

Stories that Move with Pedagogy students at the University of Barcelona: Experience and research regarding self-education, coeducation and alter-education

Stories that Move amb els estudiants de pedagogia de la Universitat de Barcelona: una experiència i una recerca sobre autoeducació, coeducació i *alter*-educació

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Abstract

This article presents the experience with the implementation of the project Stories that Move (StM) in the Pedagogy degree course of the University of Barcelona (UB) together with the research that was consequently carried out. The aim is to introduce and to explore the tool involved and to collect narrative information in order to assess whether the proposal is ecopedagogical. Students analyse the tool and produce a narrated study. The student narratives are analysed qualitatively with the NVivo program. The analysis shows that StM allows us to work on issues related to self-education, coeducation and alter education. The students' narratives, the theoretical framework underpinning ecopedagogy and the tool itself aimed to fight discrimination show that work is urgently needed on this matter to achieve the Sustainable Development Goals and to train critical, empowered youth committed to society and to the land they live in. According to our results, the narratives show that StM adopts an ecopedagogical approach. The building of educational proposals

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focused on self-education, co-education and alter education is effective in addressing identity issues and in harmonizing the individual, social and natural dimensions. The limitations on study imposed by the short time available and the structure of higher education are also discussed.

Keywords

Ecopedagogy, empathy, equity, justice, activism, tolerance, citizenship.

Resum

Aquest article presenta l'experiència de la implementació del projecte Stories that Move (StM), 'històries que es mouen', al grau de pedagogia de la Universitat de Barcelona, així com la recerca duta a terme arran d'aquesta implementació. L'objectiu és introduir i explorar l'eina, recollir informació narrativa per avaluar si la proposta és ecopedagògica. Els alumnes analitzen l'eina i elaboren un treball narrat. Les narratives dels estudiants s'analitzen qualitativament amb el programa NVivo. L'anàlisi mostra com l'StM ens permet treballar temes relacionats amb l'autoeducació, la coeducació i l'*alter*-educació. Tant les narratives de l'alumnat com el marc teòric que sosté l'ecopedagogia i l'eina mateixa per combatre la discriminació demostren que és urgent treballar en aquesta direcció per assolir els objectius de desenvolupament sostenible (ODS), una joventut crítica, empoderada i compromesa amb la societat i la terra que habita. En relació amb els resultats, amb les narratives es mostra que l'StM adopta un enfocament ecopedagògic. Construir propostes educatives que inclouen l'autoeducació, la coeducació i l'*alter*-educació és efectiu per treballar temes d'identitat i al mateix temps harmonitzar les dimensions individual, social i natural. Així mateix, s'indiquen les limitacions de l'estudi, derivades de la manca de temps i de l'estructura acadèmica de l'educació superior.

Paraules claus

Ecopedagogia, empatia, equitat, justícia, activisme, tolerància, ciutadania.

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1. Introduction

1.1. *Stories that Move, an opportunity for transformation*

[Stories that Move](#)¹ is a blended learning tool that aims to prevent and fight against violence and discrimination based on identity, including such aspects as ethnicity, religion, gender identity and/or expression, sexual orientation, disability or cultural diversity. Launched by the Anne Frank House, this resource is based on video clips, in which young people from all over Europe explain their views on their identity and their experiences with it, reflecting on violence and discrimination and on how they have dealt with these phenomena. Stories that Move aims to promote, in conjunction with students, various competences for an intercultural and democratic citizenship, such as education in civic and ethical values; self-knowledge and moral autonomy; a fair and plural society; sustainable development; critical analysis of social problems linked to human rights, media and social cohesion; and lastly, historical memory, in order to avoid repeating past mistakes.

In other publications (Ferré and Sánchez, 2023; Lorenzo and Ferré, 2023), we have presented the project [Stories that Move](#), its background and purposes, the tool and the didactic proposal that sustain it, as well as the debate which it raises and the different topics on which it makes us reflect as teachers, as activists and as citizens who build the present and the future.

This study, in the context of the UE ERASMUS+ subprogram Support for Policy Reform, grant number 621431-EPP-1-2020-1-NL-EPPKA3-IPI-SOC-IN, seeks to identify certain elements in the narratives of students from a Pedagogy degree who have worked with StM for the purpose of verifying that the didactic proposal of StM may serve as a model of an ecopedagogical approach.

1.2. *Global challenges and ecopedagogy as a response*

The ecopedagogy approach may be considered a curricular response to humanity's current challenges. We can start by remembering how globalization (Castells, 2000) has generated an image and mental frames in which the world appears as a connected scenario, full of objects, change, technology and progress (Armstrong *et al.*, 2012; Collingridge, 1982; Van den Hoven, Lokhorst and Van de Poel, 2012). However, it has also revealed heart-breaking images of our planet melting from the heat in the middle of winter and of seawater transformed into plastic. For many years now, as Mallart and Mallart (2018) summarize, numerous voices have spoken out to break the silence of nature's pain, the silence of those who live in waste, the silence of the mute and of the weak. These voices have cried out in defence of the ecological and human rights of all.

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The World Education Forum in Korea brought together 1,600 participants from 160 countries in 2015. The purpose of the WEF was to try to ensure high-quality, inclusive and equitable lifelong education within the framework of Horizon 2030. The Incheon Declaration (World Education Forum, 2015) advocates education for sustainable global development. The 2030 Agenda for Sustainable Development proposes human dignity, social inclusion and environmental protection for the near future. The UNESCO report (2015), which follows Delors (1996), begins its first chapter with a concern for sustainable development and proposes a global humanist vision. Different institutions, expert researchers, teachers, activists and spiritual leaders converge in the same discourse. Activists like Greta Thunberg, the Swedish student who has promoted demonstrations for the planet every Friday, demand greater commitment from politicians. Pope Francis, in his second encyclical *Laudato si* (Praise be to you) (2015), after an accurate diagnosis of humankind's current situation, devotes an entire section to education and encourages everyone, both believers and non-believers, to commit to caring for life on Earth, our common home. He proposes an ecological conversion in which social justice and environmental justice are inseparable.

We are living in a world in which the limited resources are distributed unevenly and unfairly, but society is installed in a consumerism and capitalism in which waste is destroying our environment. The technocratic paradigm in which we live (Bellver, 2017) has shaped many things: a labour market affected by robotization and automation and a throw-away culture which generates anxiety due to its incommensurability and which has made people more vulnerable to manipulation, lies and ignorance. Human beings have made the planet smaller but they are still disconnected from the universe, nature and others. Humanity focuses all its attention on itself. There is a self-referential posture of judgment. The other is objectified and certain political and economic interests unfold their strategies by creating enemies in outsider collectives that are also victims, thus diverting attention from what is really important. Political, religious, ethnic and health crises, such as the coronavirus, help spread fear and uncertainty among human beings, who feel increasingly more helpless, smaller and irresponsible.

So, what challenges does humanity face?

The imbalance, pain, fear and anger that we suffer, and that our planet suffers, need the evaluation of the ecology of knowledge (De Sousa, 2009, 2010), in which all knowledge generated by humanity is recognized, its value and relevance acknowledged, and those who have this knowledge are also recognized and valued. We need to progress in wellbeing. Wellbeing should be understood to be based on this ecology of knowledge, in an integral, holistic way in which anthropocentrism and hedonistic objectification are dismantled and we begin to view humans as connected, transcendent and integrated beings. It is essential for humans to reclaim the meaning of their lives. The significance of life needs to be repositioned away from egocentric and irresponsible consumption. Specifically, it is crucial to look beyond ourselves to rediscover our connections with others, nature and the Higher.

Harmony, the balance between the various dimensions of human existence, needs to be reinstated (intimacy, solitude, sociability, cognition, spirituality, contact with nature, etc.). We must retrieve the *homo amans*, the *homo faber* and the *homo*

patiens. All these aspects must regain their place and significance in our lives, which are predominantly focused on work and consumption at the present time.

The community must exist within the realm of respect, recognition, freedom and responsibility. Consequently, it is imperative to prioritize the aims of social justice and a balance between the global and the local (Govers and Go, 2016).

How can we meet these challenges and achieve these goals?

Contrary to the fallacy of sustainable development, a reduction in growth is imperative. The advocating of gender equality is crucial. Facilitating the education and training of interconnected and dedicated individuals is essential. The ability to exercise freedom while upholding responsibility is paramount. Cultivating critical citizenship, enabling the discernment of falsehoods and manipulations, fostering critical thinking, embracing uncertainty, allowing for mistakes and acting in accordance with individual principles are necessary. To achieve this, holistic and integral development is required.

Vilanova (1979) published the concept of ecoeducation. Almost at the same time, Gaston Pineau presented the neologism *auto-, éco- et co-formation* (1989). The development of the concept of ecopedagogy, going from a simple prefix to an educative paradigm, was built on the works of authors such as Moraes and Torre (2005), Gaard (2008), Mac Naughton (2010), Misiaszek (2020), and Pérez and Rojas (2016). Ecopedagogy is an educational approach that considers any psychosocial environment in which human beings live, interact with others and create an ecological environment. The relationship between all the elements of this system must be balanced. As Pestalozzi said, "I am the fruit of nature, of society and of myself" (Brühlmeier, 2010). Equilibrium between the individual, social and natural dimensions is the source of wellbeing. Unfortunately, achieving this balance is very difficult since, in addition to the technocratic determinants that characterize capitalism and globalized humanity, as discussed above, there are cultural factors that also affect this balance. For example, in Eastern countries, ancestral culture has traditionally modelled a society in which the individual occupies the smallest position. However, in Western societies, what prevails is the individual subject. Thus, this imbalance also causes the human pain reflected in so many things, such as people's low level of wellbeing and environmental disasters. Ecopedagogy is consequently a naturalistic educational approach that considers human beings and the environment from an integral and holistic point of view (Mallart and Mallart, 2018).

Ecopedagogy is education for responsible action towards the environment and education for the environment, considering the individual, social and contextual scenarios. Accordingly, ecopedagogy has three dimensions: *a)* self-education, *b)* co-education and *c)* alter education.

The dimension of self-education, important in all the ages of life and thus in line with the lifelong learning model, implies the value of one's own knowledge and experience; learning from one's own failures and mistakes; awareness; emotional self-regulation and the transcendence of egocentrism with respect to others and to one's context.

The dimension of co-education entails the creation of relationships of trust between parties; the recognition of the other's needs, values and perspectives; and the shared and collaborative construction of knowledge with others. Likewise, the dimension of alter education entails taking in consideration the social, cognitive, affective, emotional and cultural background of partners and their context; the gender

approach; the aim of the common good; and the connection with nature, families and communities.

The ecopedagogical approach needs a balance between these three components. The fruit of this balance is a connected person who is able to understand, to do, to learn, to suffer and to love with respect for and in harmony and in peace with their social and natural ecological environment, integrating the awareness of their physical, psychic and spiritual nature.

According to Mallart and Mallart (2017), the ecopedagogy intervention is characterized by:

Bringing the educational system closer to real life, opening itself up to the real problems of the environment.

Promoting a systemic, holistic (globalizing) or transdisciplinary vision of reality, through teamwork and consideration of all the disciplines involved.

Procuring the use of an active methodology, open to new pedagogical currents of research and reflection.

Involving all the agents related to the resolution of the problems.

2. Material and methods

2.1. Research objectives

This study aims to address didactic, learning and educational transformation goals. It focuses on introducing and exploring the tool and pedagogical framework of Stories that Move, especially among Pedagogy students. The goal is to analyze the tool, its didactic proposal and its potential impact on fostering tolerance, combating discrimination, shaping identity and promoting active citizenship.

Additionally, the objective of obtaining narratives from students is to assess how well the didactic proposal and materials align with the requirements of an ecopedagogical approach within the context of this research.

2.2. Implementation of StM

The methodological approach of this study was qualitative. The research took place in the subject “Models, strategies and resources for professional integration” of the Pedagogy degree course at the University of Barcelona (UB). When the study was carried out in April 2023, the students were learning about the counsellor’s profile, specifically, the management of prejudices and discriminatory behaviours.

The activity started with an introduction, carried out by the professors, in which they described the toolkit and explained its applicability to prevent and fight against violence and identity discrimination, aspects that can be present in all training, counselling and professional mentoring processes. After this explanation, the students enrolled individually on the platform and distributed themselves into groups of 3-4 to experiment with, explore and assess the toolkit’s potential. Each group chose freely, according to their interests, the various characters and itineraries available to the users of the toolkit. The activity, which included individual, pair and group aspects, had

a duration of two hours. The students worked with two of the five paths that the toolkit proposes: “Seeing and being” and “Facing discrimination”.

This decision was based on the time available and the framework of the curricular program.

1. Seeing & being	1. What do I see? 2. Who am I? 3. What do we see in other people?	Assumptions Identity Prejudices
2. Facing discrimination	1. The machinery of discrimination 2. Zooming in and out 3. Five scenarios - over to you	Mechanisms Young people's experiences Everyday situations
3. Life stories	1. Different voices	Biographies, diversity, history
4. Mastering the media	1. Media and me 2. Analysing the adverts 3. Media and manipulation	Bubbles Stereotypes Propaganda
5. Taking action	1. Action and change 2. Your right to take action 3. ...And action!	Social engagement Human rights Propaganda

TABLE 1: StM structure and index: Paths and units. Screenshot of the website “Stories that Move”. Source: <https://www.storiesthatmove.org/en/>.

2.3. Data collection, analysis program and limitations

A total of 18 students submitted the individual learning report that was requested. Four main open questions were presented:

- a) overall assessment of the activity,
- b) themes and concepts worked on in the StM activity and object of study,
- c) insights and learnings, and
- d) improvement proposals.

The narratives of these students in relation to these four questions comprised the information analysed with the Nvivo 10 Software, using an easy system of deductive categories based on the literature.

There were no specific questions in the individual report, the aim being that the students themselves should construct their own narratives in a spontaneous, creative and fluid way. In the analysis of narratives and their codification, we analysed whether dimensions related to ecopedagogy emerge.

For the analysis, the text was segmented into quotations and codings. A reading of the narratives was done to generate the first codings of the text and to group them into

categories. Theory and practice were compared to generate the categories in a deductive way in order to create Table 2 below.

3. Results

First, we will make a general description of the information gathered in the analysis, and then we will present a synthesis of the young people's narratives that were related to the three dimensions of the ecopedagogical approach.

3.1. *General description of the information collected from the ecopedagogical narratives*

During the analysis carried out by the students on the StM toolkit, it has been possible to find content that fits the three dimensions of ecopedagogy and its subdimensions in the answers we obtained for the four open questions (general assessment; themes and concepts worked on in the StM activity; insights and learnings; and improvement proposals). Table 2 presents the categories and subcategories as they have been used for the analysis of the narratives.

<i>Ego-education identity</i>	<i>Co-education alterity</i>	<i>Alter-education environment</i>
1. Value of one's own knowledge and experiences.	1. Recognizing and valuing other skills, knowledge and values.	1. Consideration of social, cognitive, affective, emotional and cultural aspects.
2. Learning from one's failures and mistakes.	2. Creating relationships of trust between parties.	2. Connection with background of the partner and the context of nature, family and community.
3. Lifelong learning.	Shared and collaborative construction of knowledge with others.	3. Focus on the common good.
4. Self-transcendence		4. Gender approach.
5. Self-regulation of emotions.		
6. Awareness, meaning and knowledge.		

TABLE 2: Dimensions of ecopedagogy and categories of narrative analysis (dimensions and categories developed by the authors based on Dhugana and Neupane, 2021)

Table 2 shows that self-education is the most prominent dimension, followed by co-education and alter education. The three main dimensions highlighted are: value of one's own knowledge and experiences (self-education), shared and collaborative construction of knowledge with others (co-education), and awareness, meaning and knowledge. The subdimensions with fewer references were gender and self-regulation of emotions.

Self Education		Co Education	
Value of our own knowledges and experiences		Shared and collaboratively	Creating relationships of trust between
Awareness of meaning of liv	Live long learning		Recognizing and valuing others's skills,
Learning of our failures and mist	Self transcendence		
	Self regulation		
		Alter Education II	
		Connected with nature,	Focused on the common good purpos
			Taking in consideration the social, cog

TABLE 3: Table generated with NVivo 10 to display frequencies. Source: own elaboration.

The data obtained coincide with the idea that there is a lack of connection with nature, with the community, with others and with the common good, as well as a of commitment and shared objectives. However, our students of the Pedagogy degree course believe in utopia, educational change, and social justice.

In the word cloud (Figure 1) generated by the same qualitative data analysis program, we see that the students focused more on concepts than on their own experiences or on their environment, although in the implementation we could observe and hear that the dialogue focused on their own experiences, on talking about their own environments and those of others, and on how they relate to themselves and to others. In the written narrative, however, they have focused on more conceptual issues.

The concepts that have been repeated most often coincide with the words that would be used when describing the StM toolkit, which indicates that the answers to the questions have perhaps remained rather superficial, without going much deeper into aspects that go beyond the general “idea” of the tool.



FIGURE 1. General word cloud developed with NVivo from the narratives. Source: own elaboration.

3.2. General analysis of the ecopedagogic narratives

In this section we seek to recover the narratives of the students themselves as well as the dialogue and debate that took place during the implementation of StM. We do so following the outline presented in the previous section.

3.2.1. Self-education identity

- **Value of one's own knowledge and experiences**

The value of one's own knowledge and experiences is relevant and important for building one's own and others' identities. Students emphasize that they need to develop, understand and analyse according to their own perceptions; however, it is when they share, explain and verbalize what happens to them or what they observe that they value the meaning of their own knowledge.

In the end, explaining experiences, apart from helping the person who explains them to let off steam, is also very useful because the people around one see, in this case, the reality of people who have felt rejected for a specific reason, namely, racism.

In this respect, they highlight that the educational proposal, the material and the approach of StM in using storytelling not only gives value to the stories that appear in StM, but also to the stories and experiences themselves. We highlight a narrative in which reference is made to decision-making power and individual agency:

We have been discriminated against or treated unfairly. Reflection on these moments should help us clarify our values: I, Maria [fictitious name], a 23-year-old woman, has X, Y and Z values. One behaviour or another does not define me. Therefore, I must strive not to repeat it. Or I, Maria, was treated in this way, which made me feel discriminated and silenced; however, now I want to make it clear that I will no longer allow comments like this to be made and I will speak out to the person the moment I feel they are trampling on me.

For example, when a woman experiences sexism in a social situation, she is ridiculed and ignored by others on trying to express her views and opinions. This experience makes her feel unfairly treated, and she then reflects deeply on this issue of sexism.

One of the consequences of implementing StM is that the content makes it easier for people to become empowered, to take sides and to become involved in their own actions, just as is shown by the two quotes above.

Explaining experiences is a great process of reflection for both, the person who explains and the listener, because it makes us aware of the impact that our experiences, feelings, and attitudes can have on others. By sharing our own feelings, we can make others better understand why certain comments may be discriminatory and the distress or discrimination suffered by the groups to which we belong. It can also help us understand ourselves better and to clarify our values, so that we can speak out more strongly against discrimination and unfair treatment.

- **Learning from one's failures and mistakes**

In the classroom, situations are discussed in which the students themselves have discriminated against other people or have seen other people do so. By commenting on personal experiences, they also explain the mistakes they have made or the discrimination they have experienced and have not reported. The theme of judgement or normality and the need for acceptance and recognition also appear.

We have mentioned that there are many people who suffer discrimination because of their culture, religion or sexual condition. We have said that each person is as they are, and we should not judge without knowing.

Other issues that are also raised are non-action, non-intervention and indifference. They conclude, in their own narratives, that silence or indifference are a way of perpetuating discrimination based on identity (culture, religion, gender, race, etc.).

Sometimes, we can get stuck on what we don't like or disagree with, without thinking about how we make the unpleasant change or how we might respond if we find ourselves in a similar situation in the future.

- **Lifelong learning**

How can these issues be addressed in the educational and social sphere? What can students do as future pedagogues? Is this lifelong learning or does it have to be explicitly addressed? The debate is open, new issues are raised on how to foster understanding, autonomy, tolerance, social awareness, critical thinking, active participation and democratic values.

"We have also commented on the importance of working on all this from a young age, both inside and outside the classroom, and the importance of teaching respect and living in community at an educational level."

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- **Self-transcendence**

The need to become aware, to examine oneself and to recognize the shadows that we all have as professionals is present in the debate in the classroom and also in the narratives. However, it is also obvious that, at the university level, issues related to this sense of transcendence or personal feeling are not addressed. Perhaps in academic studies related to social and educational issues, personal work on one's own identity should be carried out.

This requires that we become aware of our own prejudices, examine their sources and effects, and work to overcome these limitations and to see others in a fairer and more objective way.

These reflections should help to make us better professionals and, especially, better people.

- **Self-regulation of emotions**

The issue of self-regulation comes up clearly, just as does the idea of whether we can teach another person to self-regulate or whether it is only a personal task and, as pedagogues we can only accompany or guide. The idea of confrontation is present but not addressed.

We must therefore confront and reflect on our prejudices and learn to manage them.

- **Awareness, meaning and knowledge**

In this category, narratives refer to unconscious bias, lack of awareness, stereotypes, and lack of self- or critical thinking.

From my personal experience, I am also aware of the existence of stereotypes and prejudices. When I was very young, I admit that I used to think that the only way to be a good student, a good kid, was to get good grades. I thought that the only way to get a good job was to go to university and that some careers, such as cleaning or restaurant waitressing, were unworthy jobs.

I consider that these are aspects that can be very useful when working on prejudices and/or stereotypes: being aware that we are judging someone without knowing them and what attitude/way of relating I want to have towards 'the other' (understood as different, unknown, etc.).

Another issue raised is the need to work on oneself and as a professional in order to work with people, be it on an educational, social or therapeutic level. Reference is made to the helping professions.

And it is important to be aware of this as professionals who will work with people. We will have to know what prejudices we have, what labels we attribute to groups with which we are not well acquainted, how we position ourselves with respect to difference, how we are

affected by injustice to people with whom we disagree or have just empathized because of our differences.

3.2.2. Co-education alterity

- **Recognizing and valuing other skills, knowledge and values**

In the narratives, the need to feel recognized, valued and accepted is raised, as are the weight of the family and the messages that reach us consciously and unconsciously in relation to normality, stereotypes and identities. It becomes clear that the recognition and valuing of the skills, knowledge and values of each person and identity is necessary for the care, well-being and personal growth of everyone.

In the case of a situation in which a mother makes the comment that one speaks the language well, you may think that it is something that could be said without intent to offend. But that person may have heard that same comment many other times in connection with other phrases that discriminated against their group because they did not know the language or did not have the necessary fluency, etc. Therefore, it comes down to being one more comment that reminds the person that they do not belong to the group because it is not a normalized situation for them to speak the language like other native people, even if they have been in the respective country all their lives ('you are from outside'), or that reminds them of previous experiences with phrases that combined this particular phrase with others expressing discrimination towards their group of origin.

The didactic approach of StM, the way topics are organized, the fact that thinking routines are used reiteratively and thinking is made visible is also another theme that emerges in the students' narratives.

The teamwork that this program constantly takes into account is interesting because it allows a more complete, real and meaningful learning about the topic we are dealing with. By listening to the sum of all the contributions of each classmate and group, one can attain a more meaningful learning of the discriminatory situations that have arisen at some stage of their lives. It also motivates you to work as a team and, at the same time, there is a space where we respect and recognise each other.

- **Creating relationships of trust between parties**

Students value that it is necessary in education in general and in higher education in particular to create relationships, empathy, debates, etc. They value StM's didactic proposal and materials very highly.

The platform [StM] is unique in its ability to inspire empathy, to get users to think from different perspectives and to encourage them to engage in meaningful conversations and debates on the topic.

By creating a safe environment in the classroom, the narratives address the issue of self-awareness and how these issues are forbidden topics or provoke a certain amount

of fear. The issue of relationship-building should also be addressed in both personal and vocational training if issues of care and well-being are to be addressed.

So, on the one hand, there is self-knowledge and on the other, it makes people who listen to it aware of what really bothers or excludes the other who is different from us, and we let that person know this with our comments or attitudes.

Having a space like this, where colleagues listen to you, helps you to evaluate your own attitudes based on their experiences, and thus have the support and active listening you need.

This is crucial for future careers, as the workplace is full of different people and perspectives and we need to work and interact with them with an open mind and an inclusive attitude.

- **Shared and collaborative construction of knowledge with others**

The construction of knowledge with others is part of StM and students ask why we do not use this more frequently in our education system. Collaboration, dialogue, reasoning and debate should be the basis for building democratic citizenship.

Having a space like this, where colleagues listen to you, helps you to evaluate your own attitudes based on their experiences and thus have the support and active listening you need.

3.2.3. Alter education environment

- **Consideration of social, cognitive, affective, emotional and cultural aspects**

All students consider social, cognitive, affective, emotional and cultural issues. It is worthy of note that they focus on these and the training possibilities offered by StM, but do not criticize the lack of empathy, sensitivity or consideration of all these factors in professional, educational or social settings.

In addition, when we share our knowledge and experiences, we are empowered because we see that the people who are in our environment had been in a similar situation and therefore it is necessary to speak out; when people do it collectively, more complaints are voiced for these cases. An example that I found interesting was that, when in class, we shared our experiences about cases of discrimination that we had once suffered and this allowed us to observe that discrimination is real, and that there are different types that are dependent on where you are, the context in which you live and your physical appearance.

The issue is raised of non-verbal communication, of the subtlety with which messages are communicated and conveyed, and of discrimination and rejection.

In addition, we discussed how to avoid communicating our prejudices when interacting with others and the importance of making an effort to understand and accept others. In the process, we realized that words are not necessary to communicate prejudices because our behaviour and attitudes already communicate our position to others.

- **Connection with the background of the partner and their context of nature, family and community**

Students have not referred to these elements in their narratives but the word or gesture of fathers and mothers, as well as the background of each person has also emerged. One of the reasons for not making explicit reference to the context of nature, family or community may be that they are not very prominent in the lives of our students, or they are not elements which are mentioned in the classroom. However, these aspects also form part of our students' identity.

- **Focus on the common good**

The common good, care, community, utopia and social transformation are topics that future educators emphasize. They also highlight what the role of a Faculty of Education should be in relation to innovation, change and social and educational transformation.

This contribution of our colleagues allows the place where we find ourselves, the Faculty of Education, to be one of the ideal spaces where we can bring about the transformation and change of our society so that it will be less discriminatory and train competent pedagogues, who will help carry out the objective of fighting against the injustices suffered by our society. In addition, through these activities which involve the sharing of experiences, it allows us to raise awareness and to promote empathy and the understanding of people who are often the object of this type of discrimination.

All educational and social change starts with personal change. This fact comes up quite often in the narratives.

Behind StM there is an improvement in the quality of interpersonal relationships and also of the relationship with oneself, since it allows us to reflect on existing prejudices, to analyse each of them and to name them, and to work on them and be able to put an end to the prejudices or labels that highlight an inappropriate situation in the world.

- **Gender approach**

The gender issue impacts all people and is very interesting because it makes people adopt a stand, an awareness and a position. In the narratives, the students speak of inspiration, self-confidence and empowerment. Although it is a sensitive topic, like all the topics addressed in StM, it is very powerful and transformative.

For example, if a woman experiences sexism in a social situation, she is ridiculed and ignored by others when she tries to express her views and opinions. This experience makes her feel unfairly treated and she then reflects deeply on this issue of sexism.

Her experiences and reflections have also been valuable for herself and others in the face of prejudice and discrimination. For her, the experience has fostered self-awareness and self-confidence, making her more determined to pursue equality and justice. She has learned to respond to and fight discrimination, while becoming aware of her rights and values. And for

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others, her experience can be an eye-opener. Through her story, people can recognize the existence and impact of sexism and the need to maintain respect and equality in dealing with others. As a result, their reflections and experiences also inspire others to think and act, promoting wider social change and a more inclusive and equal society.

4. Conclusions and discussion

The educational approach of ecopedagogy makes sense in any professional psychoeducational intervention context in which it is pertinent to carry out training actions. Education is geared to personal development and to connection with others and with the sionatural environment.

Valuing and building education from this approach not only has advantages for students and society, but also for teachers, teaching teams and institutions themselves. Thinking in terms of self-education, co-education and alter education can help us to set up interdisciplinary projects similar to StM, to build knowledge in a different way, to develop narratives in the post-narrative era (Han, 2023) and to construct self-tracking (Han, 2023, p. 46) that gives meaning to the construction and recognition of a multiple identity throughout life.

There are several sources of pain and imbalance in human beings, in groups and in the natural environment. On the one hand, we cannot simplify things: there are many internal and external factors that have an influence. On the other hand, we cannot abandon ourselves to consumerism, capitalism, indifference and disaffection. It is necessary to continue educating about commitment, tolerance and democratic values, and this can only be done from a humanist, ecopedagogical perspective in which the central axis is care and well-being.

StM provides materials and an educational approach that facilitates and promotes innovation and change. The educational strategy is an important tool for achieving balance. This strategy must harmonize the individual, social and natural dimensions based on self-education, co-education and alter education approaches. Ecopedagogy is an integrated, holistic strategy that is rooted in the sionatural context. The progress, skills and awareness that can be achieved with this strategy will not, perhaps, affect the direct causes of the current crises in our common home, but they will affect our ability to detect them, to understand them and to act as citizens of planet Earth, allowing action to be taken.

With respect to the limitations on the implementation and the research conducted, it may be noted that the university context, the curricula, the schedules and the closed subjects do not make it possible to work on the entire StM educational proposal. The implementation is done in two hours and only 1 or 2 paths can be seen and analysed. The work carried out with the students' narratives reveals everything that could be done. It also makes us think about how to address all these issues in higher education. The debate is open and new issues are raised on how to foster understanding, autonomy, tolerance, social awareness, critical thinking, active participation and democratic values in our classrooms and curricula.

5. Notes

1. From now on, we will use the acronym StM to refer to Stories that Move. All the material is available free of charge in 8 languages, including English and Catalan, on the website <https://www.storiesthatmove.org/ca/>.

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