter explores the pedagogical praxis we promote in Fe y Alegría, aimed at fostering meaningful and relevant learning experiences for our students and communities. We examine the key areas that drive our approach, including language learning, logical-mathematical reasoning, critical thinking, digital competencies, social-emotional development, training for decent work, intercultural bilingual education, and support for diversity and special educational needs. Additionally, we address essential themes such as citizenship education, a culture of peace, youth empowerment, gender equity, integral ecology, and the development of inner life.

In the fifth chapter, we analyze the ecosystems necessary to sustain our educational mission, focusing on management, training, mentorship, and ongoing support at various levels of the movement.

Finally, **the sixth chapter** provides a general summary, offering a comprehensive overview and extending an invitation to engage in national and international pedagogical action within the movement.

We hope that this **Fe y Alegría Popular Education Framework** serves as a valuable tool, enabling us to continue shaping an education that, with hope and creativity, transforms lives, communities, and societies.

Chapter I:

Where do we start from?

1.1 Our identity

Our fundamental identity is rooted in our **Ideology**—it is our birth certificate, defining our mission, objectives, and essence. We are an educational movement guided by the principles of popular education and driven by faith. Understanding our identity means recognizing both who we are and who we aspire to be. It calls us to be popular educators who work from within the most vulnerable contexts of our countries. This is why it is essential to be deeply aware of Fe y Alegría's approach, principles, and values of popular education. It also requires an openness to continuous learning and meaningful dialogue, allowing us to embrace and integrate these principles in both personal and institutional experiences. In doing so, we can actively contribute to the transformation of our societies.

1.1.1 We are a Movement with Spirit

Spirituality is the distinctive element that Fe y Alegría brings to popular education; it is an integral part of its identity. Father Benjamín González Buelta, S.J., affirms that "Without spirituality, we cannot understand the history of Fe y Alegría, nor can we envision its future." Similarly, Father Vélaz states, "Without mysticism, without audacity and generosity to compensate for the lack of capital and technical resources, Fe y Alegría's path would have been an inert chimera... Yet this spiritual vitality has always been the foundation of bold thinking and disciplined planning."

The spirituality of Fe y Alegría is deeply rooted in Ignatian tradition, as transmitted by Father Vélaz, enriched by the charisms of the religious communities that worked to bring this dream to life in each neighborhood and community. It is also shaped by the Christian commitment of spouses Abrahán Reyes and Patricia García, as well as by the countless educators who have devoted their lives to the Movement.

"Identity and spirituality are mutually demanding and can be seen as two sides of the same coin. The identity of Fe y Alegría is inherently spiritual, and spirituality is the very root of our identity" (42nd Fe y Alegría International Congress).

As highlighted in our Decalogue, it is essential to recognize that our mission is rooted in faith in Jesus of Nazareth and his call to build the Kingdom of God and its justice in the midst of poverty and exclusion. This mission is always carried out in dialogue with other religious and cultural traditions. It is this faith that inspires us to believe in the potential of every person—without discrimination—to transform reality and build a better world.

The document from the 42nd Congress on Spirituality and Mission outlines key characteristics of Fe y Alegría's spirituality that continue to shape our journey. Our spirituality is: A humanizing spirituality, deeply rooted in the reality of the poorest and most vulnerable. A spirituality of prayer and discernment, one that fosters liberation and practical love. A maternal spirituality, embracing and defending all forms of life. A communal spirituality, celebrating faith in togetherness. A paschal spirituality, filled with hope and joy, apostolic and prophetic, committed to social transformation and the construction of a new humanity—the Kingdom of God. A spirituality of openness, promoting interreligious dialogue based on inclusion and love.

As the Congress document states: "The spirituality of Fe y Alegría must go beyond mere respect and ecumenical, intercultural, and interreligious dialogue; it must seek and actively work toward genuine coexistence among all people, regardless of their religion, agnosticism, or atheism, as long as it fosters inclusion and integration in the love of God."

The ultimate goal of spirituality should be to "love and serve in all things." However, as Ignatius reminded us, love must be expressed through actions, not just words. It must be an active, transformative love—one that challenges unjust structures and paves the way for a world where everyone can live with dignity.



1.1.2 We are popular education and social promotion

At Fe y Alegría, we act with the firm conviction that Popular Education is the Way (PPF, 2021-2025). It is a pedagogical, ethical, political, and epistemological approach that guides all educational action with the purpose of fostering personal and social transformation. Our goal is to develop high-quality socio-educational processes with, from, and for the communities—embracing diversity and cultivating a sense of citizenship deeply committed to justice.

Our **Decalogue** clearly defines our identity:

"We are Popular Education, above all, because we promote an ethical, political, pedagogical, and epistemological vision for social transformation. We continuously seek to understand local, national, and global realities with a critical perspective, constantly refining and improving our practices. We value and revitalize popular cultures and experiences in all aspects of our work."

We are Social Promotion because we believe in the dignity of individuals and communities. We stand in solidarity with educators, students, families, and other community members, actively engaging in their lives, challenges, and solutions. We foster a harmonious and sustainable relationship between the community and its natural environment. We work with, from, and for the community—developing its capacities and exploring alternative models of development to drive genuine social transformation."

For Fe y Alegría, social promotion cannot be an isolated institutional effort; it must be a collective endeavor shared with a diverse range of social actors, fostering alliances and weaving networks grounded in values such as freedom, justice, and solidarity. Through participation and the exercise of citizenship, social promotion seeks to improve the economic, social, cultural, and political conditions of individuals and communities. These processes help shape both personal and collective identity while reinforcing the political dimension of our social responsibility.

The Popular Education that defines Fe y Alegría's identity is dedicated to empowering those who have been excluded, enabling them to transform their personal histories and contribute to the transformation of their communities, their nations, and ultimately, the entire human family. Father Arturo Sosa (2018), Superior General of the Jesuits, challenges us with an essential question: "What does liberating education look like in a complex, rapidly changing, and interconnected world?" He reminds us that: "Every boy and girl, every adolescent and

young person who passes through Fe y Alegría's centers must grasp the complexity of this world and be prepared to actively engage in its transformation, rather than remain passive victims of its deep injustices, divisions, and wounds. Each one of them has the potential to be part of the solution—to contribute from their own story and take on a committed role in the struggle for justice." (48th International Congress of Fe y Alegría, Madrid, Spain: We educate at the frontiers)

1.1.3 We are a Global Movement from Diversity

Fe y Alegría carries out its educational mission by engaging with local contexts while also positioning itself as a movement that influences national and global realities. It remains firmly committed to promoting and defending the right to education and learning, particularly for the most vulnerable and excluded. The presence of Fe y Alegría in diverse locations, contexts, and cultures provides a unique opportunity to address universal challenges and deepen its commitment to reconciliation and justice.

As an international network, Fe y Alegría is dynamic and fosters a strong sense of belonging. It emphasizes active participation in the management and development of educational centers and local communities, encouraging the engagement of families, students, local leaders, and popular educators.

Its dual focus—providing direct support where it is needed and advocating at a global level—drives a continuous search for renewal and innovation. This is essential in responding to the diverse needs that arise at different levels: local, regional, national, and global. The ongoing dialogue between local realities and global challenges generates transformation not only in individuals but also in communities, the organization itself, and society as a whole.

Through its networks, Fe y Alegría leverages organizational strength to build identity and create impact, recognizing both the particularities and commonalities of the diverse contexts in which it operates. To strengthen and coordinate efforts across national movements in response to shared challenges, Fe y Alegría promotes Federative Initiatives as a key strategy.

Networking also calls us to build connections with other social stakeholders through external networks of dialogue, reflection, and action, while simultaneously strengthening internal collaboration nodes. This process is always guided by the principles of Popular Education and a shared vision. Within Fe y Alegría, networks can

only be strengthened through collective leadership, empathy, and collaborative decision-making, fostering continuous transformation and growth.

1.2 Our Transformative Intentionality

For Fe y Alegría, ethics is the foundation of its political and pedagogical vision. It upholds the belief that all men and women, as children of God, are unique and irreplaceable, endowed with an inalienable and indelible dignity, and entrusted with a mission in life. Fe y Alegría stands against all forms of domination and discrimination, choosing instead to stand with the impoverished and excluded, committed to building a world where fraternity is truly possible.

Fe y Alegría envisions a just and inclusive society—democratic and participatory—where true citizenship grants voice and power to all. This aspiration is central to the transformative intent of Popular Education and underpins the Movement's public advocacy.

As a Movement of Popular Education and Social Promotion, Fe y Alegría is committed to ensuring full coherence between its principles and actions. Its approach is built upon four fundamental pillars: ethical, pedagogical, epistemological, and political, shaping both its mission and its ways of engaging with the world.

1.2.1 Ethical Pillar

Inspired by the Gospel values of the Kingdom, Fe y Alegría embraces a radical commitment to transforming conditions of injustice. It upholds an ethic rooted in the ideals of human dignity, justice, truth, respect, tolerance, compassion, and love—a profoundly human and caring ethic that refuses to remain indifferent to the suffering of the impoverished. This ethic demands both commitment and coherence, calling for active engagement in the transformation of society.

1.2.2 Pedagogical Pillar

Education at Fe y Alegría is centered on transformative processes. It builds on students' existing knowledge, encourages their active participation with critical awareness, and equips them to confront the challenges of their context and culture. Through the dialogue of knowledge and cultural negotiation, education empowers students to transform their lives and the society in which they live, fostering

the skills and abilities needed for active engagement in community and political life.

The pedagogical pillar, in alignment with the other foundational pillars, emphasizes intentionality—the purpose of education and how it drives action. It integrates both critical reflection and a transformative approach, making education a process of social participation. Learning becomes an exercise in agency, enabling individuals to influence and reshape the world around them.

1.2.3 Epistemological Pillar

Fe y Alegría's epistemological foundation is rooted in the realities of the impoverished and marginalized. This perspective is not only sociological but also carries a deliberate political intent. In Popular Education, reality itself is a source of knowledge, and learning emerges from the ways in which human beings engage with and act upon it.

Knowledge is a continuous social construction, shaped by individuals through the process of understanding and self-liberation—both personally and collectively. It requires an ongoing dialogue between theory and practice; without this interaction, knowledge becomes mere instrumentalization, devoid of transformative intent.

In the book *Los Pilares de la Educación Popular*, part of the *Más allá del asfalto* collection (2015), Fernando Cardenal highlights key epistemological principles that must be considered:

- **Context:** Reality shapes thought. The reflection on practice is always influenced by the surrounding environment and lived experiences.
- **Participation:** A democratic and dialogical environment fosters the production of knowledge. In Popular Education, this process must involve all actors in a shared, inclusive exchange.

1.2.4 Political Pillar

Rooted in our ethical commitment, our political vision compels us to stand with and advocate from the perspective of the poor, striving to transform the realities of poverty and marginalization. In Popular Education, all education is both a pedagogical and political act. The

social and political spheres are interconnected, working toward common goals centered on the collective, the public good, and the transformation of society. Key elements of this pillar include:

- **The spaces and subjects of change:** Educational centers must be deeply connected to local needs and open to community engagement. This requires a long-term process of social and community learning, starting with the identification of relevant skills and competencies, organizing meetings, hosting special activities, and fostering the development of various organizations. Through this approach, the educational center becomes a space that is responsive to cultural production and community organization (Pérez Esclarín, 2023), enabling collective efforts to address the challenges affecting the entire community.
- **Socio-political training:** This approach entails educating for democracy by empowering communities to actively participate in society, exercise their duties, defend their rights, uphold shared values, and develop their organizational capacity. To achieve this, it is essential to prioritize the political education of school directors and teachers, the training of community leaders, and the critical analysis of local, national, and international realities. Additionally, educational centers must actively engage with the dynamics of the communities in which they are embedded, fostering deeper social participation and collective action.
- **Public Action and Advocacy:** The goal is to influence the context by guiding individuals in their pursuit of transforming their realities. This involves active participation in public policies and social agreements on education. We operate under the fundamental belief that quality education is a public good and a fundamental right—one that must be defended and promoted through citizen engagement and institutional initiatives.

1.3 Our commitment is to marginalized populations

In our Decalogue, we make a firm commitment to the sectors of society that experience the greatest poverty and exclusion. Our non-negotiable mission is to empower those who are denied the exercise of their rights, ensuring that they remain at the center of our actions. As stated in Reflection and Updating of Popular Education (2019): "The place of the poor and their conditions is where Fe y Alegría takes root and gives meaning to the world. It is from the daily lives and aspirations of the excluded, marginalized, and discarded that we take ownership of this educational project."

Fe y Alegría's pedagogical model explicitly embraces the preferential option for the most vulnerable, aligning with the Universal Apostolic Preferences of the Society of Jesus. As expressed in our hymn, we are called to "not be satisfied while there is pain." From this perspective, we defend the right to education and learning, enabling marginalized communities to become active social and political agents—committed to their own transformation and to reshaping unjust and inequitable environments.

In every context, we feel called to identify the specific conditions that generate exclusion, placing ourselves at the service of those affected. Guided by the principles of Popular Education and the apostolic mission entrusted to us, we seek to respond with creative fidelity to the needs of our time.

"I celebrate that this seed, this spark, has opened such fruitful paths and that you are the protagonists and witnesses of the transformative power of education: 70 years of a popular education project that creates opportunities, dignifies lives, and strengthens communities. As Pope Francis also reminds us: "To educate is always an act of hope," and that hope is embodied in every child and every community touched by Fe y Alegría, bringing to life the message of its anthem: "Together, we build the hope of God." Today, we celebrate that this work is truly the fruit of God's action and His handiwork." (Fr. Arturo Sosa, SJ. Letter to Fe y Alegría on the occasion of its 70th anniversary, 2025).

1.4 Our reading of the context

In Popular Education, context is an epistemological principle that extends beyond its geographical specificity (Cerillo, 2015). Since reality shapes our way of thinking, our reflections, expectations, and emotions are inevitably influenced by the concrete circumstances that surround us. Context, therefore, plays a fundamental role in how we perceive events and respond to them.

When examining an educational center, context encompasses not only its physical space but also the economic, political, social, and cultural factors that influence it. This means that education must go beyond understanding the context—it must also involve feeling it. Recognizing its potential, challenges, and complexities fosters an active commitment that encourages deeper involvement in community life.

For this reason, continually reading and reinterpreting the context is essential to ensuring that the educational spaces we create are truly transformative and relevant to the populations we serve. By carefully considering the who, what, where, when, and why of any given situation, we can make sense of reality and develop adequate and innovative educational responses.

A strong contextual perspective allows education to become a bridge between the knowledge generated within educational spaces and the social, political, and economic realities communities face. It enables not only learning but also critical action. Conversely, when educational management processes are disconnected from the local reality, they fail to motivate critical reflection, limiting efforts to address problems and expand opportunities.

In this context analysis, we observed:

1.4.1 Learning gaps and pedagogical challenges

Despite significant progress in expanding access to education in many countries, deep inequalities persist, limiting the potential of many individuals, especially those from disadvantaged socioeconomic backgrounds. Equity in education remains a critical global challenge, as disparities within education systems contribute to learning gaps and unequal social and employment opportunities, disproportionately affecting the most vulnerable.

Continuously analyzing the context and rethinking our approach to education are essential steps in addressing these pedagogical challenges and finding solutions to bridge the educational gap.

1.4.2 Education in emergency

At Fe y Alegría, these realities—poverty, inequality, ecological, migratory, and social crises, war, and extreme violence—challenge us and present significant obstacles that many of our countries and schools are already facing. In response, we are committed to finding creative and innovative solutions. In emergency contexts, a rights-based approach makes it essential to ensure that educational work is sustained and resumed as quickly as possible. Education provides a sense of normality, dignity, and protection, helping families and communities restore their disrupted daily lives.

Emerging educational models can be developed through flexible approaches that evolve as diverse spaces for dialogue, debate, and collaboration are established. These spaces allow for continuous reflection on educational practices and a constant re-examination of the context. Such models aim to serve those marginalized by social, cultural, and economic structures, fostering social justice and instilling hope in adverse circumstances.

1.4.3 Responsible, engaged, and resilient global citizenship

Today more than ever, Fe y Alegría faces the challenge of extending the processes of awareness, empowerment, and public action beyond formal and non-formal learning environments—bringing them into the community and into spaces of political decision-making and public engagement. Achieving this requires building a movement of conscious and committed individuals who are organized, defend rights, and care for the common home. These individuals must act as a network, linking local community efforts with global initiatives to form an interconnected and mobilized citizenry capable of addressing the urgent challenges of our world.

If we seek to educate for solidarity and positively influence vulnerable environments—if we aspire to be bearers of hope, accompanying others with love and promoting justice—we must remain deeply connected to the realities of our context. This connection must continue to drive us to demand meaningful responses to the various issues that affect the quality of life in communities.

This highlights the need to develop training programs that foster active citizenship and human rights advocacy. These initiatives should focus on empowering women, girls, and other vulnerable groups, promoting gender equality and equity, fostering respect, and working toward the eradication of violence.

1.5 Our transforming educational and social action

Father José María Vélaz, S.J., dreamed of schools being a leaven of local development. He did not see them only as an instrument for individual advancement. They should be in intimate relationship with the surrounding communities and serve for their integral development. That is why he felt that it belonged to the communities themselves to fight for a decent education for their sons and daughters (Palabras de Fe y Alegría, p. 62).

At Fe y Alegría, we recognize education as both a fundamental right and a tool for social transformation. Our focus is on ensuring access, retention, academic progress, and learning achievement throughout the educational continuum. Our mission is to provide educational opportunities for excluded children, adolescents, and young people, fostering pedagogical models rooted in popular education, guided by critical thinking, creativity, and innovation. Through this approach, we strive for holistic education that strengthens identity and educational engagement, creating collective learning spaces where knowledge is built in connection with reality and in pursuit of the common good.

Reflecting on our educational approach through the lens of popular education is a key challenge. It requires an ethical, political, and pedagogical commitment to creating spaces that uphold human dignity and drive social transformation. Our model recognizes the vital role of educators and communities as agents of change.

As we move forward, we face the challenge of remaining consistent with our principles while building strategic alliances that uphold our transformative mission. Education must transcend the mere transmission of knowledge—it must become a dynamic process of fostering citizenship and social justice.

The essence of Fe y Alegría's education lies in the richness of the contexts in which it operates, where popular education is shaped by the unique realities of each community, providing meaningful opportunities for integral human development.

The different educational and social modalities of Fe y Alegría include:

Formal Education

Formal education is organized from the formal educational centers under policies arising from State agencies. It has a stable program or curriculum oriented by the ministries, in which there are levels and requirements established in a more homogeneous way that conclude with some form of accreditation. In Fe y Alegría 75% of our services are dedicated to formal education, we have 591,463 students in 21 countries.¹

Non-Formal Education

In this modality, Fe y Alegría has centers, programs and services with a level of organization and management that has emerged outside the State. Projects are developed, programs are open and under construction, aimed at heterogeneous groups, with greater flexibility, and may in some circumstances culminate in official accreditation. Twenty-five percent of our attention is organized in this modality, reaching 193,652 students in 19 countries.

Informal Education

Fe y Alegría carries out programs and projects for human, social and community development. It is from this modality that education and learning is developed throughout all stages of life, it is alternative, it happens in the closest vital environment of the human being through social interactions and diverse learning spaces in which Fe y Alegría contributes from community processes.

1. Fe y Alegría current data. Report 2023 International Federation of Fe y Alegría.
Link: <https://www.feyalegria.org/memoria/>

Social promotion and community development

The fundamental characteristic of the community development programs is not to offer solutions, nor to be assistance-oriented, but to mobilize the communities to solve their own problems through education, alliances, networking and training with an emphasis on politics that requires us to work so that the participants of our programs assume their role as active, responsible and solidary citizens, working with the communities, being able to critically read the reality they live, overcoming ideologized positions, and actively committing themselves as authors and stakeholders in the construction of a democratic country.



Chapter II:

What Horizon summons us?

"Fe y Alegría does not want to be an organization to make schools and educational centers... The primary objective of Fe y Alegría: To contribute to achieve social transformation through Integral Popular Education; to promote social justice and structural justice through the self-transformation of an increasingly educated people." (Palabras de Fe y Alegría, José María Vélaz, SJ, p. 81;84).

We are committed to fostering the transformation of individuals, communities, and social structures that perpetuate injustice, inequality, and exclusion. Through comprehensive and participatory popular education, we strive to empower individuals as active agents of change, enabling them to work alongside others in building more just, inclusive, equitable, and resilient communities.

This is the horizon we pursue. We were born with the dream of transformation, guided by our slogan of "going beyond," and we continue to grow each day in our mission of "making the impossible possible." Dreaming is part of our DNA. As a Movement, we believe in the power of transformation—starting with ourselves. Alongside families, students, educators, directors, national teams, religious men and women, and Jesuits, we embrace the challenge of renewal and change. We are a Movement that dares to do more.

2.1 What social transformation are we talking about?

About a **transformation that is profoundly human and collective**, one that challenges the logic of individualism and restores the essential value of the "common"—a shared space where we build together. We are committed to revitalizing the collective as a practice of encounter and solidarity, recognizing that economic, ethnic, gender, and racial inequalities are interconnected structures of exclusion. To dismantle them, we must adopt an intersectional and emancipatory perspective.

This social transformation seeks inclusive, free and just societies, where dignity and diversity are the pillars of coexistence. As a Move-

ment of Popular Education and within the framework of the Second Apostolic Preference of the Society of Jesus², we want to walk alongside those whose dignity has been violated, accompanying them in their struggles for social justice and a dignified life for all.

We walk toward a horizon where **Ciudadanía**—the ethical care of both people and the planet—forms the foundation of our relationships. Rooted in a spirituality of solidarity and transformation, this vision nurtures a deep sense of purpose and meaning in life. We dream of a society built on fraternity and sisterhood, one that transcends structures of inequity and violence, fostering resilient, democratic, and peace-building communities. This path calls us to feel, see, and be moved by injustice, committing ourselves to work together—through the transformative power of education—to build a new humanity.

We commit ourselves to this utopia, recognizing it as an ongoing process—one fueled by our indignation in the face of injustice and our active hope for a world where all people can live with dignity, freedom, and justice.

2.2 Education and educational spaces

Fe y Alegría is committed to a **deeply human, transformative, and inclusive education**. It takes root at the frontiers of exclusion, defending the right of every individual to build a life of meaning and dignity. We strive to make our educational spaces true places of encounter and collective construction, where inequalities are challenged, and a critical and innovative pedagogy is fostered. This is an education that places people and communities at the center of its mission, promoting learning as a shared path toward justice and equity.

Our **educational spaces serve as prefigurative microsystems**—environments where we model and experience a new society founded on justice, equity, and dignity. We educate for freedom, shaping individuals who recognize themselves in others and embrace their role as agents of change. In these spaces, students, educators, families, and communities engage in meaningful experiences and gain the tools needed to transform their reality, developing critical thinking and creativity as forces for change.

2. Second Universal Apostolic Preference of the Society of Jesus 2019-2029: "To walk alongside the poor, the discarded of the world, those whose dignity is violated, in a mission of reconciliation and justice". Rome, February 2019.

We believe in **education as a political and liberating act** that confronts the dynamics of the "throwaway culture" as Pope Francis points out³. We give priority to those who have been historically excluded: girls, boys, young people, women, migrants, people with disabilities, indigenous peoples, among others, guided by the preferential option for the poorest and rooted in the experience of a transforming spirituality inspired by the Gospel.

We create educational spaces that spark **hope, resilience, and democratic coexistence**. Our centers are open to dialogue with states, civil society organizations, and other institutions—always from a critical and proactive stance. In these spaces, diversity is not only respected but celebrated as an essential source of richness. They foster a deep commitment to life and nature, integrating learning with an ethical responsibility toward the common good and sustainability.

Every day, we cultivate **educational spaces that promote life to the fullest**—safe environments where learning and friendship intertwine, fostering holistic growth. Here, education is not an endless race but a process that honors each person's pace, providing opportunities to question, make mistakes, and reimagine knowledge, always in connection with everyday reality. We strive for an inclusive education that goes beyond welcoming all people—it must also learn from past exclusions. Special attention is given to ensuring that girls and women in rural areas have access to education that empowers them to choose their own future and fully participate in public life. This commitment to inclusion and equity is fundamental to building an education system that upholds the dignity of every person, embraces diversity, and challenges the structures that perpetuate inequality.

2.3 Students and stakeholders

In Fe y Alegría we want students⁴ and stakeholders to be agents of change, subjects of their own development, promoters of a harmonious and democratic coexistence. We work so that girls, boys, young people and adults are able to critically analyze their reality, unders

3. "For these reasons we commit ourselves personally and jointly to: To place at the center of every formal and informal educational process the person, his value, his dignity, to bring out his own specificity, his beauty, his uniqueness and, at the same time, his capacity to relate to others and to the reality that surrounds him, rejecting those lifestyles that favor the spread of the throwaway culture." (Pope Francis, 2020) https://www.vatican.va/content/francesco/es/messages/pont-messages/2020/documents/papa-francesco_20201015_videomessaggio-global-compact.html

4. In Fe y Alegría we understand students or stakeholders as all the people who participate in the educational and/or formative processes throughout all stages of life and in the different modalities.

tand it in its complexity and transform it from an ethical and solidary conscience. They are people who courageously assume the challenge of building a more just, equitable and inclusive world, where the dignity and rights of all are respected and promoted.

These students and stakeholders do more than acquire knowledge—they develop skills, capacities, attitudes, and values that equip them to actively participate in and contribute to community, social, economic, and political life. They act locally with a global perspective, valuing diversity and dialogue as essential tools for conflict resolution and for addressing the challenges of our world. In this way, they become "citizens of the world, yet children of the village" (Mejía, 1998).

They are bearers and sowers of hope, with the audacity to dream of a different world and the determination to build it. We envision students as builders of community and caretakers of the world, fully aware that their actions and decisions directly impact the most vulnerable communities and the environment. We want them to be engaged and prepared to face social, political, and environmental challenges, equipped with the tools to design, advocate for, and defend public policies that drive real and sustainable social transformation.

We dream of children and young people as the seeds of a new humanity, capable of reclaiming their cultures, traditions, and worldviews through a critical and ethical lens. We want them to strengthen their identity and community bonds through practices that foster justice and equity, while also challenging and transforming those that perpetuate inequality and limit the right to a full life.

2.4 Educators

Educators at Fe y Alegría are committed **advocates of popular education**, driven by a deep conviction, active participation, and a steadfast commitment to a liberating pedagogy that transforms both individuals and communities. Rooted in a spirit of service and dedication, they act with profound spirituality and ethics, creating educational spaces where justice, equity, and peace prevail.

They are **facilitators of transformative learning**, supporting students in the construction of meaningful and liberating learning, beyond the transmission of knowledge. They create safe and welcoming environments, where each student feels valued and respected as the protagonist of his or her learning process.

As **agents of social change**, they break down barriers that limit access to quality education and connect academic content with reality, making learning a relevant experience to transform the context. Inspired by an ethic of educational justice, they promote processes of active participation to build a more supportive and just society.

Educators **committed to an education that is always relevant** and up to the challenges of the world, with sensitivity to the contexts of the communities, motivated to research and continuous training in order to fulfill their educational vocation and offer their gifts to the service of a better world.

2.5 Communities

Fe y Alegría walks with deeply supportive and organized communities, **protagonists of their own development**. Communities that assume social transformation as a collective project, where each person contributes to the construction of an environment based on peace, justice and respect for human rights and nature. They are spaces where the voice of each individual is amplified, collaboration is fostered and the connection between knowledge and action is strengthened, ensuring that learning translates into real and significant changes.

We value **diverse and cohesive communities** that celebrate the richness of their cultural and political differences. In these spaces, the knowledge of individuals, groups, families and communities dialogue and intertwine to build innovative solutions to the challenges we face, from an inclusive and participatory perspective. Communities that turn diversity into strength, promoting development and collective resilience.

They are **educational communities by nature**, where learning transcends the classroom and is built through dialogue and transformative action, inspired by the thinking of Paulo Freire. In these environments, people educate each other, moving towards personal and social liberation. We long for communities that promote interest and care for the public, that position education as a collective good that demands the co-responsibility of all, and that cannot be sustained without a network of wills and shared efforts. (Proaño, 2024)

We are working with **communities that promote solidarity economies, environmentally friendly practices and decent work**. In these commu-

nities, education is deeply linked to the territory, responding in a pertinent manner to their dynamics, practices and cultures. We walk with these communities towards a horizon where dignity, justice and hope flourish for all.

At Fe y Alegría we believe in **communities where reconciliation and justice are lived with depth and commitment**. Communities that do not ignore the wounds of the past, but face them with courage, promoting dialogue, memory and reparation as paths to healing. Communities where justice is not only an aspiration, but a daily practice that guarantees the dignity and rights of all people, especially those who have been historically excluded. Spaces where forgiveness does not mean forgetting, but an act of transformation that allows rebuilding relationships, strengthening the social fabric and cementing a future based on equity, respect and peace.



Chapter III:

What Pedagogical Principles inspire us?

In Fe y Alegría, **reflection on pedagogical practice and dialogue of knowledge** are fundamental to generate improvements and transformations in the teaching process, in pedagogical relationships, in situations, processes and learning activities so that people who are educated in Fe y Alegría achieve meaningful, relevant and useful learning for their lives. We are aware that pedagogical practice is endowed with multiple and diverse knowledge that is part of the educator's formative trajectory. However, from popular education, we require pedagogical principles that guide and make it possible to give foundation to any theoretical, didactic or methodological knowledge. From this motivation we enter into the pedagogical heart of our Educational Mission through the proposal of the pedagogical principles of popular education.

3.1 Comprehensive, humanistic and spiritual pedagogical principles

For Fe y Alegría, working with populations that live in situations of marginalization, exclusion, poverty, vulnerability and violence implies the understanding and conviction of educating from the identity of the person for their integration and participation in society as a citizen with rights. Therefore, it educates from the recognition, attention to the person and all its dimensions.

3.1.1 The development of intrapersonal skills

It refers to an integral process that involves cultivating confidence in oneself and one's abilities, which translates into greater freedom to make decisions. This development encompasses several aspects:

- identity and self-esteem.
- body care as well as health and nutrition, fostering a healthy mental relationship, self-acceptance and self-identity.

- affectivity, through the knowledge and management of emotions and the strengthening of self-esteem.
- cognitive development, which enhances critical and creative thinking.
- education of the will, which fosters the ability to make autonomous and responsible decisions based on discernment in order to act freely in accordance with values such as love, faith, hope, justice, gratitude, humility, peace and forgiveness in the pursuit of a fulfilled life.

3.1.2 The development of beings with others

It involves a comprehensive process that encompasses the ethical dimension, fostering the learning of social, democratic, ecological and spiritual values, valuing diversity. This dimension promotes in the person the development of capacities and skills for coexistence, valuing, integration and social relationships at different levels: close, family, community, digital, social and global, emphasizing respect and recognition of people, empathy, reciprocity and solidarity in every human relationship.

The relational dimension is expressed and developed in **language**, because through it we are beings with the capacity to devise new worlds, and in **culture** because it provides identity and a sense of belonging.



3.1.3 The development of beings with nature

It implies cultivating a deep awareness of the value of appreciating, caring for and defending our Common Home. This entails assuming the responsibility to stimulate creativity and innovation to find solutions that promote sustainable lifestyles, production and consumption; in harmony with the environment, thus fostering a fair, respectful and balanced relationship between human beings and nature.

3.1.4. The development of beings and their connection with transcendence

It is inherently tied to their spiritual dimension and connection to transcendence. This bond is cultivated both personally and through diverse community expressions, as well as through a commitment to justice and human solidarity. Nurturing this dimension requires an educational approach rooted in faith in God—one that guides individuals in their personal growth, fosters inner reflection, and develops discernment and contemplation. Such a pedagogy strengthens both personal and collective dedication to justice and liberation, contributing to the creation of a more just and equitable world, inspired by the life and teachings of Jesus. Furthermore, it awakens spiritual sensitivity, guiding individuals toward a life project with deep meaning—one that draws them closer to transcendence, creation, and others.

3.2 Contextualization

Teaching and learning processes, whether in formal or non-formal settings, are centered on the learner and grounded in their reality. They consider the individual's personal dimensions as well as their socioeconomic and cultural context. The goal is to create an inclusive environment where all individuals feel welcomed and can actively participate in the educational community, contributing from their own knowledge and cultural background.

Contextualization is a dynamic, two-way process that expands perspectives from the local to the global while fostering critical reflection to understand global realities through local experiences. It incorporates action research, community-based, and participatory research approaches as essential formative components that promote collective reflection and action.

This approach integrates cultural and generational knowledge to enhance educational processes aimed at improving quality of life. It values individuals' experiences, talents, and gifts as opportunities for holistic personal development. Furthermore, it fosters an educational community that encourages intercultural dialogue and knowledge exchange in the construction of understanding and social integration.

Contextualization also adapts, refines, and makes both formal and non-formal curricula more flexible to meet the diverse learning needs, styles, and conditions of students. It considers the wide range of contexts in which learners live—whether geographical, cultural, generational, border, or marginalized communities. To this end, engaging in dialogue with state authorities and regulatory bodies responsible for education is essential.

A didactic approach is employed that integrates planning, projects, activities, methods, and strategies into diverse actions aimed at transforming educational and cultural practices to be more inclusive. These processes are supported by continuous assessment and feedback, ensuring that evaluation serves the learning and development of students.

3.3 Pedagogical principle of the formation of the critical subject

The aim of popular education in Fe y Alegría is to cultivate individuals who are critical thinkers, aware of their rights, competent, and committed to social transformation—deeply rooted in a spirituality inspired by the way of Jesus. This education seeks to form individuals who are conscious of and indignant in the face of inequalities, exclusions, and oppressions that affect communities. From this perspective, the individuals we aspire to educate are:

- **Ethical subjects**, sensitive to social and environmental injustices, who develop autonomy and co-responsibility.
- **Epistemic subjects**, capable of learning, questioning and building knowledge and critical knowledge from experience.
- **Social subjects**, who recognize themselves as a free and relational being, valuing the social as a fundamental principle.
- **Political subjects**, committed to the common good and the transformation of their reality.
- **Spiritual subjects**, who live transcendence in favor of a dignified life, based on love and compassion.

We conceive education as a process that enables individuals to understand the relationship between knowledge and social reality. Therefore, in every educational space, the teaching-learning process is designed to foster critical thinking and empower both individuals and communities for transformative action.

In Fe y Alegría, critical pedagogy plays a fundamental role in shaping individuals who can question "supposedly neutral and objective" knowledge. Through continuous critical reflection, learners develop the ability to uncover the power dynamics embedded in the construction of scientific knowledge, to value their own traditions, cultures, spiritual beliefs, and local wisdom, and to deconstruct knowledge that distances them from their transformative potential.

Within each educational space, the teaching-learning process is intentionally structured to progressively and systematically cultivate critical thinking, awareness, and transformative engagement in individuals and communities. Social, civic, and ecological education is essential to equipping individuals with the capacity to:

- Be sensitized, to feel and be affected.
- Know, understand, analyze and explain.
- Be curious, ask questions, inquire, question and investigate.
- Denaturalize, unveil, problematize and deconstruct.
- Arguing, positioning, expressing and dialoguing.
- Create, conceive, build and collaborate.
- Develop awareness of change and transformation.
- Position its commitment to the community, society and nature.

At Fe y Alegría, academic learning is intrinsically connected to understanding reality. The development of competencies in reading, writing, oral expression, and mathematics is essential for "reading the world"—recognizing the interconnections between local and global realities, valuing one's cultural roots and histories, and reinterpreting the present to build more humane, ecological, and sustainable futures.

We acknowledge that knowledge, wisdom, and beliefs can serve as instruments for transformation, but they can also reinforce systems of domination and oppression. Therefore, critical pedagogy is fundamental—it provides the tools to question knowledge, recognize its so-

cial origins, and deconstruct narratives that hinder emancipation and social justice.

3.4 Pedagogical Principle of Equity, Inclusion, Innovation and Quality⁵

At Fe y Alegría, these principles are deeply connected to the right to equal educational opportunities, ensuring that those living in poverty and exclusion not only have the right "to" education but also the right "in" education—meaning access to quality, equitable, and inclusive learning experiences. It is both an urgent and ongoing responsibility of the educational community to recognize, value, uphold, and advocate for this right.

The implementation of educational justice, guided by principles of equity, inclusion, innovation, and quality, enables Fe y Alegría to "raise the educational floor" and reach the most marginalized populations, those on the frontiers of inequality. For this reason, it is imperative that these principles be integrated into all aspects of educational practice and policy.

3.4.1 Equity (focus on justice)

At Fe y Alegría, equity is understood as the foundation of educational justice, ensuring fair treatment and non-discrimination while responding to the diverse needs of individuals, groups, and communities.

Since its inception, Fe y Alegría has been committed to the social transformation of inequality, injustice, and poverty, addressing exclusion in a comprehensive manner. This commitment has always prioritized differentiated attention to diverse needs and the inequalities that perpetuate disadvantage. Over time, Fe y Alegría has incorporated evolving categories of analysis to better understand the various forms of inequality and oppression, allowing it to implement equitable and contextually relevant educational processes. These analytical frameworks guide actions toward more just and inclusive education for all.

5. This section is based on Fe y Alegría's Congresses and documents: Quality, Inclusion, Innovation, Challenges and opportunities of popular education. A selection, reading and interpretation has been made to adapt these principles that are fundamental for Fe y Alegría from a pedagogical point of view..

- The **gender** category makes it possible to understand inequalities, discriminations, gender violence that occur through stereotypes, patterns, unequal power relations, prejudices, attitudes, behaviors and actions in every educational process.
- The category of **intersectionality** allows it to understand that poverty and exclusion of the population served by Fe y Alegría has multiple and diverse disadvantages and inequalities that intersect, intersect, accumulate and become more complex, thus requiring a fine analysis of reality and affirmative actions that gradually transform these disadvantages.
- The category of **interculturality** has made it possible to highlight belonging to a culture as that space in which people acquire a sense of identity, belonging and value; at the same time, culture is expressed in a language, which is expressed in the valuation of education in the mother tongue or in one's own language⁶, particularly in the first years of life.

The pedagogical reflective practice in this sense incorporates in the dialogue of pedagogical knowledge the equity approach linked to the gender perspective, interculturality and intersectionality to consider the needs, interests, characteristics, conditions and diversity of the people who study so that they can achieve their learning outcomes for life. It is the continuum of reflection and action that enables relevant attention to teaching and learning, educational environments and resources, pedagogical relationships, as well as dialogue and curriculum adaptation. As Guelman pointed out during the Quito Congress, "In order to work intersectionality in a class, it is important first to recognize them, to assume them, to know what happens with children, with adults, with nature... In this assumption, to be able to articulate what these united understandings mean in a class. To recognize that there is not just one inequality..."

3.4.2 Inclusion (focus on diversity and coexistence)

Inclusion is fundamentally linked to access, participation, and achievement for all in education. At Fe y Alegría, learning to embrace inclusion means accepting, welcoming, respecting, restoring, and integrating individuals who have been excluded due to their diverse conditions—those who have been structurally denied opportunities

6. We refer to "own" language in order to integrate not only the mother tongues of native peoples but also the recognition of the culture and own language of deaf people.

to participate fully in society. Exclusion concerns us, outrages us, and compels us to actively commit to inclusive education as a powerful tool for transforming this reality. Through inclusive education, we not only counteract exclusion but also unlock the potential to build truly democratic societies, starting from pedagogical micro-spaces that integrate and celebrate diversity, fostering new and equitable social and power dynamics.

We value and celebrate diversity because we recognize that it enriches both our educational communities and each individual within them. For this reason, we embrace a countercultural and evolving approach that contextualizes the diverse realities of people who experience exclusion—whether social, economic, gender-based, religious, cultural, disability-related, or any other form. Three key characteristics of inclusion are:

- To support each person from their own conditions, which implies knowing our students very well.
- Leave no one out, leave no one behind. It means taking care not to reproduce the differences but paying attention to each person's needs.
- Zero tolerance to any type of discrimination, and the necessary regulation of coexistence.

Learning to include means recognizing that difference is not synonymous with inferiority or lesser value. It requires understanding that all individuals possess the same inherent dignity, value, and rights, with equal opportunities to participate and thrive. In this sense, the Gospel invites us to build an inclusive society, a process that begins with our own transformation and extends to our educational communities, which must serve as a foretaste of the society we seek to create (Congress 2013). As educators and popular educators, we understand that fostering inclusion and providing differentiated attention is not always easy. It requires us to identify the barriers that hinder learning and participation, reflect on them in both our personal and pedagogical practice, work to dismantle them, and generate meaningful processes of change through our educational actions:

Personal Barriers	Pedagogical Barriers
<ul style="list-style-type: none"> • beliefs, stereotypes, entrenched norms; • fears, lack of confidence, insecurity; • personal conflicts, socio-emotional difficulties 	<ul style="list-style-type: none"> • unequal power relations, authoritarianism • teaching-centered teaching paradigms • lack of knowledge of tools and contents to learn how to contextualize, to work from a diversity approach • resistance to reflection and change

The pedagogical approach to inclusion is rooted in values and in the creation of educational environments that foster positive relationships, coexistence, and engagement with the surrounding context and learning resources—regardless of the program or educational setting. Inclusion is built in everyday life through the development of a culture that promotes socio-affective environments and pedagogical processes centered on social learning. This includes participation, collaboration, cooperation, dialogue across differences, conflict resolution, acceptance, recognition, and respect for diversity as an alternative to violence and discrimination. In this way, every individual, group, and community can recognize their worth and contribution to both education and society.

Since its inception, Fe y Alegría has embraced the educational inclusion of children, adolescents, and young people facing exclusion. This has provided an opportunity to involve their families in broader processes of social inclusion and empowerment in the defense, promotion, and guarantee of their rights. Inclusion fosters co-responsibility in the educational process and strengthens the connection between families and the educational proposal. Furthermore, inclusion and equity go hand in hand to ensure the quality of education.

"The foundation of Fe y Alegría's commitment to inclusive education is the belief that all human beings share equal and absolute dignity. This dignity is inherent to every person simply by virtue of being human—it is not dependent on anything or anyone, nor can it increase or diminish. It remains the same for all, always. And we have faith that we are all children of God, with the poorest, most vulnerable, and most excluded being His favorites." (44th Fe y Alegría Congress)

3.4.3 Innovation (Focus on creativity and transformation)

Innovation in Fe y Alegría serves as a means to achieve educational justice and enhance the quality of life for the communities we work with, aligning with the transformative goals of popular education. From this holistic perspective, innovation is encouraged in teaching, educational management, and community engagement, fostering continuous reflection, strategic planning, and the creation of new possibilities for a different kind of education. In this way, our commitment to quality education aims to cultivate individuals and communities dedicated to social transformation.

Innovation drives us to develop educational centers that serve as prefigurative spaces (Suissa 2010)—alternative and anticipatory models that embody the kind of society we aspire to create. These spaces place ethical democratic relationships at the core, demonstrating that transformation is possible through certain processes. This vision is reflected in Fe y Alegría's continuous efforts to cultivate a culture of quality improvement, ensuring that our educational practices remain dynamic, inclusive, and responsive to the needs of those we serve. Such processes are:

- Educational management
- Teaching-learning
- Coexistence and citizenship
- School-community interaction

In order to generate these changes and transformations, popular education pedagogy enters into a dialogue of knowledge and reflects from different approaches and paradigms. From this point of view, innovation encourages us to propose creative proposals with a deliberate and planned intervention, recreating pedagogical practices where, by placing the person at the center of being and

educational work, learning takes precedence over teaching. In all innovation processes, the protagonism of students, families, teachers and the community is sought in order to be the subject of social transformation.

In this way, we maintain that the relationship between quality and educational innovation is a fundamental part of Fe y Alegría's mission to promote inclusive and equitable education.

3.4.4 Quality (Focus on the culture of improvement and evaluation)

"Fe y Alegría opts for quality education from an egalitarian conception and as a social commitment to collective rights. Therefore, it promotes quality education for all social sectors, especially for the most disadvantaged in society. It does not accept a poor education for the poor, nor an education that maintains or increases the exclusion of the popular sectors. The promotion and defense of human rights are an expression of a faith that is committed to greater social justice." (34th Congress of Fe y Alegría, Colombia, 2003)

Quality in Fe y Alegría fosters lifelong learning opportunities that contribute to the development of individuals and communities, with a strong emphasis on social transformation. The pedagogical principles outlined earlier are integral to the understanding of quality in popular education. A quality education—one that is comprehensive, contextualized, critical, equitable, inclusive, and innovative—not only develops competent individuals but also nurtures agents of social change, committed to the common good and dedicated to placing their human, professional, and technical skills at the service of the most vulnerable.

Education is a fundamental driver of human and social development, as a person's level of education largely determines their access to the basic rights of a democratic society. From an ethical standpoint, quality education integrates reflection and action to promote social transformation, upholding values such as dignity, equality, inclusion, and justice. Fe y Alegría is committed to ensuring an education that empowers individuals to understand, exercise, and advocate for their rights, actively engaging in their communities and broader society.

In practice, within each program, center, or educational service of Fe y Alegría, **the principle of quality is realized through a culture of continuous improvement.** This process engages the entire educational community by using evaluation to identify strengths, weaknesses, and challenges. It encourages reflection on key issues, plans for desired transformation, and systematically generates new knowledge in response to the needs of different contexts. This culture of improvement is rooted in the ongoing pursuit of educational quality, social transformation, and the strengthening of Fe y Alegría's mission to provide quality education to vulnerable communities.

In the teaching-learning process, the culture of quality improvement ensures that every student in Fe y Alegría programs, centers, or services achieves expected learning outcomes, not only in knowledge but also in values and social commitment. Pedagogical reflection and formative evaluation allow for the continuous adaptation of both official and internally developed programs, ensuring that they address students' needs, differences, and interests while remaining aligned with the challenges and demands of their specific contexts. Reflecting on pedagogical practices and integrating formative assessment are essential for innovation. Through this dual approach, educators assess whether their innovations truly lead to progress and transformation for all. If they do not, it is a clear sign that adjustments must be made.

The ever-evolving challenges of society require constant awareness of changing realities, the ability to formulate hypotheses on how to address them, and the willingness to experiment with new solutions. For instance, if a community experiences an increase in violence, it is necessary to innovate in peace education as well as develop new care and protection strategies for students.

Fe y Alegría recognizes the missionary spirit of popular educators, whose dedication, service, and commitment ensure that quality education is infused with both humanity and warmth. Excellence in education requires investment in training and professional development to enhance educators' skills, ongoing support and accompaniment for teachers and staff, career development opportunities to ensure long-term commitment and growth, and research and innovation to improve methodologies and educational impact.

By fostering the professionalization of educators, Fe y Alegría strengthens the quality of the teaching-learning process. This is reflected

in educators' mastery of content, effective use of methodologies, expertise in planning and evaluation, and the creation of a positive, relevant, and supportive work environment, all aimed at ensuring that students achieve meaningful academic and social learning.

Quality and innovation are intrinsically linked and form the foundation of Fe y Alegría's pedagogical approach. This approach goes beyond academic excellence measured by disciplinary knowledge; it embraces a broader vision that integrates comprehensive, community-based, and transformative education. True educational quality is achieved through innovative processes that are responsive to local needs and realities, fostering creativity and flexibility in both curricula and pedagogical strategies.



Chapter IV:

What is the Pedagogical Praxis we promote?

Pedagogical praxis in Fe y Alegría is understood as the continuous dialogue and coherence between action and reflection, theory and practice, and discourse and action in educational and pedagogical processes. This approach aims to foster educational, community, and social transformation by integrating learning with real-life experiences and critical reflection.

This chapter brings together the pedagogical praxis of Fe y Alegría, shaped by years of experience as a Popular Education Movement committed to serving the most disadvantaged sectors. Each section identifies key elements that guide this educational praxis, focusing on the kind of learning needed today to shape individuals who are fully developed, community-oriented, and committed to the common good. It emphasizes the exercise of active citizenship, where individuals and communities organize and mobilize collectively for social transformation. The goal is to inspire and encourage individuals whose passion for education can rekindle hope through practices that recognize the transformative potential of every person. By centering education on the individual, it seeks to nurture human, spiritual, intellectual, and community dimensions, fostering a sense of purpose and a commitment to building a more just and inclusive society.



4.1 Learning

At Fe y Alegría, we promote the right to meaningful learning for life as an essential component of our popular education approach. Each person is the protagonist of their own development, constructing and reinterpreting knowledge through their experiences and interactions with the world. Learning is understood as a deeply personal process that takes shape through social engagement, with an emphasis on experiences that foster the development of individual potential.

The promotion of meaningful learning for life is embedded in the work of our integral popular education movement. In Fe y Alegría, learning is not only a right but also a dynamic process in which individuals actively participate, drawing from their lived experiences and relationships with others. Evaluation is seen as an integral and continuous process that goes beyond measuring content. It values not only what has been learned but also what has been experienced and how the learning journey has shaped the individual. Rather than focusing solely on grades or academic advancement, evaluation serves as a reflective tool to deepen understanding and enhance personal growth.



4.2 Fundamental learning

Our Movement of Popular Education and Social Promotion is committed to upholding the universal right to quality education. In introducing the approach to fundamental learning, it is essential to begin by asking key questions: What do I educate, and for what purpose? What do students learn? What is the minimum cultural capital that students should acquire? What knowledge, skills, attitudes, and values are necessary for individuals to participate meaningfully in current and future societies?

Fe y Alegría educates all people and seeks to develop the whole person—mind, heart, and spirit—integrating knowledge, emotions, and values across different learning environments, whether formal, non-formal, or informal. Ensuring this comprehensive approach throughout the educational continuum is crucial, as it guarantees that every learner has access to the necessary tools for meaningful learning and a dignified life.

Centering learning on both individual and social transformation requires an approach that goes beyond content delivery and instead seeks to change the context in which education takes place.

Drawing from our experience as a movement, we recognize that certain learning processes are essential for building the just and equitable society we strive for. These processes facilitate lifelong learning, strengthen relationships with the environment, and support the development of autonomous and responsible citizenship.



4.2.1 Language Learning

At Fe y Alegría, we conceive language as the bridge that connects us with the world, a powerful tool to understand, express and transform reality.

In our pedagogical praxis language skills translate into:

- Learning to listen goes beyond capturing words; it implies interpreting, dialoguing and being in solidarity with others, giving voice to those around us.
- To speak is to share what we have learned, to collectively build knowledge and strengthen our identity through dialogue.
- Reading is much more than decoding letters; it is opening up to new perspectives, critically analyzing reality and discovering in texts and in life the signs of change.
- Writing is not just a mechanical act, but the possibility of capturing thoughts, giving shape to ideas and leaving a mark on history.

In our pedagogical practice we implement explicit experiences for the development of these language skills through systematized, reflective, collaborative and articulated work in all the educational environments we accompany.

4.2.2 Learning logical mathematical reasoning

At Fe y Alegría, we conceive mathematics as a fundamental pillar and its social relevance to develop in life. The development of logical-mathematical thinking is essential to build skills that allow us to understand, comprehend, explain and solve problems in our daily lives. The capacity for abstraction, validation and logical inference are indispensable for rational thinking, they allow us to analyze reality, apply it to different situations and understand its complexity. We strive to build meaningful learning that empowers our students, providing them with the tools to analyze the world with critical thinking and creativity.

In our pedagogical praxis:

- We promote teaching from a practical approach to mathematics through examples, problems and situations relevant to students' daily lives.
- We encourage the use of mathematics as a tool to analyze and criticize social reality, for example with the use of statistics relating them to the inequalities of our societies.
- We teach mathematics so that students can apply it to address problems in their community and propose community development or service learning projects.

In our role as popular educators, we affirm that from the teaching of mathematics, we focus the action beyond solving problems correctly and we consider it an opportunity to question and analyze reality from mathematical elements.

4.2.3 Learning to think critically

"The acceleration and speed of the flow of information are practically impossible for subjects to follow. There is a saturation of information that subjects cannot follow, let alone analyze from the conscience. We have more information, but we are less prepared to have critical opinions, to choose cultural or political alternatives." (Güelman, 2024)

The current social context is shaped by rapid technological advancements, an overwhelming flow of information, constant communication, and the multitasking demands of the modern workforce. In this landscape, fostering critical thinking becomes essential. Recognizing this need, we promote spaces for continuous reflection that encourage higher-order thinking. Through a horizontal relationship and meaningful dialogue between educators and students, we seek to develop understanding, analysis, and interpretation that lead to action and transformation.

At Fe y Alegría, education is not limited to the simple transmission of knowledge. We are committed to forming autonomous individuals, critical thinkers who can analyze, interpret, and assess the information around them. Our goal is to cultivate minds capable of questioning, making responsible decisions, and actively working to transform their realities.

In our approach to education, we do not merely provide answers—we also ask questions. We challenge assumptions and push boundaries, fostering a learning environment where curiosity and critical inquiry drive the pursuit of a more just and equitable society.

In our pedagogical praxis:

- We seek the training of autonomous individuals, with the ability to analyze, interpret and evaluate information in order to make responsible decisions.
- We assume the pedagogy of the question, we favor learning to ask, the question as a tool for curiosity, reflection and the search for answers.
- We encourage students to assume their protagonism and active participation in the construction of knowledge.

4.2.4 Learning digital competencies

At Fe y Alegría, we recognize the growing impact of virtual environments in education and their potential to transform the way we learn and teach. We are committed to making the most of these tools, but from a critical and transformative perspective.

We believe that access to technology is a fundamental right that should not widen learning gaps, but rather promote social inclusion and generate opportunities for all. Therefore, we strive to make our virtual spaces (ICT, TAC, TEP, TRIC⁷) accessible and relevant to the reality of our students, offering contextualized and collaborative learning experiences.

All of them are part of the digital content in which educators need to be trained and accompanied to integrate technologies in their pedagogical practices, creating virtual environments that encourage critical reflection, active participation and commitment to social transformation.

At Fe y Alegría, we believe that virtual environments are much more than technical tools. They are meeting and learning spaces where technology is put at the service of popular education, promoting the development of critical, creative and committed people with their community. The mastery in the use of technologies is nowadays a fundamental vehicle for autonomous and lifelong learning.

7. TLK (Learning and Knowledge Technologies), ICT (Information and Communication Technologies), TEP (Technologies for Empowerment and Participation), RICT (Relationship, Information and Communication Technologies)..

In our pedagogical praxis:

- We strengthen students' use of technology for educational purposes, their ability to analyze information and create content.
- We promote the integration of technologies in the teaching-learning process.
- We implement experiences that allow students to use technologies for research, collaborative work and the creation of digital content.
- We promote the training of educators in the use of technology as a teaching tool.
- Digital education must consider training on digital citizenship; it is a key training for the new generations.

4.2.5 Socio-emotional learning

At Fe y Alegría, we recognize that the school environment is the first public space of socialization and citizenship for our students, where they learn essential codes for life in society. Therefore, we integrate socioemotional learning as a fundamental component of our educational proposal, providing tools for our students to develop crucial skills for their mental health, interrelation, social coexistence and their life project.

We believe that emotions are an intrinsic part of learning and life. In education, by promoting their knowledge and cultivating social-emotional skills from childhood, we have a positive impact on the academic performance, school career and future of our students.

At Fe y Alegría, we believe that quality education is not limited to academics. We are committed to providing comprehensive support to our students and their families, forming people of integrity, capable of building a better future for themselves and their community.

In our pedagogical praxis:

- We promote the acquisition of socioemotional skills from an early age.
- We promote self-knowledge and emotional self-regulation in personal processes, as well as social processes such as social awareness, relationship skills such as empathy, collaboration, cooperation, conflict resolution, and enables responsible decision making.
- We generate safe and respectful learning environments, where students can express their ideas and emotions freely.
- We are challenged to seek answers, accompany and generate partnerships for the mental health issues facing our students, families and educators.

4.2.6 Learning skills for decent work

At Fe y Alegría, we believe that education for work is a fundamental pillar for building a sustainable future. Since our inception, we have been committed to providing vulnerable people with the tools they need to succeed in the world of work. However, our vision has evolved over time.

Today, we aspire to a comprehensive education that develops human capacities, social skills and technical competencies **for inclusion in economic and working life**. We want our students not only to find a decent and fair job, but also, through a liberating, productive and ecological work training, based on a rights-based approach, to become agents of transformation that **contribute to the construction of another possible world**. We want them to contribute to the construction of an inclusive society, with equity and equal opportunities, without gender bias, **where solidarity and care for the common home prevail in our communities** instead of competition and abuses against nature.

At Fe y Alegría, we are committed to an entrepreneurial culture that encourages our students to develop their full potential, to create opportunities with purpose and to build a sustainable future for themselves and their environment.

In our pedagogical praxis:

- We develop job training processes that enable students to access decent and fair employment.
- We promote training in soft, technical and entrepreneurial skills, bringing students closer to their reality and considering curricular flexibility to provide relevant answers to the contexts.
- We encourage reflection and the free choice of training areas for the work of boys and girls, men and women.
- We promote an entrepreneurial culture that fosters self-employment, job creation and continuity of studies.
- We encourage the development of environmentally friendly productive activities related to the popular and solidarity economy.
- We promote strategies for social, cultural and productive insertion through labor intermediation and dual training experiences where learning content is integrated with practical experience in work environments.

4.2.7 Rural, intercultural, multilingual learning in formal education

At Fe y Alegría, we recognize the cultural richness of indigenous peoples and native communities and the vital role of preserving their languages and ancestral knowledge. Many of these communities remain distant from state-provided opportunities and services, often positioned on the frontiers of exclusion.

Our pedagogical practice is centered on building bridges between worldviews, honoring the wisdom of these communities and their deep connection to the land while fostering intercultural dialogue. Rather than replicating the contents and methods of urban education, we strive for an educational approach that celebrates diversity and nurtures respect for all cultures.

We seek to ensure that each student's identity is valued and strengthened by creating learning spaces where traditions and knowledge are shared, transmitted, and enriched.

Education, in this context, becomes a powerful tool for constructing a future where cultural diversity is embraced as a source of strength and where all individuals have the opportunity to pursue a dignified and fulfilling life within their own cultural and social contexts.

In our pedagogical praxis:

- We favor teaching and learning processes from the mother tongue during the first years, and bilingualism as a purpose when the first language is different from the national language. And we promote the learning of other languages as well.
- We promote our own organization of rural and intercultural centers that responds to their context with a different pedagogical and management model, adapting and building the curriculum.
- We promote respect for local cultures, indigenous languages, popular knowledge and the strengthening of their identities.
- We implement programs that incorporate and revalue elements of the culture of native and indigenous communities and peoples.
- We encourage family and community integration, as well as student participation in learning and recreating their culture, identity and history.
- We educate through respectful and enriching dialogue between people from different cultures and teach them to value diversity.
- We promote links with the community through productive agricultural and livestock projects and community development based on their values and customs.
- We seek educational justice through intersectional attention to address multifactorial gaps: poverty, rurality, gender, indigenous identities, among others.

4.2.8 Attention to special educational needs

At Fe y Alegría, we believe that every person has the potential to learn in their own unique way. We value this diversity as a source of enrichment and affirm that each student has the right to a quality education that meets their individual needs. Our commitment is to create an inclusive educational environment where everyone feels valued, respected, and supported in reaching their full potential.

We strive for a society where inclusion is not just an aspiration but a lived reality. To achieve this, we work tirelessly to remove the barriers that have historically and structurally excluded some students, particularly those with disabilities, from accessing quality education. Our vision is for every person, regardless of their condition, to have the opportunity to develop their talents and actively contribute to building a more just and equitable world.

At Fe y Alegría, we are inspired by the dreams of our students, who have the right to pursue dignified and fulfilling life projects in accordance with their abilities. We are committed to walking alongside them and their families, providing the necessary tools and support to help them turn those dreams into reality.

In our pedagogical praxis:

- We train and sensitize educators to develop pedagogical experiences that favor quality learning for students with special educational needs.
- We guarantee an inclusive culture in our educational centers and services and promote opportunities for students with disabilities to eliminate barriers.
- We guarantee the proper diagnosis of disabilities. Support in the development of didactic materials and strategies for the development of each student's maximum potential.
- Encourage respectful, warm and friendly relationships among all students. To take advantage of diversity to promote empathy and solidarity.
- We plan interdisciplinary projects from an integral, ecological-functional approach that respects their place, their diversity, their family context and empowers them for life.
- We develop independent living skills for students with disabilities to facilitate their educational continuum and their social and productive inclusion.

4.3 Education for the Common Good

As we mentioned in the introduction to this section, in addition to the learning necessary for life, Fe y Alegría educates with a sense of the common good, promotion and education in the community, the social, and citizen commitment. In this section we present different pedagogical praxis that have been key to our popular education.

4.3.1 Community, Citizenship and Human Mobility

CAt Fe y Alegría, we recognize that the concepts of community and citizenship are constantly evolving, shaped by technological advancements and the social dynamics of the 21st century. The virtual world has expanded opportunities for interaction and participation, blurring the lines between local and global realities.

In response to this changing landscape, we embrace the challenge of citizenship education, aiming to develop critical and engaged citizens who can drive positive social transformation in a democratic and peaceful manner. We seek to prepare individuals who are active participants in society, capable of navigating complexity and diversity while fostering human connections and building bridges between physical and virtual spaces. From a human rights perspective, responsible citizenship is about making informed decisions that contribute to the collective well-being.

In the context of popular education, **the educational community** is not only defined as a group of people sharing the same geographical space but also as a dynamic setting for the collective construction of knowledge, experiences, values, and practices. At Fe y Alegría, the educational community—composed of families, students, educators, and administrators—is fundamental to our identity. For our popular education model to thrive, it is essential that the educational community remains connected to the wider society. Our centers and services empower individuals to become active agents of their own development, equipping them with the tools and knowledge necessary to effect positive change in a democratic and peaceful way.

Human mobility is an integral reality within our educational communities. We acknowledge that migration and displacement, driven by various factors, represent a global, complex, and diverse phenomenon that impacts both those who migrate and the communities that receive them. Recognizing this, we strive to foster

an inclusive and supportive educational environment that responds to these challenges with empathy, equity, and a commitment to social cohesion.

In our pedagogical praxis for the community:

- We develop community, social and political participation in the search for the common good by promoting social and community leadership.
- We encourage the collaboration and inclusion of families and communities in the processes developed by the educational project.
- We promote the creative exchange of knowledge and community experiences.
- We encourage the design and implementation of educational processes where students can apply their knowledge and skills to generate a positive impact on their community.

In our pedagogical praxis for citizenship education:

- We promote relevant learning for the social transformation of communities, as well as the knowledge and exercise of Human Rights.
- We transform educational spaces into places where participation for the common good is practiced, where leadership is promoted and autonomy is developed.
- We encourage active student participation in the public affairs of the school environment and create opportunities for them to practice the exercise of citizenship committed to social transformation and the common good.
- The role of the popular educator as a pedagogical leader who encourages dialogue, debate and negotiation as a means for collegial decision-making.

In our pedagogical praxis for human mobility:

- We address the challenges from the reality of each Fe y Alegría with flexible training itineraries to guarantee the educational integration of people in a situation of mobility.

- The educational community is prepared to receive the mobile population with warmth and respect and to favor their integration.
- We implement pedagogical actions that bring us closer to knowing the realities of itinerant families, their countries of origin and main psychosocial care needs.
- We implement training spaces that develop socioemotional and social skills in the migrant population, as well as cultural workshops and educational visits for children and adolescents.
- We promote the installation of mobile and flexible classrooms from diverse learning spaces that are adapted to the needs of populations on the move, such as migrants and refugees.

4.3.2 Culture of peace

For Fe y Alegría, the **culture of peace** is an educational and social approach that seeks the transformation of the community through the promotion of values such as justice, solidarity, equity, coexistence and respect for the dignity of all people. It is not only about the absence of violence, but the active construction of relationships based on dialogue, cooperation and peaceful conflict resolution. We assume the task of developing learning to live together, not only as the fact of coexisting or living with others, but also as the development of the environment and the conditions that make possible the growth and realization of all.



In our pedagogical praxis:

- Encourage the experience of values (in the school that prefigures and anticipates). We do not "inculcate" or transmit, but favor reflection and dialogue so that values are assumed by conviction of inclusion and respect for diversity.
- We practice peaceful conflict resolution as a tool for managing disagreements, avoiding violence and strengthening coexistence.
- We promote social justice. Peace is not only the absence of conflict, but also the construction of just and equitable conditions for all, especially for the most vulnerable.
- We generate community participation and commitment in the construction of a culture based on peace and cooperation.
- We seek empowerment and active citizenship, ensuring that educational and community actors are agents of change in their environment.
- We promote peaceful coexistence, social integration and the exercise of responsible citizenship at the local and global level.
- We aim to develop the capacity to understand others as subjects of rights.
- We promote participatory and dialogical methodologies, where learning is built collectively, recognizing the knowledge and experiences of students and their communities.

4.3.3 Youth Protagonism

Fe y Alegría, within the framework of the 45th and 46th international congresses, promotes the active participation and leadership of young people within the Movement, recognizing them as agents of social transformation and defenders of human rights. Education for youth is understood as a powerful tool for change—critical, inclu-

sive, and aimed at improving their living conditions, strengthening their communities, and fostering global citizenship. The Movement supports young people in building a hopeful future, acknowledging the social changes of our time while sharing the life and mission that unite us. By empowering them with knowledge, values, and a sense of commitment, Fe y Alegría seeks to cultivate a generation that is prepared to lead, advocate for justice, and contribute to a more equitable and humane society.

In our pedagogical praxis:

- We promote in young people the ability to choose and decide, to read reality, to dream a project for the world and to convert that utopia into coherent actions that make it possible.
- We generate work with young people as a space for encounter, personal growth, mutual enrichment and social transformation.
- We strengthen the exercise of global citizenship so that they are able to raise their voices in the face of the problems facing humanity.
- We promote processes of sensitization, awareness and indignation in the face of realities marked by injustice, violence, marginalization and impoverishment in order to generate responses that translate into organization, discourse and practices that transform these realities, allowing all people to live with dignity.
- We network and collaborate with other youth, educators and communities to make a positive impact.
- We believe in the pedagogy of popular education that strengthens, on a personal and collective level, the ability to listen, argue and express their own word, develop the ability to ask questions and position their transforming action for the common good.
- We are inspired by Ignatian values promoting community leadership, solidarity, human dignity and service to others.

4.4 Human and transcendental development

At Fe y Alegría, human and transcendental development is at the heart of our mission. We seek to form people committed to a more just and supportive world, guided by human and Christian values. Our pedagogical practice is based on a transformative and humanistic education, where learning goes beyond the intellectual and encompasses moral, social, spiritual and community development. Together, we build a more equitable society, where each person finds his or her meaning in life and contributes to the common good.

We believe in a vision of the person as a relational being, where love and service are fundamental. Our approach to popular education embraces this vision, inviting all members of society to take an active role in building a better world. We strive to create a community where each individual is valued and has the opportunity to grow in all dimensions of life. Transcendence is understood as an essential aspect of human development, recognizing the need for a spirituality that nurtures and transforms the inner self.

In Fe y Alegría, we are committed to fostering integral and transcendent human development through various initiatives that are actively carried out at both national and international levels.

4.4.1 Early childhood

Early childhood is a crucial stage for the holistic development of a person. Children are among the most vulnerable populations, particularly in times of economic recession, as poverty disproportionately affects their well-being. During early childhood, the foundation is laid for lifelong development, with the first 1,000 days—from conception to two years of age—being especially critical. Experts agree that this period has a profound impact on a child's future, influencing their physical, cognitive, and emotional development.

Fe y Alegría focuses on the period from gestation to six years of age, creating enriching and protective environments where exploration, play, and interaction are fundamental to learning. Our educators are dedicated to ensuring the well-being and development of each child, fostering strong bonds with families and communities to provide a supportive and nurturing foundation for growth.

In our pedagogical praxis:

- We promote an environment where children learn through play, exploration and interaction.

- We ensure that each child receives an education that cares for and promotes his or her integral development.
- We foster spaces where creativity, curiosity and discovery are key.
- We involve families and the community in the educational process.

4.4.2 Learning about care and protection

At Fe y Alegría, care and protection are fundamental. We work in the prevention, eradication and early detection of any practice that threatens the integrity of children, adolescents and young people. We seek to guarantee their right to a life free of violence.

In our pedagogical praxis:

- We encourage our students to discover the importance of human rights and living in violence-free environments.
- We promote practices that respect the dignity of each person.
- We foster a culture of respect and promotion of human rights, especially those of children and youth.
- We ensure environments free of discrimination and exclusion, attending to the most vulnerable people.
- We promote healthy and safe environments that promote the prevention, exercise and validation of human rights, so that in an articulated manner, the protection of children and adolescents is favored.



Fotografía, Yuly Paulina Acosta

4.4.3 Gender equality and equity in educational and social processes

From the perspective of gender equality-equity, we understand transformation as a process that goes from the deconstruction of inequalities, discrimination and violence to educational, social and labor proposals that promote equality, equity, inclusion and respect for gender from a rights-based approach and in connection with our spirituality.

In our pedagogical praxis:

- We actively work to eliminate gender stereotypes, promoting equal opportunities,
- We seek that students develop a critical attitude towards gender inequalities and violence, through gender mainstreaming and pedagogical strategies.
- We innovate pedagogical processes in relationships and coexistence to work in favor of an egalitarian masculinity committed to the rights of girls, young women and adult women.
- We develop strategies that strengthen the recognition of the right to equality of all people, regardless of gender.
- We promote equitable and fair coexistence in educational centers and services and in society.
- We train citizens committed to social justice based on gender equality.

4.4.4 Faith and hope in Jesus' way

Our pedagogy is based on Christian and humanist values, where faith and hope are related to social action. We seek to form students with a strong identity from a liberating spirituality, who understand that education goes beyond educational spaces and is reflected in the commitment to the community.

In our pedagogical praxis:

- We encourage reflection, discernment and work for the common good.

- We promote a spirituality that is open, inclusive and committed to social reality, bringing students closer to different expressions of spirituality, promoting respect and openness towards diversity of beliefs.
- We guide students in the construction of a more humane and fraternal society through a spirituality that humanizes the heart for freedom and the passionate search for justice, in the language of the Kingdom of God.
- We value life, the dignity of each person and the commitment to social transformation based on faith and justice.

4.4.5 Formation of the inner self and life project

At Fe y Alegría, the development of the inner self is a fundamental pillar of our educational approach. Through meaningful experiences, we guide students in their search for purpose, helping them shape a personal life project and commit to the common good. We promote a spirituality that is open, inclusive, and engaged with social realities. This approach encourages students to discover their vocation and understand their role in the world, fostering a deeper sense of identity, responsibility, and connection to others.

In our pedagogical praxis:

- We create moments and places that enable contact with oneself to reflect on their experiences, values and beliefs.
- We offer spaces for dialogue and individualized accompaniment to discuss their concerns, dreams and life projects.
- We promote experiences of service, coexistence, the celebration of life and the connection with the transcendent, where students can put their values into practice and commit themselves to the construction of the common good.
- We share testimonies of people who have found deep meaning in their lives and have contributed to building a better world.
- We concretize some features of Ignatian spirituality, through the integral attention to the person and accompaniment, the search for the "magis", the creation of spaces for contemplation, the promotion of social justice.

4.5. Integral Ecology

At Fe y Alegría, the Integral Ecology approach emerges as a transformative and urgent response to the socio-environmental crisis, largely driven by an anthropocentric worldview that manifests in unsustainable lifestyles, production, and consumption patterns that harm nature. In this context, educating for the care of our Common Home is not just an option but an ethical imperative.

Integral Ecology goes beyond environmental concerns; it is also a social and human issue. For this reason, we engage in dialogue with indigenous and native communities, recognizing their ancestral wisdom and their vital role in protecting nature. Our goal is to help build a society where environmental justice is a reality and where every person has the right to live in a healthy and dignified environment. Guided by our faith, we commit to being agents of change, fostering hope, and promoting concrete actions for the care and defense of our planet.



4.5.1 Sustainable Teaching Practices

We integrate the approach of Integral Ecology into curriculum design and development, fostering a conscious commitment to the care and protection of nature. Through popular education, we connect with the environments of our communities, promoting learning that prioritizes the care of life in all its forms and advocates for ecological justice. This ensures the sustainability and preservation of the planet, both for the present and for future generations.

Our educational centers and services are organized around principles of sustainability, creating learning environments that safeguard and protect the resources of our Common Home. This approach respects the environment while actively involving the entire educational community in responsible and transformative ecological practices.

In our pedagogical praxis:

- We integrate the Integral Ecology approach in curriculum planning.
- We develop educational projects that, in connection with the environment of their communities, promote environmental care.
- We encourage the active participation of students in the search for solutions to environmental problems.
- We use participatory and collaborative methodologies that take advantage of the environment and involve the community.
- We assess the environmental impact of our activities and seek to reduce it in all areas of the organization of our centers and services.

4.5.2 Ecological Awareness and Community Action

Ecological awareness and community action require intentional and transformative education. Raising environmental awareness alone is not enough; it is essential to develop viable and sustainable alternatives. Critical awareness must go hand in hand with collective action, strengthening social organization and fostering coordinated leadership. Only through this approach can initiatives move beyond isolated activism, creating lasting commitments to environmental care and halting practices that threaten biodiversity and the well-being of our Common Home.

In our pedagogical praxis:

- We promote critical reflection on socio-environmental problems.
- We encourage community organization and participation in environmental actions.
- We support the creation of networks and alliances between environmental organizations.
- We promote environmental awareness and education campaigns.
- We carry out concrete actions to care for and protect the environment in our community, centers and educational

services. Environmental awareness includes discovering the structural reasons and learning to denounce and combat them.



4.5.3 Empowerment of Indigenous Communities and Peoples

From the perspective of Integral Ecology, empowering communities and indigenous peoples is essential for defending their rights and safeguarding our Common Home. Historically marginalized, these communities have long been stewards of biodiversity, yet their knowledge and worldview have often been overlooked by Western culture. Promoting intercultural dialogue is crucial to recognizing their leadership and ensuring their active participation in political and social life. Protecting their language, culture, and traditions under the principles of Good Living and the common good strengthens their role in shaping a more just, sustainable, and inclusive society.

In our pedagogical praxis:

- We establish relationships of dialogue and collaboration with communities and indigenous peoples.
- We recognize and value their cosmovision, languages, cultures and ancestral knowledge of the environment.
- We support their processes of organization and struggle for their rights.
- We promote interculturalism in our educational spaces, which is embodied in curricula, resources and means for learning.
- We defend the right of these communities to the land and its natural resources.



4.5.4 Ethical and Ecological Values

We strive to ensure that new generations embrace a way of being and acting that is guided by a critical and responsible environmental consciousness. By fostering an ecological ethic, we encourage the application of values that promote respect for nature, solidarity with future generations, and a commitment to the common good. We believe that education is the key to reshaping our relationship with the planet, inspiring meaningful change, and building a more just and sustainable future for all.

In our pedagogical praxis:

- We promote the knowledge, reflection and experience of ethical and ecological values through small actions that are reflected in our daily life and in the organization of our educational centers and services.
- We promote experiences of human connection with nature and interiority of our deep bond with it from a maternal spirituality that cares for life.
- We continually evaluate and improve our teaching practices in light of these values.



Collective action for environmental justice is essential in addressing the socio-environmental crisis. It requires organization, critical analysis, and sustainable proposals that go beyond awareness, fostering coordinated advocacy, legal actions, and solidarity with affected communities. Influencing decision-making and promoting public policies with affirmative actions is key to responding to the urgent ecological challenges of our time, including climate change, biodiversity loss, pollution, freshwater scarcity, soil degradation, ocean acidification, and the overexploitation of natural resources. Integrating Integral Ecology as a fundamental pillar is crucial to ensuring the preservation of life on the planet and fostering a sustainable and just future for all.

In our pedagogical praxis:

- We educate and raise awareness about the importance of action for environmental justice in the face of ecological crises.
- We investigate and denounce cases of environmental injustice.
- We support and participate in mobilizations and protests for environmental justice.
- We work in political advocacy to promote laws and public policies that protect the environment.
- We collaborate with other organizations and social movements in the struggle for environmental justice.



Chapter V:

What ecosystems do we need?

Management, training, support, and follow-up are fundamental pillars in Fe y Alegría, ensuring that transformative education reaches those who need it most. Effective management allows us to organize resources, align efforts, and develop strategies that foster learning and inclusion. Continuous training for educators and students strengthens the knowledge, values, and skills necessary to build a more just and equitable society. Every well-planned initiative and every well-guided learning space represents an opportunity to change lives and open pathways of hope.

Support and follow-up play a crucial role in ensuring that no one is left behind in the educational process. At Fe y Alegría, each person is recognized as a whole, with aspirations and challenges, and is provided with the support needed to overcome barriers and reach their full potential. Beyond the classroom, we promote an education that transforms entire communities, shaping individuals who are committed to solidarity, justice, and the common good.

5.1 Management of Fe y Alegría International

"Fe y Alegría has not been born with a cold programming decreed from a center of action of power. On the contrary, it has been generated by a shared purpose with many people who have been offered the information and the ideal of working for Integral Popular Education" (Father José María Vélaz, SJ, Palabras de Fe y Alegría, p.68).

To understand management within Fe y Alegría, we can compare it to an ecosystem, where a network of roles, relationships, and interactions sustains the movement's dynamism. Without these interconnections, it would be difficult to coordinate efforts, complement one another, and fulfill the shared educational mission.

At the San Salvador Congress (2009), under the theme "Doing good and doing it well", it was emphasized that in popular education, "how" things are done is just as important as "what" is done. Inspired by the definition proposed by Blejmar, Fe y Alegría upholds the idea that "management is the process of interventions to make things happen in a certain way."

"Management reflects the values and principles of the identity, since the identity orients and marks the way of "making things happen". The management of Fe y Alegría must develop, apply and concretize the identity of the Movement. Management must be imbued with spirituality; the spirituality that comes from our identity and gives meaning to what we are and what we do, and from where we do it. Management makes spirituality transparent (the way we relate to the Spirit) and is nourished by the spiritual experience of those responsible for management. Therefore, spirituality confers "flavor" to management." (XL Fe y Alegría International Congress, San Salvador, 2009)

This Congress outlined the characteristics of management in Fe y Alegría, which we take up again for the present Framework. These are characteristics that, in coherence with the principles of the Movement, help us to understand its collegial character, regardless of its management level:

- Human and humanizing.
- Participatory.
- Transparent and ethical.
- Teamwork.
- Shared and distributed leadership .
- Decentralization and functional autonomy.
- Knowledge management and systematization.
- Management as an organization builder: creativity and innovation.
- Networking and network management.
- Communication and Institutional Image.

These characteristics align closely with Fe y Alegría's transformative vision and intentionality, shaping a distinct management style that integrates key principles into decision-making. This approach involves continuously reinterpreting reality from the perspective of the poor and excluded, fostering processes of transformation and creative destabilization, and engaging in the bold pursuit of a better society for all. It also requires sincere and ongoing self-criticism to identify inconsistencies, refine practices, and respond effectively to evolving challenges, particularly in the face of growing poverty and exclusion.

Fe y Alegría embraces the challenge of maintaining a perspective that, in the words of Eduardo Galeano, remains attentive to the microscope without losing sight of the telescope. This means acting with a strong local presence, grounded in the realities of each context, while simultaneously engaging with the broader challenges and opportunities of being a global movement.

The Congress "Doing good and doing it well" highlights two fundamental concepts in the reflection on management: **Functional autonomy** and **mission interdependence**:

- **Functional autonomy** in Fe y Alegría refers to the ability of educational institutions within the movement to manage their own resources and programs independently, without the need for constant external supervision. This autonomy is deeply linked to the identity, mystique, spirituality and values of the movement, such as service to the community and educational justice. This principle allows each region, country, center or educational service to have the capacity to organize itself and make decisions according to its context, without losing sight of the global mission and vision of Fe y Alegría.
- **Missional interdependence**: this principle fosters close and enriching collaboration among the different regions, countries, centers and services, ensuring that they all work toward a common goal: **educating for transformation** in favor of the most vulnerable communities. This implies that, although each level has functional autonomy, they all work together in harmony and balance towards a common goal, sharing resources, knowledge and experiences to strengthen the educational and social impact of the movement.

When we speak of an ecosystem, we refer both to the autonomous functioning of each national Fe y Alegría system and to the interdependence that connects them through common actions. This interconnectedness sustains the movement, generating a broader international network mission that enriches and adds value at regional, national, and local levels.

The different levels of management represent the tangible structure of this ecosystem, supporting and energizing our educational and pe-

dagogical work. As previously noted, management within Fe y Alegría is conceived as a dynamic ecosystem distinguished by its human and humanizing approach, its participatory nature, and its commitment to transparency and ethics. It is grounded in teamwork, shared responsibility, and distributed leadership. Managing, as we have emphasized, means taking intentional action to ensure that things happen in a way that aligns with the values and principles of the movement. Within this framework, participation is a key element in the federative structure of Fe y Alegría, expressed across various levels:

- **Spaces for representation:** They actively involve diverse members in decision-making and in the definition of strategies at the local, national and international levels. This is not only a desirable presence, but also key moments where presence and dialogue allow for international discernment.
- **Commitment to supranational dialogue:** Promotes the exchange of experiences and collaboration between countries to address common challenges and build a shared vision. The international dimension is not a secondary aspect for when there is time, but a fundamental pillar that, in turn, enriches and strengthens the value of the local.
- **Responsibility in the construction of common knowledge:** Promotes joint reflection on the fundamental principles and values of Fe y Alegría, ensuring that all members understand and share the movement's identity. It is fundamental that each actor assumes the responsibility of keeping informed, understanding the vision of the movement and participating, contrasting and appropriating the documents, dialogues and collective constructions that constitute the methodological essence of our joint construction.

All of this calls our attention to the unavoidable need to assume that management in Fe y Alegría implies a condition of possibility: the co-responsibility of all the stakeholders in the federative dimension. Each member has an active role in strengthening the global network, contributing its knowledge, experience and resources to the achievement of common objectives. In turn, these objectives must be translated into a tangible mission value in each national context, ensuring that the network is a living space for learning, action and transformation.

5.2 Movement management levels

The levels of management in the Fe y Alegría Movement seek to guarantee an effective operation aligned with its mission, maintaining a balance between local autonomy and global coordination. This organization makes it possible to respond to local needs while acting together as an international network. Although the pedagogical actions are local, they are supported by a logic of interaction and synergy at each of the levels described below.

5.2.1 Local Level

This level focuses on communities, centers and specific educational services, being the direct point of contact with the participants.

- **Centers, Educational Services and Community Projects:**
 - Implement educational and social programs adapted to the local context.
 - Its management is led by local directorates or coordinations, in collaboration with the communities.
- **Community Involvement:**
 - It involves educators, students, families and community leaders in the planning, execution and evaluation of the projects.

5.2.2 National Level

- Each country where Fe y Alegría operates has a **National Directorate:**
 - They are responsible for ensuring that national actions are aligned with Fe y Alegría's mission and vision.
 - They design national strategies, manage resources and establish alliances with governments, companies and organizations.
 - They provide training, support and follow-up to local teams.

- Promote public action and advocacy.
- They have a relationship of interdependence and order under the authority of the respective Jesuit Province.
- **National Management Structures:**
 - They generally include a national director, pedagogical, administrative and technical teams, along with support and participation committees.
 - In large Fe y Alegría centers, in order to decentralize management, an intermediate level is established between the centers, educational services and the national office, with different names depending on the country: departmental or regional.

5.2.3 Regional Level

This level arises to articulate the work of several countries that share common characteristics or similar challenges. As the federation becomes more global, it is more necessary to have spaces for dialogue between countries to promote key regional dynamics in building the movement that do not have as much space at the international level.

5.2.4 International Level

The Fe y Alegría International Federation is the body that articulates and coordinates the global network. It is responsible for:

- Define the global strategic lines.
- Represent Fe y Alegría in international forums.
- Promote global alliances and manage international resources.
- Facilitate the exchange of best practices among member countries.

According to the Federation's Bylaws, it shall have the following Administration and Management bodies:

- **General Assembly:** the Federation's highest governing body made up of all federated countries, their delegates and the Board of Directors.
- **General Coordinator:** He/she is the one who animates the general progress of the Federation, represents it legally, promotes educational policies, social promotion and accompanies the national directorates.
- **Board of Directors:** Accompanies the General Coordinator, assists him politically in his functions and ensures compliance with the mandates of the Assembly.
- **National Management Council:** A space where the national managements meet to plan and coordinate global strategies.

In addition, the International Federation has the following international support structures:

- **Federative initiatives:** these are international networks with specific themes such as: early childhood, innovation, job training, inclusive education, integral ecology, migration, youth, etc. Participation in them is free and based on the country's interest. They generate synergies and collaborative work for common objectives.
- **Federative Teams:** these are teams that help the Federation to move forward from the management of the general coordination. There is an executive secretary, strategic teams linked to the 4 axes of the PGPF: Popular Education, New Frontiers, Sustainability and Public Action; technical teams linked to specific contents and teams that energize the federative policies. These teams are operating from different countries in different Fe y Alegría offices.
- **Networks of counterparts and/or national** referents is the dynamic of participation and commitment on the part of a country in the common mission of the Movement through specific workspaces.
- **International work commissions:** Advise and strengthen the work carried out by the strategic teams such as popular education, political advocacy, new frontiers, and sustainability.



In 2020, the publication **"Changing ways of proceeding in management, leadership and structures for networking"**, gathers the reflections and decisions that were generated throughout the implementation process of the Federative Priorities Plan (PPF 2016-2020). The document points out some characteristics that illuminate the way of proceeding for networking: having a sense of belonging to the Movement; we conceive and act as a network, with a more strategic, flexible and light structure; we move towards a global network; we work together and collaboratively through the implementation of common projects and programs; we generate and promote a new leadership; we harmoniously articulate the federative level with the national level.

In 2017 in the city of Corrientes, Argentina, we discerned and defined ten aspects to consider for our leadership from Being, Proceeding and Examining.

Decalogue of Fe y Alegría's leadership

Corrientes Declaration October 25, 2017

From BEING

1. Leadership that promotes a climate of trust and faith in people, favoring empowerment and delegation of leadership to the team.
2. Leaders who live in humility, open to unlearning and training in the face of new realities. Flexible, with courage and audacity to take risks without fear of failure.

From Proceeding

3. Leaders whose life project is rooted in the mission of Fe y Alegría, inspired by history and those who preceded us, assuming the future with freedom and responsibility for the whole of FyA.
4. Leadership from the connection with reality, which accompanies and listens to people and recognizes the incarnated presence of God in them and in nature.
5. Leadership open to new paradigms, which promotes novelty.
6. Leaders who understand Fe y Alegría in a systemic way, committed to institutional sustainability, with vision and strategic thinking, capable of defining new directions and fostering collective leadership.
7. Leaders with the capacity to connect and create networks, generators of strategic alliances for the projection of Fe y Alegría.

From Examining

8. Leadership that promotes coexistence, respect, tolerance, diversity, coexistence and dialogue that generate the conditions for discernment and decision making.
9. Leadership that promotes diversity, encourages divergent thinking and multiple knowledge in work teams.
10. Leaders who encourage participatory discernment processes taking into account evaluation data, learning for decision making.



In this way, we seek to favor a greater dynamic of collaboration, considering networking, a new style of leadership, communication and innovation as keys to our international pedagogical action.

The Movement's management ecosystem is energized by this type of leadership and networking in Fe y Alegría, which seeks to have a significant impact at multiple levels, becoming a global benchmark in popular education and social transformation. This model ensures that local efforts are strengthened through international support and collaboration. Our Movement and our way of networking will be more solid and at the same time more flexible the more shared and rooted the mission and identity is in each and every member of the Movement. After 70 years of fruitful history, we have before us the challenge of reinventing ourselves in our ways of doing things towards simpler and more open structures, which, while accommodating the complexity of the Movement, prepare us for new challenges.

Over the last 10 years, we have been talking about the Federation having a model of stable and dynamic structures that interact in the service of the mission and set out a way of proceeding based on our Global Federation Priorities Plan (2021):

- **Networking:** The network action in Fe y Alegría harmonizes network dynamics and hierarchical coordination that complement each other and strengthen us as a body. Redarchy is the functional dynamic that integrates and organizes the networks in their response to institutional priorities. The federative leadership understands and energizes this double dimension, promoting collaboration and encouraging participatory discernment.
- **Strengthening ties:** we are a global, diverse, multicultural body and we are strengthened in a collaborative dynamic for the Common Mission. Our links are strengthened in the reflection and exchange of knowledge and experiences in politics, strategy, pedagogy, training and communication.
- **With a global perspective:** This perspective springs from our Mission and collaboration in the construction of the Kingdom of God, it is in the very focus of popular education oriented to the integral transformation of people and communities:

- Actions that allow us to strengthen our impact at the micro level for structural transformation, open us to more alliances with others in the world and enrich us with new alternatives for the development of our mission.
- It demands an agenda marked by issues that summon us such as the Right to a comprehensive, inclusive and quality education for all people, the Right to learn, gender equality and equity, child protection and global citizenship and youth.
- The global perspective from local actors and realities is nourished by the diversity of contexts and proposals; it is legitimized by the daily, consistent and relevant commitment to the transformation and action of people and communities. This implies a renewed governance and a reconfiguration of federative strategies such as communication, sustainability, advocacy, etc.

The management of Fe y Alegría values people "as the wealth of the movement", therefore training, accompaniment and follow-up are elements to be taken into account in this ecosystem.



5.3 Training at Fe y Alegría International

Training is understood as a continuous and comprehensive process of professional, collective, and individual development, encompassing the educator as a person, a professional, and a citizen. It considers the psycho-emotional, spiritual, social, ethical, and political dimensions of individuals. Therefore, training is not only aimed at personal growth but also at fostering social transformation and improving educational practices through critical reflection.

For Fe y Alegría, training is a permanent process centered on reflecting on knowledge and daily practice. It employs strategies that encourage the review, questioning, and enrichment of educational methods. Learning emerges from lived experiences, which are then analyzed in dialogue with theories and experts, allowing for deeper understanding and broader perspectives. This approach, embedded in research on educational practices, not only strengthens learning skills but also generates new knowledge by contrasting prior understanding with insights gained through reflection (Fe y Alegría, 2019).

Training within Fe y Alegría follows a federative model, operating as a network with strong connections between local and global levels. It remains firmly rooted in a commitment to transformative education and solidarity with vulnerable communities. This requires a training strategy that responds to contextual challenges, builds on accumulated experience, integrates the perspectives of popular education, and embraces a holistic and intercultural approach. Such an approach ensures that training effectively serves the diverse needs of the movement across its federative, national, and local levels.

Recognizing the dignity of the teaching profession is essential. Investing in initial and ongoing training, mentorship programs with experienced teachers, competitive salaries and benefits, reducing administrative burdens to prioritize teaching, ensuring work-life balance, providing access to health services, and fostering leadership development are all fundamental aspects that must be addressed at both local and global levels. Educators are indispensable to education, and without them, efforts to reduce poverty and inequality are at risk. For education to be truly transformative, we need teachers who are committed to service, engaged in continuous learning, and recognized as agents of social change.

Improving teachers' working conditions is a challenge for Fe y Alegría, as it seeks to ensure that they remain "motivated to motivate," "hopeful" so they can "offer hope" to their students (Bogotá 2021 Congress).

5.3.1 Training principles, criteria and orientations

The training is guided by the following principles and criteria:

1. **Training to transform** from a proactive solidarity and commitment to the most vulnerable populations and groups excluded for various reasons in order to achieve a more just society.
2. **Contextualized training** to develop the ability to analyze and evaluate concrete situations and to recognize the power dynamics that hinder change.
3. **Training-empowerment** of those who participate, promoting protagonism and leadership so that they are able to undertake their life projects without dependence or subordination.
4. **Training that recognizes previous knowledge** and their capacity to produce knowledge based on the reflection of their experiences.
5. **Training in community**, aiming to strengthen us as subjects being part of a collective mission or commitment.
6. **Training for equity, inclusion, innovation, quality, social:** that understands educational practice as a transformative, participatory, supportive, reflective, relevant, creative, equitable, efficient and effective process, developed from and with the excluded, which promotes group leadership without exclusion, where everyone has a place in the work of the community.

5.3.2 Training management system, contents and strategies

The Federation has a team that supports the internal training processes and the people who design courses, workshops, diploma courses, among others. It is a work team that implements and executes training projects, has a network of counterparts in the various countries, and is made up of members who accompany the federation's training processes.

The objectives and functions of the training team are as follows:

- Develop initiatives for leadership and identity training, for the strengthening of current teams, as well as for the

induction of those who join and take on new responsibilities.

- Contribute to the professional development and strengthening of the Movement, creating its own training spaces or in alliance with others.
- To promote communication and complementarity among the various training efforts at the federative level.
- To offer common criteria for the formation of the Movement from the popular education approach.

The training, according to its main objectives, is organized by thematic areas or training itineraries:

- Training for management and institutional strengthening, related to leadership, management and sustainability, taking into account the multiculturalism and diversity of languages in the Movement.
- Training in federative identity and culture, referring to institutional policies (child protection, gender and communication), spirituality and pedagogy.
- Training in popular education and social promotion, with contents on equity and educational inclusion, educational innovation and its proposals in educational specialties: job training, gender in education, educational inclusion, youth, citizenship, integral ecology, early childhood, human mobility and educational technologies, etc.
- Training for public action, advocacy and communication as part of the popular education mission.

In training we have the service of the Virtual School and some action strategies:

The Federation, through its **Virtual School**, serves Fe y Alegría's training system, promotes and encourages educational programs suitable for virtual environments that include pedagogical and training components based on the principles of popular education.

In the **Pedagogical Dialogue Circles**, we build knowledge through exchange and participation, in which exchange and confrontation mechanisms are generated among peers and with experts in such a way that knowledge emerges as the formative process progresses. Deliberation produces knowledge and generates agreements to continue the work of permanent transformation of education. Circles can be established at each level of management: local, regional/zonal, national, international.

Learning communities are spaces where educational practices are shared and reflected upon, with the participation of students, mothers, fathers and educators; they are constituted in face-to-face or virtual work spaces, where a dynamic oriented to the improvement of educational practices is implemented to promote their protagonism and commitment to education.

5.3.3 Systematization, research and evaluation

In popular education, research, evaluation, and systematization of experiences are closely linked to training. Reflection on practice, a core characteristic of the formative approach, inherently involves research methods. Educators are not only seen as pedagogues or managers but also as researchers of their own practice, continuously analyzing and improving their approaches.

Participatory Action Research (PAR) plays a key role in training, as it involves identifying problems within educational practice, analyzing them, exploring theoretical frameworks that help explain them, and implementing and evaluating alternative solutions. Through this process, educators reflect on their actions and the outcomes of their interventions, generating knowledge based on lived experience.

Systematization of experiences is another research method promoted by popular education. It focuses on documenting and organizing lived or ongoing experiences, allowing educators to uncover the underlying logic of their processes and construct new knowledge.

By integrating action-research methodologies, formative evaluation, and systematization of experiences into training processes, educators gain valuable opportunities to identify, refine, and share best practices. Once these practices have been evaluated for their

impact and effectiveness, they can be replicated and adapted by others, fostering continuous improvement across educational contexts. Furthermore, well-documented best practices serve as powerful advocacy tools, contributing to the development and improvement of public policies in education.

5.4 Support and Follow-up

5.4.1 Support at Fe y Alegría⁸

In our Movement we understand support as a path that we travel together with others, where we weave dreams, proposals and reflections to build new horizons together. As Jesus walked with his disciples, we listen with patience and empathy to the concerns and feelings of our companions, to recognize them as valuable people, beyond their work role. We accompany from horizontality, building relationships of respect and trust, where we support each other to grow as people, educators and citizens. We promote change from the triple perspective: personal, professional and missionary, questioning our practices and embracing new experiences and knowledge. Through sincere dialogue and critical reflection, we become constructive friends who, inspired by our mission and vision, work together for a better world.

All support is formative; the fact that it is done horizontally in relationships does not mean that the responsibility for it is diluted. The person who accompanies plays a fundamental role

that implies a relationship of listening, of sincere and respectful dialogue, guiding and provoking the reflection of all; he/she must prepare him/herself for an adequate performance of his/her role of supporting, guiding, encouraging, questioning, dialoguing, reflecting, establishing commitments and building with the person and the teams to advance together along the path of transformation.

All praxis of educators and popular educators must consider what and how the support and follow-up will be carried out so that they do not remain a passing episode with no impact on reality.

8. We recommend the Chapter on Accompaniment in Fe y Alegría in the book: La formación de educadoras y educadores populares. Una propuesta para la transformación de las prácticas, published in 2015.

All levels (local, national and federative) have a contribution to offer in the field of support and follow-up, for which it is necessary to plan and organize to strengthen and reinforce the different levels, seeking to develop capacities and build common horizons so that the fruit of the process has a significant impact on the contexts.

5.4.2 Follow-up at Fe y Alegría

Through follow-up, the efforts of those who participate in the construction of knowledge are made visible, ensuring that each initiative maintains its transforming and emancipating essence. Monitoring is an effective way to know how and how far we are progressing in the achievement of the proposals, plans and projects, as well as the difficulties and achievements reached, allowing us to establish agreements around the educational processes or areas.

The follow-up channels the decision-making process to adjust and specify the path that remains to be followed to achieve the objectives. It is important to point out that it is not a supervisory or punitive process, since it is not intended to be detrimental with criticism; on the other hand, it is an opportunity for growth among the people involved.

The follow-up is the echo of the community walking together, learning from its experiences, strengthening its identity and reaffirming its commitment to social justice and liberating education.

We are still on the road

As we celebrate 70 years of journey, we hold in our hands the Fe y Alegría Popular Education Framework, a reaffirmation of our unwavering commitment to popular education as a driving force for social transformation and a defender of human dignity. With boldness and hope, we continue to respond to the challenges of today and tomorrow, staying true to our mission.

This framework brings together the voices of the Movement, the realities of our communities, the reflections of our congresses, and key documents that have shaped Fe y Alegría's path. It provides a vision for the future while honoring our past, serving as both inspiration and guidance for our educational mission. In its narrative, the Popular Education Framework integrates the identity of the movement, the context in which it operates, the aspirations that guide it, the principles that sustain it, the praxis that mobilizes it, and the ecosystems that support it. All of this is aimed at fulfilling our commitment to do good and do it well.

Our Framework is a response to the challenges we face:

- **Learning gaps** that perpetuate inequality and require innovative strategies to ensure inclusive and quality education for all.
- **Education in emergency situations**, which challenge us to develop equitable, creative and flexible responses to accompany those living in crisis contexts.
- **Building a responsible global citizenship** that commits us to social justice, sustainability and resilience, capable of facing the challenges of an ever-changing world.

We are invited to bring the document to life in our countries, in our federative teams and initiatives, to make us co-responsible for the progress of the Popular Education Framework. The document invites us to make it our own, provokes us to adapt it considering the diversity of contexts to which we respond (geographical, cultural, ethnic and linguistic diversity) and moves us to declare and build our proposals at the national level, strengthen those we already have and innovate our praxis to respond to the frontiers of exclusion.

As Monsignor Angelelli, bishop of La Rioja, Argentina, used to say, "We have to keep moving forward. Let us continue day by day building an education that transforms lives and communities, sowing hope in every classroom, every center, every educational space in every community and in every heart.

"Fe y Alegría is called to evolve its educational model to transcend physical and digital boundaries while preserving the transformative essence of popular education. The challenge is to shape critical, engaged, and coherent citizens in a world where technology and individual interests are reshaping social, economic, and political relationships." (Fr. Arturo Sosa, SJ. Letter to Fe y Alegría on the occasion of its 70th anniversary, 2025)



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