



SUSIEE Method: **Interculturality and Sustainability.** Manual for Early Childhood Professionals.



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SUSIEE project partners

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- Consorcio Haurreskolak: www.haurreskolak.eus
- La Xixa: www.laxixa.org
- CESIE ETS: www.cesie.org
- Associazione di promozione sociale Naturalmente: www.facebook.com/people/La-Piccola-Casa-nel-Bosco-crescere-in-natura/
- Partners Hungary Foundation: www.partnershungary.hu
- United Nurseries of Józsefváros www.bolcsode-bp08.hu/

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Section 1 Introduction





About the Susiee project

SUSIEE sustainability and interculturality in 0-3 Early Childhood Education and care

Overview and Context

SUSIEE is an Erasmus+ (KA220-SCH) strategic partnership running from December 2023 to December 2025, with partners in Spain (Universidad del País Vasco, Consorcio Haurreskolak, La Xixa Teatre), Italy (CESIE ETS, Naturalmente), and Hungary (Partners Hungary Foundation, Józsefvárosi Egyesített Bölcsődék). Its mission is to enrich early childhood education (ages 0–3) by infusing sustainability and interculturality into both theory and practice. A consortium of diverse stakeholders—universities, NGOs, nurseries, educators—across three countries collaborates to create a scalable and replicable model for inclusive early childhood education and care.

Why It Matters

Traditional early childhood settings often lack sufficient resources and training on intercultural and sustainability topics. In an increasingly diverse and mobile society, educating children and supporting families in sustainable and intercultural ways from the earliest years builds equity, inclusion, and social cohesion.



The main objectives of SUSIEE project are the following:

1. Reassess the involved countries' policies from the aspects of intercultural education and sustainability based on the EU quality framework (including GreenComp) for 0–3 ECEC. Providing recommendations for policymakers to deeper integration of sustainability and intercultural dimensions.
2. Empower ECEC professionals by sharing best practices from around the world, training, and providing support to embed intercultural and green practices.
3. Provide training material for capacity building of professionals working with children aged 0-3 in the topics of intercultural education, inclusion, and sustainability.
4. Facilitate access and engagement of children—especially those from migrant or ethnic-minority families—and support their inclusion.
5. Enhance quality through building transnational organizational capacity and collaborations.

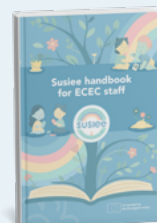
The key activities include:

- Developing a theoretical guidebook and a handbook on SUSIEE method for capacity building.
- 20-hour workshops for educators focusing on sustainable and intercultural methods.
- Pilot sessions in nurseries in Spain, Italy, and Hungary involving children and family members, encouraging intercultural communication and sustainability in everyday routines.
- Developing an App targeting positive parenting, smoother transitions from home to care, and better support for families with language barriers.

The outputs and tools of the project include:



"Guide on the theoretical Foundation for sustainable & intercultural 0-3 ECEC" with best practices for intercultural and sustainable early education, including policy comparisons from Spain, Italy, and Hungary.



"Susiee handbook for ECEC Staff" with detailed activities and materials tailored for early childhood settings. It includes a 20-hour learning path, practical guides, and resources to integrate sustainability and interculturality into daily practice



"Susiee App for Families". A free-to-use mobile app for practitioners and families featuring good practices, transition support, and multilingual content for diverse communities.

Download all outputs and results of the SUSIEE project from the project website: www.susiee.eu/results

In Summary

SUSIEE bridges a critical gap in early childhood education by combining sustainability and intercultural awareness from day one. With a strong mix of research, training, tools, and real-world pilots, it equips educators and families to foster a more inclusive, sustainable future – starting from the first days of all children.



Partners

Euskal Herriko Unibertsitatea Universidad del País Vasco - www.ehu.eus



The UPV/EHU, founded in 1980, is a public research university which sets out to create knowledge and convey it to society amid an intense process of globalisation, which is compatible with close links to Basque culture. Its goals are magnificently symbolised in the logo devised by the great artist Eduardo Chillida, along with a verse from “Gernikako arbola” (The Tree of Gernika), a song by 19th century bard José María de Iparraguirre: EMAN TA ZABAL ZAZU (MUNDUAN FRUITUA) Give and transmit (your fruit to the world). The Faculty of Education in Bilbao (UPV/EHU) currently offers Bachelor’s Degrees in Primary Education, Trilingual Primary Education, Infant Education, Trilingual Infant Education and Social Education.

There is also a broad catalogue of Master’s Degrees and Post-Graduate programmes that encourage both the training and development of future researchers in education, such as the ongoing training of professionals. The SUSIEE project is part of the consolidated KideOn research team. KideOn is a consolidated research group of the Basque Government (category A/ IT1475-22). It was created in 2018 with the aim of bringing together and promoting, through research, innovation and transfer, the work carried out by UPV/EHU teaching staff in research into Social and Educational Inclusion.



Consorcio Haurreskolak www.haurreskolak.eus



Haurreskolak is a consortium formed by the basque government and the municipalities, created in 2003 in order to attend all the children between the age 0-2 in the Basque Country aiming to promote, in collaboration with families, the comprehensive development of children from the perspective of respect to the rights of the child, his/her psychophysical well-being development of all their potentialities: affective, sensory-motor, cognitive, relational and social; provide a care service to families through the care and attention of children under three years of age, understanding this service as part of the preventive and compensatory education for inequalities, seeking in a special way, attention to the most socially or personally disadvantaged in search of equity; Provide an assistance Plan for families with children as a measure of conciliation between family and work life; enable access to education and assistance services for the population in rural areas; and provide the appropriate conditions to guarantee the bilingualism in the two official languages of the Basque Community.



La Xixa - Creative Social Innovation is a non-profit organization created in 2010, oriented towards the research, development and multiplication of theatrical tools and popular education as a means of social transformation. La Xixa carries out workshops for diverse groups, training of trainers and artistic actions at local and international level around five main axes:

- Coexistence and active citizenship
- Interculturality, racism, xenophobia and social inclusion
- Education, school dropout, prevention of risky behaviours among young people
- Gender, equality policies and sexual diversity
- Heritage, sustainability and the fight against climate change

The mission of La Xixa Teatre is to facilitate the creation of empowerment spaces through Participatory Methodologies, Artistic Mediation, Process-Oriented Psychology and the Theatre of the Oppressed to generate processes of individual and collective transformation.



CESIE ETS is a non-profit and non-governmental organisation based in Palermo (Italy) and established in 2001, inspired by the work and theories of the sociologist, activist and educator Danilo Dolci (1924-1997). Our mission is to promote educational innovation, participation and growth. CESIE is structured in 6 main units:

- Higher Education and Research: fostering progress, sustainable and responsible research and innovation in Higher Education and Research Systems;
- Rights and Justice: promoting equality, protecting the rights of people, preventing and developing responses to violence and discrimination;
- Adult: upgrading lifelong learning in adult education, boosting innovative practices and developing key competences for adults;
- Migration: developing effective and inclusive approaches for asylum seekers, refugees, and migrants;
- School: improving quality and efficiency in school education;
- Youth: enhancing active citizenship, training, education, and mobility of young people.

CESIE staff is composed of 70 people with a wide range of qualifications, skills, professional profiles and origins, united by a deep sharing of ideals that lead our activities. CESIE relies also on 150+ external experts that collaborate for specific activities and projects. Equally important is the contribution from dozens of interns and European and international volunteers engaged in internships at our organisation per year.



[www.facebook.com/people/
La-Piccola-Casa-nel-Bosco-crescere-in-natura/](https://www.facebook.com/people/La-Piccola-Casa-nel-Bosco-crescere-in-natura/)



A.P.S. NaturalMente

L'associazione di Promozione Sociale Naturalmente (APS Naturalmente) was born in 2017 with the creation of the first kindergarten in the woods within the territory of the city of Palermo through the project called "La piccolo Casa nel Bosco". The project was created to provide opportunities for sharing and knowledge of nature to children aged 0 to 6 years. The project involves the use of Nature as the main learning tool. We use an approach linked to the union of different already consolidated methodologies (Montessori method, Stainer method, principles of outdoor education, nonviolent communication) in order to allow the child to respect his own development times and experiential learning times. In 2020 we expanded the project by successfully introducing primary school up to 10 years.

Partners Hungary Foundation



www.partnershungary.hu



Partners Hungary Foundation builds connections between people and communities since 1994. Our vision is a colourful and inclusive society, where cooperation and dialogue between the individuals, within the communities and between the communities are working. How do we work? We help to find your own solution – with mediation. Through mediation and restorative practices, we support individuals and communities to have effective tools to overcome conflicts, seeing them as an opportunity to develop a framework that works for everyone. We create equal chances and possibilities – through social integration. We do not just work for those involved, we work together WITH them: this way they can build real connections with each other. Progress built on common decisions and agreements is more successful, more permanent and sustainable.

Together with other core values such as diversity, acceptance and openness, and equal opportunities, it guides our work with vulnerable groups, with a special focus on disadvantaged Roma people and refugees from war. We work for happier nurseries, kindergartens, and schools. With our anti-aggression and anti-bullying programs for kindergartens and schools, we work to build strong communities, where instead of a punitive approach, a restorative-cooperative approach makes the days of the children and teachers better. It is important for us that professionals working with children are able to create the conditions necessary for children to develop optimally, with a special focus on disadvantaged children using a trauma-informed and child-centred approach and tools. We support the wellbeing and healthy development of children through non-formal educational services. We support the establishment and operation of Play and Learning Hubs working with the TOY for Inclusion methodology developed by ICDI (International Child Development Initiatives). We make common decisions in our common issues – through social dialogue. With the help of social dialogue models, we find common points, confront the different ideas and take new aspects into consideration. We analyse the cases together, go into the depth and learn from each other for the sake of better understanding and change.

United Nurseries of Jozsefvaros: Bölcsőde VIII.



United Nurseries of Józsefváros (JEB) was founded in 1994 by the municipality of the VIII district of Budapest, a district in which the minority population is particularly relevant.

It consists of 7 nurseries operating in which work 202 persons, an average 70 students in dual training. The number of children attending the nursery is around 492 children from 0 to 3 years of age. JEB's nursery schools provide users with basic mandatory services, as established by the Local Public Administration, and additional services. The educational mission of JEB is to promote the balanced psychophysical development of children aged 0-3 years, thanks to favorable environmental conditions, the specific training of the staff, offering to children the opportunity, feel comfortable, have a healthy lifestyle and adequate cognitive and social stimuli.

United Nurseries of Józsefváros works in collaboration with families, respecting their right to privacy, and engaging them in the education of children so that children become open to the world, independent, healthy and accept the fundamental rules of coexistence.

The environment is familiar and is suitable for current professional requirements.



United Nurseries of Józsefváros aims to constantly improve the quality of its training offer, also thanks to the exchange between professionals, training, knowledge of successful experiences in other countries and participation. Thanks to the participation in the Erasmus+ KA2 MECEC+ project, Erasmus+ KA2 I.ECEC project, Erasmus+ KA2 FINE! project, Erasmus+ KA2 FIRST STEPS project JEB started to develop its European strategic plan, with satisfaction, and intends to continue on this path because the positive impact on the organizations and on the staffs, which has shown great interest in the meetings and exchanges of experiences with colleagues from other European countries. In addition to day care, we also provide special counselling, temporary child care and other services supporting families in parenting.

The following services are provided against a fee:
 temporary child care service (according to your individual needs, in all of our 7 crèches).

The following services are provided free of charge:

- playhouse, family afternoon,
- development tools, rental of basic child care equipment,
- preventive development programs,
- counselling by a psychologist,
- child care at home,
- services provided by the Biztos Kezdet Gyerekház (Safe Start Children's House).

Introduction to the Handbook

This Handbook has been developed to provide support to those who wish to make intercultural education and sustainability an integral part of the everyday lives of the youngest children aged 0-3 years. The Handbook aims primarily to provide practical support, while the theoretical foundations are covered in the theoretical guidebook, called SUSIEE Guide which was produced as part of the **SUSIEE project**. The SUSIEE Guide contains good practices from around the world, expanding the knowledge of readers and those interested in the topic. In addition to practical examples, it reviews the policies of the countries participating in the **SUSIEE project** – Spain, Italy, and Hungary – from the perspective of intercultural education and sustainability based on the EU Quality Framework and GreenComp and formulates policy recommendations to strengthen these aspects.

This Handbook is a continuation of the SUSIEE Guide, but it can also be used independently, as it includes a brief summary of the most important theoretical principles to put the methods and practices presented into context and help interpret technical terms. On the one hand, the Handbook provides guidance for educators, families, and caregivers working with young children who consider it important that intercultural education and sustainability are an integral part of young children's lives from the very beginning. On the other hand, it offers a step-by-step practical



guide for trainers who wish to increase the knowledge of early childhood educators and families in this area. To achieve the latter, a detailed description of a 20-hour workshop is included in this Handbook.

Young children aged 0-3 are open to the world, curious, interested, accepting, and quick and easy learners. That is why it is worthwhile and important to expose them as early as possible to activities that promote the development of their intercultural competencies and teach them how to make habits that contribute to the sustainability of our planet an integral part of their lives.

Families and early childhood educators have a huge responsibility in this process, and they can help most effectively when they are aware of their role and the effective methods for achieving the goal. The SUSIEE training aims to shape the participants' attitudes and equip them with pedagogical methods and tools. It helps them recognize the biases that exist in everyone and provides them with tools to deal with them and develop intercultural competence. It shows how intercultural education and sustainability are linked and equips early childhood educators with the most important background knowledge. The practical methods are diverse and easily adaptable to a wide range of contexts, thanks to the joint work of a consortium of several countries that developed this method.

In our diverse world, where globalization and other processes have accelerated the pace of migration and transmigration, it is common for families to have to raise their young children in an environment where they don't speak the language of the country. However, this should not prevent them from providing the best possible environment for their children's development. One of the priorities of the SUSIEE method is to support early childhood educators in providing the best possible support for these children and families to integrate into nursery life and the local



community. The training material presented in the Handbook includes awareness-raising to gain a deeper understanding of the life situations and perspectives of these families, as well as practical tools and activities to facilitate their integration. Some of the activities can be carried out in the nursery group, while others involve the families and help to strengthen mutual trust, building partnership with the nursery.

The SUSIEE method has been designed to be easily adaptable to a wide variety of contexts, does not require difficult and time-consuming specialist knowledge, and is accompanied by detailed descriptions of activities and methods to aid implementation. In some cases, we present tools or practices that you are probably already familiar with, highlighting why and how the activity helps to achieve our goals.

We hope that our Handbook will contribute to expanding the methodological knowledge and confidence of early childhood educators in the field of intercultural and sustainable education for children aged 0-3.



How to use this handbook

This Handbook has been designed as a practical and flexible tool for early childhood education and care (ECEC) professionals, trainers, and institutions interested in integrating sustainability and interculturality into their daily work with children aged 0–3 and their families. Whether you are an educator, policymaker, or NGO staff member, this resource offers both a theoretical foundation and hands-on tools to support inclusive and sustainable practices in diverse ECEC settings.

We recommend beginning with **Section I**, which **introduces the SUSIEE project**, its partners, and the aims of this publication. This context will help you understand the shared values and objectives that underpin all of the project's outputs.

Section II provides the **theoretical framework**, including the project's core concepts and insights from the initial research phase. This section deepens your understanding of the relevance of sustainability and interculturality in early childhood education and how these themes intersect.

Section III forms the core of the Handbook — the **SUSIEE Method**. This includes a detailed 20-hour training path for ECEC professionals, a how-to guide for designing your own intercultural and sustainable activities, and a curated selection of activities for children and activities for families. These materials are intended to be adapted to local contexts and used flexibly depending on the needs of your team and community. The emphasis is on developing the right attitude for the effective application of the method, so pay special attention to the activities, games, and tasks dedicated to this.

Finally, **Section IV** offers **conclusions and further resources** to support your ongoing learning journey. You will find useful references, toolkits, and links that allow you to explore the topics further and connect with wider networks working in similar fields.

We encourage you to treat this Handbook not as a step-by-step manual but as a living resource: feel free to read it sequentially or jump to the sections that best meet your current needs. Reflect, adapt, co-create — and most importantly, let the values of equity, inclusion, and sustainability guide your practice.



Section 2

Theoretical Framework

Approach to sustainability and interculturality

INCLUSIVE EDUCATION

Defining inclusive education is a complex task due to its multidimensional nature and the various ways it is interpreted and put into practice. Throughout this section, we will address key issues regarding what it means to speak of **education for all**. First, it is important to understand how the inclusive approach emerged, how it has evolved from the international perspective, and the challenges we currently face. This leads us to discuss intersectionality as an analytical tool — as a lens through which to view the phenomenon of exclusion or discrimination in a more comprehensive way. This structural view of inequalities involves considering the multiple dimensions that interact with each other and establish hierarchies and margins (such as gender, class, sexual orientation, disability, ethnicity, etc.). Finally, the section will also address the need for a holistic perspective on school inclusion, discussing the implications for the educational community and the necessity of approaching inclusion from a collective responsibility.

Where do we come from and where are we going?

Origin, approaches and critical perspective

From an ethical and social perspective, democratic societies must guarantee an **inclusive and quality education model for all students** (Casanova, 2018). Therefore, achieving inclusive education becomes a mandatory task to consolidate the foundation of fairer societies (Ydesen & Daniels, 2024).



One of the greatest challenges faced by education systems is providing a quality response to the needs of all students (Ainscow & Miles, 2008; UNESCO, 2020). The way education systems have responded to student diversity throughout history has varied greatly depending on the period and context. However, some international milestones have established important consensus and sought to promote efforts based on agreements regarding inclusive and equitable education (Darretxe et al., 2021). This evolution explains why inclusive education has its origins in special education (Oad, 2023). Some of the most recognized milestones that have strongly marked this evolution are the following:

- **Popular demands that consolidated a social struggle.** Social movements in favor of the rights of people with disabilities emerged in the early and mid-20th century, especially in the North American context. They demanded an institutional response to the unequal treatment suffered by various groups who lacked access to services on equal terms (Anti-Defamation League, 2015). International frameworks on human rights. Popular demands saw their first results materialized in the Universal Declaration of Human Rights (UN, 1948). This document recognizes, for the first time, that education is a fundamental right, although the way it is implemented varies significantly among countries.
- **It was necessary to wait for the Convention on the Rights of Persons with Disabilities** (United Nations, 2006) for a framework rights document to include an explicit mention of inclusive education. By doing so, the signatory countries committed to providing the necessary resources to their education systems to guarantee quality education for people with disabilities.



- **International frameworks on education.** Focusing on educational agreements, some important ones include the *World Conference on Education for All* in 1990 in Jomtien, Thailand (UNESCO, 1990), where it was agreed that education must serve all children regardless of their characteristics. Later, the *Salamanca Statement and Framework for Action on Special Needs Education* (UNESCO, 1994) marked a turning point by establishing inclusion as a cross-cutting principle of all educational actions, recognizing factors beyond disability that must be considered and addressed to guarantee full inclusion. Subsequently, the *World Education Forum* in 2000 in Dakar, Senegal (UNESCO, 2000), highlighted the disadvantaged position still suffered by various groups in their right to education, particularly girls, ethnic minorities, and children in conflict-affected areas.

The *World Education Forum* of 2015 held in Incheon, Republic of Korea (UNESCO, 2015) has especially influenced international agendas to date, as it supported the initiative that would be approved months later as the 2030 Agenda with the 14 Sustainable Development Goals (SDGs). The most recent relevant event is the *Summit on the Transformation of Education* in New York (UNESCO, 2022), where previous commitments were renewed, calling for action to address emerging challenges such as the pandemic, the digital divide, environmental challenges, armed conflicts and forced displacement, and mental health.

- **Strategies, plans, and follow-up actions to improve education.** Previous commitments have been materialized in various strategies, of which we highlight the latest, currently the most influential in educational policies: the *2030 Agenda and the 14 Sustainable Development Goals* it includes

(United Nations, 2015). Although the most specific education-related goal is SDG 4 “Quality Education,” it interacts with other SDGs involved in inclusive, intercultural, and sustainable education: SDG 5 “Gender Equality,” SDG 10 “Reduced Inequalities,” and SDG 13 “Climate Action.”

To monitor these commitments, UNESCO publishes annually the *Global Education Monitoring Report*, and the United Nations carries out a similar task through the Global SDG Monitoring Report. The New York summit mentioned above gathered conclusions from the latest monitoring reports (UNESCO, 2022)

As mentioned, these commitments have greatly influenced international agendas. From a perspective focused on the European context, four major transitional phases toward full inclusion can be distinguished: exclusion, segregation, integration, and inclusion (Cobeñas, 2020). First, **educational exclusion** refers to the denial of the right to education. This is based on the belief that some people, for various reasons, cannot learn. Second, **school segregation** arose from the need to incorporate students into education systems from which they had previously been excluded. Thus, separated and specialized spaces were created, giving rise to the special education model. Third, **integration** promotes that all students attend the same schools, although separation is still maintained within them to provide differentiated education for students with Special Educational Needs (SEN). From this model



arises the criticism that it should not be the students who adapt (integrate) to common school institutions, but rather the opposite. This leads to the fourth phase: inclusion. The inclusive school model promotes the removal of barriers within the education systems themselves that cause certain students to be at a disadvantage. This represents an important shift regarding the right to education, as it points out that learning difficulties are not inherent in the individual or their personal characteristics but rather in the structural barriers of the education systems.

Thus, the paradigm shift that education systems are undergoing requires them to be able to identify and remove barriers to learning and participation present in educational cultures, policies, and practices (Ayala de la Peña et al., 2023; Conti, 2025).

Despite the political will reflected in this trajectory and the commitments made to inclusive education at the international level, the reality is that **inclusion remains an unfinished task**. As Sandoval et al. (2021) point out, resistance or lack of action toward these commitments risks reducing inclusive education to a rhetorical issue without concrete transformations.

A comprehensive and intersectional perspective to understand everything

Various advances have contributed to distancing the inclusive approach from integration or disability alone, understanding that it refers to the right to quality education for all students, regardless of their difficulties or disabilities (Mardones et al., 2024), and without losing sight that it is a matter of human rights and social justice (Simón et al., 2019). Just as has happened and continues to happen in other social movements, the broadened perspective toward other factors (beyond disability) that also result in situations of discrimination, oppression, or exclusion from education systems (such as gender, ethnicity, or sociocultural background) has helped incorporate an intersectional approach to the phenomenon of exclusion.

But what does intersectionality mean?

Intersectionality considers that people can simultaneously belong to multiple disadvantaged groups, creating a system of compounded disadvantages (Besic et al., 2020). Intersectionality recognizes the complexity of potentially discriminatory factors such as ethnic origin, linguistic diversity, gender, disability, etc., and their interaction when dealing with experiences of systemic inequalities (Gross, 2025). The intersectional perspective, due to its multidimensional, relational, and dynamic nature, allows for more complex analyses of the multiple oppressions and structural

inequalities that exist (Busquier et al., 2021). According to Besic et al. (2020), analyzing only one category of difference does not allow for understanding the complexity of how multiple discriminations interact. Waitoller et al. (2019) link economic, cultural, and political exclusion with other issues such as the unequal distribution of privileges and marginalization based on race, ethnicity, gender, and disability. This results in a complex reality where various dimensions interact, placing part of the student population in vulnerable situations. According to Sánchez-Corral (2021), there are people in vulnerable conditions who are at greater risk of experiencing discrimination, marginalization, or segregation through racism, classism, sexism, etc.

For this to be possible, according to Ainscow (2020), educational policies must clearly and practically define what the inclusive and equitable approach entails. This should lead to concrete strategies supported by evidence, focusing on the three keys to inclusion: access, participation, and educational achievement for all students. It is important to leverage the knowledge and experience of those who witness and live the process—not only teachers but also students, families, non-teaching professionals—in short, the entire educational community. That is, educational policies must understand the **school's comprehensive approach**, providing the necessary support to the school community to enable the implementation of the required transformations. To this end, Ainscow (2020) emphasizes the necessary leadership that, from education departments and the various institutions intertwined with school activity, must promote both the principles and the allocation of resources that guide and support the school community toward full inclusion.

Taking all the above into account, inclusion in education could be defined as a **process of seeking equitable responses to diversity to guarantee the presence, participation, and achievement of all students**, regardless of their characteristics or conditions, and with the involvement of the entire educational community (UNESCO, 2017). Therefore, it is necessary to promote the transformations needed so that “All means All and that All are together and learn together” (Macedo, 2023, p.14). That is, “the central message is simple: all students count, and count equally” (UNESCO, 2017, p.13). Thus, educational inclusion guarantees that all people, regardless of age, origin, sex, abilities, etc., receive quality education (Basantes-Andrade et al., 2024).

However, although this broadened perspective is evident at the discursive level, school practice continues to follow more the logic of segregation or integration than that of real inclusion. This is what Sierra-Martínez et al. (2025) refer to when they speak of the gap between legislation or reference frameworks and everyday



practice. They highlight, for example, that an assistentialist approach is still maintained regarding attention to diversity. This remains anchored in categories of educational needs that focus on adapting students to the environment rather than modifying the environment to be adaptable to all students. One of the key challenges, in addition to providing teachers with the necessary training, is the involvement and collective responsibility in inclusive processes.

Implications and collective responsibility

The school has an irreplaceable role in societies (Duk & Murillo, 2020). According to Subban et al. (2024), schools must adopt a more collective and collaborative mindset among all involved parties for the success of inclusive education (Subban et al., 2024). Consequently, inclusive education requires collective responsibility from all actors in the educational process (Chen-Quesada et al., 2023). In this regard, Ydesen and Daniels (2024) point out that education is a task that requires collaboration among homes, schools, and communities, thus necessitating policies that prioritize this task.

According to Ainscow and Messiou (2021), inclusion relates to processes of social learning within particular contexts. Therefore, greater flexibility at the local level is needed so that professionals and other community agents have the necessary space to work collaboratively (Ainscow and Chapman, 2025; Ainscow et al., 2016). In this way, it is possible to address the barriers faced by some children in their particular circumstances and to set priorities. Along these lines, Valdés (2024) highlights the importance of analyzing the meanings that school leadership teams, teachers, non-teaching professionals, etc., attach to inclusive education, as it is understood as a multidimensional concept subject to individual and/or institutional concerns.

*“Inclusion as a definition takes on the meaning of the contexts in which it is conceived, planned, and developed. A common language and community coherence around conceptual boundaries are essential to advance this goal. **The suggestion is that schools should create and agree upon their own definition of inclusion.** Having a clear, collaborative, shared definition of inclusion allows it to be understood as a common language and establishes a present and a future; in other words, it creates a roadmap”¹ (Valdés, 2024, p. 484).*

Ultimately, the school and its territory, from a community perspective, can become true agents of social change by highlighting democratic participation (Sales et al., 2019; Traver et al., 2018).



¹ Own translation from Spanish. Original text: “La inclusión como definición toma el sentido de los contextos en que esta se piensa, se planifica y se desarrolla. Un lenguaje común y la coherencia de la comunidad en torno a los límites conceptuales son esenciales para avanzar en este objetivo. La sugerencia es que las escuelas deben crear y consensuar su propia definición de inclusión. Contar con una definición de inclusión clara, colaborativa, compartida, permite que se entienda como lenguaje común y establece un presente y un futuro, vale decir, crea una ruta de trabajo”.



Final Questions

Is it possible to talk about educational quality without addressing inclusion?

Do we consider inclusive education as a matter of social justice or merely as a set of pedagogical strategies?

What responsibility do we have (teachers, families, institutions, governments) to guarantee full inclusion?

How can we shift from adapting students to the system to adapting the system to students?

What consequences arise from ignoring the intersection of factors in the planning of inclusive policies?

What kind of training should teachers receive to respond inclusively to classroom diversity?

What steps can we take to move inclusion from being a utopia to becoming a reality?

INTERCULTURALITY

Intercultural educational inclusion is an educational approach that holistically addresses the cultural and linguistic diversity present in the educational environment (Basantes-Andrade et al., 2024). But it is not limited to that; it also necessarily involves, among other things, respect for traditions, identities, values, etc. (Uchima, 2023). According to Conti (2025), intercultural education provides an educational framework that deals with the relationships and interactions among multiple cultures.



What is interculturality?

It is a polysemic concept that has been understood and practiced in various ways (Quichimbo et al., 2024), which explains why multiple definitions exist. Below, we present some definitions drawn from diverse contexts of application.

UNESCO defines interculturality as “the equitable presence and interaction of diverse cultures and the possibility of generating shared cultural expressions through dialogue and mutual respect”² (2005, p. 16). Meanwhile, Castro (2013) refers to interculturality as:

² Own translation from Spanish. Original text: “la presencia e interacción equitativa de diversas culturas y a la posibilidad de generar expresiones culturales compartidas, a través del diálogo y del respeto mutuo”.

An interactive model whose main field of action lies in political and social spheres, characterized by active agents who are, on one side, public agents, and on the other, society, interacting with the aim of achieving effective coexistence in diversity and mutual acceptance. (p. 25)³

Another definition of interculturality is presented by Chapela (2004), cited in Weller (2006), describing it as “a space of silence where many diversities come with their own identities to express themselves, to expose themselves, to enter into others and allow others to enter, to exchange, to enrich, and to recreate”⁴. This approach is linked to the idea of **intercultural sensitivity** brought by Aguilar and Buraschi (2023), specifically referring to “tolerance of ambiguity, emotional self-awareness, a positive attitude toward cultural diversity, and empathy”⁵ (p. 70).

All these contributions indicate that we are moving beyond the idea, beyond the stance of multiculturalism, where the focus is on diversity but fails to consider the interactions between people. There can be **coexistence among cultures**, but this does not necessarily mean that true coexistence or mutual living occurs. This means, as mentioned earlier, **overcoming the idea of multiculturalism to move toward interculturality as a space of relationship, (re)cognition, and shared growth** (Rodríguez-García et al., 2019). Translating this idea into the educational field means understanding intercultural education as an approach to alterity, to **otherness**, insofar as it leads us to transcend our own selves to adopt the perspective of others (Córdoba & Quijano, 2022). As Vila et al. (2021) point out, referencing Freire’s thought (2006), it is necessary to have “a special sensitivity toward the other; toward that cultural otherness that constitutes us; toward that oppressed otherness for which education represents a great opportunity for emancipation and liberation”⁶ (p. 48).

Within intercultural education, it is essential to discuss intersectionality. Education

³ Own translation from Spanish. Original text: “Un modelo interactivo que sitúa su campo de acción principalmente en los ámbitos políticos y sociales, y como característica los sujetos activos son, por una parte, los agentes públicos y, del otro, la sociedad, interactuando con el objetivo de hacer efectiva la convivencia en la diversidad y aceptación mutua”.

⁴ Own translation from Spanish. Original text: “un espacio de silencio a donde acuden con lo suyo propio, muchas diversidades para expresarse, para exponerse, para entrar en los otros y permitir que los otros entren, para intercambiar, para enriquecerse y recrearse”.

⁵ Own translation from Spanish. Original text: “la tolerancia a la ambigüedad, la autoconciencia emocional, la actitud positiva hacia la diversidad cultural o la empatía”.

⁶ Own translation from Spanish. Original text: “una especial sensibilidad hacia el otro y la otra; hacia esa alteridad cultural que nos constituye; hacia esa alteridad oprimida y para la que la educación supone su gran oportunidad de emancipación y liberación”.

sensitive to intersectionality provides a solid framework for transformation by overcoming essentialist and folkloric approaches (Conti, 2025). As noted earlier, this intersectionality allows us to identify and understand the interactions that occur among various aspects of identity (such as race, gender, socioeconomic status, etc.) and how these influence our lives (Kubandt, 2024; Vázquez, 2020). This approach originates from Black feminist thought as a response to various mechanisms of oppression in the late 20th-century United States (hooks, 2003; Parra & Busquier, 2022). Arriving at this framework allows us to develop more concrete policies and actions better adapted to the realities of children from 0 to 3 years old and their families (Kubandt, 2024), although, as we will see, there are still many challenges to face.

Why incorporate a critical intercultural approach?

Today, living in increasingly globalized and diverse societies leads us not only to talk about interculturality but also to reflect on it. Moreover, this implies developing concrete, joint proposals that are practical to make the rights of all people effective, especially attending to issues of culture, race, and skin color. This is particularly urgent now, at a time when there is a widespread rise worldwide in hate speech and racist and xenophobic practices (Díez Gutiérrez, 2022; UNESCO, 2024).



Within this framework, it is essential to carry out pedagogy oriented towards the common good (Amenabarro & Ojerinzauregi, 2025). When applied to our early childhood schools, this means a pedagogy that welcomes all girls and boys and their families, wherever they come from. This involves going beyond mere physical presence in the school context, including all diversity, making it visible, normalizing it within the activities that are carried out in each educational community (Álvarez-Rementería et al., 2021; Herrera et al., 2019).

The European Parliament, in 2016 and through a resolution (January 19 – (2015/2139INI)), recognized cultural diversity as a fundamental value of member states, which means that they must gradually adopt the development of policies oriented toward intercultural inclusion.

To achieve systemic transformation, changes are required at multiple levels (Conti, 2025): the scientific discourse regarding intercultural education; the structure and policies of the educational system; and fundamentally educational practice. For example, Gómez-Parra and Ha (2021) point out that teachers need to develop their intercultural competence, especially concerning practical skills (Peñalva & Leiva, 2019). But not only teachers; it is also necessary to sensitize and train other educational agents, that is, families, non-teaching professionals, social agents who work or could work with early childhood schools, etc. (Delgado & Boza, 2010).

Goenechea and Gallego (2021), in line with what we have been pointing out, speak to us of an intercultural education based on the following principles:

1. **The recognition and appreciation of cultural diversity (...).** This means that education should not only tolerate but also protect and promote individual diversity (...).
2. **Relevance for all students, not only — nor mainly — for those belonging to cultural minorities (...).**
3. **The protection of the cultural identity of all students, especially those belonging to cultural minorities (...).**
4. **The defence of equal opportunities, which implies previously analysing the starting inequalities among students (...).**
5. **The fight against racism, discrimination, and prejudice (...).** Intercultural education must form citizens who are critical of the current reality, capable of engaging with the problems of their environment (...).
6. **Conflict as a positive element for coexistence, as long as it is assumed, faced, and attempted to be resolved constructively (...).**
7. **The development of intercultural competencies in students (...).**
8. **The revision of the curriculum eliminated ethnocentrism from universal references of human knowledge without limiting it to those produced by Western culture (...).** This implies a reform of the entire curriculum, but not only at the content level; changes in attitudes, beliefs, etc., will be even more important, because without these, intercultural education can become empty, hollow (...).
9. **The transformation of teaching methodologies and didactic resources.** For this, it is necessary that didactic methodologies be inclusive, dialogic, and deliberative (...).
10. **The inclusion of specific educational measures for immigrant students who need them** — however — The establishment of these devices is a double-edged sword, as it aims for inclusion but at the same time marks difference (...).
11. **The training of teachers in cultural diversity (...).** It would also be advisable to include teachers from cultural minorities in teaching teams if we want to build a truly intercultural school (...).
12. **The modification of family-school-community relationships.** This implies a profound change in the relationships between schooling and democratic society, which must be intensified, made more participatory and egalitarian (...).
13. **It entails profound social changes that are not limited to the school.** (pp. 48-49)



That is, everything proposed and executed within the school environment must be accompanied by profound changes in the broader societal framework, beyond each individual core or educational community.

Designing a pedagogy based on interculturality can improve the understanding of issues related to sustainable development and promote the development of key competencies for such development (Parent et al., 2025). In fact, to the extent that we work on critical intercultural education with the entire educational community, we can be supporting the achievement of goals within several Sustainable Development Goals (SDGs) (Goycoolea & Megías, 2017; REDS, 2021), but here we will only elaborate on some of them, for example:

- **SDG 1:** Regarding the end of poverty in all its forms everywhere in the world, insofar as we can speak of communities that are more sensitive and tolerant to cultural diversity, and promote spaces of coexistence and development with equal opportunities.
- **SDG 3:** Addressing the guarantee of healthy lives and the promotion of well-being for all at all ages, where respect, good treatment, and positive coexistence are fundamental.
- **SDG 4:** Aiming to guarantee inclusive, equitable, and quality education and promote lifelong learning opportunities for all.

As previously noted in relation to the intercultural education approach, it is important not to lose a critical perspective regarding the 2030 Agenda and the development of the SDGs. Otherwise, we run the risk of continuing to foster empty policy rhetoric since we know that certain prior agreements and commitments have been unmet by the international political community. This is compounded by the contradictions in which these same countries fall when they promote constant and exponential growth in production and consumption (Pérez & Medina, 2023). All this leads to doubts about the real interests of some governments and administrations. Furthermore, we hardly find indicators regarding real impacts in our communities, a criticism that arises generally from various disciplines and from which our educational field is not exempt (Alonso-Sainz, 2021; Meira, 2015).

It is worth emphasizing that implementing all these proposals for attention to cultural diversity, and based on the parameters we have been pointing out, will require, as mentioned, work at different levels (Aguado-Odina & Sleeter, 2021; Garreta-Bochaca & Torrelles-Montanuy, 2020): policies, making proposals and decisions that effectively affect the lives of the entire educational community; structural, when organizing resources, providing supports, etc., at macro, meso, and micro levels (depending on the dimensions of our early childhood education centers); and cultural, developing fair and equitable practices, promoting a school climate that welcomes all students and their families without exception, etc., as a school culture; all this implies a holistic approach to action (Garreta-Bochaca & Torrelles-Montanuy, 2020).

Challenges in Intercultural Education

Intercultural education is not free of challenges; this becomes evident, for example, when despite having educational policies aimed at responding to cultural diversity, protocols, and various strategies to provide an adequate response (Martín-Solbes & Ruíz-Galacho, 2018). Unfortunately, there is often a wide gap between intentions and reality (Susinos & Rojas, 2024), and this is very serious because we are talking about the rights of children and their families (UNESCO, 2006; Vila et al., 2018). But what might be causing this gap? We could mention various factors, some of which are outlined below:

- The constant migratory flows driven by reasons ranging from “mere” professional mobility to highly sensitive issues such as persecution, wars, famines, etc. These continuous movements foster societies and schools that change rapidly and present great diversity to which it is difficult to adapt quickly. In addition, many of our societies have been constructed

under monocultural frameworks (Vila et al., 2018), which directly affects how we “see” and position ourselves towards cultural diversity.

- Another major challenge is the frequent lack of teacher training in critical interculturality (Hernández-Domínguez, 2020), going beyond folkloric or isolated approaches, such as (only) celebrating “Culture Day” in the school. It is necessary to continue training our teachers in inclusive education in general and in critical interculturality in particular, with the aim of decolonizing our way of “doing education” (Picón et al., 2024).
- Related to the above, another significant hurdle is the lack of resources that can affect training itself, but also hiring, updating toys, books, signage, etc., so they are appropriate to the cultural richness of the educational community. However, we must be careful with messages related to lack of resources or training, as these are often used as excuses (Sancha et al., 2023) for not acting, not changing our ways of doing



things, our methodologies, our ways of evaluating, or how we welcome migrant families, for example. Resources are indeed very important, but change begins within each of us, from thought and attitude to action.

- Focusing on early childhood education, as in this case, specifically regarding work with children, we must add the difficulty of being at a life stage in which, due to cognitive, motor, etc., developmental moments, we face greater limitations when proposing activities (Hernández et al., 2021). However, as we will see later, it is possible and worthwhile to make efforts to be proactive in this regard, since we know that early childhood is crucial in the development and acquisition of values, knowledge, etc. (Hernández et al., 2021; Peralta, 2015). It is also worth emphasizing that, as several studies point out (Arnaiz & López, 2016; Escarbajal & Belmonte, 2018), the greatest difficulties often arise from contextual factors (attitudes of some families or parts of the teaching staff towards diversity, etc.).
- As previously mentioned, having professionals who represent diverse cultures and/or collaborating with different agents, such as intercultural counselors or other families within the school, is essential (González-Falcón et al., 2022) when developing our intercultural projects. Working with associations and other third-sector entities around us can also be very helpful (Aparicio & León, 2022).

Final Questions

Is it possible to continue advancing in education that responds to cultural diversity in the classroom while avoiding simplistic approaches?

Will we be capable of doing so while considering the risks of proposing and executing projects devoid of real value for our communities?

Will we be able to identify the main difficulties that cause these issues and confront them?

Are we prepared to move from interculturality to a transcultural approach, where we seek to establish bonds and relationships beyond culture, speaking more of a fusion exercise than of union?

SUSTAINABILITY

This section will address the need to incorporate a sustainable approach in educational practice. For this, it is necessary to clarify central concepts such as sustainability and sustainable development. Analyzing the current situation, raising awareness of the ecosocial crisis that societies are experiencing, and understanding how we have reached this point allows us to identify issues that should be addressed through education and aimed at promoting societies that place life at the center.



Schools can become a lever for social and ecological change, and in this chapter, we discuss some dimensions or elements that must be taken into account. This is possible thanks to the analysis of different sustainable educational approaches that have been studied and put into practice, whose experiences are of great value for promoting educational and social transformations, such as the Pedagogy of Hope, Ecopedagogy, Ecofeminisms, Southern Epistemologies, or Regenerative Pedagogy.

Sustainability and Sustainable Development: Living Today... and Tomorrow?

Sustainability refers to the capacity to meet present needs without compromising or risking the ability of future generations to meet their own needs (World Commission on Environment and Development, 1987). The concept of sustainable development was internationally recognized for the first time in the Brundtland Report published by the United Nations in the same year (1987). It is interesting to know the historical context of that report, as it was published in a post-war period when great efforts were being made to promote policies of reconstruction and economic recovery. Additionally, new international cooperation relations with a globalizing economic character also began at that time (Sachs, 2010).

The report established several debates that had been taking place in previous international meetings. This led to the establishment of a definition of sustainable development that could be applied to the policies of the different member states. Thus, **“sustainable development”** is defined as a development model consistent with the use of resources, guaranteeing care and conservation of the environment and compatible with the times and rhythms of natural resource renewal: **“The time has come to take the necessary decisions to secure the resources that will allow present and future generations to be sustained”** (United Nations, 1987, p.16).



This report emphasized the interdependence between economic development, ⁷ Own translation from Spanish. Original text: “Ha llegado la hora de tomar las decisiones necesarias para asegurar los recursos que permitan sostener a la presente y a las futuras generaciones”.

social development, and the environment: development must be environmentally sustainable, socially just, and economically feasible. Because of this relationship, works such as Norddahl et al. (2025) speak of the **three pillars of sustainable development**:

- **Environmental:** Making proper and responsible use of nature's resources, prioritizing environmental protection and preservation for future generations.
- **Social:** Ensuring that all people can access opportunities, services, care, and coverage of needs that guarantee a dignified life.
- **Economic:** Consolidating financial stability and promoting economic growth that does not jeopardize the other two pillars.

The question is... Do the three pillars have the same importance in practice? According to the previous study, no. The social dimension tends to be the least attended to in the organizations analyzed.

It is noteworthy that the first approaches to this issue came from ecological social studies and proclamations warning about the serious environmental problems posed by our development and growth models. However, it seems that the way this issue has been addressed and continues to be addressed fails to consider, at least horizontally, the three pillars mentioned above. For this reason, studies such as Tomás-Cardoso et al. (2024) point out that sustainable development policies have focused on continuing to guarantee “development” over the “sustainability” of it.

Starting from this problem, there is a need to incorporate an ecosocial perspective, placing at the center the need to integrate the social pillar as a core element of sustainable strategies. From a similar perspective, Lecusay et al. (2022) indicate that social sustainability should be understood as an ecology of care practices, highlighting the interdependence and the need that all people have to be cared for in different ways or at different moments of our lives.

Ecosocial Crisis: The Urgency of Putting Life at the Center

Why is it even more urgent to talk about sustainability at the present moment? For decades, various sectors have warned that the use of natural resources that sustain our lives is excessive and accelerating climate change, which threatens our own existence and that of other living beings. These **warnings** have come from different sectors (Herrero, 2022). In addition to international reports like those mentioned earlier, the scientific community has also made its position known through writings

such as the World Scientists' Warning to Humanity (Kendall, 1992) and, twenty-five years later, the second part with the same title (Ripple et al., 2017). Interestingly, the latter is the most supported academic text in history, with thousands of signatures endorsing the seriousness and urgency of the warnings and recommendations it contained (mainly, reducing fossil fuel use, meat consumption, and population growth).

It is also important to highlight social mobilization, protests, and ecological movements that act as social amplifiers and provide new ways to approach the issue based on shared responsibility. These discourses have broadened and mainstreamed their perspective on sustainability in a more intersectional manner, toward the prism of **socio-ecological justice** (Grossmann et al., 2022). Indeed, it is worth noting that the dialogue between the ecological social movement and the feminist movement has resulted in significant contributions to the struggles faced by each movement and to a deeper understanding of the ecosocial problem, known as ecofeminisms (Herrero, 2022).

If we ask why addressing sustainability now is more urgent than ever, it is because the consequences once announced as threats are already happening worldwide, albeit very unevenly:

Human suffering is already a reality. [...] Childhood, the elderly and sick, indigenous peoples, women, and poor people, especially in the poorest countries, are the population groups most exposed and vulnerable to the ecological crisis, but they also constitute an increasing number of people belonging to the most unprotected sectors in wealthy countries. (Herrero, 2022, p. 49)⁸

As Carter (2024) points out, it seems paradoxical that this unprecedented ecosocial crisis occurs during the so-called "Knowledge Society": a society capable of driving humanity's greatest technological advances, yet to the point of threatening its own survival. For this reason, it is said that humanity has declared war on nature and its material limits.

This situation of ecological crisis combined with social crisis is what we know as the **ecosocial crisis**. They are not separate but, as Vineis and Gambhir (2023) note,

⁸ Own translation from Spanish. Original text: "El sufrimiento humano es ya una realidad. [...] La infancia, las personas mayores y enfermas, los pueblos originarios, las mujeres y las personas pobres, especialmente en los países más empobrecidos, son los grupos de población más expuestos y más vulnerables ante la crisis ecológica, pero también constituyen un número cada vez mayor de personas pertenecientes a los sectores más desprotegidos de los países enriquecidos".



the ecological crisis is closely related to problems such as impoverishment, wars, structural violence, and social exclusion. If **we ask how we got here**, different views point to **structural problems**. On one hand, the marked logic of separation between society and nature, placing "the human" in a position of superior domination over "the natural," as if the latter were merely an instrument for the former, failing to recognize that "the natural" is what sustains our life (Kramm et al., 2017). On the other hand, the organization of the economy and society within a capitalist order that drives a logic of accumulation and growth completely unrealistic in terms of material resources (Zhang, 2013; Vasan, 2018).

Biodiversity, air, and climate have been put at risk... life itself has been endangered (Herrero, 2020). Hence the call to put life at the center and to recognize interdependence and eco-dependence, the vulnerability of bodies, and the need for care. The term **eco-inclusion** is also used because, to truly put life at the center in terms of social and ecological justice, we must place **ALL lives at the center** from an inclusive and intersectional perspective. Considering that we are exhausting the resources that sustain life, and as happens in any crisis situation, the need for inclusive reorganization and equitable redistribution becomes indispensable to prevent the ecosocial crisis from increasing inequalities and violence (Vineis & Gambhir, 2023).

In response to this situation, eco-social proposals have emerged that value the relationship between social well-being (individual and collective) and environmental care. For example, the work of Carrosio and De Vidovich (2023) addresses energy poverty as a meeting point between ecological (in)justice and social (in)justice. It becomes evident, therefore, that problems derived from the ecological crisis affect much more those places where social inequality issues also exist. For this reason, the need to promote structural, transformative, and, of course, sustainable changes must be supported by public policies and institutions and must also entail cultural changes that question our current model of life and consumption.

In this regard, **education becomes a lever for change**, not so much to solve the great eco-social problems, but to prepare the ground (and consciences) and thus create the social conditions that drive that change (Herrero, 2022).

Education for Sustainability: The Need for Ecosocial Literacy

Education bears witness to the ecosocial crisis and, therefore, cannot continue to operate as if nothing were happening. However, there is widespread **ecosocial illiteracy**, in the sense that, as a society, we often lack understanding of the causes and consequences of the planetary crisis surrounding us (Kahn, 2010). Educational plans frequently fail to provide an education that is coherent with the present moment, its challenges, and the obstacles that today's children will inevitably face in the future. According to Herrero (2022), this disconnection between educational content and nature becomes more pronounced as children progress through the school system, with the connection to nature becoming increasingly lost. Therefore, being honest about the responsibility of education systems leads us to recognize the urgent need to integrate these issues into educational curricula. However, the current structure of curricula—based on narrowly defined and compartmentalized subjects—means that topics such as environmentalism, interculturality, feminism, and others are relegated to cross-curricular content. Without further specification or resource allocation, their implementation often ends up depending on the willingness, ethics, and social commitment of teachers and education professionals (Fuentes et al., 2006).

Why is it so important for education to ensure ecosocial literacy? Because **education holds the power to either reproduce or, alternatively, challenge and transform the reality around us** and the structures upon which our lives are organized. As Kahn (2010) puts it: "Education either reproduces the dominant logic of ecological destruction or it offers the means by which individuals and societies might imagine and enact alternatives to it" (p. 6). In this sense, it becomes crucial whether education systems choose to legitimize—and even romanticize—certain models of organization and consumption that are proving to be harmful and unsustainable, or instead choose to foster climate awareness, a sense of interdependence and eco-dependence, and a future-oriented perspective, so that future generations may shape the development of society based on social and climate justice.

That said, when we speak of **ecosocial literacy**, we are not only referring to children having access to critical knowledge about the environment. It is also a pending task for the entire educational system, including its professionals and the communities in which schools are embedded. This form of literacy, therefore, consists of developing a critical understanding of the interdependence among the social, economic, and ecological systems, as well as the structures that sustain them (Kahn, 2010).



An Overview of Some Eco-Social Educational Approaches

The following presents several eco-social educational approaches, particularly those addressing or approaching the 0 to 3-year age group, which have been supported by various studies and educational policies on education for sustainability.

PEDAGOGY OF HOPE

Freire's pedagogy resonates in the review of educational proposals concerning sustainability and social justice. It promotes an education that lays the foundation for a transformative consciousness, a dialogue that leads to collective actions. According to Freire (2000), critical literacy provides the ability to look at the world and question the structures and hierarchies of our societies. This commitment to liberating education also includes the liberation of the human being in terms of ecological justice.

In this line, and as the following proposal indicates, the Ecopedagogy proposed by Gadotti (2009), framed within the legacy that continues actively through the Paulo Freire Institute, connects social inequalities with nature and how its resources are used and exploited. Thus, they advocate for an education that fosters responsible citizenship concerning one's life and surroundings.

PEDAGOGY OF THE EARTH AND ECOPEDAGOGY

Starting from the interpretation of the Earth as a living, complex, and interconnected system, the Pedagogy of the Earth links education with the dimension of environmental justice and sustainable communities. The most characteristic feature of this pedagogical proposal is the biocentric approach, as opposed to the commonly hegemonic anthropocentric one. That is, it emphasizes that all living beings have value, deserve to live, and must be respected. This approach also incorporates the perspective of planetary citizenship (Gadotti, 2002).

Furthermore, this current is also related to Ecopedagogy, whose principles were agreed upon after various meetings in Brazil and Portugal in the late 1990s. These 11 principles are included in the Ecopedagogy Charter: In Defense of a Pedagogy of the Earth, resulting from the aforementioned meetings and later published by Gadotti (2002). Among these principles are, for example, "The planet as a single community," "A biophilic pedagogy (promoting life)," and "Walking with meaning (everyday life)."

PLACE-BASED PEDAGOGIES

Place-based pedagogies are defined as "the process of using the local community and environment as a starting point to teach concepts in language arts, mathematics, social studies, science, and other subjects" (Sobel, 2004, p. 6). This educational proposal is closely connected with the immediate cultural and natural environment and is characterized by valuing local resources, generating a critical view of one's own culture, and strengthening ties with nature.

These proposals are particularly valuable for promoting inclusive and sustainable education, as they strengthen the bond between people living in the same community, building a sense of respectful and equitable belonging, renouncing dominant hierarchies (Gruenewald & Smith, 2007).

INTERGENERATIONAL AND RELATIONAL APPROACHES

Here, the concept of educating for "planetary citizenship" becomes particularly important, referring to a citizenship committed to collective well-being, recognizing the interdependence of all living beings and co-responsibility in addressing social and climate challenges. This also values intergenerational capital and its potential to transmit and co-create eco-social knowledge and values in socially sustainable care communities (Raivio et al., 2022).



GREEN COMPETENCE FRAMEWORK (GREENCOMP)

This is the current European framework that addresses, for different educational stages, the four competence areas (values, knowledge, action, and reflection) concerning sustainability (Bianchi et al., 2022). This competence-based and systemic approach, organized into 12 interrelated competencies, has received some criticism for its lack of concreteness, operability, and guidelines or resources that facilitate and make its incorporation into the classroom effective (Vare et al., 2022).

REGENERATIVE PEDAGOGY

This proposal aims to go a step further by incorporating a regenerative approach, considering that many ecological and social limits have already been surpassed. Therefore, according to Wahl (2016), regenerative cultures must be created, and coherently, an education that integrates this approach.

The challenge pursued by this current not only involves making proper use of resources and not generating further environmental impact but also assumes that the way resources have been used has been and is abusive. Therefore, there is a responsibility to regenerate ecosystems and communities that have been harmed, violated, or displaced. From this perspective, schools must educate students as regenerative agents who understand life systems and contribute to repairing the damage caused (Capra & Luisi, 2014).



EDUCATION FOR CLIMATE JUSTICE AND EPISTEMOLOGIES OF THE SOUTH

This proposal is highly critical of the current development model, which, according to Andreotti (2014), adheres to a model that reproduces colonial logics. This refers to the author's notion of the epistemic supremacy of the Global North, questioning the belief that the values and knowledge of the Global North are superior or more valid than those of the South.

Therefore, this approach presents a critical and decolonial view of North-South relations and the environmental impact generated by the exploitation of global resources by wealthy countries (FUHEM, 2012). What this current proposes is to develop a Sustainable Development and Education for Sustainability approach that integrates a decolonial perspective and a global justice character, valuing the epistemologies of the South (Guelman & Palumbo, 2018).

ECOFEMINIST PEDAGOGIES

The pedagogical approach proposed by ecofeminisms starts from a critical perspective that links the exploitation of nature with gender oppression. That is, it analyzes the relationships between the ecocidal system and the patriarchal system, between ecology and feminism. Analyzing both phenomena allows for understanding the deep relationship of both dimensions concerning care, care systems, the vulnerability of bodies, the interdependence of living beings and materials, and eco-social justice. It promotes recognition and visibility towards care-related work, historically performed by women and rendered invisible. Conversely, this current incorporates criticism of hegemonic production and exploitation models (Gaard, 2017; Herrero, 2020).

A Roadmap for Change

Once the urgency of incorporating a sustainable approach into educational practices is acknowledged, the question arises: what now? As Herrero (2022) states, in order for schools and communities to begin charting a path toward sustainability, it is necessary to have a roadmap. The good news is that some groundwork has already been laid. There are experiences around the world that serve as guides and sources of inspiration for initiating a transformation toward an education committed to sustainability. In the following section “Learning Path”, in the 4th block about “Creating activities for family and children based on the Susiee method” some examples will be presented.

These experiences allow us to map out **horizons and utopias** that help us initiate and mobilize actions aimed at reaching them. This is what Herrero (2022) refers to as “**Educating for active hope**”: creating roadmaps that actively bring us closer to our desired futures. These approaches should help us identify what needs to be integrated into educational plans, which school structures must be remodelled, what level of community and family participation is required, and how to ground pedagogical proposals in specific and complex educational contexts.

As a conclusion, and continuing with contributions from the same author (Herrero, 2022), education must be understood from an approach that places life at the center. This has implications that will be addressed in later sections, such as the training of educational staff, community involvement, or the recognition of students’ agency and responsibility, making them active participants in the change. For Herrero, driving a transformation in terms of sustainability means educating to live well, to live with others, and to live on a cared-for planet.

Final Questions

What is a livable life? What do we need to live well?

How much of that depends on the resources of nature?

Are we teaching how to care for life, or how to live in a system that deteriorates it?

How much of our daily educational routine depends on practices or materials that are not sustainable?

Is the digitalization of education systems a sustainable strategy?



INTERCULTURALITY AND SUSTAINABILITY IN EARLY CHILDHOOD EDUCATION (0-3 YEARS)

This section aims to bring the previously outlined foundations into the context of early childhood education, specifically the 0 to 3 age stage. To this end, some of the challenges faced by education systems in the European context are highlighted, paying special attention to this particular stage. Subsequently, several approaches are reviewed that allow us to address these issues (interculturality and sustainability) from a critical perspective oriented toward transformative processes aimed at educational and social inclusion.

There are two key elements that appear in these approaches and are therefore considered important to emphasize: recognizing early childhood as a political subject, and creating a pedagogy that is contextualized and connected to everyday life. To conclude the section, some experiences are included that allow us to see how this has been implemented in various contexts, enabling us to outline a roadmap based on the evidence provided by previous experiences.

Some of the Challenges of Early Childhood Education in Europe

The most recent report published by the European Commission that analyzes the state of early childhood education is titled “Key Data on Early Childhood Education and Care in Europe 2025” (Eurydice, 2025). This report highlights some of the challenges faced by education systems at this stage and in this context:

- **Unequal access and lack of universality:** Despite efforts to expand access to quality education at earlier ages, there remains a significant gap between regions in terms of accessibility to public, high-quality education in the 0–3 age range. This gap is especially pronounced among children living in poverty or vulnerable situations, which risks perpetuating and deepening social inequalities.
- **Variability in the quality of teaching:** The lack of universality and inequality in resources also affects the quality of education in the 0–3 stage. In areas with insufficient funding for this stage, the families most affected are once again those with fewer resources.
- **Working conditions of educational staff:** This is another aspect highlighted in the report, as the quality and stability of educational staff remains a concern in several countries.

The report also highlights efforts being made by education systems to implement inclusive policies with a sustainability perspective, aiming to promote values of social justice and collective environmental responsibility (Eurydice, 2025). However, studies such as that of Cengiz (2022) point out that the **approach to sustainability and inclusion remains insufficient** and has yet to be fully implemented in classrooms. In this regard, it is emphasized that teacher training lacks a comprehensive approach that ensures professional preparation ethically committed to the challenges we have been discussing. These studies also note a **disconnect between theory and practice**, between conceptual and policy frameworks and the actual provision of resources to schools needed to bring these aims into the classroom.

This disconnect between established frameworks and the real provision of resources in schools is compounded by a lack of critical literacy among the educational community (Luke, 2012). All of this contributes to a scenario in which there is resistance to changes that could lead to truly transformative education. This further underscores the need to create educational resources that promote critical, intercultural, and sustainable literacy—as proposed by the SUSIEE methodology—and that are accessible to the entire educational community.





How Can We Approach Intercultural and Sustainable Education in the 0–3 Stage from a Critical Perspective?

As we have seen, there are **multiple educational approaches** that offer ways to respond to these challenges and improve the quality of education. Here we highlight some that address the issues and challenges we have referred to in an interconnected way (social inequality, climate crisis).

On the one hand, **critical pedagogy** offers the possibility of questioning the structures underlying these problems, fostering critical awareness that can lead to transformative action against social injustice. This current of thought argues that critical literacy is a tool for empowerment and for the liberation from different forms of oppression, as it enables children to understand the reality in which they live and promotes action toward transformation (Freire, 2000; Giroux, 2011).

On the other hand, educational approaches from a **decolonial perspective** focus on the colonial foundations of structures and hierarchies and how these are reflected in curricula and classroom practices. These perspectives highlight the problem of a “white hidden curriculum.” They advocate for the recognition of Indigenous cultures that are rendered invisible in current curricula, which reinforces an education based on hegemonic knowledge (hooks, 1994).

It is also worth emphasizing **ecofeminist approaches**, as they integrate ecological sustainability with social justice, linking the role of care with nature and the interdependence between humans, other living beings, and their environment (Echegoyen & Martín, 2021; Herrero, 2022). In this line, Gaard (2011) notes in her

study on ecofeminism that ecological decline and social injustices—especially in terms of gender discrimination—are connected through systems of oppression and domination.

In short, integrating approaches from a critical perspective allows us to appreciate the **intersectional nature** of these and other issues that are experienced in schools (Collins & Bilge, 2020). Incorporating these approaches provides enrichment and a deeper, more committed understanding of the desired educational horizons.

These and other approaches we have discussed previously (such as the Pedagogy of Hope, Place-Based Pedagogies, Regenerative Pedagogy, or the Epistemologies of the South) promote profound and structural transformations toward an equitable education committed to social and ecological justice. Many of these approaches share key elements, which will be highlighted in the following sections.

Childhood as a Political Subject

Fostering critical thinking in early childhood is a lever for change toward a form of citizenship capable of understanding reality critically, participating actively in its development, questioning and transgressing stereotypes or structures, and transforming reality toward a more just world (Freire, 2006; Morrow, 2015).

However, for this to happen, it is essential to recognize **children as political subjects**. This means acknowledging their active participation in society from birth as they interact with the world, and rejecting the view that defines childhood merely as “future citizenship,” as if they do not exist in the here and now (Peña, 2017; Oswell, 2013). In this sense, far from being empty vessels that need to be filled with knowledge, norms, and care, children express themselves, question, resist, and create their own understanding of what is fair and unfair (Peña, 2017; Prout & Lynch, 2016).

In this regard, recognizing them as political subjects implies recognizing **children’s agency**. This means seeing children as active social subjects in the present, with full rights and the ability to interact with, engage in, and shape the environments in which they live (Oswell, 2013). Furthermore, this perspective highlights the important role children play in the creation of knowledge and meaning, as through their actions and experiences they interpret, express, and challenge norms—perhaps with subtlety or innocence—but nonetheless generating a meaningful impact on society’s collective thinking (Gallagher, 2008).

The Importance of the Everyday

As previously noted, children learn and develop through direct interaction with their surroundings (Edwards et al., 2012). Valuing daily life and focusing on learning through everyday experiences allows education to adapt to the natural rhythms of childhood, ensuring that it is not separated from their routine and daily life (Anderson, 2013).

Initiatives grounded in **everyday sustainability** support the idea that changes in daily practices can lead to transformative shifts. For example, caring for the environment plays a key role and involves careful attention to the use of natural materials and their reuse and recycling. These approaches aim to foster a sense of shared responsibility from an early age through small gestures connected to the immediate environment and daily life (Rinaldi, 2006).

Often, when topics such as interculturality or sustainability are addressed, they may seem abstract or disconnected from everyday experience. However, they are present in our own lives and in the lives of those around us. Therefore, connecting these and other issues to the surrounding reality gives greater meaning to what is being taught (Giddens, 2009). Through lived experiences, shared life, and dialogue, multiple learning opportunities arise for the entire educational community (Domínguez, 2023).



Experiences That Bring Sustainability and Interculturality into Classrooms and Communities

As we have seen, working on sustainability and interculturality during the 0–3 cycle of early childhood education is essential. Despite the challenges it may pose, this period is ideal due to its importance in the future development of children.

It is also worth emphasizing the importance of addressing these issues in a **systematic and integrated** way within educational curricula so that they are not reduced to isolated activities. This should be done from an **inclusive and community-based educational perspective**. Why inclusive? Because all children have the right to receive an education based on equity (Simón et al., 2019). And why community-based? Because inclusive education must be community-oriented, or it is not truly inclusive (Caparrós et al., 2021). Everything that happens outside of our schools affects them—and vice versa. Therefore, from a lens of **interdependence and collaboration**, we can design better-grounded and more effective educational approaches—both at the individual level, in each child's and family's life, and at a broader level, in relation to the community as a whole.

Below, we explore several initiatives that can be framed within this context:

Name	Country / Territory	Objectives	Some aspects to highlight
"Biztos Kezdet Gyermekház" (Sure Start Children's Centre) Link here!	Hungary	The holistic development of children aged 0 to 3, mainly from disadvantaged socio-cultural backgrounds, with the active participation of parents, families, and the community, ensuring equal opportunities from the earliest stage of life.	<ul style="list-style-type: none">• Focused on sustainability / sustainable educational communities.• Multi-agency response.• Community-based approach.• Active role of families
"A good start" Link here!	Slovakia, Hungary, North Macedonia, Romania, Spain	To improve school readiness and future life opportunities for participating children, and to expand access to quality early childhood care and education services for Roma children.	<ul style="list-style-type: none">• Focused on sustainability / sustainable educational communities.• Multi-agency response.• Community-based approach.
"Culturally Responsive Pedagogy" Link here!	New Zealand	<ul style="list-style-type: none">• Reflect on oneself and one's own culture.• Reflect on other cultures and recognize cultural complexity.• Develop positive attitudes toward diversity.• Work with families as a valuable resource.	<ul style="list-style-type: none">• Focused on interculturality.• Community-based approach.

Ses Païsses: "Sowing Seeds in an Eco-sustainable Environment with the Strengths of the Entire Educational Community" Link here!	Spain	<ul style="list-style-type: none">• Improve the use of outdoor spaces and turn them into learning environments for children.• Promote collaboration and participation among all stakeholders in the educational network: students, families, educators, pedagogical professionals, gardening professionals, etc.• Emphasize the importance of free play and encourage experimentation, learning, and creativity by offering various forms of play and activities.• Promote holistic education for ecological development by introducing natural and recycled materials into play spaces.	<ul style="list-style-type: none">• Focused on sustainability / sustainable educational communities.• Multi-agency response.• Community-based approach.
"Mother Nature" Link here!	Italy, Slovenia, United Kingdom, Hungary	<ul style="list-style-type: none">• Reconnecting people with the living world, rather than pursuing material gain or power.• Self-care and care for others.	<ul style="list-style-type: none">• Focused on interculturality and sustainability.• Significant role of women.• Community-based approach.

In Closing: Toward a Transformative Pedagogy

Throughout these chapters, we have laid out both the need and the potential to promote transformations in classrooms that integrate interculturality and sustainability as key dimensions of social justice. Numerous efforts in this area have been acknowledged—efforts that serve as examples to keep moving forward, to help chart a roadmap toward quality education for all students.

Moreover, this is not a matter confined to the walls of the school. Fostering critical pedagogy in early childhood lays the foundation for building societies that question hierarchies, relinquish privileges, and actively fight for a more just and sustainable world. These words by Paulo Freire, taken from *Letters to Those Who Dare to Teach* (Freire, 1994), reflect the shift in perspective brought about by critical literacy—not only among students but within the school community as a whole. The phrase “taking distance” refers to this process of critical literacy and awareness, encouraging an expanded perspective, one that incorporates a critical and intersectional approach:

Immersed in the reality of their small world, they were unable to see. “By taking distance” from that reality, they emerged and thus saw as they had never seen before. To study is to unveil, to reach the most accurate understanding of the object, to perceive its relationships with other objects. [...] Critical study calls for critical teaching, which necessarily requires a critical way of understanding and reading the word and the world, the text and the context. (pp. 51-52)⁹

Maintaining active hope is key in these processes, as it pushes us to reject passivity in the face of problems that surround us and reach beyond the school walls. As Freire (1997) affirms, cultivating hope is a conscious, committed, collective, and mobilizing act.

⁹ Own translation from Spanish. Original text: “Inmersos en la realidad de su pequeño mundo, no eran capaces de ver. “Tomando distancia” de aquella emergieron y, así, vieron como jamás habían visto hasta entonces. Estudiar es desocultar, es alcanzar la comprensión más exacta del objeto, es percibir sus relaciones con los otros objetos. [...] Al estudio crítico corresponde una enseñanza también crítica, que necesariamente requiere una forma crítica de comprender y de realizar la lectura de la palabra y la lectura del mundo, la lectura del texto y la lectura del contexto”.

Final Questions

What kind of future are we cultivating through our pedagogical decisions today?

What social and structural consequences might arise from disparities in educational quality across regions and social groups?

What would a school look like, if instead of educating people to compete, we teach them to care?

What if the true content of education wasn’t “what” to teach, but “for whom” and “with what consequences”?

How can interculturality and sustainability stop being abstract concepts and become integral, everyday parts of educational practice?

What resistance do we, as adults, have when it comes to accepting and respecting children’s agency as something real and not merely symbolic?



Legislative contexts of participating countries

A guide on intercultural and sustainable ECEC practices, analysis of legislation and curricula

In this section we will review the legislative contexts of the countries and territories participating in this project: Budapest (Hungary), Palermo (Italy), Catalonia and the Basque Country (Spain). This analysis was addressed in greater depth in the first Handbook entitled “*Susiee Guide. A Guide on intercultural and sustainable ECEC practices, analysis of legislation and curricula*”. You can find that Guide available in several languages on the project website: www.susiee.eu.

Thus, the following tables show the main regulatory frameworks in the field of education. In each case, we highlight the most relevant details, especially in the issue that concerns us: **how the regulatory framework of these educational systems defines the approach to intercultural and sustainable education** in the Early Childhood Education stage (0-3 years).

The case of the Spanish State

SPAIN	
<i>Organic Law 3/2020, of December 29, which modifies Organic Law 2/2006, of May 3, on Education</i>	ECCE is a non-compulsory educational stage. The aim is the progressive implementation of the 0-3 years stage of ECCE by means of a sufficient public offer and the extension of its gratuity.
<i>Order EFP/608/2022, of June 29, establishing the curriculum and regulating the organization of Early Childhood Education in the management area of the Ministry of Education and Vocational Training</i>	The pedagogical proposal of the Early Childhood Education stage will be the responsibility of a professional with a Master’s Degree in Early Childhood Education or equivalent qualification.

<i>Royal Decree 95/2022, of February 1, which establishes the organization and minimum teachings of Early Childhood Education.</i>	It establishes the organization and minimum teachings of Early Childhood Education
<i>Organic Law 8/2021, of June 4, on the comprehensive protection of children and adolescents against violence (LOPVI)</i>	It gives priority to prevention, socialization and education.

BASQUE COUNTRY	
<i>Law 17/2023, of December 21, on Education of the Autonomous Community of the Basque Country.</i>	It includes the conditions of accessibility to education in general and to the 0-3 years stage in particular. Haurreskolak Consortium: Universal, quality and free public service from the 2024-2025 academic year.
<i>Decree 215/2004, of November 16, establishing the minimum requirements for Nursery Schools for children from 0 to 3 years old.</i>	It establishes the minimum requirements for nursery schools for children from 0 to 3 years old.
<i>Resolution of July 17, 2008</i>	It includes the labor agreement.
<i>Decree 75/2023, of May 30, which establishes the curriculum of Early Childhood Education and its implementation in the Autonomous Community of the Basque Country</i>	It establishes the curriculum of Early Childhood Education and its implementation.
<i>Decree 98/2016, of June 28, on Educational Inspection in the Autonomous Community of the Basque Country.</i>	Guarantees the rights and duties promoting the improvement of the educational system.

<i>Decree 185/2015, of October 6, on the portfolio of benefits and services of the Basque Social Services System.</i>	Establishes the social intervention service in early care; among others.
<i>Decree 13/2016 on comprehensive intervention in Early Intervention in Early Care in the Basque Autonomous Community.</i>	Ensuring a comprehensive and effective coordinated model of the health, educational and social systems.
<i>Decree 152/2017, of May 9, approving the update of the Instrument for the assessment of the seriousness of situations of risk and neglect in the Municipal and Territorial Social Services for the Care and Protection of Children and Adolescents of the Autonomous Community of the Basque Country (Balora).</i>	Assessing situations of risk and helplessness.

CATALONIA	
<i>Law 12/2009, of July 10, 2009, on Education</i>	Specifies certain principles to be complied with, among other aspects.
<i>Decree 21/2023, of February 7, on the regulation of early childhood education.</i>	It regulates the teaching of Early Childhood Education.
<i>Decree 282/2006, of July 4, which regulates the first cycle of early childhood education and the requirements of the centers (DOGC of July 6, 2006).</i>	The city council can establish the necessary controls and supervision.

The case of Hungary

HUNGARY	
<i>Act No. XXXI of 1997 on the protection of children and the administration of guardianship affairs</i>	This act establishes the framework for Hungary's child protection system, outlining the rights of children, the responsibilities of parents and state institutions, and the structure of guardianship and social services. It regulates prevention, intervention, and substitute care provisions for vulnerable minors.
<i>Minister's Decree No. 15 of 1998 (IV. 30.) on the professional duties of child-welfare and child-protection institutions and persons providing personal care and the conditions of their operation</i>	This decree sets out the professional responsibilities, service standards, and operational requirements for institutions and professionals engaged in child welfare and protection services. It includes detailed guidelines for qualifications, institutional operation, and service provision.
<i>The National Core Program for Nursery Education and Care</i>	The program defines the core principles, goals, and pedagogical approaches for nursery care in Hungary. It emphasizes child-centered, age-appropriate development, early socialization, and the partnership between caregivers and families.
<i>Professional Rules for Nursery Education and Care – Methodological Letter (2012)</i>	This methodological guide provides practical instructions and standards for the implementation of nursery education and care. It supplements the national core program with concrete strategies, routines, and ethical guidance for nursery staff.

<i>Government Decree No. 257/2000 (XII. 26.) on the Implementation in the Social, Child-Welfare and Child-Protection Sector of Act XXXIII of 1992 on the Legal Status of Public Employees</i>	This decree details the specific implementation of the 1992 Public Employees Act for professionals employed in social services, child welfare, and child protection institutions including nurseries. It defines the scope of public employment, job classification, qualification requirements, working hours, and supplementary allowances specific to these sectors.
<i>Act LII of 2023 on the New Career Path for Teachers</i>	Known as the “Teachers’ New Career Path Act,” this 2023 law restructures the teaching profession in Hungary. It establishes a modernized career trajectory, including salaries, administrative tasks, and workload, and emphasizes education rooted in national and European identity, patriotism, and active citizenship.
<i>Ministerial Decree No. 18/2024 (IV. 4.) of the Ministry of Interior on the performance evaluation of teachers</i>	This decree—issued under the authority of Act LII of 2023 on the New Career Path for Teachers—introduces a structured, annual performance appraisal system for teachers and teacher-assistants. It defines evaluation criteria, scoring systems (up to 100 points), roles (evaluators, evaluators-involved), performance periods, goal-setting timelines, and procedures including self-evaluation, discussions, and final ratings tied to remuneration and career advancement

The case of Italy

ITALY	
<i>Law 1044/1971 – “Asili nido” Law</i>	Established public nursery schools for children aged 3–36 months, integrating social support with cognitive and emotional development and hygiene/health monitoring.
<i>Law 285/1997 – Social Services Financing La</i>	Introduced funding for additional ECEC services (such as family centres, playgrounds, and workplace nurseries) expanding provision beyond traditional nurseries.
<i>Law 107/2015 (“La Buona Scuola”) & D.Lgs. 65/2017</i>	Laid foundations for an “integrated 0–6” system, setting qualification standards for educators and pedagogical coordinators, establishing national training plans and pedagogical frameworks.
<i>Decree 65/2017 & DM 334/2021</i>	Set up an Expert Committee defining inclusive and sustainable curriculum principles across the 0–6 age group.
<i>DM 43/2022 – Orientamenti nazionali per i servizi educativi 0–3 (National orienteering for 0-3 educational services)</i>	Issued the first binding national pedagogical guidelines for 0–3 services (covering child rights, educator roles, environments, family partnership, inclusivity, interculturality, and sustainability.)
<i>Law 205/2017 (art. 594, 601)</i>	Defined professional profiles: Educational Professional (EQF 6) and Pedagogist (EQF 7), specifying university-level qualifications required for staff in 0–3 services.



Section 3

Susiee Method

ABOUT THE SUSIEE METHOD

The **SUSIEE Method** brings together the project’s key insights into a practical and adaptable approach to embed sustainability and interculturality in early childhood education. This section offers a set of hands-on tools designed to support professionals, engage families and accompany children in their learning journey.

It includes **three types of activities**:

20-hour learning path for ECEC staff	Activities to work with children	Activities to work with families
A training path focused on developing intercultural sensitivity, ecological awareness, and inclusive pedagogical practices.	Play-based proposals designed to nurture curiosity, empathy, and environmental care from the earliest years.	Strategies and ideas to involve families as co-educators, recognising and valuing their cultural backgrounds.

You are invited to explore these resources in the way that best suits your context, whether implementing them step by step or using them as inspiration to create your own.

The Susiee Method Activities 20-hour learning path for ECEC staff

20 HOURS LEARNING PATH FOR ECEC STAFF

This 20-hour learning path is designed to strengthen the competencies of early childhood education staff through practical activities focused on sustainability and interculturality. To move towards truly sustainable and intercultural education, it is essential for professionals to adopt this perspective and integrate it into their daily practice. In this sense, the learning path is particularly relevant, as it supports the professional development of educational staff and promotes more inclusive and higher-quality care. It has been developed based on the contributions of the partner organizations within the project consortium, and the proposed activities have been piloted with early childhood professionals in Barcelona, the Basque Country, Budapest, and Palermo.

The pictures included in this chapter were taken during the piloting period with educators.

Block 1	Getting to know the group and introducing the key concepts of the Susiee methodolog
Block 2	Learning about Interculturality through the Critical Incident Methodology
Block 3	Approaching to sustainability form a well being perspective
Block 4	How to create activities for family and children based on the Susiee method.
Block 5	Forum Theater as a tool to address interculturality and sustainability



Block 1

TO GET TO KNOW THE GROUP AND INTRODUCE THE KEY CONCEPTS OF THE SUSIEE METHODOLOGY

General Objective: To foster group cohesion, mutual understanding, and a safe and inclusive environment, while introducing the key concepts of diversity, interculturality, and sustainability at the core of the Susiee methodology.

In this first block, the main goal is to lay the foundation for collaborative learning and open dialogue among participants. Through interactive and reflective activities, the group begins to form bonds and develop trust, while gradually becoming familiar with the principles of the Susiee methodology. The activities emphasize personal storytelling, cultural identity, and collective exploration, offering space for individual expression and shared experiences. Participants are invited to engage in dynamic group exercises that highlight the richness of diversity within the group and set the tone for inclusive practice. These moments serve to establish a supportive environment where different perspectives are respected and valued, preparing the ground for the deeper exploration of interculturality and sustainability in the sessions ahead.

These are suggested activities that educators can choose from, depending on the size, experience, and cohesion of the group. Not all activities need to be implemented in sequence; facilitators are encouraged to adapt the itinerary to best suit their specific context.

The activities that integrate this block are:

1. **Get to Know Each Other**
2. **Handcraft Faces**
3. **Welcome to Diversity**
4. **Human Map**
5. **Our Family Tree**
6. **Travel Bag**
7. **Interculturality and Sustainability at the Starting Point**
8. **Short Films**
9. **Conceptualization of Interculturality and Sustainability**
10. **Closure in One Word**



Getting to know the group and introduce the key concepts of the Susiee methodology

Activity	GET TO KNOW EACH OTHER
Objectives	<ul style="list-style-type: none">To know the names of the participants and the nurseries they belong to.To create a safe space and trust among the people in the group.
Duration	15 minutes
Materials	A couple of balls of wool
Step-by-step description	

- We stand in a circle. One person takes the ball of wool in their hand and gives an explanation (their name, the name and location of the nursery they belong to, and their current feeling).
- Next, they take the yarn from the wool and, while holding the end in their hand, they throw it to another person.
- This person will introduce themselves again (their name, the name and location of the nursery they belong to, and their current feeling).
- This continues until all the people have made their presentation.
- A spider's web is created by people who have met each other.



Activity	HANDCRAFT FACES
Objectives	<ul style="list-style-type: none">To get to know each otherTo introduce the topic of diversity
Duration	30 minutes
Materials	Coloured cardboard, buttons, wool, glue, scissors, sticks, paints, eye stickers, among others
Step-by-step description	

- The group will be offered material to reflect the emotions they feel at that moment. The expression of one's own emotion will be generated through the image (cardboard faces or puppets).
- All the figures will be left on the floor.
- Each person will take an image that feels a certain connection to. The image must be different from the one created by his or her own.
- Each person will explain why he/she has decided to select that specific image and how it is related to them self.
- After everyone shared their images we discussed how the concept of diversity is linked to the activity.



Activity	WELCOME TO DIVERSITY
Objectives	<ul style="list-style-type: none"> • To introduce the topic diversity. • To acknowledge the diversity that is present in the group. • To create a safe space
Duration	20 minutes
Materials	A clear room
Step-by-step description	

- Ask participants to stand in a circle.
- Welcome the group and explain the importance of being aware and enhancing the diversities.
- Tell participants that all diversities are welcomed and they are in a safe place. Each diversity brings richness to the practice. It is good to name some of them to see how many diversities are present at that moment in the group, how they can be obvious or barely visible and how sometimes we forget about them.
- Start naming and commenting on some diversities you recognize in the group and ask participants to look at each other and give more examples.
- You can also name, and ask the group to do the same, some diversities that you don't see between the participants but you imagine that could be present.






Here there are examples of some diversities that could be present in the group:

- **Languages:** many languages are spoken in the room. Participants can name some of the languages present, also pointing out the difference between their mother tongues, second languages and different levels of knowledge of a language.
- **How easy it was to get here:** some of the participants may live close by, some others not. Maybe for some participants the route was longer or more complicated than for others.
- **Physical differences:** hair, eyes colour but also skin colour, movement skills, physical abilities.
- **Origin and provenance:** it may be that there are people who come from or originate from different places in the world. All are welcome.
- **Religious beliefs:** likewise, there may be different faiths represented in the group or people who do not believe or who have other types of relationship with spirituality.
- **Gender:** understood as both biological gender, gender expression, gender identity and sexual orientation. It is necessary to make this distinction not only to accommodate all diversity but also to clarify any doubts about some of these concepts.
- Etc.

Activity	HUMAN MAP
Objectives	<ul style="list-style-type: none"> To get to know the local identities of the participants. To identify multiculturalism within the group and make it visible.
Duration	25 minutes
Materials	A clear room

Step-by-step description	
<ul style="list-style-type: none"> Determine the cardinal points in the room with the group. Imagine that north is at this location, south at that location, etc. Explain to the group that we are standing on a big map. Stand somewhere near to the center of the room and specify that there is the place in which you are standing right now. Ask each participant to move to the place of: <ol style="list-style-type: none"> Its country and city of origin. Make comments about it, ask where they are located, or when they moved to the current location. Then ask them to move to the place where one of its parents was born. Identify who moves to a different place, and make comments about it, ask people to explain their location, if they remember some story, or if they have visited this place. Then ask them to move to the place where one of its grandparents was born. Repeat the observations and comment with the group. And finally the place where he/she would live for one year if they won the lottery... * Draw attention at the end to the fact that they have probably all had a migration experience or a desire to migrate, etc. To finalize debrief about the geographic diversity that exists in the group. 	

Activity	OUR FAMILY TREE
Objectives	<ul style="list-style-type: none"> To learn about the diversity present in our family and those of other people around us. To work on our stereotypes and prejudices. To work on the importance of cultural identity. To develop respect and empathy for other people.
Duration	30 minutes
Materials	Paper/cardboard, paints, tape and glue.

Step-by-step description	
<p>Preparation phase: In the previous session the dynamics will have been explained and they will have been asked to think about the family tree and to bring it outlined - practically done.</p>	
	<ul style="list-style-type: none"> When we get together, we will leave them 10 minutes to take up the task and give it the final touches, check it, and think about how it will be displayed. Then we will place our trees on a wall and share them, what they represent, and the rest of the classmates listen, without interrupting (each one will have 4-5 minutes.). Finally we will move on to a moment in which all the participants will try to draw some conclusions, make some reflections.
	<p>Here are some questions that might help:</p> <p>» Where do our family come from, have they always been in this country, did any of the people who make up the family have to go abroad to make a living and/or for another reason, where do you feel you are from, ...?</p>
	<ul style="list-style-type: none"> The idea is to make it clear that we ourselves are diverse and that we often share a lot in our family and life trajectories, with what some of the families that come to our environment present

Activity	TRAVEL BAG
Objectives	<ul style="list-style-type: none"> To make visible the diversity and interculturality within the group
Duration	30 minutes
Materials	Paper, pens, pencils and paints

Step-by-step description



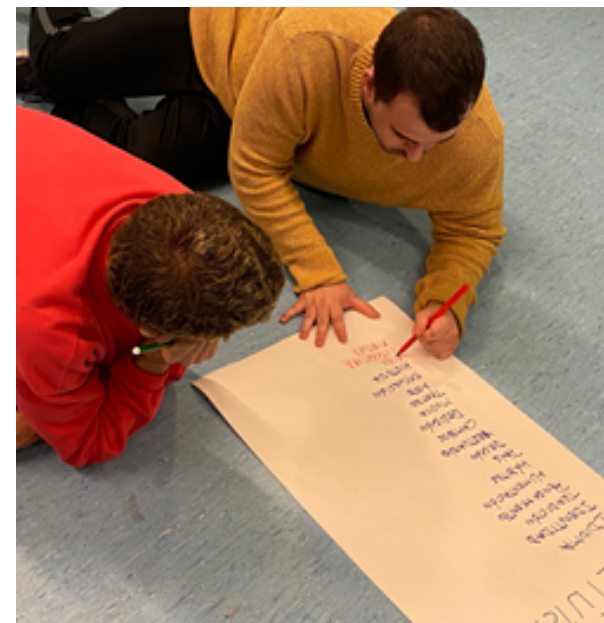
- Hand out a sheet of paper and drawing materials (pens, pencils, markers, or paints) to each participant.
- Ask participants to take a few minutes to reflect on their past experiences that involved cultural exchange or exposure. These could be: traveling to a different country or region, meeting someone from a different cultural background, participating in a multicultural event or celebration, learning a new language or trying a new cuisine.
- Instruct them to draw three distinct memories, each representing a personal intercultural experience. These drawings do not need to be artistic (stick figures or symbolic representations are perfectly fine). Emphasize creativity and personal meaning over artistic skill.
- Once the drawings are done, ask participants to imagine that these memories are being packed into an imaginary “travel bag”. They can draw a bag around their images or label each one with what it has taught them.
- Invite each participant to share their drawing with the group. For each memory, they should: describe the intercultural experience, explain why it was meaningful or impactful, reflect briefly on what they learned from it.
- Encourage questions or comments from other participants to foster curiosity and deeper understanding. Create a safe and respectful space for listening.
- Wrap up by discussing what the group has learned from hearing each other’s stories. Prompt reflection with questions like: “What surprised you?” “What common themes did you hear?” “How does this change the way we see each other?”

Activity	INTERCULTURALITY AND SUSTAINABILITY AT THE STARTING POINT
Objectives	<ul style="list-style-type: none"> To express definitions of interculturality and sustainability
Duration	40 minutes
Materials	Poster boards, markers, post-it notes, etc.

Step-by-step description

Preparation phase: It is suggested that, to deepen the concepts worked on during the first session, the group be given some time to read the theoretical framework from the manual. The content presented in those pages provides great value to each of the activities, especially those related to conceptualization. .

- The large group will be divided into two subgroups.
- Each subgroup will receive one poster board and materials.
- One subgroup will create a poster with ideas related to interculturality and the other subgroup will create a poster about sustainability. They will express their ideas, reflections, and examples using words, drawings, or symbols.
- After a few minutes, the groups will switch posters. Each group will read the other group’s poster, discuss it, and add any new ideas or perspectives that are missing.
- Finally, each group will return to their original poster, review the new contributions, and discuss them. To conclude, each group will develop a clear definition of their concept (*interculturality* or *sustainability*) that includes all the ideas shared on the poster.



Activity	SHORT FILMS
Objectives	<ul style="list-style-type: none"> To reflect on the concepts of interculturality and sustainability
Duration	30 minutes
Materials	<p>Interculturality:</p> <ul style="list-style-type: none"> What would you do if you saw a 6 year old girl alone on the street? (¿Qué harías si vieras a una niña de 6 años sola en la calle?) (2:07) https://www.youtube.com/watch?v=kD0-SEBzLJU Tales without fairies: The story of Ivine and Almohada-Unicef (Cuentos sin hadas: La historia de Ivine y Almohada-Unicef) (2:34) https://www.youtube.com/watch?v=7fPSTajjSd4 Said's journey (El viaje de Said) (10:20) https://www.youtube.com/watch?v=LODpuasE-3E Hijab in Europe (7:56) https://www.youtube.com/watch?v=1pJM6PatinI Towards interculturality (Hacia la interculturalidad) (2:58) https://www.youtube.com/watch?v=2-kJ2ETPehQ <p>Sustainability:</p> <ul style="list-style-type: none"> Early Childhood and Sustainable Development (Primera Infancia y Desarrollo Sostenible) (7:01) https://youtu.be/iYnMYwXnTr0?si=zLmXoDh_jCXH6eXc What is Sustainability https://www.youtube.com/watch?v=zx04Kl8y4dE Education for sustainable development in action (9:14) https://www.youtube.com/watch?v=MvYnNPqDSv8 Sustainability at Edge Early Learning Pimpama (1:35) https://www.youtube.com/watch?v=hw1pp8jMFN4 What Earth in 2050 could look like - Shannon Odell (4:59) https://www.youtube.com/watch?v=2nfn71TqkjA
Step-by-step description	
<ul style="list-style-type: none"> Some videos will be shown to continue reflecting on the concepts of interculturality and sustainability, considering the time available. Specifically on interculturality, "What would you do if you saw a 6-year-old girl alone in the street?" and "Hijab in Europe" are proposed; on sustainability "Early Childhood and Sustainable Development". 	

Activity	CONCEPTUALIZATION OF INTERCULTURALITY AND SUSTAINABILITY
Objectives	<ul style="list-style-type: none"> To conceptualize the concepts of sustainability and interculturality
Duration	15 minutes
Materials	Poster boards, markers, post-it notes, etc.
Step-by-step description	
<ul style="list-style-type: none"> Each of the groups that work together on the activity "<i>Interculturality and sustainability at the starting point</i>" will come back to the cardboards. The group will reflect on the concepts and ideas expressed on the cardboards and will include any other idea that might appear during the Short Film activity. Each group will take a piece of paper and a pen and will elaborate a concept for the word they are working with. The concept and the cardboard will be shared with the big group. The concepts of interculturality and sustainability are created on a common basis and shared between the group of participants. 	

Activity	CLOSURE IN ONE WORD
Objectives	<ul style="list-style-type: none"> • To close the session • To get the participant used to sharing feelings and thoughts
Duration	5 minutes
Materials	A clear room

Step-by-step description

- Ask the participants to stand in a circle and check how they feel.
- Ask the participants to share how they feel at the end of the session using only one word.
- In the circle, recognize and validate the diversity of emotions and words shared, thanks to the participants.
- Remind participants to respect and not judge the feelings of their peers and to give them the time and space to express themselves freely when it is their turn.
- You can ask participants to not repeat words that have already been used by others. Ask them to avoid "well", "good", "bad" and invite them to be a little creative.



Block 2

LEARNING ABOUT INTERCULTURALITY THROUGH THE
CRITICAL INCIDENT METHODOLOGY

General Objective: To deepen participants’ understanding of interculturality by fostering empathy, critical thinking, and awareness of privilege and exclusion. This block aims to equip participants with tools to navigate and reflect on cultural differences and sensitive social dynamics, enhancing their ability to engage in inclusive and respectful dialogue.

In this second block, participants are invited to engage in activities that explore interculturality and intersectionality through personal experiences, group dynamics, and critical reflection. Through experiential learning and guided analysis, the group examines how privilege, discrimination, and cultural identity shape our perceptions and interactions. The activities in this block offer opportunities to reflect on personal and collective values, explore power dynamics, and develop greater cultural sensitivity. Emphasis is placed on empathy, listening, and the ability to view situations from multiple perspectives..

These activities are flexible and can be adapted depending on the group’s context and needs. Facilitators are encouraged to select and sequence them according to the level of trust, experience, and cohesion within the group.

The activities that integrate this block are:

- 1. **Circuit with a ball**
- 2. **Reviewing Previous Sessions and Understanding Interculturality**
- 3. **Thermometer**
- 4. **Name Exchange and Intersectionality Star**
- 5. **Critical Incident**
- 6. **From 1 to 10**
- 7. **Reflection and Closure**



Learning about Interculturality
through the Critical Incident
Methodology

Activity	CIRCUIT WITH A BALL
Objectives	<ul style="list-style-type: none">• To remember names and pronouns in the case it’s needed.• To energize the group at the beginning of a session.• To foster relations among the participants, making them feel valued and included.
Duration	15 minutes
Materials	A ball
Step-by-step description	
<ul style="list-style-type: none">• Ask participants to stand in a circle.• Explain to them that they will present themselves with their names and pronouns while receiving the ball and will pass the ball to another participant until everyone has presented themselves.• When every participant has received the ball once and the circuit is complete, ask them to repeat the same circuit, but this time saying the name and pronouns of the participant to whom they are sending the ball.• When the circuit has been completed, ask them to repeat the same circuit in reverse, sending the ball and saying the name and pronouns of the person who just sent them the ball.• When the circuit has been completed in reverse, or when you feel that names and pronouns are memorized, thank them and conclude the activity.	

Activity	REVIEWING PREVIOUS SESSIONS AND UNDERSTANDING INTERCULTURALITY
Objectives	<ul style="list-style-type: none"> To strengthen the knowledge of the concept of Interculturality. To encourage reflection on its different aspects.
Duration	20 minutes
Materials	PPT, computer and projector
Step-by-step description	
<ul style="list-style-type: none"> The most complex concepts seen in the previous session will be reviewed following a PPT presentation. The presentation may include the concepts reached in the activity "Conceptualization of interculturality and sustainability" from block 1, complemented with the Theoretical Framework of the handbook. Explanations of these concepts will be expanded. Concept of Interculturality will be expanded together with other concepts that appear in the Theoretical Framework: <ol style="list-style-type: none"> Intercultural sensitivity Coexistence among cultures Overcoming the idea of multiculturalism to move toward interculturality as a space of relationship Otherness. 	

Activity	THERMOMETER
Objectives	<ul style="list-style-type: none"> To encourage reflection on Interculturality
Duration	20 minutes
Materials	A clear room
Step-by-step description	
<ul style="list-style-type: none"> Ask participants to imagine a thermometer with the cold degrees at one end of the room and the hot degrees at the other end. The trainer provides statements, and the participant should stand on the part of the imaginary thermometer that expresses how much they agree or disagree with it. When everyone has found their place after a question, the trainer asks some people why they chose that place, and a collective reflection and discussion starts 	
Some possible questions:	
<ul style="list-style-type: none"> All people, no matter their origin, have the same rights. I believe respecting different cultural traditions and values is essential for coexistence. I feel cultural diversity is valued and protected in my context. Simply coexisting with different cultures is enough to say we live in an intercultural setting. I think intercultural education goes beyond celebrating "culture day" or isolated events. It is important for teachers to develop intercultural competencies to face today's challenges. Educational policies in my community are truly focused on intercultural inclusion, not just on paper. I believe different cultures should adapt to the culture that hosts them. In my school or community, families from different cultures participate actively and equally. Racism, discrimination, and prejudice still strongly affect our educational communities. 	

Activity	NAME EXCHANGE AND INTERSECTIONALITY STAR
Objectives	<ul style="list-style-type: none"> To explore and analyse intersectionality and different kinds of social exclusion. To recognise the existence of discrimination, social exclusion, and levels of privilege.
Duration	40 minutes
Materials	Paper tape and a clear room
Step-by-step description	

- Draw a line on the floor using paper tape. Do it so that the space is divided into two parts.
- Ask participants to start moving in the space. Remind them to walk at their own rhythm and to avoid walking in a circle.
- Now ask participants to greet one another when they meet, by shaking hands and saying their names.
- Draw a line on the floor using paper tape. Do it so that the space is divided into two parts.
- Ask participants to start moving in the space. Remind them to walk at their own rhythm and to avoid walking in a circle.
- Now ask participants to greet one another when they meet, by shaking hands and saying their names.
- Explain that once two participants shake hands, they exchange names. For instance, if Maria and Dora meet and shake hands, Maria becomes Dora and Dora will become Maria. Then when Maria will meet with the next participant she will present herself as Dora and will exchange this name with the one the other person has in that moment and so on.
- When a participant finds his/her/their own name again (for instance when Maria meets someone carrying her name), he/she/they make the last exchange, get back his/her/their real name and step out from the exercise.
- The exercise continues until almost half of the group has found their own name.
- Once the exercise is finished, ask the participants who found their names to stand on one side of the line and loudly congratulate them for winning.
- Ask the ones who didn't find their names to stand on the other side of the line and discredit them while extolling the prowess of the others.
- The debate on merit, justice, and inclusion starts from here.



- Below you can find an example of an introduction to the debate:
 - Facilitator 1: Let's celebrate these people who found their names, the intelligent ones. (Looking at the others) I don't know what to do with you, maybe you can take extra classes.
 - Facilitator 2: They say they want to have fun.
 - Facilitator 1: But life is not just about having fun. Maybe we should just kick them out.
 - Participant: Noooo, let's include them!
 - Facilitator 2 : (looking at the ones who found their names) How compassionate you are! Even if you are better than them, you still want to help them. Amazing. We need more people like you. (Then looking at the ones who didn't find their names) - But you are taking advantage of the kindness of others. We are wasting money with people like this. It is better if they stay out.
 - Facilitator 1: Are we right in what we are saying? Are we making this up, or is it something that happens in society?
- Ask questions about the social dynamic that divides the people into good/right ones and bad/wrong ones. For example:
- Which social identities set us on one side or the other? (race, money, religion ...)
- Which privileges are given to the people of the good side? (Better access to jobs, Better education and economic resources, less prejudices, they are not checked at the airport, they have access to the health system ...)
- Who is on the other side? (Afro-descendant people, Asian people, Indians, it depends where you live and from where you come from, it depends on your social and economic status ...)

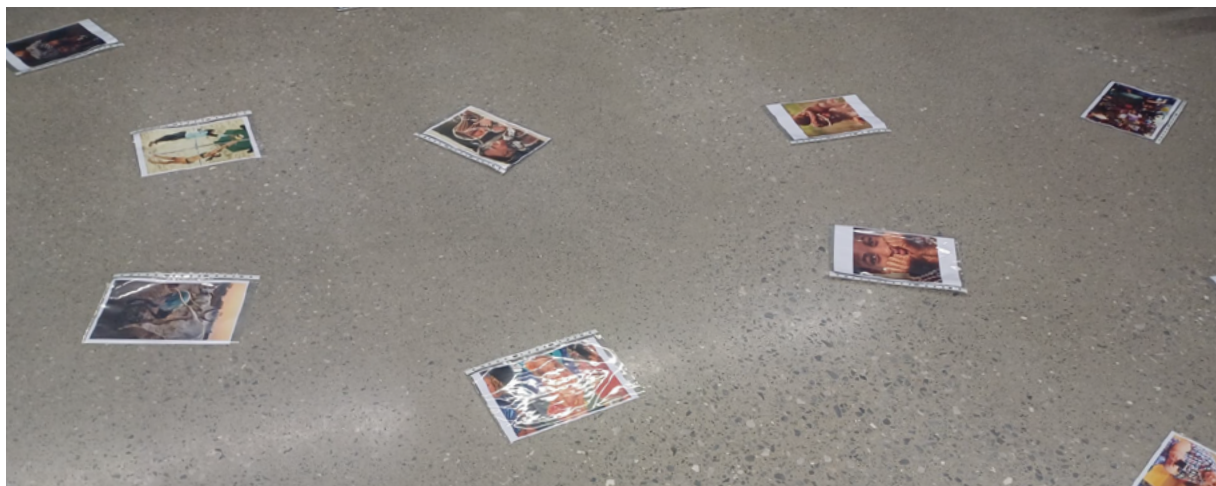
- Socially, which one of these two sides has more power?
- Are there people who identify with being on the side of no privilege here? In this group, who is most discriminated against? Perhaps some of us have had experiences of non-privilege
- Announce that together you will analyse privilege by crossing this single axis that is drawn on the ground, with other types of social identities.
- Also anticipate that in order to talk about inclusion, you will have to talk about exclusion, and thus hot and difficult topics will come up.
- Here are some topics you can address with this exercise, making, for each one of them, a new line on the ground with the paper tape:
 - Skin colour
 - Origin
 - Religion
 - Cultural heritage
 - Language
 - Tradition
 - Documentation
 - Body and abilities
 - Age
 - Gender
 - Gender expression
 - Gender Identity
 - Sexual orientation
 - Socio-economic status
- Each time you create a new line on the ground referring to a specific social topic that causes a scale of privilege, ask the participants to arrange themselves along the line according to how much privilege they feel they have in the matter.
- Ask them to look around and see how it feels to occupy that place. Invite them to understand which is their position regarding the rest of the group.
- Ask them which social categories usually occupy the two ends of the line.
- Analyse the situation and delve deeper into the emerging topics, giving space to the participants' comments and opinions.

Activity	CRITICAL INCIDENT
Objectives	<ul style="list-style-type: none"> • To develop empathy. • To foster intercultural competence. • To encourage critical thinking. • To tool up for sensitive discussions and respectful opinion sharing.
Duration	120 minutes
Materials	<ul style="list-style-type: none"> • Printed pictures that can generate culture shock. You can bring your own or download the images provided in the Annex section of this handbook.

- Step-by-step description
- Prepare the room/space so that it is as spacious as it can be, without obstacles. Distribute the pictures on the ground, using the entire room.
 - Clarification of concepts, such as culture, and the characteristics of it, identity, the starting point of the work of Cohen-Emerique, the culture shock that appears through strong body / emotional reactions, and the critical incident method.
 - Ask participants to walk around the room, looking at each picture on the ground, and to stay next to the picture that generated the strongest emotional reaction. Here, the trainers encourage the participants to share their emotions (just the emotions without explaining them).
 - Then ask the participants to share what value they represent or think is important that the image has conveyed.
 - Our own culture manifests itself to us through our cultural bags, values, behaviors and norms that are believed to be universal are relativized through the encounter with the other.



- Here, with the group, we are looking for categories (sensitive zones) where we are more likely to encounter differences (such as: attitudes to the body, ideas about the role and status of women, equality perceptions about child rearing, individualistic conceptions of the individual, recognition of the rights of the child, religious freedom vs. laicity, perception of time and space, logic of the gift, hierarchy etc.)
- Ask participants to reflect on their own values affected by the picture: "Where is the origin of your emotional reaction, and what affected you at the point of provoking this cultural shock?" The participants reflect on their values.
- Ask the participants to describe their picture objectively. (Take into account that, in general, it is difficult to explain something objectively, as we all use filters to understand reality.)
- Thank the participants and conclude by reminding them that debating is not about convincing others, but about listening and engaging in argument without judgment. This exercise offers tools to listen carefully and develop empathy without losing oneself in discourses.
- Participants in small groups share culture shocks they have experienced in their own lives and then share some of these with the whole group. From these, the trainer or the group selects one to analyze together.



- Steps of the analysis:
 1. Finding objective facts, elements, approximating, and distancing factors.
 2. Stepping back/changing perspective - The person experiencing the culture shock. Collecting the emotions of the person who has experienced the shock.
 3. The norms, values, and representations of the person experiencing culture shock that have been challenged - collecting.
 4. Entering the framework of the Other - the Other is possible. Gathering the possible emotions of the Other.
 5. Possible norms, values, and representations of the Other that have been challenged.
 6. Negotiation/mediation.



Activity	FROM 1 TO 10
Objectives	<ul style="list-style-type: none"> To relax the group and change the mood and disconnect from the previous activity
Duration	5 minutes
Materials	A clear room

Step-by-step description	
<ul style="list-style-type: none"> Ask the participants to stand in a circle. All together shake the right hand 10 times to 1, counting very loud. Then continue all together shaking the left hand 10 times to 1, counting very loud. Then shaking from 10 to 1 the right leg, and then then left leg. Come back to shake the right hand but now form 9 to 1 and move forward to every limb. The activity finishes when counting one and shaking one time hands and legs. 	

Activity	REFLECTION AND CLOSURE
Objectives	<ul style="list-style-type: none"> To strengthen the knowledge of certain concepts, focusing on Intersectionality and interculturality. To encourage reflection on these concepts.
Duration	20 minutes
Materials	A clear room

Step-by-step description	
<ul style="list-style-type: none"> Invite the participants to sit in a circle. Ask for a reflection starting for the following questions: <ol style="list-style-type: none"> How does this activity contribute to our perspective on interculturality? In what ways can these perspectives affect our relationship with children, families, and the school environment? 	



Block 3

SUSTAINABILITY AND WELL-BEING

General Objective: To deepen participants' understanding of sustainability by connecting it with emotional well-being, care practices, and relational awareness. This block aims to highlight the interconnectedness of ecological, social, and emotional dimensions of sustainability, encouraging a more holistic and human-centered approach to education and daily practices.

In this third block, participants are guided through a series of reflective, creative, and experiential activities that explore sustainability beyond environmental concerns—focusing on care, empathy, emotional presence, and community building. Through personal storytelling, embodied exercises, and conceptual exploration, the group is invited to rethink sustainability as an ecosystem of interdependent relationships. Emotions are recognized as central to understanding and enacting sustainable practices, especially in educational and caregiving contexts

Facilitators are encouraged to adapt the sequence and selection of activities based on the group's rhythm, emotional readiness, and professional experience. The aim is to foster meaningful dialogue, encourage vulnerability, and strengthen participants' capacity to cultivate care and sustainability in their own settings

The activities that integrate this block are:

1. **Reviewing Previous Sessions**
2. **How Are You? Image of Three**
3. **How Do We Understand Sustainability?**
4. **Defining Key Concepts Around Sustainability**
5. **Being Fed Like a Baby**
6. **Montessori Birthday**
7. **Theory and Practice: Nonviolent Communication (NVC) and Interculturality**
8. **My Professional Career Timeline**
9. **Circle of Hands**



How to create activities for family and children based on the Susiee method.

Activity

REVIEWING PREVIOUS SESSIONS

Objectives

- To strengthen the knowledge of certain concepts.
- To encourage reflection on these concepts

Duration

20 minutes

Materials

PPT, computer and projector

Step-by-step description

- The most complex concepts seen in the previous session will be reviewed.
- Explanations of these concepts will be expanded.



Activity

HOW ARE YOU? IMAGE OF THREE

Objectives

- To check how the participants arrive at the session.
- To express how one feels.
- To foster active listening and observation.
- To foster imagination, creativity, non-verbal communication and movement freedom.
- To warm up.
- To build empathy.
- To break the ice and build a relaxed atmosphere

Duration

20 minutes

Materials

A clear room

Step-by-step description

- Ask participants to stand in a circle to discuss how each one feels.
- Then, explain and give a first example of the activity. One participant asks "How are you?" to the person on the opposite side of the circle.
- The person responds by describing how he or she is feeling with as much detail as possible.
- Once the response is complete, the participant who asked the question will create a statue representing one of the many ways the person feels.
- Once the first statue is frozen, the two participants next to it will complete the statue by interpreting more of the information shared in the response. At the end of this step, you should have a statue made by three participants.



- The person who has answered the question "How are you?" looks at the image and can ask to modify it until he/she feels represented by it. Modifications can be organized in different ways:
 1. Verbally: participants say out loud the changes they want. For example: "The person in the center should put his right hand on the shoulder of the statue next to him".
 2. By touching the participants (as long as they agree). The participants make the necessary changes by moving the elements of the statue.
- Once the participant is satisfied with the image, he/she has to clap their hands in order to unfreeze the statue.
- The exercise continues until all participants have asked and shared how they feel, following the same steps.
- Finally, ask the participants:
 1. How is sustainability linked to emotions and emotional well-being?
 2. How is it linked to communication?
- Allow some time to reflect on those questions.



Activity	HOW DO WE UNDERSTAND SUSTAINABILITY?
Objectives	<ul style="list-style-type: none"> To find out participants' prior knowledge and reflections
Duration	10 minutes
Materials	Papers and pens
Step-by-step description	

- Ask the participant to manually write down on a piece of paper whatever comes to mind without rationalizing about sustainability, emotions, and emotional wellbeing having 5 minutes of automatic writing.
- What is automatic writing? Automatic writing means writing continuously without lifting the pen from the paper during a set time (in this case, 5 minutes). Just write whatever comes to mind: ideas, concepts, phrases, single words... Anything can be used!. If no words come, doodle! But don't stop or lift the pen.

Activity	DEFINING KEY CONCEPTS AROUND SUSTAINABILITY
Objectives	<ul style="list-style-type: none"> To discuss the concept of sustainability and others in connection with it. To create a shared understanding of principles and objectives.
Duration	50 minutes
Materials	<ul style="list-style-type: none"> Flipchart paper, pens, pictures, photos, magazines, glue, scissors, coloured pencils, etc. This Handbook (look at the chapter: Theoretical Framework)
Step-by-step description	

- Ask the group to conform small groups to discuss main concepts - sustainability, inclusion, intercultural education.
- Each group creates a poster of the definition of the concept and how they work with it in their practice. This part of the activity takes 20 minutes.
- The groups present the posters and discuss the concept with the whole group - trainers support the understanding of the concepts in depth and highlight their intertwinedness.

Concept of Sustainability will be expanded together with other concepts that appear in the Theoretical Framework:

- Sustainable development
- Ecosocial perspective. Interdependence
- Ecology of care practices
- Socio-ecological justice. Eco-social crisis
- Eco-inclusion. ALL lives at the center
- Ecosocial Literacy
- Pedagogy of Hope; Regenerative Pedagogy; Epistemologies of the South; Ecofeminist Pedagogies



Activity	BEING FED LIKE A BABY
Objectives	<ul style="list-style-type: none"> To develop empathy, attention to daily life practices, and reflection on children’s emotionality dimension.
Duration	20 minutes
Materials	Baby food, teaspoons

- Step-by-step description**
- Participants are divided into pairs. One person takes on the role of the baby, while the other acts as the adult caregiver. The pair will re-enact a typical feeding scene, in which the adult feeds the baby using a teaspoon and baby food. However, the adult must act distracted, rushed, or inattentive while feeding, simulating a common but often overlooked dynamic in daily caregiving.
 - The purpose of this role-play is to help participants experience what it feels like to receive care without true presence or attention, even during an essential activity like eating.
 - After the activity, participants will form small discussion groups to reflect on the emotions and thoughts that arose during the experience. They will be encouraged to explore how such a basic act—feeding—can hold deep emotional and relational weight, especially in the context of caregiving.
 - The conversation will then broaden to consider the role of care in everyday life, the importance of being fully present in vital routines, and how this ties into a wider understanding of sustainability—not just environmental, but emotional and social. This reflection helps participants value the depth and dignity of essential, everyday acts and the care they require.



Activity	MONTESORI BIRTHDAY
Objectives	<ul style="list-style-type: none"> To promotes self-awareness: by living this activity, each participant feels like the protagonist of their own story, revisiting their personal growth and reflecting on who they were and who they are becoming. To Strengthens self-esteem: Being at the center of attention in a positive way, accompanied by kind words and meaningful memories, provides a sense of value and belonging. To fosters a sense of community: Other participants listen, ask questions, and share emotions. It is a moment of connection and empathy-building. To respects individual rhythm: Each birthday, and each story, is unique. This personalized experience allows the participant to live the moment deeply and meaningfully.
Duration	40 minutes
Materials	<ul style="list-style-type: none"> A sun made of cardboard or fabric The 12 months of the year written on cards and arranged in a circle around the sun A globe symbolizing the Earth A photo album of the participant showing important moments in their growth A candle at the center of the sun representing the light of life Additional candles, one for each year of the celebrated person age, to be placed near the segment of their birth month

- Step-by-step description**
- By participating in this celebration and in each other’s life stories, participants generate a sense of “wholeness” and community, recognizing the importance of every personal journey. It is an educational and emotional moment that can later be transferred to their work with children.
- Prepare the space with a large sun (drawing or image) placed in the center of the room.
 - Arrange the months of the year around the sun in a circle like a clock.
 - Ask each participant, individually, to hold a globe or sphere and walk slowly around the sun, completing one full circle for each year of their life. Each lap symbolizes a year passed since their birth.
 - As they walk, the participant shares meaningful moments from their life, year by year. They can bring photos or simply tell memories and anecdotes that marked their journey.

- Other participants sit in a circle around the ritual space and can sing soft birthday songs or dedicate kind words and wishes, highlighting qualities and achievements of the participant in focus.
- The participant lights the central candle on the sun, symbolizing their birth, and begins their walk from their birth month, moving along the calendar direction.
- At each lap, the participant may place or light small candles at the month segment, representing key milestones of each year.
- After all laps are completed, sing a birthday song together.
- End with a collective reflection:
- How did it feel to be at the center of the activity?
- What emotions arose when remembering your story?
- How do you think a child feels when living this experience?
- Experiencing this ritual as participants helps understand its emotional and educational importance, enabling them to later adapt it with empathy and depth to the children in their educational settings.

Activity	THEORY AND PRACTICE NONVIOLENT COMMUNICATION NVC, INTERCULTURALITY
Objectives	<ul style="list-style-type: none"> • To develop skills on Non-violent Communication (NVC), practical tools to manage conflicts and improve relationships with children, colleagues and families. • To explore how Nonviolent Communication can strengthen community bonds, promote empathy and cooperation, and serve as a foundation for socially and emotionally sustainable communities.
Duration	40 minutes
Materials	A clear room
Step-by-step description	
<ul style="list-style-type: none"> • Invite the group to divide in pairs and ask the participants to share between them a situation in which they experienced problems of communication. • The group will create a short scene that represents one of the situations shared within the pair. • The scenes are presented in front of the group. • After each presentation, invite the participants to comment on the scene asking questions that promote reflection and discussion. For example: <ol style="list-style-type: none"> 1. Why was there a communication issue in the situation presented? 2. What could have been done differently to improve communication? • Finally, invite someone from the audience to take the role of one of the participants on the scene to make things different. <ol style="list-style-type: none"> 1. The new participant repeats the situation including a new way of expressing and communicating. The group discusses if the situation changes or not and if the communication issue is solved or needs a different approach. 2. The activity ends with a reflection on how Nonviolent Communication influences the challenge of building sustainable communities. 	

Activity**MY PROFESSIONAL CAREER TIMELINE****Objectives**

- To identify our professional milestones in relation to sustainability.
- To reflect on them.

Duration

30 minutes

Materials

Paper/cardboard, paints, tape and glue

Step-by-step description

- Each participant forms a line of his/her professional life (how many years, where...) in which he/she marks milestones related to sustainability and interculturality (weaknesses and strengths: when did I receive an interesting/helpful training, when did a critical event occur...).
- On a big cardboard, we reflect it with post-its, when we place it in that professional lifeline we explain it out loud, the rest just listen.
- We will leave a space (moment) to walk through the big professional lifeline, see the others', reflect on it....
- What conclusions can we draw? At the beginning, we leave space for the colleagues to speak on their own initiative. If no or few ideas come out, we will launch provocative questions: do we feel sufficiently prepared to give an answer to sustainability and interculturality in our schools? In general, what helps us the most, and what bothers us the most? What would we need to give an answer to all the needs we find? Do we usually ask for help when we need it? If we do not, why do you think it is?

Activity**CIRCLE OF HANDS CIRCLE OF HANDS****Objectives**

- To promote awareness of others, encourage teamwork, and foster collective problem-solving, while strengthening group cohesion and mutual trust

Duration

10 minutes

Materials

A clear room

Step-by-step description

- Ask the group to form a circle.
- Have everyone hold hands, paying close attention to who is on their right and who is on their left.
- Make sure participants hold hands so that the left hand is underneath the right.
- Ask them to remember who is next to them and how their hands are joined.
- Invite everyone to release hands.
- Ask the group to walk freely around the space as individuals, allowing the circle to
- Give a signal (a word, clap, or sound) for everyone to gather in the center in a tight group.
- Give a second signal for everyone to freeze in place exactly where they are.
- Without changing positions, instruct them to reconnect hands with the same people and in the same way as in the original circle.
- The goal is to work together, without letting go of hands, to reconstruct the original circle.



Block 4

CREATING ACTIVITIES FOR FAMILY AND CHILDREN
BASED ON THE SUSIEE METHOD.

General Objective: To consolidate the learning journey by reflecting on personal and professional development, while encouraging participants to translate insights into concrete actions for more inclusive, sustainable, and emotionally responsive educational practices..

In this block that leads to the end of the training path, the focus shifts toward co-creation. Participants are invited to develop original activities for children, families, and educational communities that embody the values of care, inclusion, sustainability, and intercultural dialogue. The process emphasizes critical thinking, collective decision-making, and the ability to translate complex concepts into meaningful pedagogical practices.

Through structured phases—reflection, design, presentation, and refinement—participants consolidate their learning and articulate it in practical, adaptable formats. The block also creates space for peer feedback and collaborative improvement, encouraging a sense of shared ownership and long-term impact. The goal is to empower educators to become active agents of transformation in their own communities, designing experiences that reflect the heart of the Susiee approach.

The activities that integrate this block are::

- 1. Reviewing Previous Sessions
- 2. How-to guide for create your own intercultural and sustainable activities



Creating activities for family
and children based on the Susiee
method

Activity	REVIEWING PREVIOUS SESSIONS
Objectives	<ul style="list-style-type: none">To strengthen the knowledge of certain concepts, focusing on Intersectionality and interculturality.To encourage reflection on these concepts
Duration	20 minutes
Materials	PPT, computer and projector

Step-by-step description

- The most complex concepts seen in the previous session will be reviewed.
- Explanations of these concepts will be expanded.



Activity

HOW-TO GUIDE FOR CREATE YOUR OWN INTERCULTURAL AND SUSTAINABLE ACTIVITIES

Objectives

- To foster group initiative, enhance creative skills, and promote deep reflection on the learning gained from previous workshops.
- To find creative responses to individual and group issues and challenges related to sustainability and interculturality.
- To design in teams activities to work on sustainability and interculturality within the community.

Duration

340 minutes

Materials

Paper, cardboard, markers, paints, pens, computer (optional), projector (optional).
Guide or template to support the design of activities.

Step-by-step description



Phase 1. Brainstorming and reflection on sustainability and interculturality

The whole group reflects on the key concepts of sustainability and interculturality, based on what they have learned in the previous sessions. The information gathered in the 'Theoretical Framework' of this Handbook, which includes reflective questions at the end of each section, can also be used.

We seek to establish shared criteria to guide the subsequent design of activities, ensuring coherence and pedagogical quality. To this end, criteria are defined and agreed around three issues. This will depend on each context, although here we suggest some ideas:

- Sustainability: taking into account aspects such as care for the environment, responsible consumption, respect for biodiversity and ecological awareness. Integrate the 'life at the centre' approach to make proposals that go beyond recycling.
- Interculturality: promoting values of respect, dialogue, recognition and appreciation of cultural and social diversity. Integrating a critical view that allows us to go beyond 'the celebration of diversity' and can bring us closer to a critical view of interculturality in our educational spaces.
- Methodological criteria: inclusion (attention to diversity), community perspective (connection with the environment and the family), accessibility and flexibility to contextualise and adapt the activities to different realities and needs.

Based on this reflection, a template is created to structure the design of the activities. As an example, this may include:

1. Name of the activity
2. Objectives
3. Age, type and size of the target group
4. Estimated duration
5. Materials and space needed
6. Detailed instructions (Step by step)
7. Evaluation: How will we know if it worked? What to observe?

Phase 2. Design of activities

The group is divided into small groups.

Each group designs different activities. They might be addressed to children aged 0-3 years or to their families or the educational community.

In this phase they can also explore resources or previous experiences.

Phase 3. Sharing and group reflection

Each group presents its proposals to the rest.

Spaces for dialogue are generated where aspects such as, for example, the following are explored:

- Approach to sustainability.
- Approach to interculturality.
- Applicability in different contexts.
- Expected challenges and how to address them.
- Possibilities of this activity as a lever for educational and social transformation.



Phase 4: Closing and collective improvement

The whole group makes a final circle to evaluate the experience, share learnings and gather ideas to improve or adapt the proposals.

Block 5

FORUM THEATER

General Objective: To integrate and express the training content through embodied, collaborative creation, using Forum Theatre as a tool to explore real-life situations of oppression related to sustainability and interculturality within educational contexts.

This block invites participants to step into their creativity and collective intelligence by developing and performing short plays that represent challenges they have experienced or witnessed in their professional environments. Through the methodology of Forum Theatre—originating from Augusto Boal’s Theatre of the Oppressed—participants will not only represent these conflicts but also rehearse alternative actions and explore possible transformations.

The process provides a powerful and emotional closure to the training, where learning is no longer just cognitive, but also physical, emotional, and deeply relational. Forum Theatre becomes a space where reflection turns into action, and action becomes a rehearsal for social change. The activities aim to strengthen empathy, critical thinking, group dialogue, and transformative practices—all essential for fostering sustainable and intercultural learning environments

The activities that integrate this block are::

- 1. Reviewing Previous Sessions
- 2. Forum Theatre: Theoretical Explanation
- 3. Co-piloting in Pairs
- 4. Forum Theatre Scenes Creation
- 5. Changing Sculptures
- 6. Evaluation of the Training and the SUSIEE Methodology



Forum Theater as a tool to address interculturality and sustainability

Activity

REVIEWING PREVIOUS SESSIONS

Objectives

- To strength the knowledge of certain concepts, focusing on Intersectionality and interculturality.
- To encourage reflection on these concepts

Duration

20 minutes

Materials

A clear room

Step-by-step description

- Ask the participants to sit in a circle.
- Invite them to remind each of the activities developed during the last session.
- Reflect with the group on the following questions:
 - 1. What was the hardest thing to do?
 - 2. What was the easiest thing to do?



Activity FORUM THEATER. THEORETICAL EXPLANATION

Objectives

- To understand the basis of the theater of the oppress.
- To provide context on the methodology from an intersectional perspective.

Duration

20 minutes

Materials

A clear room

Step-by-step description

- Explain the group about the Theatre of the Oppressed. This is a method and set of games and exercises that aims to give voice and expression back to all people.
- The ethics behind the method aims to build communities. The method uses games and children's exercises that Stanislavski and other theatre practitioners had used before. But the big difference is that these games have an element of reflection and social awareness. That's why we strongly encourage you to use these exercises making evident that they are not just for entertaining the group but for leading to individual and social reflection.
- Show the following video to the group <https://happy-habits.eu/haha-tv/> and discuss



Activity

CO-PILOTING IN PAIRS

Objectives

- To recognize experiences of oppression related to interculturality or sustainability.
- To collect experiences of oppression to be performed.

Duration

20 minutes

Materials

A clear room

Step-by-step description



- Ask participants to form pairs.
- Each person will share a personal story with their partner. The story should include an experience of oppression related to their background in an educational context. It is important that the person feels comfortable with sharing the story with the whole group, because it will be explained to the others.
- Explain that while one person shares, the other must listen in complete silence—no interruptions, no comments, and no feedback.
- After 5 to 10 minutes, ask them to switch roles so the listener becomes the speaker and shares their own story.
- Once both stories have been shared, invite each pair to reflect together on what came up during the exercise.
- Offer guiding questions, such as:
 1. How did you feel while listening?
 2. How did you feel while telling your story?
- Gather the whole group in a plenary session.
- Ask each person to retell their partner's story in the first person, as if it had happened to them.
- With the group, select two or three of the stories to be represented through a group performance

Activity

FORUM THEATER SCENES CREATION

Objectives

- To explore and make visible situations of oppression connected to interculturality and / or sustainability through collective scene creation.
- To foster empathy, critical thinking, and group dialogue.

Duration

80 minutes

Materials

A clear room

Step-by-step description

- Ask participants to form small groups of 5 or 6 people.
- Explain that, based on the selected stories, each group will create a short scene to be used for forum theatre work.
- Remind them that the scenes should not include a resolution—they must end at the most intense or critical point of the conflict.
- Give the groups time to create and rehearse their scenes.
- Once the scenes are ready, have each group perform their scene for the rest of the participants.
- After each presentation, open space for group reflection and discussion about what was shown in the scene promoting a forum.
- Ask the audience to suggest possible solutions to the conflict or ways in which the oppressive dynamic could be transformed or eliminated.
- Invite participants from the audience to choose a character in the scene whose actions could make a difference, and step in to replace that character in the scene. (remember that the oppressor can not be replaced). This allows the group to practice substitutions and explore alternative actions.

- Once the substitution is acted out, ask the audience:
 1. Has the oppressive situation changed in any way?
 2. Did the new actions have an impact?
- Continue encouraging more substitutions within the same scene if useful, or move on to the next scene and repeat the process



Activity	CHANGING SCULPTURES
Objectives	<ul style="list-style-type: none"> To capture through cultural sculptures different moments related to training.
Duration	40 minutes
Materials	Cameras, computer, screen.

Step-by-step description



- It will be explained that in subgroups we have to create three sculptures using the body to stage three different phases (previous, development, final). The idea is to reflect on how we came, how we have been and how we are leaving.
- A photo of each of these three moments will be taken and sent by email to the person in charge of the training so that he/she can illustrate it on the screen.
- There will be a sharing and a debate - reflection on what happened.

Activity	EVALUATION OF THE TRAINING AND THE SUSIEE METHODOLOGY
Objectives	<ul style="list-style-type: none"> To evaluate the training itinerary developed in the 4 sessions including the SUSIEE methodology.
Duration	60 minutes
Materials	Posters, pos-it, markers

Step-by-step description

- Two poster boards will be displayed. One will appear information related to the duration of the training, facilities, expectations, content, innovation, knowledge acquired, recommendation to others. And on the other cardboard, aspects related to the quality of the SUSIEE methodology (e.g. clarity, ease of use, accessibility, coherence, suitability).
- Sub-groups will write down post-its questions related to these two aspects.
- Begin with the most general information and each person will write down his or her idea while placing his or her post-it next to the corresponding cardboard.
- A final sharing will take place.



The Susiee Method Activities

Activities to work with children

ACTIVITIES TO WORK WITH CHILDREN

The activities presented below emerge from collaborative work, incorporating the proposals of the entities participating in the project and the contributions of the early childhood participants who brought their learning on sustainability and interculturality into their classrooms after completing the SUSIEE methodology training.

As part of the SUSIEE project, the participants who took part in the training piloted some of these activities with the children in their classes, fostering spaces of interculturality and sustainability from a wellbeing perspective.

These activities can be implemented independently, as they do not form a sequential learning path. Users of this manual are encouraged to select the activities most relevant to their context or to carry out all of them, adapting each proposal to their specific realities to promote inclusive, intercultural, and sustainable education.

We would like to express our deepest gratitude to all the participants who have taken part in the training processes carried out in each country. Their commitment, openness, and enthusiasm have been fundamental in enriching and consolidating the SUSIEE Methodology. Thanks to their active participation, valuable experiences, and contextual contributions, it has been possible to adapt and strengthen this educational approach, making it more relevant and meaningful to the realities of each community.

The activities integrated this chapter are:

1. **Nature bath**
2. **Seeds planting**
3. **Waste Separation**
4. **Feeding the Birds with Apple Feeders**
5. **Sensor Table**
6. **Persona Doll**
7. **Fairy tales**
8. **Greetings and gestures**
9. **Inclusive images**
10. **A rhyme accompanied by large movement**
11. **Eating Cuscus**
12. **Songs and lullabies**

Activity	NATURE BATH
Objectives	<ul style="list-style-type: none"> To know the meaning of the activity. To share how we could work on it in our school.
Duration	20 minutes
Materials	Outdoor natural area, Materials for exploring (containers, spoons, strainers, etc)

Step-by-step description

- In order to promote sustainability, it is important to love the environment and nature. Nature is not known within the four walls. We will take the children out into nature to build a positive relationship with it. At the end of the day, it is about enjoying nature and loving it.
- We will walk for an hour, although it can be adapted depending on the conditions of the nursery.
- We will use appropriate clothing (cold, rain, heat...), material that will help them to explore the outside space: containers, spoons, strainers...
- We will explain to the children that we are going outside and that we need to prepare for it. If it has rained, for example, we will put on waterproof bibs and encourage the children to try to dress themselves. We will carry everything we need for the outdoors in a backpack (scarves, etc.), and then we will go outside. Some people will walk, others will crawl. If someone needs help, we will carry them in our arms. Once outside, they will engage in free play. We will be simple observers. We will only intervene when necessary: if they need help, if there is a conflict, etc. We will stay for about an hour or until it is time to eat, or to go to bed. Then we let them know that we are going to the classroom and we return calmly. It is important to have time in class to wash their hands calmly, take off their bibs, no rush. We can talk with them about what has been done outside, discoveries (bugs, flowers, leaves, etc) And if someone has brought external material (rocks, branches, or others) we will place it among the classroom materials.

Activity	SEEDS PLANTING
Objectives	<ul style="list-style-type: none"> To develop fine motor skills through planting activities. To foster environmental awareness and care for nature. To promote creativity by reusing and recycling materials as pots. To enhance sensory exploration through direct contact with soil and seeds.
Duration	0 minutes
Materials	<ul style="list-style-type: none"> Seeds Potting soil Egg cartons, empty soda cans. Shovels, spoons

Step-by-step description

- Gather all the children and explain that they will plant seeds to grow spring plants.
- Show the recycled materials (empty paper soda cans, egg holders) and explain their new use as pots.
- Invite children to explore and touch the egg trays and recycled pots.
- Place egg trays or recycled pots on tables or on the ground where children can comfortably reach them.
- Put potting soil in a plastic box or container next to the trays.
- Provide various tools such as spoons, small shovels, or encourage using hands to scoop the soil.
- Guide children to fill each compartment of the egg trays or pots with soil.
- Invite children to choose seeds (lettuce, beans, pumpkin) and place them gently into the soil using their fingers.



- Cover the seeds lightly with additional soil.
- Place the planted trays or pots on a windowsill with sunlight.
- Explain and demonstrate how to water the seeds lightly to keep the soil moist.
- Establish a routine to water and observe the seedlings' growth regularly with the children.
- When spring arrives and seedlings are strong, transplant them together into the outdoor garden.

Activity	WASTE SEPARATION
Objectives	<ul style="list-style-type: none"> To develop environmental awareness and responsibility by learning how to separate waste. To enhance classification and categorisation skills. To improve vocabulary related to materials and waste types. To foster autonomy in sustainable daily practices. To stimulate sensory exploration by manipulating real objects and images.
Duration	30 minutes
Materials	<ul style="list-style-type: none"> Cardboard to create bins Printed and laminated images of waste items (6 per category) Velcro or BlueTack to fix images Real clean waste items selected by the teachers (plastic bottle, yoghurt cup, paper, cardboard piece, small food packaging, metal lid, etc.) Boxes or containers for each waste category (plastic, paper, organic, metal, etc.)

Step-by-step description

- Prepare the classroom by setting up the selective bins made from cardboard. Label each bin clearly with words and/or symbols representing the waste category (plastic, paper, organic, metal, etc.).
- Print and laminate images representing different waste items (e.g. apple core, juice box, yoghurt pot, newspaper, bottle cap) and attach Velcro or BlueTack to the back of each image.
- Place the laminated images in a box or basket accessible to the children.
- Collect and prepare clean real waste items in advance, ensuring they are safe for handling.
- Gather the children in a circle and explain that they will learn how to separate waste to care for the environment.
- Show the children each bin, name its category, and briefly explain what types of waste go into it.
- One by one, invite each child to pick an image from the box or basket.
- Ask the child what the item is, what it is made of, and where they think it should go.
- Guide the child to place the image on the correct bin using Velcro or BlueTack.
- After categorising images, place the real waste items on a table or the floor.
- Allow the children to explore and handle the real waste items safely.

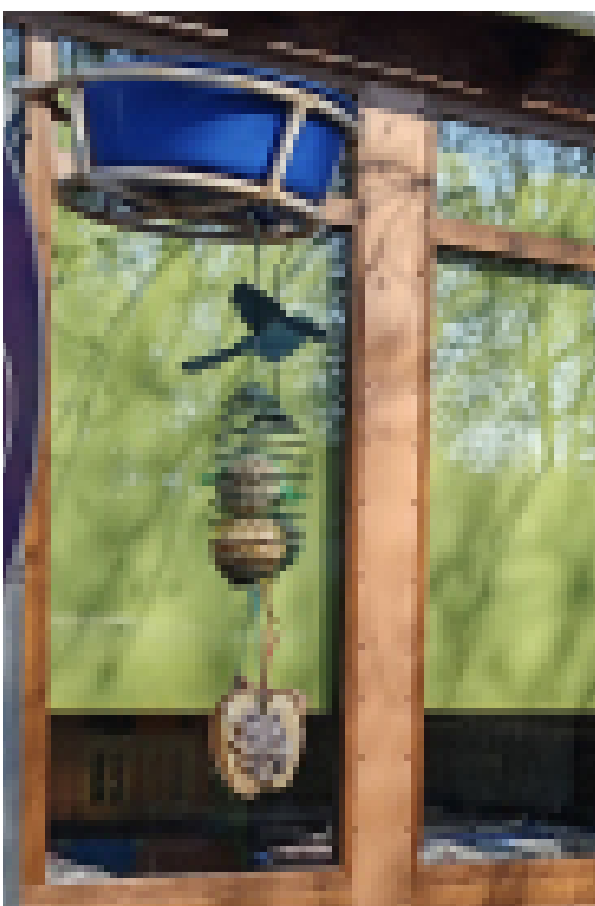
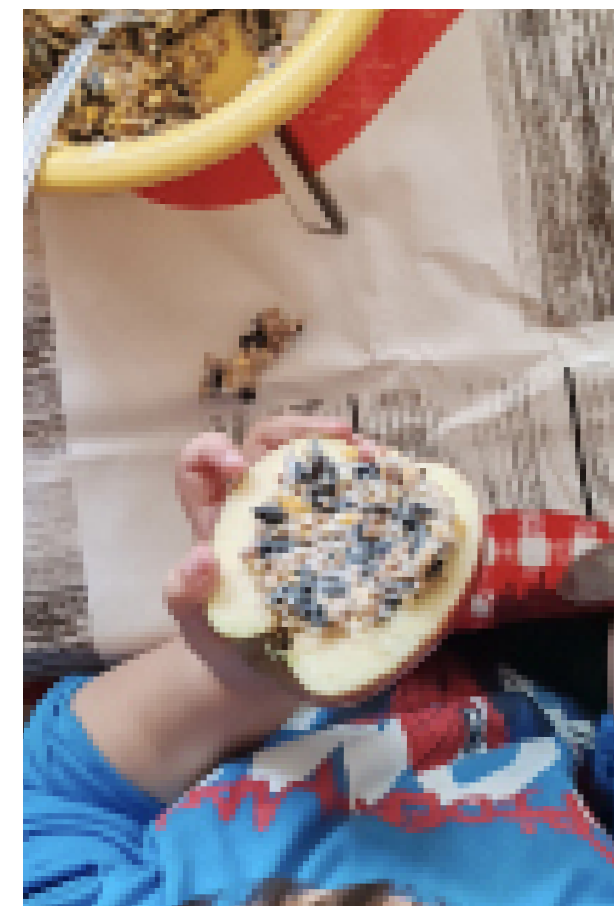


- Invite each child to choose a real waste item, name it, identify what material it is made from, and decide which bin it belongs to.
- Support them to place each real waste item into the correct bin.
- Throughout the activity, engage children in discussions, for example:
 - Do you use this at home?
 - Where do you throw it away?
 - Can it be used again or recycled?
 - Do you like the food or product shown in the picture?
- At the end of the activity, review each bin with the children, naming what was placed inside and why, reinforcing their learning about materials and waste separation.



Activity	FEEDING THE BIRDS WITH APPLE FEEDERS
Objectives	<ul style="list-style-type: none"> To promote environmental awareness and respect for living beings in nature. To foster care and empathy towards birds through observation and feeding. To expand vocabulary related to nature, seasons, and animals. To develop fine motor skills through preparation and assembly tasks. To encourage curiosity and observation skills by watching the birds interact with the feeders.
Duration	15 minutes
Materials	<ul style="list-style-type: none"> Apples Bird seeds or bird food mix Vegetable fat or unsalted lard Bowl Spoon Small mould cutters (optional, to create shapes in the apple) String (if hanging the apple) or sticks/skewers (to fix the apple on the ground or in planters)

Step-by-step description
<ul style="list-style-type: none"> Gather the children around a table and show them all the materials prepared for the activity. Explain that today they will prepare a special food for the little birds to help them find something to eat. Wash the apples and cut them in half. Use a small mould cutter or spoon to carve out a shape or hollow in the centre of each apple half, creating a small cavity. In a bowl, mix the bird seeds with the vegetable fat or lard until the seeds are well coated and stick together (this mixture will harden when cooled and prevent seeds from falling). Give each child a spoon and invite them to fill the cavity of their apple half with the seed-fat mixture, pressing lightly to pack it. If using string to hang the apples, make a small hole near the top and thread the string through securely. - Place the prepared apples in the refrigerator for a short time so the fat mixture hardens and sets.



Activity	SENSOR TABLE
Objectives	<ul style="list-style-type: none"> To stimulate tactile perception and sensory integration through exploratory play. To encourage curiosity, attention, and concentration. To expand vocabulary by naming textures, materials, and objects.
Duration	20 minutes
Materials	Touch and Feel Board

Step-by-step description

Prepare the activity by building a “touch and feel board”, attaching different textiles or materials (felt, velvet, sandpaper, silk, rough sponge) onto a thick cardboard for exploration. Apart from that, gather a variety of dry materials with different textures (e.g. rice, lentils, dry pasta, cotton balls, small fabric pieces, sponges), in a “sensory box”.

Prepare tools such as small scoops, measuring spoons, tongs, or cups for transferring, scooping, or grasping materials. Set up the area on a low table or on the floor with a mat, allowing children to comfortably reach and explore.

- Gather the children around the sensory table or box, inviting them to sit or stand where they can see and reach comfortably.



- Introduce the activity by saying: “Today we are going to explore with our hands and feel different things. Let’s see what we find inside!”
- Begin with the touch and feel board: Show the children each material attached to the board. Invite them to touch and describe it with simple prompts:
 - Is it soft or rough?
 - Is it hard or squishy?
 - Do you like how it feels?
- Next, guide them to explore the sensory box:
 - Demonstrate how to use the spoons or tongs to scoop and transfer materials.
 - Allow children to explore freely, touching with hands, scooping, filling, and pouring.
- As they explore, engage them with questions to expand their sensory vocabulary and awareness:
 - What does this feel like?
 - Is it cold or warm?
 - Can you find something soft in the box?
 - Which one makes noise when you shake it?
- Observe and support them in taking turns with the tools, encouraging sharing and collaborative exploration.
- Before ending the activity, gather the children and invite them to share their favourite material or feeling from the activity:
 - Which one did you like touching the most?
 - Was there something that felt funny or tickly?



Activity	PERSONA DOLL
Objectives	<ul style="list-style-type: none"> • To talk about emotions, feelings. • To raise equality issues - stereotypes, discrimination. • To strengthen critical thinking. • To develop empathy.
Duration	60 minutes
Materials	Persona Doll (special, method related), doll

Step-by-step description

Introduction of the Persona Doll method - presenting the doll and explaining, demonstrating the methodology. <https://personadoll.uk/>, <https://partnershungary.hu/>

- The trainer gives a brief presentation on the advantages and effectiveness of the method, as its professional use requires several days of training and should be applied with the doll that comes with the method – but some elements can be introduced into the group’s everyday life without it.
- The trainer presents the Persona doll, explaining that it should be treated like a child, not a toy.
- The trainer shows a short video about its use, which gives participants an insight into the essence of the method.<https://www.youtube.com/watch?v=UmlgvW-6ERel>
- The trainer gives a short presentation on how to use the doll in relation to a problematic case brought up by the participants. In the first phase the teacher creates a background to the doll and during several sessions introduces him/her to the group.
- When the connection is built up with the kids, the teacher can bring up issues that came up in the group previously as if the doll has experienced them in her school/ life. Based on the experience/harm of the doll, the children can react and relate to the issue and the teacher can shape and lead a discussion with the children on the topic.
- They come to a point where the children come up with their own solutions to the problematic situation, thereby developing their emotional intelligence, empathy, cooperation skills, etc. Everyone can hold the doll and try out the method in small groups to see how it works.



Activity	FAIRY TALES
Objectives	<ul style="list-style-type: none"> • To promote emotional education by exploring feelings, relationships, and daily challenges through stories. • To strengthen communication and language skills. • To foster participation, inclusion, and understanding within an intercultural group. • To stimulate imagination and creativity.
Duration	40 minutes
Materials	Story Books, template

Step-by-step description

To prepare this activity choose a story appropriate for children aged 2-3 years. Select books with clear, simple language and vivid, large illustrations. Prioritise stories addressing emotions, relationships, and situations relatable to this age group, such as sharing toys, missing a parent, feeling angry or happy, welcoming a new sibling or friend. Read the chosen story in advance and identify key moments or images to emphasise. If working with culturally and linguistically mixed groups, ensure that the story has illustrations that clearly represent the narrative, allowing children to follow even if they do not fully understand the vocabulary.

- Gather the children in a circle on the floor, ensuring everyone can see the book.
- Show them the cover of the story and ask:
 1. Who do you see here?
 2. What do you think is happening?
- Slowly read the story, pausing to show the images clearly to each child. Use different voices or facial expressions to represent characters and feelings.
- While reading, ask simple questions to engage them:
 1. How does the character feel here?
 2. Have you ever felt like that?
 3. What do you think will happen next?
- At the end of the story, briefly summarise it using simple words and gestures to reinforce understanding.
- Invite the children to retell parts of the story using gestures or words they remember.
- If appropriate, use props or puppets to act out the story with the children, letting them choose roles or objects to participate actively.

- To close the activity, ask reflective questions suitable for their age, for example:
 1. What part of the story did you like?
 2. Who was your favourite character?
 3. How did the story make you feel?



Activity	GREETINGS AND GESTURES
Objectives	<ul style="list-style-type: none">• To foster an appreciation for intercultural diversity and the importance of non-verbal communication.• To develop interpersonal skills, language awareness, and understanding of the world around them.
Duration	20 minutes
Materials	A clear room

Step-by-step description

- Begin by gathering all the children in a circle and have them sit down.
- The teacher says “hello” while using a specific hand gesture and asks the class what they observed.
- The teacher inquires about the languages spoken or known by the children in the class (or asked previously to the family).
- If there are children who speak different languages, the teacher invites them to demonstrate how to say “hello” in their native tongue. The class repeats the word or phrase.
- For languages unfamiliar to the class, the teacher can teach them how to say “hello” in those languages.
- The class repeats the new greetings until they feel comfortable using them.
- Children stand up, maintaining the circle, and share how they say “hello” in their family, using both words and gestures. The class repeats each greeting.
- The teacher introduces the concept that just as words for “hello” vary across languages, so do the gestures. The teacher presents various gestures used to say “hello” in different cultures.

Activity

INCLUSIVE IMAGES

Objectives

- To meet people who look different
- To see children with different skin colors or facial features.
- To get to know native animals and animals from other continents.
- To be aware of the presence of different languages in the classroom.

Duration

Available throughout the course

Materials

- Real images of people, families, animals, environments, cultural celebrations, foods, and daily life situation.
- Printer
- Laminator
- Cardboard or sturdy paper for mounting images
- Velcro, rope, or rings to bind images into small books
- Google Translator (for including simple words or phrases in different languages)

Step-by-step description

To prepare this activity, select real images that represent the cultural, linguistic, and family diversity of the children in your class as well as other cultures present in the community. These may include:

- People with different skin tones, hair types, and facial features
- Families with diverse structures (e.g. mother and father, two mothers, two fathers, grandparents, single parents)
- Foods from different regions
- Cultural celebrations and daily life activities
- Animals native to the local area and from other continents



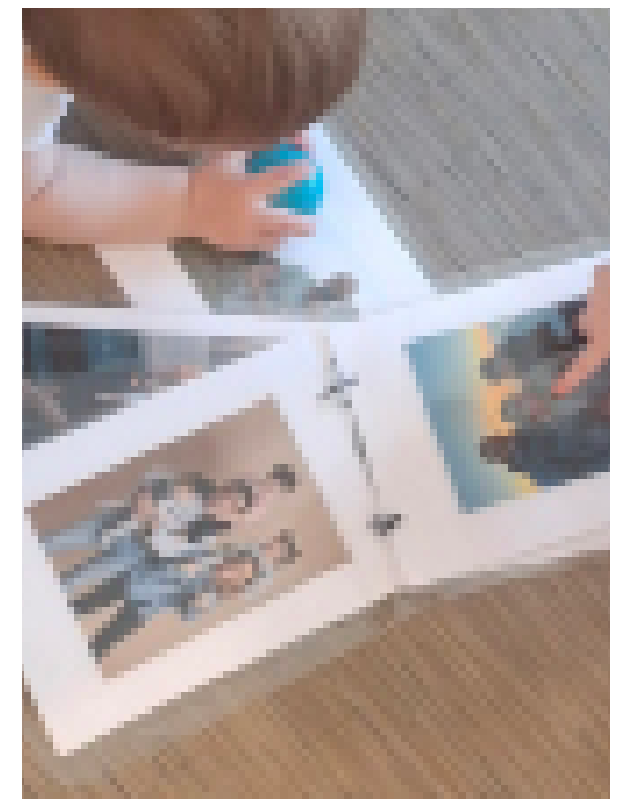
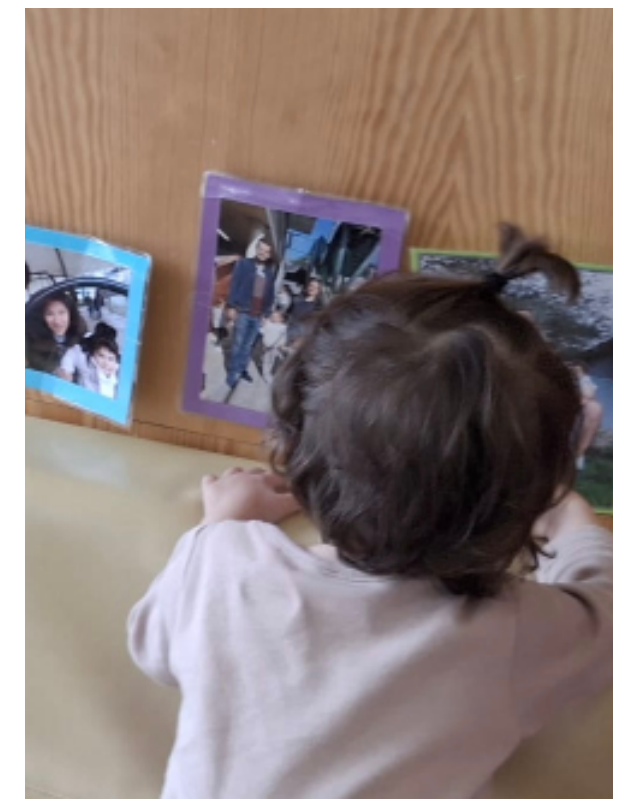
Print and laminate the images to create durability for repeated use. Create small visual storybooks using these images. Design them in a manageable format (small, lightweight, laminated) so that children aged 0-3 can handle

Write short and simple sentences under each image, using repetitive and accessible language centred on the daily experiences of children (for example: "My family goes to the market," "We wear special clothes today," "We play with water in the yard").

Occasionally include key words or simple phrases in other languages spoken by the children in the class (e.g. greetings, food names, animal names) to reinforce the value of linguistic diversity and promote language learning.

Place these visual storybooks in the reading corner of the classroom, ensuring they are always accessible for children to explore spontaneously and independently.

- Invite children to sit in a small group or individually.
- Show them the images, naming what they see, and encourage them to repeat words.
- Ask simple questions such as: "Who has seen this food at home?" "Who wears clothes like these?" "What animal is this? Where does it live?"
- Encourage children to identify similarities and differences with their own experiences in a positive and respectful way.
- Allow children to freely pick up and explore the books throughout the day to promote observation, vocabulary development, and awareness of diversity as part of their natural learning process.



Activity	A RHYME ACCOMPANIED BY LARGE MOVEMENT
Objectives	<ul style="list-style-type: none"> To reduce tension, anxiety To develop a sense of rhythm and tempo To developing association and memory To develop emotional intelligence To learn about environment / characteristics
Duration	10-15 minutes
Materials	<ul style="list-style-type: none"> Safe space, Plush bunny

Step-by-step description

- The teacher arouses the children’s curiosity with the help of a plush bunny. “Bunny pricks up his ears, fluffs his big mustache, eats carrots crunch-crunch-crunch, jumps a lot hop-hop-hop.”
- Meanwhile, the teacher shows the process on the plush bunny and lets the children join in as well.

Rhyme (here we offer an example)

- ◊ The teacher asks the children how big the giant can be. After their answer, the teacher also asks how big they think the gnome is.
- ◊ Then the teacher starts the nursery rhymes that children know well.

“That’s how big the giant is:

- Stretch out, buddy! (We stretch on our toes, arms up high)

“That’s how small the gnome is:

Let’s squat down on the ground! (We crouch down, then walk like gnomes.)

This activity should be practised daily as well as developing the skills of children in the community vocabulary, coordination of movements, sense of balance and cognitive skills, but it is also a great help for children with other mother tongues to understand a language that is foreign to them and learn it more quickly

Activity	EATING CUSCUS
Objectives	<ul style="list-style-type: none"> Learn and experience different ways of eating. Foster Inclusion. Promote healthy eating habits.
Duration	10 minutes
Materials	<ul style="list-style-type: none"> Big plate of Cuscus Fork, spoon, chopstick, etc.

Step-by-step description

- Previously, ask families about any allergies or food intolerances of children. Also, if you don’t manage a proper hands-eating way, learn how to do it.
- Wash their hands.** Ask the group to wash their hands. Explain to the children that now they have their hands clean is time to eat.
- Present the cuscus to the children.** Explain to the children we are going to eat cuscus. Ask them about the color, the shape, and other details.
- Show different eating utensils.** Show them real objects or pictures of people eating with them.
- Hands:** explain that we will use our hands to eat which is also a proper way to eat. The teacher must properly model the eating.
- Talk with the children about different ways of eating that are all clean, and polite.
- Washing hands again. Invite the children to wash their hands remembering the steps: palms, nails, fingers, and wrists.

Activity	SONGS AND LULLABIES
Number of participants	20 students approx
Topic	Interculturality
Objectives	<ul style="list-style-type: none"> To familiarize children with music and sounds from different origins. To visualize the diversity of origins and develop an effective connection with them.
Duration	10 minutes
Materials	Songs and lullabies the family of the children in the class used to listen to and others listened by their grandparents.

Step-by-step description

Preparation: The teacher will ask the families to send songs or lullabies that the family of the children in the class used to listen and others listened by their grandparents.

- Teachers will play a song randomly and will guide a dance including all parts of the body, modeling dance moves, and interactions with others.
- Then, children will be provided with free time for dancing and expressing themselves with their bodies.
- This activity could be repeated daily, giving the chance to the children to get used to different types of music, songs, and lullabies.





The Susiee Method Activities

Activities to work with families

ACTIVITIES TO WORK WITH FAMILIES

The activities presented below have been designed to strengthen collaboration with families, recognising their fundamental role in promoting sustainability, wellbeing, and interculturality within early childhood education. These proposals emerge from the joint efforts of the organisations involved in the project and the educators who, after completing the SUSIEE methodology training, sought to extend their learning beyond the classroom to build deeper connections with families and communities.

As part of the SUSIEE project, these activities aim to create inclusive and meaningful spaces for families to participate, reflect, and engage in educational processes that value diversity and shared responsibility for a sustainable future. Each activity is intended to foster dialogue, mutual learning, and active involvement, contributing to a holistic educational environment centred on children's wellbeing.

These activities can be implemented independently and flexibly, depending on the specific needs and realities of each educational context. Users of this manual are encouraged to adapt and select the proposals that best suit their community, always seeking to promote inclusive, intercultural, and sustainable education in partnership with families.

We would like to express our sincere appreciation to all the educators, families, and community members who have contributed their time, experiences, and insights to the development of these activities. Their commitment and perspectives have been essential to ensuring that the SUSIEE methodology responds meaningfully to the diverse realities of each community.

The activities integrated this chapter are:

1. **My album - My cultural identity**
2. **Cooking together with families**
3. **Travel bag: Intercultural space for families**
4. **The map of origins**
5. **Evoking the origins**
6. **Child-led morning**
7. **Mandala Making. Nature and art**
8. **Museum of degradation**
9. **Ecological garden**
10. **Seeds balls**
11. **My nursery book**

Activity	MY ALBUM - MY CULTURAL IDENTITY
Objectives	<ul style="list-style-type: none"> To share the cultural origin of each child and educator through a personal family album. To appreciate and value cultural diversity
Duration	5-10 minutes a day, choosing one album from the 15. Of course, the albums will be within reach of children, which will facilitate multicultural immersion at any time.
Materials	An album created by families and by each educator.

Step-by-step description

This activity consists of two phases:

Phase 1: The family at home

Each family creates their own album with photos of family and friends along with short texts showing examples of their cultural identity.

- Festivals and traditions that show how their culture celebrates and commemorates important events in different ways.
- Gastronomy
- Architecture and cultural heritage
- Music and dance
- Costume
- Religious and spiritual beliefs.

Phase 2: The educators at the nursery

- Share the albums in class, dedicating a few minutes a day to them. There is no established schedule since they are one-year-old children. We will respect the rhythm of the class, prioritizing the spontaneity and flexibility of the activities.
- When the moment is right, show the photos as you do with stories and talk out loud about what you see in the selected album.
- Use many different emotions and expressive sounds by varying the tone of voice. This invites the child to look, point, touch and answer questions.
- The child in turn learns about cultural diversity, understands and appreciates the differences and similarities between people around the world and also improves his language skills by imitating sounds, recognizing photographs and learning words.
- Stop from time to time and ask questions or comments about the images. ("Where is...? What is she/he doing? There it is! How fun!") The child may not be able to respond yet, but this sets the stage for him to do so later.
- Babies love repetition and learn a lot from it.

Activity	COOKING TOGETHER WITH FAMILIES
Objectives	<ul style="list-style-type: none"> To strengthen family-school bonds and community cohesion through shared cultural cooking experiences. To promote intercultural awareness by exploring and valuing different food traditions. To develop children's fine motor skills, coordination, and language through participation in cooking processes. To encourage healthy eating habits and awareness of nutritious homemade meals
Duration	2-3 hours
Materials	<ul style="list-style-type: none"> Ingredients for the chosen traditional or cultural dish(es), as decided with families. Kitchen utensils: pots, pans, knives, peelers, cutting boards, spoons, bowls, whisks, ladles, etc. Tables and cleaning supplies for food preparation and tidying up Access to kitchen facilities: Cooking stove or hob, running water for washing ingredients and hands, refrigerator if required for ingredient storage or dish preparation and sufficient workspace for safe food preparation with families and children

Step-by-step description

Preparation of the activity:

- Organise a meeting or informal discussion to choose together the dishes to be cooked. Encourage suggestions of foods from all cultural backgrounds represented in the group to ensure intercultural representation and respect.
- Agree collaboratively on the final menu based on family suggestions, ensuring feasibility, nutritional balance, and cultural value.
- Set a date and announce the event to all families with sufficient notice, ensuring everyone feels welcome to participate regardless of prior cooking experience.
- Purchase ingredients with or without families. Prepare the kitchen and common areas, ensuring all utensils are clean, organised, and ready for use.

On the cooking day:

- Welcome families and children as they arrive**, creating a warm, respectful atmosphere.
- Explain the cooking plan** in simple language, using visuals if needed to support non-native speakers.
- Assign tasks to parents and children** based on their interests and skills:
- Adults can peel vegetables, chop, season, mix, fry, or serve.

Children can:

- Wash vegetables or herbs in bowls of water, exploring textures and temperatures.
 1. Help transfer pre-cut ingredients into bowls or pots using small spoons or their hands.
 2. Stir mixtures safely with child-sized utensils under close supervision.
 3. Smell spices or herbs to stimulate their sensory exploration.
 4. Observe cooking processes with verbal explanation from adults, supporting language acquisition.
 5. Participate in setting tables by placing napkins or safe cutlery, fostering autonomy and responsibility.
- Create an environment where parents can teach each other and share cultural knowledge.
- Share the prepared meal as a community. Encourage children to express tastes, textures, and preferences to strengthen vocabulary and communication.
- Thank families for their participation. Encourage sharing of reflections on the cooking experience and suggestions for future dishes to continue cultural exchange.
- Involve adults and children in simple cleaning tasks, such as wiping tables or collecting utensils, to promote communal responsibility and care for shared spaces



Activity

TRAVEL BAG: INTERCULTURAL SPACE FOR FAMILIES

Objectives

- To value the different cultures that exist in the educational center.
- To involve families in learning about the different existing cultures.
- To create a space in the educational center where to show relevant aspects related to the different existing cultures and to be able to exchange experiences.

Duration

2 hours

Materials

Bags to put relevant aspects related to the culture of each family (musical instruments, traditional toys, typical clothes and accessories, etc.).
Space in the educational center to show the objects or aspects contributed by each family.
Space in the educational center for dialogue.

Step-by-step description

- Families receive information about the activity they will carry out (each family only once per course).
- Each family introduces in a bag at least 5 aspects related to the culture to which they belong.
- A space is set up in the school to display all the objects or aspects that each family wants to share.
- Families are invited to an intercultural space where each one can explain relevant aspects of their culture. This space can be extended to other members of the community (intercultural associations, etc.).

ORIENTATION. We invite to make a treatment as far away from folklore as possible (critical vision).

Activity	THE MAP OF ORIGINS
Objectives	<ul style="list-style-type: none"> To create awareness of the diversity of the nursery. To get to know the origins of our neighbours.
Duration	Available throughout the course
Materials	<ul style="list-style-type: none"> World map (without marking countries) White sky (to write on) Pushpins

Step-by-step description



- The activity is explained to the families.
- The map is placed at the entrance of the nursery and other materials (tape, pins, pens, etc.) to be available to the families.
- Each family will mark their country on the map. As new family join the nursery during the course of the year, they will also complete the map.
- At the end, a photo of the map will be taken.



Activity	EVOKING THE ORIGINS
Objectives	<ul style="list-style-type: none"> To share experiences with the sense of smell that evoke childhood moments. To reflect on cultural similarities and differences
Duration	45 minutes
Materials	Objects whose smells remind us of the family's origins

Step-by-step description

- The families bring to the gathering an object whose scent reminds them something special of their childhood or the place of origin.
- The families gather in a circle, and each object is passed to each participant, and smelled.
- Finally each of the participants shares their emotional connection to each object or the experience that attaches them to the object.

Activity CHILD-LED MORNING

Objectives

- To discuss and show ways of connecting with families and improve families' involvement.
- To use nature to create.

Duration

30+ minutes

Materials

- Mandala patterns
- Natural materials (leaves, acorns, fruits, branches, etc.)
- Glue, crayon, pencil

Step-by-step description

- On a given day (morning), family members go to the nursery and take part in the daily activities, thus getting to know the child's daily life, the institutional culture, the activities, the dynamics between the child and his/her environment.
- During the sessions, the young child involves his/her family member in the activities, introduces the environment, so that the family member can see the child's daily life in the institution through the child's own glasses, while the child's autonomy is strengthened.

The activity mandala making, described above, could be integrated to the child led morning, in which family members can work together on a common project - pasting natural materials on the printed or drawn mandala patterns.

Activity

MANDALA MAKING. NATURE AND ART

Objectives

- To create awareness around sustainability for the school community.
- To use nature elements to create works of art.
- To create links between families and children through nature..

Duration

1 hour

Materials

Pre-prepared natural elements or having an accessible natural landscape.
Mandala pattern

Step-by-step description

- The families and the children will have to go into the space set-up by the teacher or a natural area and collect items like plants, leaves, fruits, nuts, etc.
- Then the teacher has to prepare a large sheet of paper, or a dedicated area to create the Mandala.
- As people come back inside with their objects, the teacher asks them to arrange them on the Mandala, which they create together in this way.
- Later, the teacher can invite people to have a look at all the creations made.



Activity	ECOLOGICAL GARDEN
Objectives	<ul style="list-style-type: none"> • To create an organic garden in the educational center. • To involve children, families, and social agents in the creation and maintenance of the organic garden, with the children being the protagonists throughout the activity. • To work on the care of the land and the nature that surrounds us.
Duration	2-3 hours per week
Materials	<ul style="list-style-type: none"> • Seeds or small plants appropriate for the climate (herbs, vegetables, flowers) • Fertile soil or compost • Pots, recycled containers, or garden beds • Watering cans or bottles with holes for gentle watering • Gardening gloves • Small shovels, spoons, or hand tools • Scissors • Labels or popsicle sticks to identify plants • Natural pest control materials (optional)

Step-by-step description
<ul style="list-style-type: none"> • Begin by discussing with the children what a garden is, why it is important, and what types of plants they know or would like to grow. Encourage them to share experiences from home or their communities. • As a team (educators, children, families), plan and choose the best location for the organic garden, considering sunlight, protection from wind, and accessibility for children. If the educational center does not have a garden area, use terraces, pots, or recycled containers as mini gardens. • Organise a meeting or communication with families and community members to invite them to participate in the preparation and care of the garden. Explain the goals of environmental education, sustainability, and intercultural sharing. • Prepare the space by cleaning it, loosening the soil, or filling pots with fertile soil or compost. Children can use their hands, spoons, or small shovels to fill containers. • Together with the children and families observe the seeds or plants chosen. Talk about their names, origins, colours, and what they need to grow. This is a good opportunity to integrate vocabulary in other languages spoken by the children (e.g. tomato – jitomate – paradicsom). • Guide children and families to sow the seeds or transplant small plants, explaining how deep each seed should be placed and why. Allow each child to plant at least one seed or seedling, promoting their sense of ownership and responsibility.

- Water gently using watering cans or bottles with small holes. Discuss why plants need water, sun, and care to grow healthy.
- Create labels with the name of each plant (and optionally include images or words in different languages) and place them next to the seeds or seedlings for identification.
- Establish a weekly routine for garden care, involving the children in watering, weeding, observing growth, and checking for pests. Encourage them to notice changes, measure plant growth, and share their observations.
- Invite families or community members with gardening knowledge to share tips, traditional practices, or songs related to planting, fostering intercultural connections.
- Harvest together when the plants are ready, celebrating the process and using what is grown for a small tasting, cooking activity, or decoration, reinforcing the cycle of care, growth, and gratitude towards nature.

Activity	SEEDS BALLS
Objectives	<ul style="list-style-type: none"> Promote awareness of urban biodiversity
Duration	Two mornings (approx. 10 hours in total)
Materials	<ul style="list-style-type: none"> Clay (powder or natural) Mature compost Mixed seeds (local varieties: nectariferous plants, nitrogen fixers, accumulators, wildflowers) Water Large basins or bowls for mixing Tarpaulin or large plastic sheet to protect work surfaces Tables or ground space for drying the seed balls Optional: gloves (especially for younger participants), notebooks or worksheets for plant study

Step-by-step description

- The activity begins with a storytelling moment about **Masanobu Fukuoka**, the Japanese farmer and philosopher who introduced the seed ball method as a non-invasive, natural farming technique. This story sets the tone for a deeper conversation about life, regeneration, and how even the smallest actions—like throwing a ball of seeds—can contribute to healing the planet.



- In a welcoming and inclusive environment, participants explore the contrast between seed bombs and destructive bombs, opening a space for reflection on how we can spread life instead of harm. The seeds selected for the activity are introduced, and their ecological roles explained: plants that improve soil, attract pollinators, accumulate nutrients, and support biodiversity in forgotten urban spaces.
- Children aged 1 to 3 years participate with their families in every step, engaging with adapted activities that focus on sensory play and exploration: touching seeds, smelling compost, mixing clay, and forming soft shapes. Their natural curiosity and tactile interaction are central to the experience.



- Together, families mix 8 parts clay, 1 part mature compost, and 1 part seeds. Water is added gradually until the mixture reaches the right consistency. Then, small seed balls are shaped by hand, making sure the seeds are fully covered and protected.
- Once the balls are ready, they are placed to dry on clean surfaces, protected from moisture, for at least 24 hours.
- In the second session, families are invited to cast their dried seed balls into nearby green areas—abandoned lots, roadside patches, or other urban edges—with care and intention. It’s not just about planting, but imagining the invisible futures that may emerge from those small acts.
- The activity closes with a shared reflection: Where did we place life today? What might grow there in a few weeks? Families are encouraged to revisit their seed spots over time, observe what happens, and continue nurturing the connection between nature, city, and community.

Activity	MY NURSERY BOOK
Objectives	<ul style="list-style-type: none"> To strengthen connections between the nursery and families by creating a visual and linguistic resource that fosters inclusion, communication, and intercultural understanding.
Duration	30 minutes
Materials	<ul style="list-style-type: none"> Photos of the nursery (rooms, staff, daily routines, play areas, meal times, arrival and departure areas, etc.) Paper Pens Glue or tape Laminator (optional) Printer Stapler or binding materials Other stationery for decorating the booklet

Step-by-step description

A small booklet with photos describing the nursery (rooms, activities) helps families to imagine where and how their child’s days are spent, and for those from other language cultures, it gives them the opportunity to learn relevant words in the local language. The booklet can also be used by early childhood educators to introduce the culture of the institution, the agenda, etc. It can also be used in family discussions at home.

- Begin by gathering and selecting clear and meaningful photos that represent daily life in the nursery, ensuring diversity is visible (e.g. children playing, meals, nap time, reading corner, outdoor spaces).
- Print the photos in a size appropriate for creating a small, manageable booklet for families.
- On each page, write short and simple captions describing what happens in the photo. If possible, include key words or short phrases in other languages spoken by families in the nursery (e.g. “lunch time / almuerzo / déjeuner”).
- Assemble the photos and captions into a booklet format, organising them in the order of a typical day at the nursery (arrival, activities, meals, rest, outdoor play, departure).
- Decorate the booklet cover with the nursery name and an image or illustration that represents the group’s diversity. Laminate pages if desired to improve durability.
- Introduce the booklet to the children during circle time. Show them the pages and talk briefly about each part of their day, asking questions such as “Who remembers what we eat for lunch?” or “Who likes to play here?” to engage them and reinforce vocabulary.

- During a family meeting or individual pick-up time, present the booklet to parents and caregivers. Explain its purpose: to help them understand their child’s daily experiences, become familiar with spaces and routines, and learn words in the local language to strengthen communication at home.
- Invite families to take the booklet home for a few days to explore with their children, encouraging them to look at it together and discuss what they see.

Optionally, ask families for feedback: What did they like about the booklet? Are there words they would like included in their home language? Is there any additional information that would support their understanding and connection with the nursery?



Section 4

Conclusions and Bibliographic References

Conclusions

The SUSIEE project represents a significant and timely effort to bridge sustainability and interculturality within early childhood education and care (ECEC), particularly for children aged 0–3. At its core, the project acknowledges that fostering inclusive, equitable, and sustainable societies begins in the earliest stages of life, when children are naturally open to diversity and learning. Rather than positioning sustainability and interculturality as separate educational themes, SUSIEE integrates them into a coherent framework grounded in the daily practices of educators, families, and communities.

One of the critical insights from the project is that neither sustainability nor interculturality can be effectively taught through isolated activities or occasional interventions. Instead, they must permeate the values and routines of early childhood settings. This requires a shift from traditional, sometimes fragmented approaches to a holistic pedagogy rooted in critical reflection, relational practices, and community engagement. The Handbook reinforces that education is not merely a space for the transmission of knowledge but a living, dynamic process where children, educators, and families co-construct meaning and practices.

Furthermore, the SUSIEE approach emphasizes the interdependence of the environmental, social, and cultural dimensions of education. It challenges educators to critically examine systemic inequalities and unsustainable practices (not as abstract concepts, but as realities that directly impact their work with children and families). By weaving together critical intercultural pedagogy, sustainability education, and inclusive practices, the project equips educators with tools that are adaptable, reflective, and action-oriented.

The Handbook also highlights the role of educators as agents of change. Far from presenting a prescriptive set of rules, the SUSIEE methodology offers a flexible, context-sensitive toolkit that encourages educators to adapt and co-create practices in dialogue with their communities. The proposed training pathways, activities, and engagement strategies are practical examples of how early childhood professionals can embody and promote sustainability and intercultural values in everyday interactions with children and families.

Finally, the project underscores that fostering inclusive and sustainable early childhood environments is not solely the responsibility of educators. It calls for collective responsibility—engaging families, communities, institutions, and policymakers in a shared commitment to creating nurturing, equitable, and environmentally conscious spaces for young children. This collective approach not only strengthens the impact of educational practices but also contributes to broader societal change.

In conclusion, the SUSIEE project offers more than a methodology; it presents a vision for reimagining early childhood education as a transformative force for social and ecological justice. By grounding its approach in critical reflection, community involvement, and practical action, SUSIEE challenges all stakeholders to recognize early childhood education as a vital arena for fostering a more just, inclusive, and sustainable world.

We hope that this collective effort, involving professionals from the social, artistic, academic, and educational fields, will contribute meaningfully to the education of children aged 0 to 3 years. May it enrich pedagogical practices within early childhood education institutions, fostering the development of an inclusive and sustainable education rooted in wellbeing and inclusion.

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Section 5

Annexes

Critical Incident Images























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