



GTE | GENDER TRANSFORMATIVE EDUCATION

BUILDING HOPE FROM AND WITHIN
LATIN AMERICA AND THE CARIBBEAN



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INTRODUCTION



GENDER TRANSFORMATIVE EDUCATION

GENDER TRANSFORMATIVE EDUCATION: A COMMITMENT TO BUILDING COLLECTIVE HOPE

This booklet stems from the desire to share and highlight real-life experiences of Gender Transformative Education (GTE) that are currently taking place in different parts of Latin America and the Caribbean. These are diverse experiences, built from within the communities, that seek to address issues such as gender-based violence in digital environments, sexual and reproductive rights, comprehensive sexuality education, gender inequalities, caregiving and male participation, sex- and gender-based discrimination, gender-responsive vocational training, the right to autonomy over one's own body, and popular feminist education. These experiences engage with children, adolescents, young people, adult women, and men, and unfold across multiple educational spaces: schools, social organizations, and within the framework of public policies. They all share the same conviction: that education is a powerful tool to transform realities and build more just and equitable relationships.

The experiences presented here broaden the horizon of educational and gender justice through practices that inspire and raise questions. Far from offering ready-made recipes or finished manuals, this booklet invites readers to engage with eight concrete experiences, to listen to them, and to be challenged by their journeys. From there, it seeks to recover shared lessons, diverse ways of implementing GTE, and the challenges encountered along the way, with the intention of continuing to expand and deepen pedagogical proposals that support real, context-specific processes of transformation.

The initiative stems from the collective work of the Feminist Network for Gender Transformative Education (FemNet4GTE) in Latin America and the Caribbean, as part of the global network that promotes gender equality in and through education, within the framework of UNGEI. The process was developed collaboratively and included a literature review, the joint identification of inspiring experiences, and the preparation of eight case studies by the Mariposas Mirabal Collective, a member of the network. Each of these contributions reflects the commitment, knowledge, and diverse perspectives that sustain and strengthen this pedagogical, ethical, and political endeavor.



WHAT IS GTE?



GENDER TRANSFORMATIVE EDUCATION

Gender Transformative Education (GTE) is a fundamental tool for reshaping educational policies, schools, learning communities, and educational spaces in diverse contexts, expanding the horizon of gender justice. It allows us to imagine a more just world and is grounded in the principles of social justice, gender equity, sustainability, and democratic participation.

Furthermore, it is a fundamental tool for transforming the lives of all people, strengthening the autonomy of women and girls, promoting the full inclusion of individuals from systematically excluded communities, and engaging men committed to gender equality.

This involves questioning patriarchal, colonial, and capitalist systems from an intersectional and human rights approach, recognizing how inequalities linked to race, class, ethnicity, territory, age, disability, sexual orientation, gender identity, and migratory status, as well as the role and responsibilities of the State, generate and reproduce racism, sexism, and multiple forms of violence and discrimination against women, LGBTIQ+ people, and non-traditional masculinities.



GTE



Education must be politicized and take an ethical stance committed to questioning all forms of discrimination, violence, and exclusion, including sexism, racism, classism, adultcentrism, ageism, transphobia, homophobia, xenophobia, and other structural oppressions.



Gender-transformative education liberates us from the intersecting oppressions that shape society.



Gender-transformative education allows us to imagine the world we want.

The pedagogical proposals addressed through and within GTE articulate diverse educational contexts and engage with a range of audiences. In this regard, GTE focuses on:



FOCUS

- + **Affirming the need for inclusive educational policies committed to the life, dignity, and human rights of all people, with particular emphasis on women, sexual diversity, and gender.**
- + **Improving access, retention, and graduation rates in the education system for girls, adolescents, women, and members of the LGBTIQ+ community, ensuring the right to education.**
- + **Training students, teachers, communities, and policymakers to transform gender inequalities, promoting equity, and guarantee the right to discrimination-free education.**
- + **Critically examining the mechanisms through which educational systems perpetuate inequalities and developing educational approaches that advance gender equality.**
- + **Fostering alliances across different sectors to transform educational systems through inclusive and supportive approaches.**
- + **Inviting all educational spaces to contribute to emancipatory projects and practices that aim to build a more just society.**
- + **Broadening the horizons of educational, social, and gender justice, ensuring that education is a space of inclusion and transformation for all people, regardless of gender, sexual orientation, or identity.**

In turn, GTE is implemented through the exploration of diverse themes, interpreting reality from a gendered, intersectional, and human rights-based perspective.



OUR FOCUS AREAS:



SEXUAL AND REPRODUCTIVE RIGHTS



BODILY AND DECISION-MAKING AUTONOMY



COMPREHENSIVE SEXUALITY EDUCATION



NON-SEXIST EDUCATION



GENDER-BASED VIOLENCE



DISCRIMINATION



ETHICS OF CARE



DISTRIBUTION OF TASKS



MASCULINITIES



SEX AND GENDER-BASED DISSIDENCES

Each of the experiences presented in this booklet is related to GTE. Throughout their processes, they delve into different issues, establish connections with various stakeholders, and take place in diverse contexts.



WHY IS GTE IMPORTANT?



GENDER TRANSFORMATIVE EDUCATION

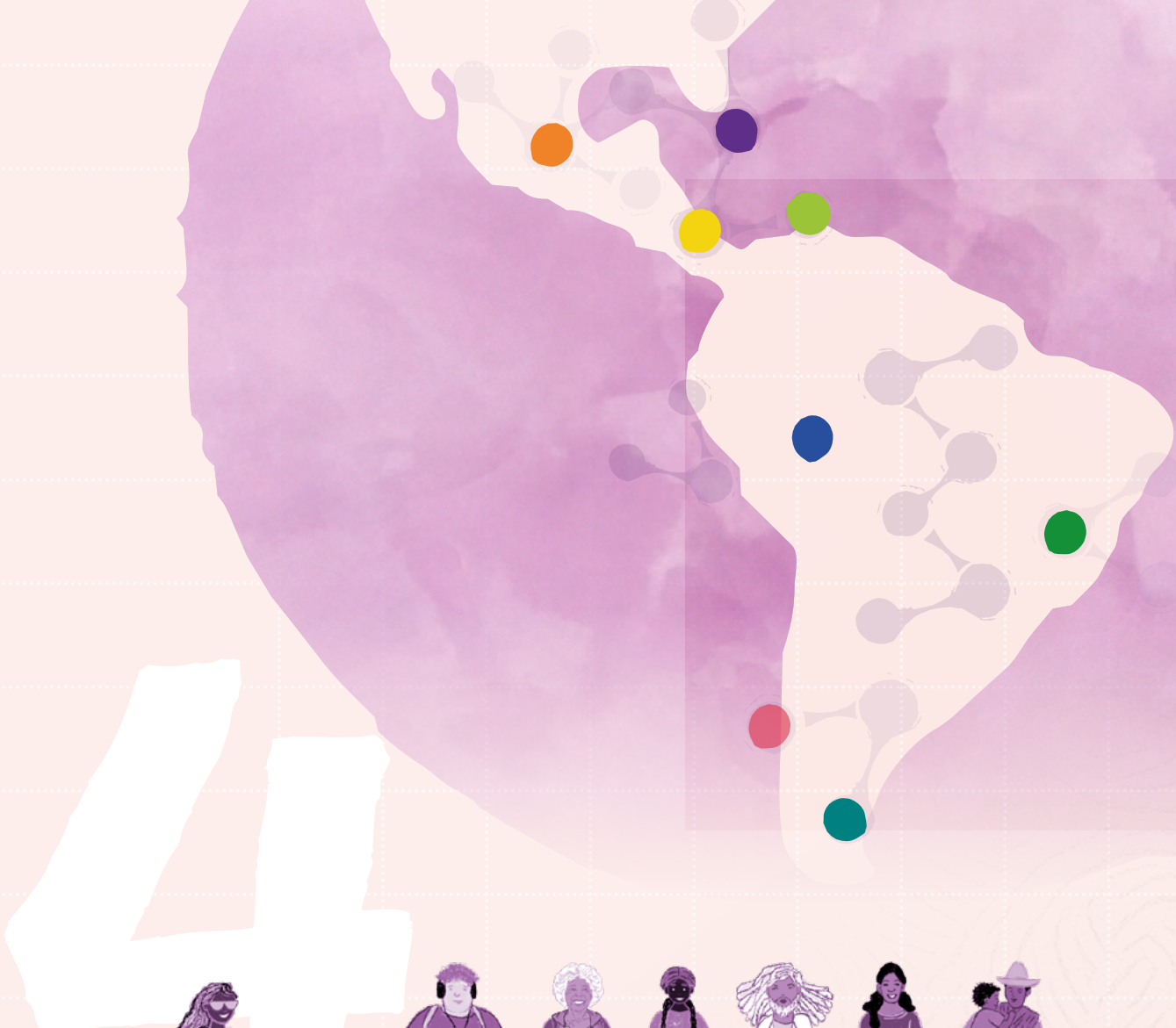
The right to education has historically been one of the main demands in the struggle for gender equality. In recent years, Latin America and the Caribbean have made significant progress toward parity in access to the education system, especially at the primary and secondary levels. Despite these advances, social, economic, and cultural inequalities persist, varying from one country to another and even within them. While access to education is essential to ensuring greater equality, it remains limited if not accompanied by institutional transformations that foster critical perspectives on gender biases.

A significant body of research warns of the persistence of more or less subtle cis-heterosexist practices in the daily life of educational institutions, the presence of stereotypes in the curriculum, discrimination and violence against dissident identities, and difficulties in implementing approaches that restore violated sexual rights, among many other issues. These situations not only affect academic performance and trajectories but also impose norms that generate suffering, discrimination, and exclusion. The intersectionality of sex-gender identity with class, ethnicity, migratory status, skin color, disability, among other factors, intensifies inequalities and injustices. The transformation of traditional cultural practices anchored in educational institutions from their very foundations requires not only time but also a political-pedagogical commitment to work in this direction.

At least two interrelated processes can be identified that influence the ways in which gender relations and sexualities are addressed in educational settings. On one hand, there is the commitment of states in their definition of policies and resources. On the other, there is the fundamental role played over time and in different geographical areas by civil society movements and organizations committed to sexual and gender rights. We are witnessing a period marked by the rise of anti-rights groups and hate speech that undermines the progress made in terms of legislation, public policy, and institutions. At the same time, Latin America and the Caribbean have a long-standing tradition of alternative experiences developed by states and civil society.

Thus, even in an adverse context, there are experiences emerging that deliberately strengthen gender-transformative pedagogical-political processes that expand the boundaries of what is possible to imagine on the path to a more just education. Approaching these experiences and systematizing them in a compendium allows us to learn about approaches that break with, overcome, and deepen alternative approaches. Observing the continuities, recurrences, and particularities that occur in the processes they generate allows us to reconstruct an added layer of meaning, supporting ongoing reflection on what defines a meaningful GTE initiative.

Without intending to offer replicable formulas, documenting transformative gender experiences can stimulate the imagination and catalyze fairer practices. From a feminist political perspective, we are certain that the solution is collective: building networks protects, strengthens, and empowers processes that challenge the status quo. Much work remains to reach spaces that promote institutions, school trajectories, and lives that are more dignified in terms of gender and differing sexuality. Much of what has been achieved provides us with insights and knowledge that invite us to ask questions, challenge certainties, think and act in context. In this pursuit, it is imperative to share inspiring experiences and collectively produce knowledge that fosters educational environments committed to gender justice.



INSPIRING GTE EXPERIENCES



GENDER TRANSFORMATIVE EDUCATION



INSPIRING GTE EXPERIENCES



MEXICO

Seeds of Equality



GUATEMALA AND HONDURAS

Inclusive Pedagogy
with a Gender Focus
for Community Early
Childhood Education



EL SALVADOR

Obstetric
Emergencies



DOMINICAN REPUBLIC

Tertulia Feminista Sur



PERU

Feminist Political
School



BRAZIL

Mujeres Mil Program



CHILE

Amaranta Gómez
Regalado School



ARGENTINA

The Collection "CSE
in Schools in Buenos
Aires Province.
More Rights in the
Classroom."




ETG

EDUCACIÓN
TRANSFORMADORA
DE GÉNERO





EXPERIENCE



Seeds of Equality: Promoting Caring Masculinities, Respectful Relationships, and Equality from Early Childhood

MEXICO

· CHILD CARE

· GENDER EQUALITY

· MASCULINITIES

· EMOTIONAL DEVELOPMENT



Introduction

Seeds of Equality is an educational initiative with a gender-transformative approach, aimed at early childhood through coordinated work in preschools with educational agents, children, and their families. Its main objectives include: promoting equal relationships from early childhood; strengthening gender-focused teaching practices; actively involving families in building caring and respectful environments; and contributing to the early prevention of violence through everyday educational work with a particular focus on masculinities.

The program is part of the **Global Boyhood Initiative (GBI)** coordinated by **Equimundo: Center for Masculinities and Social Justice** and co-created with **GENDES: Gender and Development**, in collaboration with the Nuevo León Ministry of Education¹. It was implemented on a pilot basis during the 2024/25 school year in four preschools in the Monterrey metropolitan area, Mexico, directly reaching 301 children, 50 teachers, administrators, and support staff, and approximately 400 families in the community.².

The initiative takes place within the context of the Nueva Escuela Mexicana (NEM) [New Mexican School], the current educational model since 2019, which proposes a critical, humanistic, and community-based reorientation of public education, with an emphasis on social justice, equity, and inclusion. Despite seeking to distance itself from neoliberal logic, promoting instead principles of social justice, equity, inclusion, and recognition of cultural and gender diversity, its implementation has been shaped by structural tensions within the Mexican education system, as well as political and cultural resistance to the incorporation of a gender perspective – particularly evident in more conservative regions such as Monterrey.



Here, with each presidential term, which lasts six years, there is a new educational reform. For teachers, it's very exhausting to understand how things are going to work now- what formats, what projects... all the things they might ask of us, and then it changes again. The New Mexican School is something more radical; they've already removed certain books and some subjects. They

1 As part of the fieldwork to gain insight into the experience, interviews were carried out with the project leader from Equimundo, a representative from GENDES, and a regional implementation coordinator who worked in the training sessions, and the director of one of the four participating preschools.

2 <https://gendes.org.mx/jugando-a-ser-grandes/>

really want it to be based on projects and experiences. And yes, there was a lot of resistance from teachers. Also, the fact that here, Monterrey, in the north of Mexico, is very conservative, so there was a lot of resistance because, for example, in primary and secondary levels, they include topics like comprehensive sexuality education, sexual diversity, all those kinds of issues. (Regional implementation coordinator)

Actions and Strategies

The program's strategies were developed based on a prior research process aimed at producing situated knowledge. In 2023, within the framework of the Global Boys Initiative (GBI), the study *Playing at Being Grown Up: How Boys Learn to Be Men* was developed in four Mexican cities: Mexico City, Monterrey, Tijuana, and Tuxtla Gutiérrez. The study collected information through surveys, workshops, and interviews in preschool, primary, and secondary education institutions, involving teachers, students, and families on how masculinities are constructed in childhood and adolescence (ages 3 to 14).

Based on these findings, *Semillas de Igualdad* (Seeds of Equality) was designed, based on three integrative pillars: (1) learning and gender socialization in early childhood; (2) empathy, respectful relationships, and emotional well-being in the preschool classrooms; and (3) a culture of peace and prevention of violence.

The actions focused on popular education methodologies, promoting reflection and questioning of gender norms and stereotypes through participatory and experiential activities during monthly Technical Councils and classroom project modeling. This approach allowed the proposal to be integrated into institutional schedules without generating work overload. Within this framework, teachers concluded the process by designing their own classroom projects, aimed at working across the program's core themes with girls and boys. Family participation was promoted through accessible, low-threshold strategies such as recreational activities, reading materials, and cards to facilitate conversation³, as well as involvement in project closure events, favoring subtle but meaningful approaches to questioning gender stereotypes in everyday life.

3 <https://www.boyhoodinitiative.org/resource/comparte-conmigo-tarjetas-para-iniciar-conversaciones-con-ninos/>
<https://drive.google.com/file/d/1YAeP7SJKcf962KEP0lerdo0F12ovMJrn/view>

In terms of sustainability, the initiative demonstrates the potential of working with teachers to change pedagogical practices based on equality and good treatment, extending beyond isolated activities to influence daily interactions. In addition, the subsequent production of pedagogical materials and digital resources appears to be a central strategy to strengthen teacher ownership, ensure continuity of the approach, and support possible replication in other educational contexts.



Something I find interesting is that we keep putting the pieces together. At one point, we thought that a gender perspective, that is to say, working solely from a gender-centered approach, was not enough. We saw that many interventions lacked other connecting elements, and that is when it began to take shape and led to this project becoming even more robust. The decision was made to combine a gender perspective with a focus on masculinities, while also embracing a culture of peace and non-violence. (Project and regional coordinator)

Touching their lives, reminding them of what they could or could not do when they were children and why, how it limited their lives, how it impacted their future decisions, because that is what the methodology is about, from the personal to the collective. (Referente del proyecto por Equimundo)

Learning and Transformations

The experience allowed us to identify early transformations in teachers, children, and caregiving family members. Among the teaching staff, there was a progressive awareness of gender biases present in everyday teaching practices, as well as the incorporation of more equitable, sensitive, and reflective strategies in the classroom.



I believe that there is a before and after this project, in the way we see things. It changed our mindset as teachers and gave us new tools. (Teacher, program participant)

Among children, mixed changes were observed in attitudes about what a boy or girl can do, revealing how gender roles and stereotypes are ingrained in their minds from an early age. However, significant changes were recorded in the ways they interacted, with greater emotional expression (especially on the part of boys), less rigidity in the assignment of roles during games, greater integration between boys and girls, and a growing willingness to resolve conflicts through listening, dialogue, and empathy. In the family environment, especially among fathers or male figures, signs of openness toward greater shared responsibility for caregiving tasks and more visible emotional involvement in parenting began to emerge.

A relevant learning point from the project was the emergence of effects that were not initially anticipated. Tools such as conversation cards, reflection exercises, and stories designed for the classroom were appropriated as resources for coexistence and learning in the domestic sphere. Several teachers reported this transfer of learning from the program to their own family dynamics, and for many participants, this process was described as an experience of emotional openness, recognition of naturalized violence, personal and collective care (among teachers). In addition, children replicated messages of equality and respectful treatment at home, strengthening their agency and influence on their caregivers. This multiplier effect reinforces the idea that gender-transformative education not only affects the direct recipients, but also transforms the closest relational networks, extending the reach of pedagogical work beyond the school.



When do I realize that something we are implementing is working? When children start to share it and mention it among themselves and with their families. A very notable case was that of a girl who told us that she had already told her dad that hitting her mom was not good, that it was not appropriate, that he should not do it, that it was not right - that it wasn't okay, in her own words, in her own way. Both the girl and her mother came to share that experience with us and even told us, "No, well, no, I'm not going to hit mom anymore." That's how powerful these statements can be. (Preschool director participating in the program)



I think the project meant something very important. It was as if it could uncover these memories and recollections of how I too was constructed in this typification called "male hegemony." I am very pleased and I think it is meaningful that we are beginning to build these spaces, with greater methodological awareness, so that children can be free. Something that I find very moving is that this project challenged the teachers in their own social and relational framework, and that it was part of realizing the violence that they also experienced: structural, systematic, romanticized, or invisible violence. (Project leader for Gendes)

Challenges

Working with teachers always involves challenges due to their heavy workload and the limited additional time they can devote to training processes. In addition, there may be low motivation to participate in processes that question gender norms, especially in conservative contexts. Anticipating these challenges, the project chose to form a strategic relationship with the Ministry of Education and, with its endorsement, negotiate with preschool principals for time during working hours to conduct the training. Similarly, the program addressed and focused on the need for teachers to learn how to work under the New Mexican School system. In turn, the participatory and experiential methodology helped to address gender equality without imposing beliefs. Although this methodology produced the desired results, the financial investment per school is high, making it difficult to scale.



There are some things about the teaching community of which I am a part that I do not justify, such as this conservatism. But I also understand that there is exhaustion because there is no support from the Ministry of Public Education. (Regional program coordinator)



We know that this new curriculum is difficult to implement. You don't have the tools; the training you've received—a webinar explaining what a new pedagogy looks like— isn't enough... But here we are, and together we're going to move forward. There is resistance, but that also creates an opportunity if you want to change things. (Project leader for Equipundo)



So, the challenge now is to turn these reflections into a digital format for remote training, where we are not there in person, we cannot demonstrate anything, and they are only receiving it through their eyes and by reading. (Project leader for Equipundo)



EXPERIENCE



Obstetric Emergencies: Training Professionals to Safeguard Rights

EL SALVADOR

· UNIVERSITY STUDENTS

· CROSS-INTERINSTITUTIONAL COLLABORATION LINKAGES

· REPRODUCTIVE JUSTICE



Introduction

The course “Obstetric Emergencies from the Medical and International Law Perspective” is a training program aimed at university students studying medicine and law at Salvadoran universities. It aims to raise awareness of the impact that the criminalization of abortion has on access to health services and the management of emergencies. Initiated in response to student demand, it is developed by the Citizen Group for the Decriminalization of Abortion in coordination with the Movement of Women Students of International Relations (MERI Mujeres) and in alliance with the Center for Gender Studies at the University of El Salvador.⁴

The experience has been ongoing since 2021, in consecutive editions, including virtual formats during the COVID-19 pandemic lockdown. It is presented as a strategy for political and pedagogical transformation in a highly restrictive context in terms of sexual, reproductive, and non-reproductive rights. Until 1998, abortion in El Salvador was permitted in three cases (rape, fetal malformations, or risk to the life or health of the pregnant person). Since then, a hostile scenario has developed:

- + **A new penal code and subsequent constitutional reform made this country one of only five in the world—including the Vatican—that prohibits abortion under any circumstances.**
- + **Abortion is punishable by a sentence of between two and eight years, which can be extended to between 30 and 50 years in cases of obstetric emergencies or out-of-hospital births, classified as aggravated homicide.**
- + **Criminalization adds to a policy of persecution against women who, for reasons beyond their control, experience complications during their pregnancy.**
- + **The criminalization of abortion creates a context that facilitates unsafe conditions for the termination of pregnancies, exposing women to health risks that are exacerbated by social class, place of residence, and age.**

⁴ As part of the fieldwork to gain insight into the experience, interviews were conducted with a representative of the Citizen Group for the Decriminalization of Abortion, a university professor from the University of El Salvador who participated as a trainer, and a student.

In the context of the criminalization of abortion, the course aims to raise awareness and provide information about the health and legal situation of women in El Salvador, in order to influence possible changes in public debate, in the country's policies and laws, and in institutional practices.



We need professionals who are sensitive and committed to the issue of abortion and who do not criminalize obstetric emergencies. For example, in the Faculty of Medicine and the Faculty of Law, we need people who are on the front line, who are going to provide care, who have a different perspective, professionals who have a different view, a different way of approaching issues. That is why this process is being carried out. (Group representative at the Citizen Group for the Decriminalization of Abortion)



We need to focus on healthcare personnel, on those who are on the front line caring for women when they have an obstetric emergency, because we find that women are reported on to authorities, specifically in health units, and in public health units, in particular. There is also the expectation of changing the narrative among many lawyers, who, in addition to being punitive, also have deeply ingrained gender stereotypes in their discourse. (University professor)

Actions and Strategies

The proposal emerged in response to the demand of advanced students committed to the struggle for women's sexual rights. Some had previously participated in activities developed by the Association at the university. They identified the need to address this topic, which was absent from the undergraduate curriculum. In partnership with the Dean and the Gender Unit of the UNSL, it was decided to initiate this process. From this point on, there was also an opportunity to institutionalize a right- and gender-based perspective at the university, despite the argument of academic freedom often used by many of the teachers who resisted its inclusion.

The course content and methodology were collaboratively developed by students, university stakeholders who are sensitive to the issue, and the Gender Unit. To strengthen and give greater legitimacy to the proposal, national and international

organizations that defend human rights and health joined the effort: the Salvadoran Medical Union for Women's Life and Health (UM) and Ipas CAM (Central America and Mexico). Organized into six modules, the course covers topics related to emergencies in pregnancy and or childbirth, the national legal framework, the regional and universal systems of women's human rights and reproductive justice, strategic litigation on cases of criminalized women in El Salvador, and sexuality and the right to choose from a feminist theological perspective.

Designed to provide a critical and meaningful learning experience, it is methodologically framed within a psychosocial approach with a human rights and gender perspective. Based on a participatory approach similar to popular education, it proposes situations for the exchange of views and discussion of arguments, an approach to theoretical and regulatory frameworks that dialogue with cases and approaches that constitute emblematic precedents in legal and medical matters.



Fostering evidence-based discussion is sometimes the crux of the matter. Hate speech is often very fragile because it lacks evidence. (Docente universitario)

Through playful proposals, case studies, and participatory techniques, an atmosphere of trust is encouraged, based on the principle of "learning by doing," which promotes active engagement with the content and strengthens individual and collective commitment.



Participants can acquire knowledge of various topics in a very technical way grounded in accurate information, but in a different way from systemic education. Everyone acquires knowledge in a practical way, because part of the analysis is based on people's realities and experiences, ensuring participation and respect for opinions, as well as combining knowledge with theory. (Group representative at the Citizen Group for the Decriminalization of Abortion)

Learning and Transformations

The training allows for the appropriation of conceptual and legal frameworks that enable a critical review of institutional practices and their possible transformation. In turn, it stimulates empathy and political commitment to the defense of the rights of women criminalized for obstetric emergencies. Participants report that through this process, relationships and knowledge are intertwined, fostering awareness of others in the struggle, the multiplication of situated experiences, and the strengthening of networks that provide support in adverse contexts.



The strategies have been diverse: there have been external alliances, but there have also been internal policies (within the university), policies to ensure that the issues continue to be addressed and that they can continue to gain visibility. (Group representative at the Citizen Group for the Decriminalization of Abortion)



It has been extremely enriching to hear the experiences of people who are in other areas and who also contribute to the conversation in the classroom. (...) It helps us see the need for multidisciplinary teams in training. At this stage of teaching, it has been very enriching to have these varied voices imparting the training processes. (University professor)



How wonderful it is when people hear these topics, which they may have never heard before, suddenly begin to open up and even share personal experiences that they have unfortunately lived through. How lovely it is to make these safe spaces for people. In the end, they become support networks. (Student)

Two aspects of the training experience stimulate change. Examining emblematic cases and experiences provides insight into significant legal norms and processes. The Association, and the course itself, highlight two cases that became emblematic in the fight for decriminalization, also because they set precedents for strategic litigation. First-person experiences evoke empathy and awareness, while also driving the review and development of arguments. The stories of Manuela and Beatriz—pseudonyms to protect them and their families—are central to awareness-raising and training efforts.



There are people who, even though they are unfamiliar with the issue and do not approve of it, end up changing their perspective when they hear the stories of criminalized women. Because then it becomes, "It could be you, it could be your family going through this." And that's when the perspective changes. (Course participant)



Being able to take a close look, with recent statistics and data on arbitrary arrests for obstetric emergencies that have occurred among women in the country, provides participants with a realistic picture of the situation. It is possible to identify the situations that lead to this, and as a result, it gives students the tools to develop their own criteria and point of view, and possible solutions to reduce these statistics. (Docente Universitario)

Challenges




Yo creo que sería bien importante que todos tengamos esta apertura a formarnos en estos temas. Hemos tenido muchos retrocesos acá en el país. Entonces es súper importante que sigamos apostando a esto. Y que, a pesar de todo lo que está pasando, estos temas no queden en el olvido. Porque es algo que nos interesa y termina siendo político, porque al final pasa sobre los cuerpos de todas las mujeres y de todas las niñas, que están creciendo. Y en algún momento pueden pasar por esta situación. (University professor)



We have to move forward, and sometimes it's difficult in these processes, to ensure that this perspective is institutionalized within the university. It needs to become embedded so the process can continue. Because wherever we go, we're like migratory birds, just passing through. Because if the ally, the trained person, is no longer there, the process stops... The university needs to take this on as an institutional commitment, and not just as an individual effort. (University professor)



EXPERIENCE



Inclusive Pedagogy with a Gender Focus for Community Early Childhood Education in Guatemala and Honduras.
Dialogue at the Center:
Identifying, Influencing, and Transforming the Right to Care

GUATEMALA AND HONDURAS

· **DIALOGICAL PEDAGOGY**

· **COMMUNITY EDUCATION**

· **MEN AS CAREGIVERS**



Introduction

The project *Inclusive pedagogy with a gender focus for early childhood education in Guatemala and Honduras* is a pedagogical experiment that has been implemented since 2024 in six rural preschools in Honduras and Guatemala.⁵ It involves the participation of children, teachers, their families, civil society organizations, and government representatives. Its objective is to generate evidence to guide the scaling of an inclusive community education model in Guatemala and Honduras, thereby strengthening a pedagogy that fosters shared responsibility in early childhood care and promotes caring masculinities.⁶

In Guatemala and Honduras, there are initiatives within the framework of educational policies to include a gender perspective. Both countries have made progress in legislating in favor of the right to education and the promotion of gender equality. In this regard, school content has been incorporated in curriculum documents. However, there remains a lack of effective implementation, limited resource allocation, and a need to strengthen teacher training.

As in other countries in the region, a patriarchal culture persists. At the same time, in recent years there has been a rise in conservative groups that hinder the promotion of sexual and reproductive rights. This initiative seeks to build a form of joint community work that addresses gender stereotypes, gender violence, and biased practices in preschools, which affect ways of caring for and seeing oneself in the world.



Early childhood education is associated with caregiving, and caregiving is associated with women. So, it is usually women who participate, but women who at the same time have no voice in the process. This had to be addressed with adults and also with the children in the preschool. (Coordinator)

5 <https://redclade.org/pedagogia-inclusiva-educacion-infantil/>

6 As part of the fieldwork to gain insight into the experience, exchanges were held with CLADE, and interviews were conducted with a representative from the World Organization for Early Childhood Education (OMEPE), two representatives from the Latin American region's territorial implementation coordination team, the Education for All Collective of Guatemala, and the Dakar Honduras Forum, a project workshop leader, and two adult men participating in the project..

The project is coordinated by the Latin American Campaign for the Right to Education (CLADE) in partnership with the World Organization for Early Childhood Education (OMEP) - Latin American Region, the Education for All Collective of Guatemala, and the Dakar Forum Honduras.



The thread being woven (through this project) among the different people, along with each person's contribution strengthens education and the right to education for children - an inclusive education that does not exclude anyone or place anyone above others. Moms, dads, children, teachers, all participating equally and each with an authoritative voice. (Coordinator)

Actions and Strategies

The project began with a Participatory Action Research process in which the educational community (teachers, families, children, local stakeholders, etc.) were actively involved in the task of understanding the conditions, identifying problems, challenges, or needs, and developing approaches to address them.



(We promote) a model that aims for transformation, that brings together people from the educational community, everyone, ideally as diverse as possible, to participate in this educational process. The idea is to break down the walls of the institution and so that the community, and the kindergarten as well, connect with the community, fostering truly horizontal dialogues. (Coordinator)



We also looked at the cultural aspect, at the participation of men. We see that there are not many male teachers at this level, we see that there is no participation from fathers in the educational process. So, when we talked about how women take on the roles of care and education, the issue of care came up. (Regional researcher from Honduras)

In each country, this process allowed for a situated and territorial anchoring. Dialogic learning and its seven principles (equal dialogue, cultural intelligence, transformation, instrumental dimension, creation of meaning, solidarity, and equality of differences), informed by Paulo Freire's pedagogical framework, became consolidated as the driving

force behind the work. Dialogue, the recognition of voices and their value in the collaborative construction of knowledge occupy a central place in this approach. This is put into practice through different pedagogical devices:

- + **Mixed or management committees:** spaces for different stakeholders, such as families, teachers, authorities, and the community, to meet and decide on educational actions.
- + **Dialogic circles or gatherings:** spaces of trust to explore personal narratives and generate collective knowledge. The dynamic of this strategy is to open a discussion on a specific topic, without judgments, values, or feedback on what is discussed. The aim is that through interaction with other people, collective arguments are generated on specific issues that concern the educational community.
- + **Interactive groups:** spaces for practicing communication skills and developing critical thinking, in accordance with the social and cultural realities of the people participating in the groups. They are implemented through an inclusive organizational strategy within the classroom. Students, teachers, and other adults from the community participate, with the aim of promoting dialogic, inclusive, and collaborative learning.
- + **Workshops on masculinities:** spaces for bringing men together (fathers, uncles, grandfathers, and teachers) to discuss caregiving roles.

This network made it possible to implement the project in each school, allowing a shared pathway while at the same time, maintaining the ability to adapt according to community needs and decisions.



In the dialogues (with mothers and fathers), we have also been raising the questions: Why have women been given the greater responsibility for caregiving? And why is caregiving for men minimal? Or toward nature? We are in a purely indigenous community, so there is also the care of the land, the animals... there is another emphasis here that needs to be acknowledged. (Project implementer, Guatemala)

The project includes the production of educational and communication materials and a research component of the process with a view to offering insights into scaling up the proposal.

Lessons Learned and Transformations

Throughout this project, the educational community was deeply challenged regarding the importance of enabling speech, listening, and valuing this process as a strategy for educational action and the construction of collaborative learning. This involved bringing together the voices of government authorities, social organizations, and schools, along with mothers, fathers, and other family caregivers, in pursuit of inclusive early childhood care and education.



Look, I want to say something: the model helped me learn that spaces for dialogue not only have to be created at school but also have to be facilitated at home. Because a child who learns at school, where they share and listen, goes home and their mother says, "Be quiet, sit down, I'm busy." Or "stop bothering Dad, he's tired." Or "be quiet, your little brothers are doing their homework and you're making too much noise." (Regional implementation coordinator, Guatemala)

In this process, it was a priority to unlearn traditional gender roles. Teachers, mothers, fathers, and family members reflected on the distribution of games, differential expectations, and the unequal assignment of tasks, among other issues. At the same time, advancing the construction of an intersectional perspective drove the recognition of disability, rurality, indigenous identity, and exclusion from writing as fundamental dimensions for building genuine dialogue.

Finally, extensive work was carried out on masculinity. In various spaces, we discussed the unequal burden between men and women in daily care activities, the complexity of the economic situation, and the highly demanding jobs that many men in the community have. Recognizing the complexity enabled us to question and find opportunities to change these situations.



In my experience, work on masculinities does contribute to transforming caregiving and teaching practices within educational spaces. So much so that people have become very interested in continuing to replicate the program and in having more training opportunities, like those we have achieved with the participation of experts. This could improve relationships with schools. (Workshop leader)

Challenges




I believe that working with young children is essential: it is through these young lives which we can transform this reality. And if we take on new learning and promote change from those early years of life, we will have different children and young people. (Guatemalan regional implementation leader)



Teachers play a leading role in communities. They are almost like authorities in the town. Teachers are respected in the community. What teachers say has credibility. So, what happens? We are not training these young people, who are future teachers, in spaces for dialogue, and from an early age they become part of the traditional, conservative, patriarchal structure. That is our challenge. (Regional researcher, Honduras)



EXPERIENCE



Tertulia Feminista Sur.
The Home of Those
Who Fight. Mobilizing
Women for Justice and
Autonomy

**DOMINICAN
REPUBLIC**

· **COMMUNITY FEMINISM**

· **INTERGENERATIONAL NETWORKS**

· **INTERSECTIONALITY**



Introduction

Inspired by political activism and collective struggle, the organization Tertulia Feminista Sur (TFS)⁷ has, since 2018, been promoting spaces of resistance and political care in historically marginalized territories in the so-called deep south of the Dominican Republic, in the Barahona region.⁸ This territory is characterized by multiple vulnerabilities in access to basic rights and is immersed in a strongly conservative political and social context, particularly with regard to sexual and reproductive rights. The persistence of high rates of teenage pregnancy, together with a restrictive legal framework that criminalizes abortion in all its forms and the influence of anti-rights sectors in spaces of state and social power, create an adverse scenario for the autonomy of women and girls.⁹ Within this context, TFS has committed to holding regular dialogue and training meetings to build a situated, anti-racist, and popular feminism that decolonizes the ways in which women and girls in the region have historically been thought of and treated. In its early days, it was



a project that sought only to highlight the topic of happiness for girls and women. Suddenly, we began to see issues in those spaces that went beyond happiness and really affected us. And when we realized the realities, we had to restructure everything, which we did over time. (General coordinator)

Starting with an initial meeting with approximately 50 young and adult women and three colleagues in the organization, the experience grew steadily. It is currently present in 14 communities, each with its own local coordinator, in addition to three general coordinators. Each of these territorial units accompanies between 25 and 50 girls and adolescents. The coordinators are community leaders from different professional fields who act on a voluntary basis and hold weekly meetings.

7 https://www.instagram.com/tertulia_feminista_sur/

8 As part of the fieldwork to gain insight into the experience, one of the founders and current general coordinator of the organization was interviewed, as well as one of the regional representatives responsible for holding the meetings in one of the communities served.

9 The restrictive and punitive context drives what is known in the region as the struggle for “the three causales.” (three grounds) The name refers to the three exceptions that activists and organizations seek to include in the Penal Code to decriminalize abortion: fetal inviability, pregnancy resulting from incest or violence, and danger to the woman’s life.



Tertulia's vision is for women's rights to be recognized, for there to be equality and equity between women and men. That is what we are fighting for at the moment, and one of our banners is the three grounds for abortion or women's right to choose. (Regional coordinator)



In 2020, the pandemic arrived. There was extreme confinement, cases of rape, incest, sexual violence, and abortion. We were overwhelmed by all the issues we began to address, support, and assist. (General coordinator)

Actions and Strategies

The approach of the experience, anchored in feminist popular education, brings together activism, intersectional struggle, human rights, social justice, and historical memory, consolidating collective spaces for care, training, and political organization in the face of a structurally restrictive context. In the communities, the spaces that host the weekly meetings are called Girls' Clubs and can operate in schools, squares, neighborhood club headquarters, or other community settings that allow for their development.

Crowning a trajectory born in courtyards, streets, and multiple forms of activism, La Casa de las que luchan (The House of Those Who Fight) was inaugurated in 2025. This space, even without fixed external funding, constitutes a political home and is a territory claimed by and for women, girls, adolescents, and sexual diversities from neighborhoods, hills, bateyes, and historically precarious communities in the region. La Casa functions simultaneously as a classroom, a refuge, and a trench, condensing the pedagogical, emotional, and political dimensions of experience.

Although there is general coordination, each community autonomously organizes its meetings, sets significant dates, and prioritizes the topics to be addressed, in dialogue with local realities. A central aspect of the strategy is the appreciation and training of popular educators, many of whom have been trained in the process of coordinating the groups themselves. In this way, a broad intergenerational feminist network is being woven throughout the territory. The methodologies used are diverse and flexible, inspired by popular education and aimed at promo-

ting youth leadership. Many participants join the spaces while still adolescents and remain involved with the organization throughout their lives, strengthening collective ties and the sustainability of the project over time.



The key to making the experience work in this context is above all the approach of popular education, which not only allows us to work with people, but also allows people to tell us what they want to do and how they want to do it, and for us to support them. We also do this with empathy and put ourselves in their shoes, because we all come from this context. Some with a little bit more privilege than others, but all from this context. No one brought us here. We were already part of this community. (General coordinator)



The coordinators are first-generation professional women in their families. They are 'the girls' who have overcome the situation in their community and have been able to move forward and pursue their education. (...) That also gives us the possibility of building trust and leadership. (General coordinator)



[The meetings take place] in homes, educational centers, and ramadas, which are almost always found in villages: an open space with palm trees. That's where they meet. (General coordinator)

Lessons Learned and Transformations

In these circles of trust, knowledge is intertwined organically according to the needs of each group. In addition to regular meetings, there are gatherings for marches and demonstrations, participation in political-scientific events, among other activities. The topics addressed are quite diverse, among which the following stand out: From menstrual dignity to the demand for the Tres Causales (Three Grounds), claiming the right to decide about their bodies and lives. Craftsmanship for healing, self-care, and self-love as practices to repair the wounds of gender-based violence. Workshops on youth entrepreneurship, financial management, and labor rights to challenge poverty through autonomy. The fight against racism and the revalorization of cultural identity and Blackness as acts of political resistance. Skills in technology, human rights-based photography, and podcast creation to tell their own stories.



Machismo in Barahona still has a significant impact on the population. But women are now recognizing their rights and demanding them. It is still something we have to work on because there have been so many years of patriarchy, many years of a machista culture, so we are making a change without causing a radical break between men and women that could affect the integrity of women and girls. Men, for example, used to see no importance in women participating in politics or attending a march. Now, they understand a little bit more, and women are recognizing their importance. The importance of speaking out, of participating in marches, of political engagement, of sharing household chores and responsibilities with children. (Regional coordinator)



Nothing is set in stone, and we women are part of the change. Here in the Dominican Republic, as feminists, we are promoting a change that may not be seen in one or two years, but it will be seen by the next generation, who will be recognized for having rights and whose rights will be respected. (Regional coordinator)

Challenges



I believe we make a difference first and foremost in our approach. The way we work is community-based. We have a presence in the territory. We are in the Enriquillo region. And of the four provinces in that region, we work in three. Of the country's four border points with Haiti, we are active in three. We are the region most affected by vulnerability and poverty. We are in the southwestern part of the country. This means that we have a very particular context, with migrants, adolescents, and young people. We work with adolescent girls of Haitian descent as well as Dominican girls, many of whom are black.

No other project has this particularity, in the sense of the complexity and vulnerability of not only being in a poor, marginalized area, but also in the region closest to the border, which means that there are a lot of people constantly on the move, especially at this time. This year we have seen mental health crises, anxiety, and psychological pressure because, since January, the tension around mass deportations has not eased. What can be expected from a country that promotes and celebrates the deportation of at least 10,000 people

every week? Our girls are among them. It could be me. So, I believe that having a presence in this area, as we do, directly in the communities, is something very distinctive that defines and challenges us. (General coordinator)



EXPERIENCE



Mujeres Mil Program: Vocational Training to Transform Realities

BRAZIL

· VOCATIONAL TRAINING

· ADULT WOMEN

· ECONOMIC AUTONOMY

· TERRITORIAL NETWORKS



Introduction

The Thousand Women (Mujeres Mil) Program consists of a range of professional qualification courses linked to actions aimed at social and productive integration into the world of work for women facing multiple forms of vulnerability, implemented through Brazil's Federal Institutes (IFs).¹⁰ IFs are free public institutions for professional, scientific, and technological education, managed by the federal government. They offer everything from technical secondary education to postgraduate studies and play a strategic role in democratizing access to professional and higher education throughout the country, integrating teaching, research, and outreach.

The program began as a pilot project between 2005 and 2006, serving 60 women in institutes in the North and Northeast regions of the country, including the Federal Institute of Rio Grande do Norte (IFRN)¹¹. The initiative arose within the framework of international cooperation between Brazil and Canada, through the Knowledge Exchange Program for the Promotion of Equity, promoted by the Canadian International Development Agency. Based on the positive results, a first stage of expansion was developed, reaching thirteen institutes, with the goal of serving 1,000 women over a period of four years. In 2011, the program was officially recognized as a public policy and became known as "Mujeres Mil: Education, Citizenship, and Sustainable Development".¹²

The main objective of the program is to expand access, retention, and educational success for women who have historically been excluded from the formal system, by coordinating technical training, recognition of prior learning, and access to social policies. The actions are implemented by interdisciplinary teaching and technical teams and are aimed at groups of women from the same region or locality, taking into account their socioeconomic conditions, educational backgrounds, and potential for productive inclusion. Based on this assessment, both the courses and the support mechanisms are designed to strengthen educational pathways and ensure the exercise of rights for women aged 16 and older.

10 As part of the fieldwork to learn about the experience, interviews were conducted with the general coordinator of the IFRN Program, one of the regional coordinators of the program, who works at one of the institution's campuses and has also been a teacher in the training courses, and a student enrolled in various courses offered by the program.

11 <https://portal.ifrn.edu.br/institucional/extensao/diris/programas/mulheres-mil/>

12 <https://www.gov.br/mec/pt-br/assuntos/ept/mulheres-mil>

After a period of national expansion that reached its highest enrollment between 2013 and 2015 (nearly 40,000 enrollments in 2014), the program underwent a period of reduction and discontinuity beginning in 2015, with a period of underfunding between 2018 and 2022. This process took place in a context of dismantling public policies and budget cuts, especially in the fields of gender and education, promoted by ultra-conservative governments. The Mujeres Mil Program was resumed in 2023 through a new ordinance from the Ministry of Education, inaugurating a renewed cycle of implementation with the participation of federal, state, and municipal networks and the offer of more than 20,000 places annually throughout the country. Despite periods of budgetary restraint, some IFs, such as the Federal Institute of Rio Grande do Norte (IFRN), managed to sustain the Program on an ongoing basis, adapting it through operational adjustments and financing the offerings through their Extension Pro-Rectorates, with resources from this institutional sector. At the same time, the Mujeres Mil experience transcended the Brazilian context and began to be developed in Senegal, within the framework of new alliances with Canada, consolidating itself as a strategy for social inclusion based on professional training and international cooperation.



One of the most interesting policies of President Lula's first term was the expansion of vocational education. The institutes were created in 2008, but the Brazilian government had been investing in them since 2003. Vocational education was embraced as a key driver of development. He truly treated vocational education as a state policy, deciding not only to create programs but also to expand the network itself, including the construction of schools... (Regional implementation representative)

Actions and Strategies

The methodology of the Mujeres Mil Program is comprehensive and structured around the triad of access-retention-success, adapted to the territorial and social contexts of each region. The proposal combines professional qualification courses—with a minimum of 160 hours—with pedagogical support, guidance for educational continuity, and coordination with social policies. A central aspect of this strategy is that the selection processes are not meritocratic but prioritize the recognition of the participants' prior knowledge. Inspired by the Canadian experience

and reworked in the Brazilian context from a popular education perspective, this methodology is one of the distinctive features of the program and is based on:

- + **Access:** through active outreach, enrollment, and counseling processes aimed at the target population, supported by cross-referencing data from different public policies.
- + **Retention:** through contextualized educational plans, designed in dialogue with local productive arrangements that seek to generate concrete impacts in the lives of participants, together with various forms of support—including financial aid—designed to sustain educational pathways.
- + **Success:** reflected not only in certification, but also in providing basic guidance for professional life, fostering the exercise of citizenship, and encouraging further studies, known as “verticalization of studies.”

In terms of sustainability, the program has developed support mechanisms that address the material and symbolic conditions for retention, such as the relaxation of institutional rules, assistance with childcare, and attention to needs related to the well-being and dignity of students. Available support includes student assistance scholarships, the provision of teaching materials, supplies, and uniforms, as well as food and transportation.



So, what we call the Program's methodology is precisely the set of all those access-related activities that we are mapping. (...) What we call the “map of life” is just that: we map those experiences, both from the point of view of the territory and from their own point of view. What they want to learn, in order to inform a contextualized guidance process. Retention is the pedagogical plan. What are we going to offer these women? What kind of training? (...) Success involves engaging in dialogue with employers, cooperatives, associations, entrepreneurship, and the solidarity economy... (Regional implementation representative)



We have public calls for applications, where these women register and are selected based on an assessment of their social needs. This assessment helps us identify the areas of greatest vulnerability in order to carry out the selection process (...). From this pool of potential beneficiaries, a registration bank is created, where the most vulnerable women are served first, and those who are not considered for that vacancy are placed on a reserve list to be called for other offers that may arise later. (Institutional representative)

Lessons Learned and Transformations

This experience allows us to identify relevant lessons learned, both about the program itself and the transformative processes it fosters as a model of gender-transformative education. In this sense, the lessons learned are not restricted to curricular content or the formal educational space, but are projected onto the personal, family, and community trajectories of the participants and other people involved. From an institutional perspective, the program demonstrates the power of educational policies that, by breaking with traditional meritocratic logic, prioritize women who have historically been excluded from the educational system and highlight the role of the state and inter-institutional alliances in addressing intersectional vulnerabilities.

The lessons learned also reveal a significant subjective impact, which begins with entry into the program and extends to different areas of daily life. The transformations are expressed in the way women begin to recognize themselves as rights-holders, capable of planning educational and career paths that were previously unthinkable. At the same time, the experience left as a key lesson the importance of verticalization of studies, as it functions as a gateway to the educational system for women with interrupted trajectories and promotes continuity at different levels of education.



I am really not the same person I was when I walked into the classroom on my very first day of the Mujeres Mil Program. I am not. I was a person who lacked confidence. Even though people always told me I was intelligent, I didn't believe in myself. My dreams had been destroyed. I had no dreams, I no longer dreamed. It was as if I had put my dreams in a little box and locked it with a padlock. And when I spent those six months in the program, everything lit up again! The desire to study, to be with other women... it changed everything! (Program participant)



She was a woman who has stayed at home. I'll give you this example: her husband was extremely macho, she suffered violence, and she went back to school when she learned about the program, from those talks we had within the community, trying to identify, trying to map these women. And today she has a specialization, she works as an educational coordinator in a school. Why? Because she was able to pursue verticalization. She took the craft course, then looked for another course, finished high school, then looked for a teaching degree at a university, got a specialization, and today I continue to follow that student's life very closely. (Regional implementation representative)

Challenges



We face a lot of resistance. It starts with attitudinal resistance, even from the teachers themselves. Because we are working with a vulnerable population, sometimes people still approach it with a traditional, content-focused perspective, and with that approach we don't succeed. (Regional implementation representative)

EXPERIENCE



Feminist Political School: Adolescent and Young Women Lawmakers



PERU

· PEDAGOGY OF EXPERIENCE

· POLITICAL CITIZENSHIP

· FEMINIST COMMUNICATION



Introduction

The Feminist Political School is an educational experience focused on training in the exercise of political citizenship, aimed at Peruvian and Venezuelan adolescents and young women aged 16 to 21. Its objective is to strengthen knowledge, skills, and tools for political action. The experience was designed and led by the Quinta Ola Feminist Association in Peru during 2023-2024, with the participation of 131 adolescent and young activists from 20 regions of the country¹³.

This proposal demonstrates a commitment to strengthening the voices and actions of adolescents, young people, and women in the political sphere in the medium and long term. In the face of the takeover of anti-rights groups in various spheres of power (government, media, and others), it is important for this association to promote political participation and active engagement in the exercise of rights by girls, adolescents, young women, and people of diverse sexual and gender identities. In recent years, Peru has experienced a series of cuts and threats to the protection of rights:

- + **The new Equal Opportunities Law between Women and Men eliminates concepts such as gender equality, gender violence, and gender perspective.**
- + **The replacement of Comprehensive Sexuality Education with “sexual education based on science, biology, and ethics,” limiting the application of a gender perspective and inclusive language, among other aspects.**
- + **The review and censorship of school materials that include words such as “sexual education” or “gender approach.”**
- + **The weakening of gender-focused institutions within the Ministry of Women and Vulnerable Populations and the Metropolitan Municipality of Lima.**
- + **In Peru, between 2022 and 2025, more than 70% of cases handled by Women’s Emergency Centers involved minors under 18, with more than 91% being girls.**

13 As part of the fieldwork to learn about the experience, the president of the Association and two teenage participants/spokespersons of the project were interviewed.

- + **As of 2024, 75.7% of the Peruvian population tolerates at least one form of violence against women.**
- + **Insufficient implementation of public policies to ensure that girls who are victims of sexual violence have effective access to therapeutic abortion.**

These actions have resulted in a hostile environment for gender-transformative education. Therefore, promoting the political participation of adolescents and young people in community spaces is key. In this sense, the Feminist Political School focuses on exercising, recognizing, and generating a commitment to political action. This program is part of a gradual process and is connected to other initiatives of the association, which promoted the exercise of human rights, sexual and reproductive rights, and the creative use of feminist communication tools.



The rights of adult women are being violated. The rights of girls and adolescents, even more so, due to the intersection of adultcentrism, hypersexualization, racism, classism, xenophobia... Continuing to involve them in spaces related to education and rights advocacy is key... Designing safe spaces for them to reaffirm themselves as rights holders and propose solutions to public problems is also essential. (President of the association)

Actions and Strategies

Adolescent girls and young women participated in training workshops on the structure of the State, citizen participation, anti-rights discourse, and the feminist political agenda. The advocacy labs focused on participants identifying an issue that impacted the protection of their rights in order to draft a bill. Guided by a shared framework centered on education, prevention of gender-based violence, and sexual and reproductive rights, the participants prioritized the issue of sexual harassment of girls, adolescents, and young women in cyberspace (e.g., social media) as a priority issue.



In Peru, not all adolescents have the opportunity to participate in politics, because it is believed that to do so one must be a lawyer or political scientist. Politics is part of daily life, and we as adolescents participated in it without even having completed school. Participating in the Feminist Political School and drafting the bill was an enriching process and a privilege, and it is worthwhile because it allows us to reaffirm ourselves as feminists. We ourselves, as teenagers and young women, were the ones who advanced our own causes. (Peruvian participant in the Feminist Political School)

The Feminist Political School was based on a pedagogy that recognizes and values the participants' previous experiences and encourages intergenerational feminist mentoring as a form of connection. The proposal involved the participants themselves identifying the problems or situations to be addressed. This process was shaped by the proliferation of cases that gained public notoriety, in which male high school students used images of their female classmates' faces and, with artificial intelligence, placed them on the hypersexualized bodies of other women. They then began to distribute and sell this information through social media.

In light of this situation, 90 adolescents and young activists with strengthened knowledge and skills drafted the Bill for the Prevention and Care of Cyberbullying against Adolescents and Young People in Educational Spaces¹⁴. They also designed the advocacy campaign #ViolenciaDigitalViolenciaReal (Digital Violence is Real Violence). This legislative initiative was presented and supported by four legislators and a technical team from the Peruvian Ministry of Education. It also received national media attention.



This campaign enabled adolescent and youth activists to use their own voices and experiences to highlight the risks to which they are exposed in educational spaces and to propose structural changes through the formulation of public policies, providing an opportunity to impact the lives of more than 8 million students enrolled in regular basic education in Peru in 2024. (President of the association)

¹⁴ <https://quintaola.org/proyecto-de-ley-que-crea-el-programa-nacional-de-prevencion-y-atencion-al-ciberacoso-contra-adolescentes-y-jovenes-en-espacios-educativos/>

Lessons Learned and Transformations

The Feminist Political School leaves us with the following key lessons:

- + The importance of developing interventions focused on adolescents and young people to achieve meaningful and inclusive learning. Adolescent and youth participation is essential for the construction of inclusive and effective public policies, and a feminist, non-adult-centric approach to political education empowers adolescents and young people and enriches democratic debate.
- + During the process of strengthening advocacy, gender-based violence must be prioritized and made visible without falling into revictimization. For this reason, intergenerational feminist mentoring is an essential pillar, as it empowers participants and guarantees constant support that allows them to explore and strengthen their talents and abilities with safety and confidence.
- + Gender-transformative education is not only a tool for empowerment at the individual level, but also the foundation on which we build a society where adolescents and young people have the opportunity to contribute to the strengthening of public policies and to experience democracy.

As part of the process of adapting to another country, we believe that one of the most complicated aspects is understanding that we can also raise our voices and express our opinions on the various social problems affecting our host country, such as machismo, adultcentrism, and gender-based violence, and thereby feel part of the solution through political participation. It is true that prejudices and insecurities may persist, but our participation shows that we have as much right as any other citizen to influence the direction of this country, because social problems also affect us, as adolescents, as women, and as migrants. Participating in the Feminist Political School showed me that my right to citizenship is important and that I can exercise it. Being a migrant does not take away my right to be a citizen or to be able to make a change in the laws that protect me. (Migrant participant in the Feminist Political School)

Challenges

In this context, Quinta Ola continues to promote lasting change that, above all, protects and promotes the rights of girls, adolescents, and women in all their diversity.



The Feminist Political School is committed to strengthening adolescent and youth activism among women and to restoring confidence in institutions and democracy. No matter how complex the country's political and social context may be, we are committed to citizen participation. It has always been our commitment. (President of the association)



EXPERIENCE



The Collection “CSE in Schools in Buenos Aires Province. More Rights in the Classroom.” Books to Imagine, Connect, and Support Comprehensive Sexuality Education

ARGENTINA

· STRENGTHENING CSE

· SCHOOL LIBRARIES

· TEACHERS





Introducción

The Collection “CSE in Buenos Aires schools. More rights in the classroom” is an educational policy developed by the Provincial Directorate of Comprehensive Sexual Education (DESI), which is part of the General Directorate of Culture and Education (DGCyE) of the Province of Buenos Aires, and is proposed as one of the strategies to strengthen the implementation of CSE. Comprising a specific selection for each level and modality, it includes literary works, teaching materials, games, and books for teacher training that update and expand teaching resources. Since 2023, it has been available in the institutional libraries of public and private establishments at preschool, primary, secondary, and higher education levels, across all modalities.¹⁵



It stems from our former minister's strong conviction that schools must have books. It's that simple. Paper books, a variety of books that can open doors to knowledge, doors to the world and to other worlds. (DESI director)

This policy is set in a national context of budgetary constraints in education and sexual rights, accompanied by a political and cultural shift towards a conservative and biomedical-moralizing perspective to sex education, at odds with the comprehensive approach mandated by current regulations. In this scenario, the government of the Province of Buenos Aires is strengthening its support for public policies, including CSE, aimed at expanding sexual and reproductive rights, gender equality, and diversity. Framed by National Law No. 26,150 on Comprehensive Sexuality Education (2006), this jurisdiction also has Provincial Law No. 14,744 (2015) and established DESI in 2022.

Two factors underpin the decision to launch the Collection. On the one hand, there is the political-pedagogical conviction of its positive educational impact, specifically in terms of sexual rights. The aim is to strengthen CSE by offering tools that contribute to broadening perspectives that respect human rights, diversity, and sexual rights, and to challenging gender stereotypes. On the other hand, in a context

¹⁵ As part of the fieldwork to gain insight into the experience, interviews were conducted with the director of the Provincial Directorate of CSE (DCSE), a regional representative of the Provincial Directorate of CSE, a librarian from a primary school, and a teacher and librarian from a Higher Institute of Teacher Training (ISFD).

of anti-rights attacks, it aims to create conditions of legitimacy for teachers that encourage them to address these issues in the classroom.



Teachers use the material distributed by the province, along with the teaching guide developed by the teams at the Directorate of Comprehensive Sexual Education, applying the content from the curriculum designs. We always tell them: “You have the ability to find other resources but always think about the safety offered by official resources.” (DESI director)



You are in an institution where these materials are coming from a ministry, from people within a program, where a law exists. And that can also be communicated to someone in training. In other words, it’s about repeating the whole pathway again. (ISFD librarian)

Actions and Strategies

The Collection is organized into three broad categories: teacher training, curriculum development or resources, and literature. It includes titles that are recognized references in the field of CSE, some of which are highly anticipated by educators working from this perspective, who were familiar with the works but have not previously had access to them. There are, then, storybooks that address bodily diversity and gender identities, playful materials that present illustrations of rights violations, graphic novels, and teacher training resources that address issues such as the use of inclusive language, among other current topics or new challenges for CSE.



The goal was to offer books that were not in libraries. Books that present stories that are not usually found on the shelves. As we say: “with other stories, with other journeys, with other identities—with other love stories, because that is how we envision them.” (DCSE Director)



The wonder of touching those books, of seeing them, of bringing them into the classroom, has enormous richness and power. Having that material available is extremely valuable. It's not about imagining it; it's having it right there. (ISFD teacher)

For its development, we worked closely with CSE specialists and consulted teachers from different educational levels and modalities. The selection criteria were based mainly on two aspects. On the one hand, we considered the consistency of the titles with current regulations and with the national and provincial curriculum guidelines corresponding to each level and modality. Its inclusion in the five pillars of CSE established in current resolutions was taken into account: caring for the body and health; valuing affectivity; ensuring gender equality; respecting diversity; and exercising our rights. On the other hand, priority was given to the quality of the content, illustrations, and editing, as well as to ensuring that the materials were in line with the interests and needs of their target audience and addressed topics that were absent in libraries.

One of the fundamental strategies for the viability of the project consists of creating opportunities that connect the Collection with its target audience. Two definitions stand out in this regard. First, the collaborative work with school librarians, who are key players in the project. Train-the-trainer sessions were created with district leaders,¹⁶ which enabled greater territorial reach. Second, the distribution of books was accompanied by actions to raise awareness and connect with the collection. Reading guides and proposals with didactic-pedagogical guidelines were developed for each material, specially tailored for each educational level and modality. The approach to these resources was supported through presentations and hands-on work with the Collection during workshops, training sessions, and any other opportunities identified as effective for its use and integration.



We took the Collection everywhere. (...) Every time we were invited to an event, wherever we were, we took the suitcase of books with us. And that allowed for circulation. It was no longer just about showing the Collection in a more formal setting, but also in spaces such as schools open on Saturdays, summer schools... (Regional CSE representative)



The work of a librarian is very lonely. There is only one librarian in a school. So, we have a group where we share material between librarians in the area. Having support is essential.” (Primary school librarian)



It’s good because they are a tool that we know has been prepared, there are specialists behind it, and it’s not just us. (...) I think it’s extra valuable to know that they come with a guide, that there is someone behind them, that it’s a well-thought-out, carefully assembled Collection. (ISFD librarian)

Learning and Transformations

Linked to the objectives of the Collection, the materials not only provide tools for teaching in educational spaces but also transform institutional, classroom, and subjective practices aimed at guaranteeing the right to CSE.

- **Valuing the Collection, ensuring CSE** The Collection is eagerly awaited by institutions and highly valued. It offers a variety and abundance of quality materials that are appealing and having more than one copy of each title allows for different dynamics. The training of librarians and the institutional and infrastructural conditions of libraries are identified as facilitating factors. In addition, it repositions librarians as institutional referents.

- **Challenging the unthinkable/the silenced, opening conversation** The materials spark conversation on topics that are silenced or difficult to talk about in other spaces. This is challenging for teachers, but also an opportunity for dialogue and reflection. At the same point, the materials make it possible to work with students, families, and the institution as a whole, enabling teachers and management teams to address resistance to issues related to sexual diversity, gender identity, and gender stereotypes.



La colección abre una puerta y de ahí vamos trabajando lo que va surgiendo (Bibliotecaria de Escuela Primaria)

• **Encourage “doing” through CSE, create conditions for institutional care** It provides a framework of trust and care for teachers, knowing that they are supported in addressing issues that may generate concern, discomfort, or open up new institutional needs. It promotes the construction and deepening of institutional agreements.



The guides allow for more careful practice. In the training sessions, they tell us: “If you are unsure, start here. (Elementary School Librarian)

• **Multiply the materials, multiply CSE** The circulation of materials produces a synergy for the construction of new resources, which deepen the existing ones. In turn, it allows us to reach different stakeholders who are unaware of this educational policy, and even reach homes, mobilizing everyday dynamics.



The arrival of the Collection led to another more community-focused collection. This is the transformation, which is not only the book itself, but the Collection allows for other creations: audiobooks created by the students themselves, also through community centers. (Regional CSE representative)



The other day, a student took a book home and came back fascinated, commenting on the conversations she had with her son. They don’t just go to the primary schools where they do their internships, they also go to their homes, to their families. (ISFD librarian)

Challenges


Four dimensions related to the challenges of working with the Collection to continue advancing gender transformative education in schools can be identified: working with families and deepening institutional agreements, integrating CSE across subjects, ensuring access and continuity in teacher training, and producing accessible materials for students with disabilities, following the path already established with some examples from the Collection.



We need to start making the Collection blend in with the other books, beginning with very young children. Over time, it would be wonderful if the Collection could fit in and ride its own waves. Because it always seems “different.” Children don’t pick it up because it’s CSE, but because it’s a children’s story, and that’s what’s interesting, what’s beautiful. (ISFD librarian)



EXPERIENCE



Amaranta Gómez Regalado School. Opening the Doors to the Right to Education for Trans Children and Adolescents

CHILE

· TRANS STUDENTS

· EDUCATION SYSTEM

· TRANSFORMATIVE PLANNING



Introducción

The Amaranta Gómez Regalado School is a private school for trans students aged 6 to 18 located in Ñuñoa, Santiago, Chile. This initiative began in 2017 as a study group among families committed to extending and guaranteeing the rights of trans people, in a context where there were still no regulatory frameworks to protect the right to identity or provide guidance on how to support students' trajectories in the education system¹⁷.



When the school was created, there was nothing. There was no Gender Identity Law, no guidelines for transgender students. There was nothing. No guidelines for transgender people in hospitals. There was nothing. Today, many hard-won rights exist but are at risk. (School principal)

The school is named in honor of Amaranta Gómez Regalado, a Mexican muxe transgender anthropologist who works in HIV prevention and the promotion of indigenous identity. This initiative is driven by the Selenna Foundation and is connected with other experiences in the region, including the Bachillerato Popular Mocha Celis (Argentina).] Since 2018, the school has welcomed transgender students, family members, and neurodivergent students, whose numbers have grown year after year. Currently, there are 60 students enrolled. During this time, laws have been passed and educational policies promoted that expand gender justice. However, in everyday practice, these are not yet fully reflected. For example, between 2018 and 2022, reports of school discrimination based on gender identity, sexual orientation, or sexual connotations increased by 93%.

This initiative seeks to build an educational space where children and adolescents access the right to education, placing at the center their needs for care, the recognition of emotions, and the collaborative development of their identities. The project is innovative in the region and is driven by inclusion and the promotion of transformative and cross-cutting pedagogies that support each child and adolescent.

¹⁷ As part of the fieldwork to learn about the experience, the director and a teacher and graduate of the school were interviewed. In addition, previous articles and audiovisual materials were consulted.



I am a teacher at the Amaranta school, and I am also a transgender person. My goal within the space is to teach children that they don't have to follow such a structured path. There are other paths they can take. (Teacher and graduate of the school)

The rise of anti-rights groups in government and other spaces of power creates new challenges. The school space engages with this context to safeguard the rights already achieved and their further development.

Actions and Strategies

The school is organized in a multi-grade format. School groups are formed based on age, the stage of transition that the child or adolescent is in, or the specific personal needs that each student is experiencing.



Time is adapted to each individual, because each context is different, whether family-related or emotional. So, each person can have their moment to fully experience their gender, expression, and identity in the space, without the need to get good grades or conform to a strictly academic space.” (Teacher and graduate of the school)

Traditional school subjects (language, mathematics, social sciences, natural sciences, among others) are part of the curriculum of this proposal. However, priority is given to school time that supports, nurtures, and encourages reflection on the vital processes of each student. This approach aims to provide meaningful tools for life.

Observing and understanding the processes that trans children and adolescents go through is central to this proposal and has allowed us to redefine objectives and actions. For example, the school has created an internship program for students who have completed their studies, which has enabled new experiences and a way to extend their studies into the world of work.



Our objective was very different from what it is today, because you see them grow, you see how they become individuals with rights, how they develop as social beings, and you come to understand what their needs are. (Principal)

The pedagogical approach is based on listening, respectful observation of the process, and the construction of horizontal relationships. It promotes student assemblies, open-door offices, and the ongoing revision of planning in response to emerging needs and situations.

The school encourages its students to take center stage, actively participating in the daily life of the classroom and in planning what they want to build in that space. Among other actions, this approach takes the form of producing educational materials with the participation of children and adolescents, accompanied by educators. One example of this is *El libro de Selenna. Ejercicios de caligrafía para reescribir la identidad de género* (Selenna's Book: Calligraphy Exercises to Rewrite Gender Identity)¹⁸, una propuesta en la que Selenna, Alexis, Ángela, Bruno, Josefa, Mathías, Violeta, Maximiliano, Valentín y Constanza comparten sus historias personales y proponen ejercicios de caligrafía que invitan a reflexionar sobre el amor, el respeto y la diversidad.

Learning and Transformation

The school supports the growth of children and adolescents by offering a space of care and stability. In this sense, it proposes a deep commitment to caring for oneself and others. Within this framework, the pedagogical approach invites reflection on gender, encourages questioning, challenges stereotypes, and supports the gradual, context-sensitive development of personal understandings of identity.

18 https://upla.cl/generoydiversidad/wp-content/uploads/2020/03/ellibrodeselena.pdf?utm_source=ig&utm_medium=social&utm_content=link_in_bio&fbclid=PAZXh0bgNhZW0CMTEAc3J0YwZhcHBfaWQMMjU2Mjg5MDQwNTU4AAGn-l3yERskhh_l2b3_phhjOTjMHw36jUeKYxtdpLFaJzzWqGZtufv7m5GiOqC4_aem_CcbrnRc6moGieiFVE-aSFrQ



I believe that one of the important things we work on in particular at school has to do with engaging in a reflective approach to gender. We do not work with the gender affirmative model. For example, when a child arrives, and he says to you, "I am a trans man." And then we ask ourselves: what does it mean to be a trans man? What do you want? It also has to do with recognizing that we are social beings. We occupy a place in the world. What does that mean, then? It's about relating to others socially as a man. (Principal)

This learning journey requires the educational approach to take context into account and to recognize that societies construct different expectations for men and women. These expectations generate inequalities by imposing ways of being, acting, and relating that constrain people into binary and exclusionary models. For this reason, it is essential for the school that each student has spaces where they can express themselves and learn how to do so. Working with feelings and emotions involves promoting learning to recognize what one feels, giving expression a place, and understanding, in a complex way, how emotions are linked to context, family experience, and social life.



Learning also involves experiencing a range of emotions, becoming frustrated, bored, crying... Because what is wrong with crying? (...) We have hours of independent work where this social learning also takes place, learning to play, to share, to be bored (...). This is learned through human socialization; it is part of being a social being and understanding what that means. (Principal)

Comprehensive Sexuality Education is a tool that this school uses in everyday school life. Through it, we seek to strengthen autonomy, learn to resolve situations, make decisions, and participate in the world as individuals with rights. In the lives of children and adolescents, this process involves recognizing the injustices of the world, strengthening ways of living with others, and enabling experiences that promote active participation and the collective construction of a more just society, recognizing the value of one's own experience.



Today, the concept of school is “figure it out.” And if you don’t get it right, it doesn’t matter, but you learned, you tried, you found a way. And if that way doesn’t work, we look for another. Because in the end, it’s also about treating them as individuals with rights. As equals. (Principal)

Challenges



They are trans people who have the same right to inhabit the world and to build their lives, just as we all have, but they have an identity that shapes and defines them. And that is something they should always know. (Principal)



I believe that for children, especially because I was once a child myself, anything is possible. By finding their own paths and discovering themselves, anything is possible. (Teacher and school graduate)

5



KEY INSIGHTS



GENDER TRANSFORMATIVE EDUCATION

The analysis of systematized experiences brings us closer to educational proposals that broaden the horizons of gender justice within the specific contexts where they take place. These initiatives stand out for generating institutional and pedagogical alternatives aimed at promoting three fundamental dynamics: critically reviewing cis-heterosexist stereotypes and practices, encouraging the mobilization of ways of thinking-feeling-doing, and advancing strategies and processes of personal, institutional, community, and/or social transformation.

Approaching each of the cases allows us to draw on valuable ongoing experiences, interpret in detail the lessons learned from them, and anticipate possible gaps and significant lines of inquiry that could deepen knowledge and practices related to Gender Transformative Education (GTE). Engaging with these proposals not only strengthens personal, institutional, and or community efforts, but also stimulates possible changes to advance toward an education committed to gender justice.

A review of the initiatives reveals their clear roots in specific territories, their links to socio-institutional contexts, the people involved, and the problems addressed. Each experience demonstrates the impossibility of creating universal formulas. Much of their effectiveness lies in their specific configuration. However, these initiatives also allow us to identify certain recurring themes and innovations that contribute to advancing knowledge around gender-transformative education.

The experiences reviewed are paving the way for ongoing transformation through diverse institutional strategies that generate conditions and forms of collective production to promote the envisioned changes. From these experiences, lessons emerge that help to reconstruct valuable keys to deepen the meaning and scope of education for gender transformation. These insights do not seek to form a closed checklist but rather propose a series of aspects that enable the analysis of experiences, the construction of situational diagnoses, and inspire new possible paths for further progress.

CLAVES - Una propuesta educativa posibilita transformaciones de género cuando tiene en cuenta estas claves:

1 - MAP THE SOCIAL AND POLITICAL CONTEXT

Although the existence of regulatory and political frameworks does not determine the deployment of a gender transformation experience, it does constitute a condition for its feasibility. Having laws and/or public policies linked to a particular field of issues, along with material and financial resources, specialized offices or trained professionals, and institutions or organizations focused on the issue at hand, provides a starting point that can define possibilities for action and establish horizons for transformation. The presence of state policies, budgetary commitment, and the availability of resources not only mark a distinctive baseline of possibilities but also reflect the agreements of social and institutional legitimacy necessary for the deployment of a rights and gender perspective.

Characterizing the contexts in which educational initiatives take place (their history, stakeholders and conflicts, and available resources) is crucial to developing a situated diagnosis that leads to transformative and viable proposals. This process can also help to consolidate institutional networks that by identifying potential opportunities and obstacles, can support the launch or strengthening of projects aimed at transformation.

2 - DEFINE THEMES THAT REPRESENT A GAP OR A NEED

Each experience gains significance when it addresses problems or themes that represent a gap within institutions, organizations or communities. It is not a question of pursuing originality but rather to create space, accommodating needs, interests, and desires. This path is not without conflict. The absence or omission of certain problems or themes do not generally refer to oversights or errors; rather, they expose silenced voices, knowledge, subjects, and communities. Education is gender transformative when it challenges ways of thinking, feeling, knowing, doing, and desiring, when it challenges power relations.

In different ways, the proposals selected in this compendium create conditions for

participation, dialogue, and listening, from which to define the field of problems. They are linked to issues that disrupt ways of doing, positioning, and relationships, and that shake up the status quo. They are dominated by a political commitment to make room for the silenced, the excluded, what we might define as the “null curriculum,” and to highlight trends—and tensions—that deepen and broaden the horizons of gender justice.

3 - IDENTIFY STAKEHOLDERS AND ESTABLISH COLLABORATIONS THAT ENABLE COLLECTIVE WORK AND NETWORKS

The feasibility of gender-transformative proposals is based especially on building connections that protect and deepen legitimacy, mitigate resistance, and enhance resources, knowledge, and strategies. Collective and collaborative work is a fundamental mechanism for implementing an educational experience that challenges established structures, which inevitably involves tensions and conflicts.

Recognizing and accommodating the diversity of stakeholders, perspectives, and positions is a strategy that allows, through recognition of multiplicity, to identify different and sometimes unequal meanings and forms of shaping social life that need to come together to foster an emancipatory experience. These collaborations, which need to take place at intra- or inter-institutional levels, are a necessary link for transformation, creating shared frameworks and approaches that generate conditions for feasibility. The identification of stakeholders is a good basis for developing a diagnosis of the situation, but it also serves as a starting point for possible alliances and the creation or strengthening of networks to promote the desired transformation.

4 - PROPOSE PARTICIPATORY AND CARING PEDAGOGIES THAT PROMOTE DIALOGUE WITHIN A TRUSTING FRAMEWORK ENCOURAGING CRITICAL REFLECTION

Is it possible to question prejudices, stereotypes, and limitations without a pedagogical space built on trust - one that questions certainties and encourages new reflections and arguments? The experiences surveyed highlight a pedagogy that fosters genuine conversation, where everyone learns and teaches, and where all voices and words are essential for the mobilization towards new and innovative

ways of thinking, feeling, and doing.

Pedagogies that encourage open and attentive listening, create spaces to ask questions – or question oneself - without judging but within the framework of human rights, support conditions of protection that uphold the authority of voices, knowledge and help build shared narratives, foster caring environments that inspire the courage to imagine and explore beyond the familiar. Pedagogies that stimulate better conditions for teaching, mentoring, and encouraging transformative experiences.

5 - RECOGNIZE EXPERIENCES AS SOURCES OF KNOWLEDGE AND TRANSFORMATIVE POTENTIAL

The pedagogical approaches analyzed encourage the meeting of diverse personal, institutional and community experiences. Two key aspects could be mentioned in this pedagogical definition. On one hand, the recognition of experience as a necessary source of knowledge for transformation; on the other, the decentering and disruption of hierarchical binary thinking which allows space for differences and the multiplicity of experiences as a necessary step for emancipatory projects.

Accommodating multiple experiences as a pedagogical-political principle, informed by an intersectional perspective, acknowledges the diverse and unequal ways of living and resisting. It approaches experiences as opportunities to challenge what is established, naturalized, or taken for granted, and to imagine new horizons. It is an opportunity to recognize the limits of what is conceivable, break with habitual logics and open paths toward new possibilities.

These proposals have a clear and explicit intention: to create spaces where all people can feel heard, express their voice, and talk about what causes pain, suffering, marginalization, or violence. Caring for these voices, respecting their diversity and authority, becomes a concrete way of generating knowledge. Approaching experiences through testimonies, life stories, and narratives proves to be a powerful pedagogical strategy that, in its various forms, allows us to connect with different realities and broaden our horizons of understanding.

6 - TRANSFORM KNOWLEDGE, WAYS OF THINKING, AND WAYS OF ACTING THAT CHALLENGE PERSONAL, INSTITUTIONAL, AND COMMUNITY NORMS AND PRACTICES

The experiences analyzed in this booklet generate knowledge and transformative strategies. In this process, it is essential to recover ancestral wisdom, intergenerational bonds, and forms of mutual support that have existed throughout time. This recovery promotes a way of knowing that encourages self-reflection, contrasts one's own certainties with diverse realities, promotes the ability to ask questions, and, simultaneously, motivates action and the imagination of new horizons.

The challenge is to create practices within institutions that promote the exercise of rights, autonomous decision-making, and mutual respect. This is an ongoing journey that demands continuous reflection on what still needs to be transformed and requires a challenging dialogue between everything that has been done and learned with the imagination of alternatives - the creation and invention of new ways of thinking, speaking, and acting. Diverse experiences teach us that there is always room for hope, that things can change, that alternatives exist, and that there are ways to support each other in complex situations.

7 - PROMOTE A MULTIPLIER EFFECT. ADVANCING POLITICS, RIGHTS, ADVOCACY AND FORMS OF RESISTANCE

One of the central aspects of these experiences is their multiplier effect across different communities. The lessons learned are not limited to those involved in the processes, but extend to other people, institutions, and communities. This occurs in both informal activities and more structured or formal actions. This includes, for example, the production of materials and workshops that extend to other communities, the creation of collaborative networks, the expansion of training programs such as diploma courses, and the promotion of innovative planning initiatives. This demonstrates the importance of collective dynamics, where exchange enables intentions and objectives to be transformed into concrete actions in the territory. Underlying all experiences is the search to consolidate shared work networks. However, a key dimension that is evident is the ability to identify opportunities, manage uncertainty, and sustain flexible proposals that adapt to the specific characteristics of each context.

Many of the experiences analyzed are the result of dynamic and committed processes that seek to broaden the horizon of gender justice. In turn, several of them become a starting point for new initiatives. Sustainability and the ability to build on past experiences stand out in this multiplier effect. It is not only a matter of reaching a greater number of people, but also of establishing solid ties that aspire to social transformation.

8 - ENVISION A HORIZON OF SOCIAL AND SEXUAL JUSTICE

The experiences described in this booklet highlight the design, implementation, and evaluation of the paths taken, understanding the political, ethical, and pedagogical dimensions of GTE. GTE is not a technical or neutral tool. As outlined in the previous sections, these projects arise from processes of problematization and denaturalization, with the aim of understanding power relations. Based on this analysis, the aim is to identify the inequalities on which transformative proposals can be built.

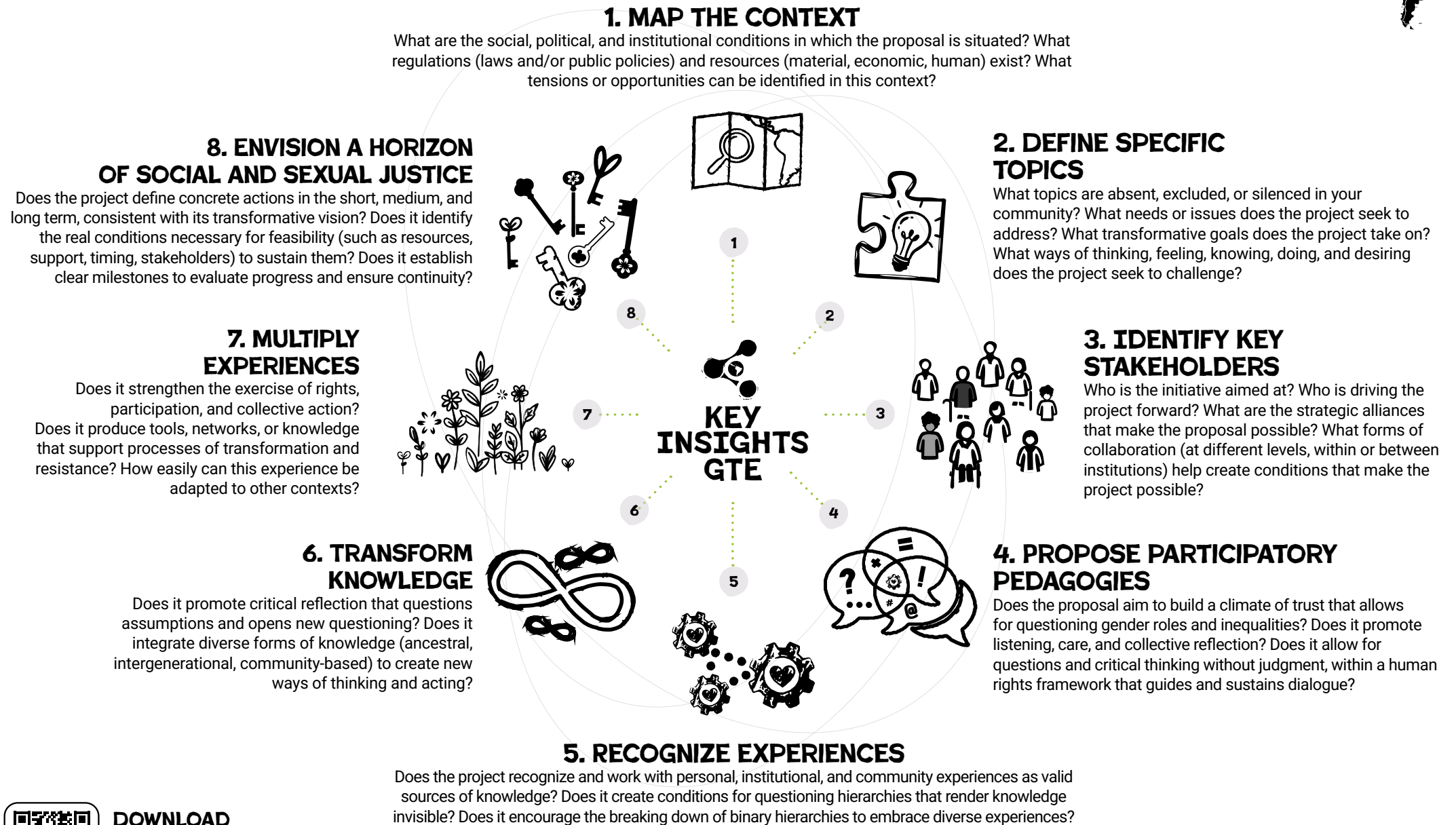
GTE invites us to question the purpose of education, to review its role in the reproduction of inequalities and its relationship with extractivist, colonial, and patriarchal frameworks. Its approach runs counter to the established order and involves fostering critical skills and hope for transformation. The experiences in this booklet demonstrate that change is possible, even in adverse contexts and in the face of anti-gender agendas. This commitment is neither naive nor reckless: it is based on a human rights ethic, a political perspective anchored in democratic participation, and a pedagogical practice grounded in praxis.



DOWNLOADABLE INFOGRAPHIC



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1. MAP THE CONTEXT
 What are the social, political, and institutional conditions in which the proposal is situated? What regulations (laws and/or public policies) and resources (material, economic, human) exist? What tensions or opportunities can be identified in this context?

8. ENVISION A HORIZON OF SOCIAL AND SEXUAL JUSTICE
 Does the project define concrete actions in the short, medium, and long term, consistent with its transformative vision? Does it identify the real conditions necessary for feasibility (such as resources, support, timing, stakeholders) to sustain them? Does it establish clear milestones to evaluate progress and ensure continuity?

7. MULTIPLY EXPERIENCES
 Does it strengthen the exercise of rights, participation, and collective action? Does it produce tools, networks, or knowledge that support processes of transformation and resistance? How easily can this experience be adapted to other contexts?

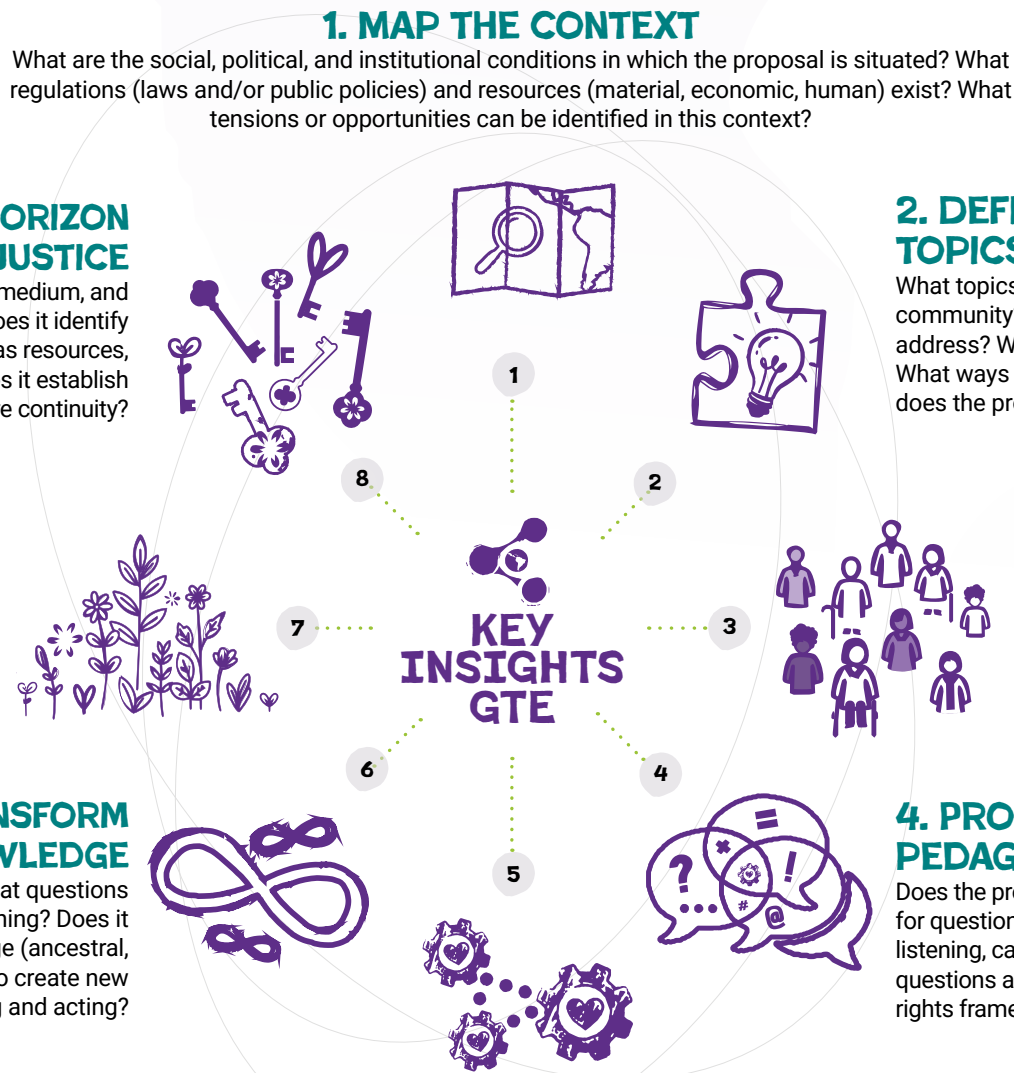
6. TRANSFORM KNOWLEDGE
 Does it promote critical reflection that questions assumptions and opens new questioning? Does it integrate diverse forms of knowledge (ancestral, intergenerational, community-based) to create new ways of thinking and acting?

5. RECOGNIZE EXPERIENCES
 Does the project recognize and work with personal, institutional, and community experiences as valid sources of knowledge? Does it create conditions for questioning hierarchies that render knowledge invisible? Does it encourage the breaking down of binary hierarchies to embrace diverse experiences?

2. DEFINE SPECIFIC TOPICS
 What topics are absent, excluded, or silenced in your community? What needs or issues does the project seek to address? What transformative goals does the project take on? What ways of thinking, feeling, knowing, doing, and desiring does the project seek to challenge?

3. IDENTIFY KEY STAKEHOLDERS
 Who is the initiative aimed at? Who is driving the project forward? What are the strategic alliances that make the proposal possible? What forms of collaboration (at different levels, within or between institutions) help create conditions that make the project possible?

4. PROPOSE PARTICIPATORY PEDAGOGIES
 Does the proposal aim to build a climate of trust that allows for questioning gender roles and inequalities? Does it promote listening, care, and collective reflection? Does it allow for questions and critical thinking without judgment, within a human rights framework that guides and sustains dialogue?



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METHODOLOGICAL OVERVIEW



GENDER TRANSFORMATIVE EDUCATION

The compendium aimed to collect and analyze educational experiences that serve as significant and inspiring precedents for advancing Gender Transformative Education (GTE). Selected experiences had to demonstrate at least two years of systematic work in order to understand their characteristics, the processes they generate, the obstacles, and the definitions and redefinitions that are taken to produce gender transformative outcomes in specific contexts. Case selection considered variability across several dimensions: geographical location, level of institutionality, target population, subject matter addressed, and didactic-pedagogical approach. Based on these dimensions, and taking into account the proximity to key references in each area, eight cases were included in this publication.

Using a qualitative, feminist, and situated approach, the systematization focused on analyzing secondary sources related to each of the experiences and conducting semi-structured interviews. The goal was to capture the perspectives of different stakeholders involved in the initiatives, exploring their scope, challenges, lessons learned, and implications for gender-transformative education. To this end, interviews were conducted on three levels: I. Representatives of the organization or space offering the program, II. Individuals involved in the implementation of the project (workshop leaders, teachers, local leaders), and III. Participants who received or engaged with the program.

The fieldwork focused on eight experiences developed in different countries in Latin America and the Caribbean. Between three and five virtual interviews were conducted for each of them between December 2025 and January 2026. Using the snowball methodology, connections were made that allowed us to reach the different voices that are present in the compendium.

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