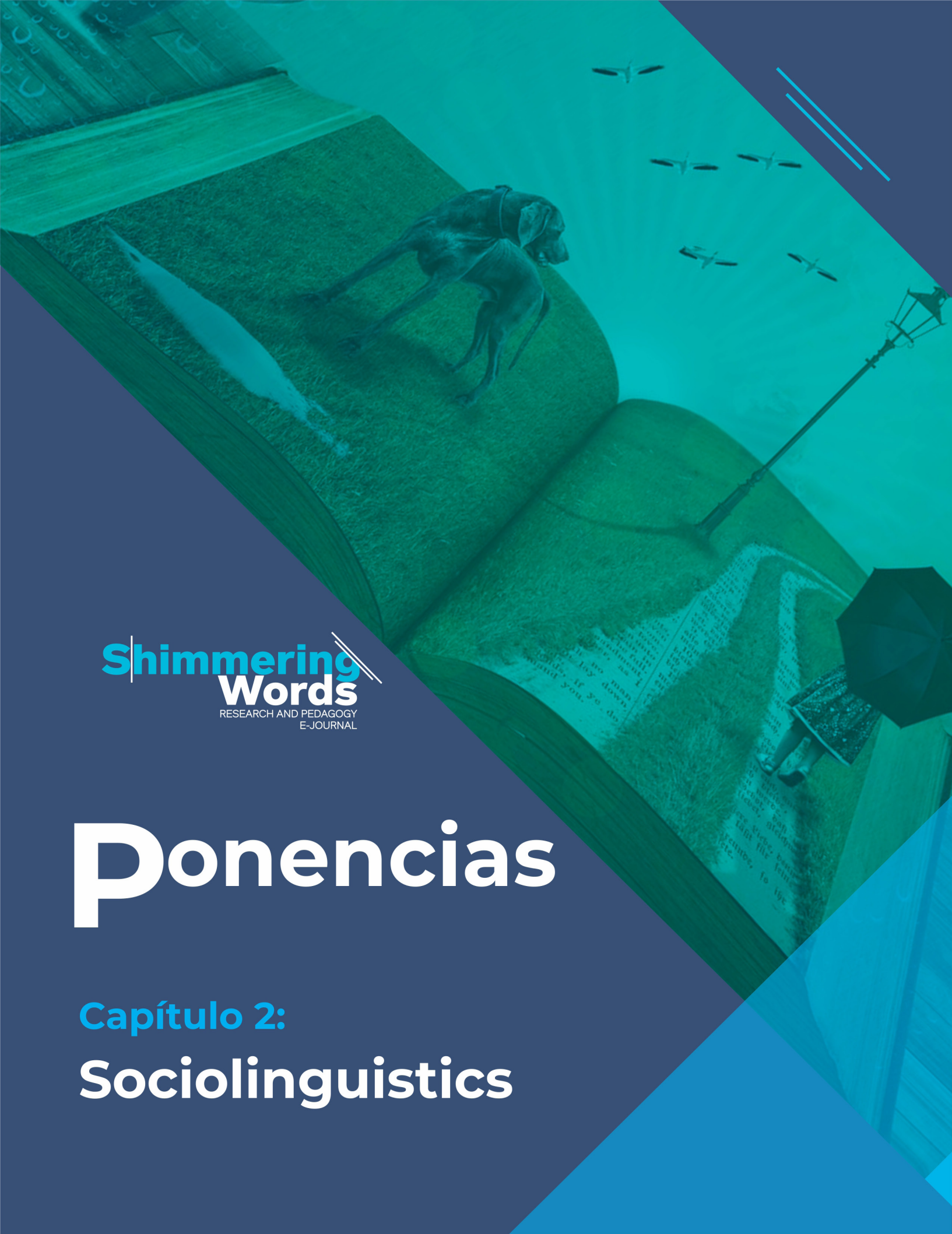




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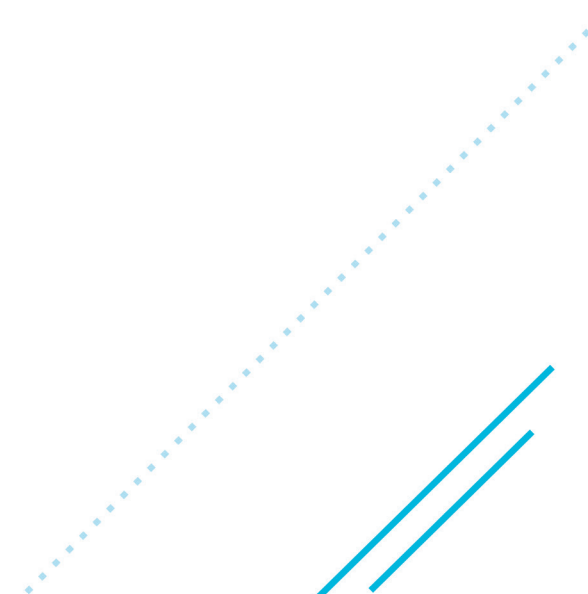
Ponencias

Capítulo 2:

Sociolinguistics

La novela de dictador en el señor presidente de Miguel Ángel Asturias

Gladis Leonor Arias Rodríguez
(Reporte de investigación)



Abstract

La siguiente presentación pone de manifiesto el análisis del dictador en la novela *El Señor Presidente* de Miguel Ángel Asturias dentro del contexto latinoamericano y el género literario del 'Realismo mágico'. Se hace una recolección de datos de carácter descriptivo a partir del rastreo documental, la lectura y análisis de la novela. Se hace una contribución en el campo de la literatura del dictador a partir de un análisis literario y el realismo mágico, evidencian los vestigios históricos como testimonio de la presencia de los dictadores en América Latina a partir de este tipo de literatura.

Palabras clave: Miguel Ángel Asturias, Literatura del dictador, Realismo mágico.

Descripción del problema

Las dictaduras han sido sistemas políticos y sociales que han vivido las comunidades de América Latina durante muchos años, al parecer desde la misma independencia de los pueblos e incluso antes, dejando huellas profundas en la cultura de las personas. En este contexto, la literatura sirvió como medio para recrear eventos ficticios y reales, dando lugar al testimonio de una época en la cual reinaba el silencio por temor a las represalias de los mismos gobiernos dictadores; teniendo en cuenta que muchos de los escritores del género de la Literatura de dictadura debieron asilarse en países extranjeros como única manera de poder publicar sus obras. La novela *El Señor Presidente* marca un hito en el inicio de este género, así como en el *Realismo Mágico*, este último representado por un grupo de escritores latinoamericanos que quisieron evidenciar la realidad que se vivía en un momento de la historia mediante la fantasía, enalteciendo la novela del dictador.

Pregunta de investigación

¿De qué manera la novela “*El Señor Presidente*” es representativa dentro del género de novela de dictador, así como las figuras propias del Realismo Mágico Latinoamericano?

Soporte teórico

La novela *El Señor Presidente* de Miguel Ángel Asturias marca un hito en el género de la *novela del dictador* y del *Realismo Mágico*. La crítica literaria da a conocer que con esta novela se abre paso este género que realmente es la expresión del sentimiento de los pueblos oprimidos por las dictaduras que se multiplicaban en el contexto latinoamericano. A partir de esta obra, más escritores se motivaron a escribir sus propias novelas de dictador como fueron Mario Vargas Llosa, Gabriel García Márquez, Alejo Carpentier, Carlos

Fuentes, entre otros. La *novela del dictador* incluye elementos del *Realismo Mágico* como una manera de expresar la realidad mediante elementos literarios que recrean un ambiente fantástico llamando así la atención de los lectores no sólo en el continente latinoamericano sino también europeo.

La novela *El Señor Presidente* también da fe de esa relación entre el escritor Miguel Ángel Asturias y el presidente - *dictador* de la época, José Manuel Estrada Cabrera (Guatemala 1898-1920), teniendo en cuenta que el autor vivió en su plenitud el rigor de dicha dictadura. Se sabe que, aunque hubo novelas previas que trataban temas afines a las dictaduras, fue Asturias, quien con estilo europeo logró una novela majestuosa por la manera en que conjuga la literatura y la denuncia social.

Metodología

Se enmarca en un rastreo documental de eventos reales en el contexto donde se desarrolla la novela, la lectura y análisis de la novela a partir de la trama y uso de figuras literarias, dando fe de una realidad histórica en el cual se desarrolla la novela.

Resultados

La Novela *El Señor Presidente* mantiene unos rasgos típicos de la *Novela de Dictador*, que se repiten de manera reiterativa y se convierten en características propias de este género tales como son: el hecho de conquistar el poder mediante la fuerza, se utiliza el terror como medio de dominio sobre el pueblo; normalmente hay espías que contribuyen a ejercer violencia, el exilio como una manera de salvar la vida de las personas, el dictador como un ser omnisciente e idolatrado, centralización del poder y de la riqueza, la tortura y la corrupción como medios de gobierno, entre otras prácticas que demuestran el maltrato y atraso de los pueblos bajo una dictadura. Hechos que mediante la literatura quedan como un testimonio para la humanidad, y se espera que estos testimonios sirvan de espejo para que las futuras generaciones no permitan que se repita la violación de los derechos humanos bajo los gobiernos de las dictaduras.

Asimismo, la novela *El Señor Presidente* genera un ambiente literario propicio para que el *Realismo Mágico* dé lugar a eventos asombrosos en medio de la realidad, personajes que aunque parecen ser sacados de la realidad, sólo podrían existir en la mente fantasiosa del autor, como son Miguel Cara de Ángel o los mismos mendigos, quienes pululan en las calles y que nadie ve por la rutina o la premura de los habitantes de una gran ciudad.

Los cronotopos o relación espacio - tiempo, se presentan en la novela *El Señor Presidente* como la manera en que los personajes viven su propio tiempo; en la mayoría de los casos, es un letargo en el tiempo como

consecuencia del sufrimiento generado por la dictadura. El espacio también cobra importancia, en especial la ciudad, dado que no es sólo donde se desarrollan los personajes, sino también testigo silente. La ciudad llega a ser, en ciertas situaciones, similar a una prisión que alberga a una sociedad sumergida en los caprichos del dictador.

Conclusiones

La novela *El Señor Presidente* de Miguel Ángel Asturias da testimonio de los hechos de una dictadura en América Latina (Guatemala), situaciones que se repiten de manera similar de un país a otro, donde las dictaduras brotan como consecuencia de la inexperiencia, ansia de poder y codicia.

El dictador, en *El Señor Presidente*, se vislumbra como una persona dominante, personaje omnisciente, egocéntrico, desarrolla una red de espías a lo largo de la ciudad para desplegar su poder, logra causar temor en la población y se convierte en todo un sistema corrupto de gobierno. De hecho, en este gobierno reina la impunidad para el círculo cercano al presidente y el castigo implacable para quienes se oponen o para los inocentes que por infortunio se cruzan en su camino.

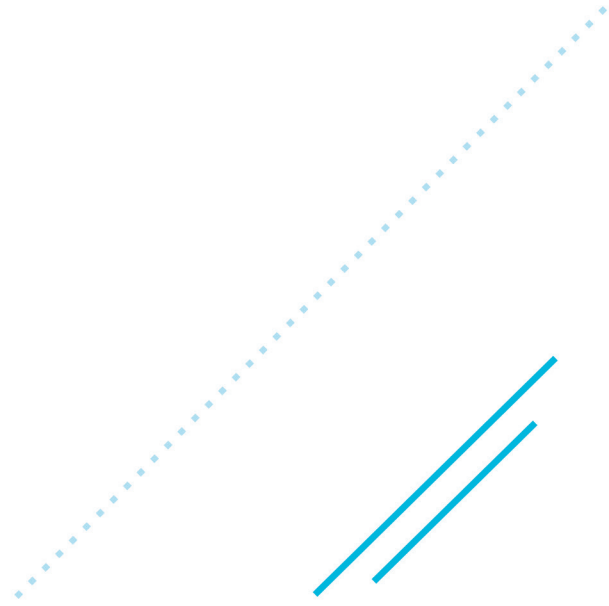
La temática de la novela *El Señor Presidente* es un testimonio fantástico de quienes sufren una dictadura, y por ende, en su mayoría son eventos trágicos que gracias a las figuras literarias del *Realismo Mágico* se logra enaltecer los hechos y los personajes, como es el grupo de mendigos; también renace el amor en medio de la tragedia. Los eventos cotidianos se exaltan mediante el lenguaje y se crea una trama envolvente para los lectores.

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Innovación pedagógica para la Paz

José Eduardo Pardo Valenzuela
(Reflexiones pedagógicas)



Resumen

Un reciente estudio académico enfatiza la esencia de una educación que prioriza la humanización y liberación del individuo, trascendiendo más allá de la mera instrucción. La Universidad Santo Tomás subraya la importancia de dimensiones humanas como “comprender, obrar y comunicar”. Se reconocen contribuciones de teóricos como L. Vygotsky y P. Freire, este último con su crítica *Pedagogía del Oprimido*. El documento resalta la importancia de las secuencias didácticas en la enseñanza y el rol de la *UNESCO* en la observación educativa global. Es una lectura esencial para quienes se interesan en la pedagogía contemporánea.

Descripción de la estrategia de la reflexión

La estrategia de la reflexión enfatiza el pensamiento reflexivo como esencial en la educación. Esta visión sitúa al estudiante en el corazón del aprendizaje, promoviendo autonomía y significado. John Dewey argumenta que este enfoque es vital para formar ciudadanos críticos y conscientes. Al potenciar la reflexión, se busca una sociedad justa que valore la dignidad y capacidad del individuo para decidir informadamente. Este pensamiento también promueve el respeto y la paz, alentando a los estudiantes a adoptar diversas perspectivas y cuestionar sus creencias, cultivando una mentalidad abierta. Efectivamente, J. Dewey diferencia la instrucción, que transmite conocimientos, de la educación, que es un proceso activo de descubrimiento. Para él, la auténtica educación surge cuando el alumno se sumerge en su aprendizaje, vinculando lo nuevo con sus vivencias pasadas.

Soporte teórico

El este trabajo se menciona a varios teóricos y sus contribuciones al campo educativo, incluyendo a Lev Vygotsky y su enfoque socio-cultural del aprendizaje, David Ausubel y su teoría del *Aprendizaje Significativo*, Celestin Freinet y su enfoque en *Pedagogía activa*, y Miguel de Zubiría Samper con sus modelos educativos basados en las inteligencias múltiples y la neuroeducación.

Contexto pedagógico

En una reciente exploración sobre la innovación pedagógica orientada a la paz, se destaca la trascendencia de las experiencias pedagógicas significativas de los educadores. Se subraya la imperiosa necesidad de anclar la educación a un territorio y periodo determinado, permitiendo así enfrentar los desafíos propios de cada contexto histórico. Se identifican experiencias docentes notables, tanto de la *USTA* como de otros entornos, sirviendo como pilares en el desarrollo académico.

A su vez, la distinción entre mero cambio e innovación es abordada, sugiriendo que, aunque todo cambio puede ser visto como innovación, no siempre implica una transformación auténtica. En el ámbito educativo, esto se manifiesta en la renovación de procesos curriculares y en la adaptación de programas académicos para brindar una educación de excelencia.

Asimismo, se enfatiza la importancia de que los educadores reconsideren sus métodos y enfoques, desafiando los conocimientos previos de los estudiantes y creando ambientes propicios para el aprendizaje. La enseñanza -se sugiere-, debe enfocarse más en la transformación que en la mera transmisión de saberes. Las secuencias didácticas, estructuradas y organizadas, emergen como herramientas esenciales en este proceso, orientando al educador en la transmisión de conceptos y habilidades específicas.

Resultados

La educación en América Latina, influenciada por diversos pensadores, también ha abordado la paz como un pilar fundamental. Lev Vygotsky enfatizó la importancia de las interacciones sociales para el aprendizaje, mientras David Ausubel destacó la conexión entre el nuevo conocimiento y las experiencias previas. Celestin Freinet promovió una pedagogía activa y cooperativa. Miguel de Zubiría Samper -desde Colombia-, integró las *Inteligencias Múltiples* y la neuroeducación. Artiles, A. J abogó por la inclusión de estudiantes con discapacidades. Cristóbal Cobo investigó el impacto tecnológico en la enseñanza. Edgar Morin -desde su Pensamiento Complejo- propuso una educación interdisciplinaria, y Larissa Arroyo Navarro exploró el *Aprendizaje Basado en Proyectos*. El filósofo español Fernando Savater resaltó la ética y la educación ambiental. En este panorama, la *Educación para la Paz* emerge como un enfoque esencial, reconociendo que la formación debe ir más allá del aula, promoviendo valores de respeto, tolerancia y cooperación, esenciales para construir sociedades más justas, inclusivas y pacíficas en la región.

Conclusiones

- La educación no sólo se centra en la transmisión de conocimientos, sino que busca formar individuos críticos, conscientes y comprometidos con su entorno. La formación profesional debe ir más allá de lo académico, abordando problemáticas sociales y fomentando una visión crítica y reflexiva.
- Cuestionar la realidad y observar a profundidad las problemáticas sociales son esenciales. La docencia, investigación y responsabilidad social deben orientarse hacia la formación de profesionales que puedan actuar en diversos sectores, evidenciando competencias y habilidades alineadas con las necesidades actuales.

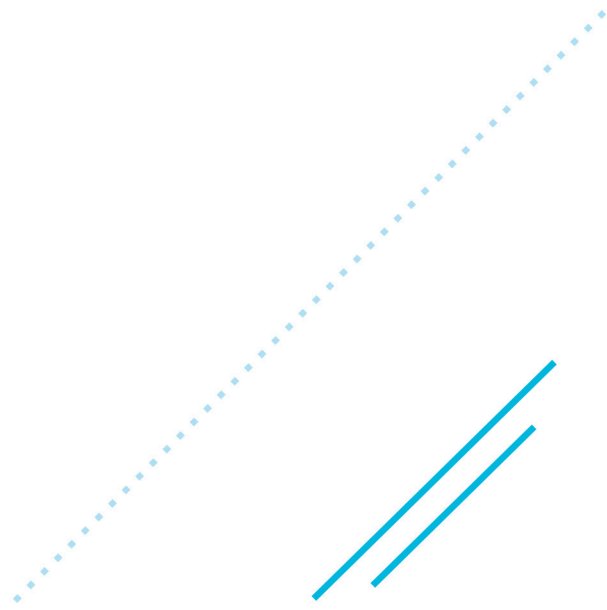
- La educación en América Latina es una herramienta para construir una sociedad justa y próspera. La innovación pedagógica sistematiza las contribuciones de autores latinoamericanos, mejorando la enseñanza y promoviendo una *Cultura de Paz*. Para tal efecto, es vital contextualizar la educación, valorando la diversidad cultural de Latinoamérica, y asegurando que responda a los desafíos regionales, ofreciendo una formación adaptada al contexto.
- Los docentes asumen un papel crucial en este proceso, siendo responsables de garantizar que la formación cumpla con las exigencias locales, nacionales e internacionales. La planificación y actualización de procesos curriculares son esenciales para ofrecer una educación de calidad.

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Parir y cuidar desde la oralidad de un sabedor de la comunidad U'WA

Claudia María Moreno Mojica
(Reflexiones pedagógicas)



Resumen

Se retoma el parto como una necesidad de la Comunidad *U'WA*, desde un intento por fortalecer las identidades tradicionalmente excluidas o desconocidas, estableciendo formas de diálogo que permitieron desligar el concepto de salud occidental como único modelo válido para el cuidado de la salud y como un aporte a la enseñanza y formación del profesional enfermero.

Objetivo

Reconocer las representaciones sociales alrededor del parto, a partir del relato y oralidad de un sabedor de la Comunidad U'wa.

Método

Investigación cualitativa de tipo descriptivo.

Resultados

emergieron cuatro categorías: Autoridades tradicionales dentro de la comunidad U'WA, Concepción de mujer, hombre y el nuevo ser, visión de la llegada de una nueva vida desde el sabedor una nueva concepción para el mundo occidental y complicaciones y cuidado tradicional.

Palabras Claves: Parto normal, Medicina tradicional, Población indígena, Cuidado (*Decs*)

Descripción del problema

La pluriétnia e interculturalidad constituyen un reto universal en términos de políticas, estrategias y mecanismos que permitan la coexistencia de todos los grupos poblacionales, así como su equidad y desarrollo armónico, puesto que a nivel mundial se reconocen esfuerzos por avanzar en el “desarrollo sostenible de las comunidades, los pueblos y naciones” (Naciones Unidas *CEPAL*, 2018). “La comunidad U'wa sigue practicando la medicina tradicional en cabeza de los *Werjayas* (médico tradicional) y/o *Karecas*; sin embargo, admiten que no todas las enfermedades se pueden curar a través de la medicina tradicional y, por lo tanto, recurren en segunda instancia a la medicina Occidental cuando es necesario” (ASOU'WAS, 2014). En este sentido, en el ámbito de la salud, se requiere enmarcar un puente entre la parte occidental y la tradicional, estableciendo formas de diálogo que permitan acercarnos y reconocerles, desligando el concepto de salud occidental como único modelo válido para el cuidado desde la formación curricular de los programas en salud. Desde un intento por fortalecer las identidades tradicionalmente excluidas o desconocidas, se retoma el parto como el proceso fisiológico, en el que están implicados factores psicosociales y culturales, dentro del cual, si no surgen complicaciones, no requiere más intervención que el apoyo integral y respetuoso del mismo (Biurrun & Goberna, 2013).

Objetivo principal

Reconocer las representaciones sociales alrededor del parto, a partir del relato y oralidad de un sabedor y padre de la Comunidad U'wa.

Metodología

Se trata de un estudio con metodología cualitativa de tipo descriptivo con enfoque epistemológico fenomenológico, “este enfoque se concibe como producto del conocimiento las interpretaciones de los simbolismos socioculturales a través de los cuales los actores de un determinado grupo social, abordan la realidad lejos de ser descubrimiento o invención; en este enfoque el conocimiento es un acto de comprensión” (Padrón, 2001). A partir de este planteamiento se profundizan conocimientos, opiniones y significados del propio sujeto a través del método biográfico.

La recolección de información se obtuvo por medio de un plan organizado, que utilizó como técnica de recolección la entrevista a profundidad, como la conversación entre dos personas: un entrevistador y un informante, que para este estudio se trató de un sabedor y padre de la comunidad U'wa; como criterios de sistematización y análisis de datos, se retoma propuesta práctica de Taylor-Bogdan y las modificaciones realizadas por Amezcua y Huso (Amezcua & Hueso, 2009) que siguen un esquema en espiral, lo cual conlleva a volver una y otra vez sobre los datos, para ascender progresivamente hacia la mayor comprensión de los mismos y dar consistencia a las interpretaciones.

Resultados

El relato refleja la representación que tiene un Sabedor y Padre *U'WA* acerca de la llegada de una nueva vida desde el parir y cuidar a la mujer y el hijo. La entrevista se realiza a un hombre, que como sabedor y parte de las autoridades tradicionales propias del gobierno *U'wa*, constituye la principal fuente de acceso a la información, a partir de la oralidad sobre conocimiento de saberes tradiciones y costumbres de la comunidad. El relato guarda el lenguaje *U'WA* desde su oralidad, por lo que al final se muestra un vocabulario. Del análisis cualitativo realizado a la entrevista, emergen cuatro grandes categorías: Autoridades tradicionales dentro de la comunidad *U'WA*, Concepción de mujer, hombre y el nuevo ser, visión de la llegada de una nueva vida desde el sabedor y complicaciones y cuidado tradicional.

Conclusiones

La concepción de cuidado en enfermería, ha surgido con la modernidad y es persistentemente occidental; en Latinoamérica, se necesita abordar el cuidado desde su más íntima esencia, desde su existencia pre-ontológica y

desde nuestras propias tradiciones y prácticas. Para la comunidad ancestral *U'wa* el parto y el nacimiento son eventos trascendentes, cuya importancia está profundamente ligada a la concepción del mundo, al acontecer cotidiano y a ser y estar en conexión con la naturaleza.

Esta investigación se consolida como una aproximación al conocimiento de prácticas de cuidado ancestral, que aporta al enriquecimiento de los enfoques diferenciales en la atención en salud y a promover la búsqueda y aplicación de conocimientos transculturales en la formación de los profesionales de enfermería.

Ampliar la información sobre el comportamiento y prácticas de cuidado de la salud indígena, genera y posibilita canales de comunicación mediante los cuales es posible lograr sinergia entre la salud tradicional indígena percibida desde la cosmovisión ancestral, y la medicina moderna. Se requiere generar respeto y comunión con las prácticas y tradiciones, sin violentar a las personas, sin imponer pensamientos, entornos y acciones que separan al otro y a la otra de su propio universo; las prácticas y pensamientos colonialistas, así como el avance de la ciencia occidental, buscan formas de obligación, de estandarización y de separación de lo primordial, para perseguir objetivos y buscar respuestas que no son mediadas con los seres humanos que las experimentan.

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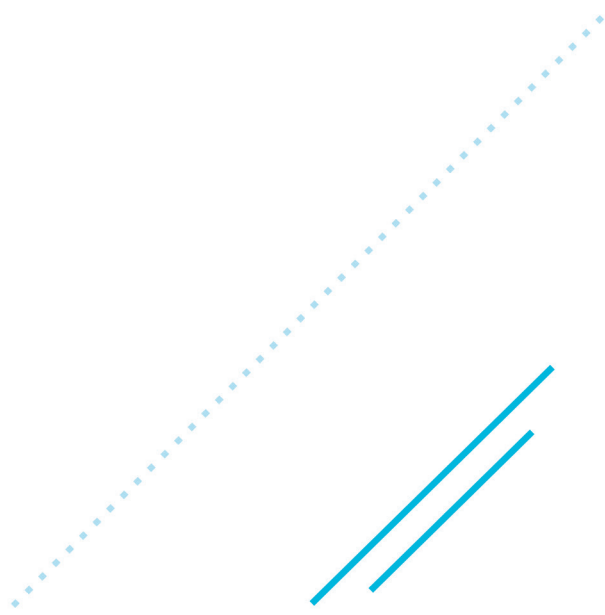
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Construyendo identidades: Acción cultural popular y Educación fundamental integral como reflexión del desarrollo humano y social

Diego Andrés Niño Sánchez
Daniel Elías Pérez Díaz
(Reflexiones pedagógicas)



Resumen

Nuestra ponencia aborda el proceso de formación y desarrollo de la identidad individual y colectiva a través de diversas influencias culturales, sociales, educativas y experiencias de vida. Nos referiremos a cómo *ACPO* – Radio Sutatenza y su metodología *EFI* (*Educación Fundamental Integral*) jugaron un papel crucial en la construcción de identidades sólidas y significativas para las personas y las comunidades del siglo XX. Asimismo, abordaremos cómo el proyecto de *ACPO* permitió que aspectos emocionales, sociales y culturales contribuyeran a una reflexión compartida en el marco de la materia de “Modelos Pedagógicos” ofrecida en la Licenciatura en Español y Lenguas Extranjeras de la Universidad Santo Tomás.

Soporte teórico

Teoría de la Identidad Social de Tajfel y Turner: Esta teoría sostiene que las personas buscan pertenecer a grupos y categorías sociales, lo que contribuye a la construcción de su identidad. La participación en actividades culturales populares y una educación integral pueden reforzar la pertenencia a ciertos grupos y fomentar el sentido de identidad. **Teoría del Aprendizaje Social de A. Bandura:** según esta teoría, las personas aprenden a través de la observación y la imitación de los demás. En el contexto de la educación integral, los individuos pueden aprender modelos de identidad a seguir a través de la interacción con figuras educativas y referentes culturales. **Teoría de la Educación Holística:** esta teoría aboga por una educación que abarque todos los aspectos del desarrollo humano, incluyendo lo cognitivo, lo emocional, lo social y lo cultural. Una educación integral promueve una comprensión más profunda de la identidad propia y de los demás. **Teoría de la Educación Liberadora de Paulo Freire:** el pedagogo brasileño aboga por una educación que empodere a los individuos para que se conviertan en sujetos activos y críticos en su propio proceso de aprendizaje. Una educación liberadora puede ayudar a los individuos a construir una identidad consciente y auténtica.

Contexto pedagógico

Esta propuesta se enmarca en el contexto de la educación contemporánea que busca abordar de manera holística el desarrollo de los individuos. Esta perspectiva reconoce que la educación va más allá de la mera transmisión de conocimientos académicos y busca nutrir aspectos emocionales, sociales y culturales para formar individuos conscientes, críticos y conectados con su entorno. En este contexto, se entiende que la identidad es un constructo dinámico y complejo, forjado por diversas influencias. La educación se erige como un vehículo fundamental para guiar a los estudiantes en la exploración

y construcción de su identidad personal y cultural. El contexto particular en el que se llevó a cabo este proyecto de reflexión fue enfocado en dos grupos pertenecientes al espacio académico “Modelos pedagógicos” ofrecido en el primer semestre de la Licenciatura en Español y Lenguas Extranjeras Inglés Francés.

Resultados

Actualmente el resultado encontrado en este proyecto es la percepción de un grupo de estudiantes de primer semestre del programa de la Licenciatura en español y Lenguas Extranjeras respecto a la salida pedagógica realizada a la Radio Sutatenza.

Conclusiones

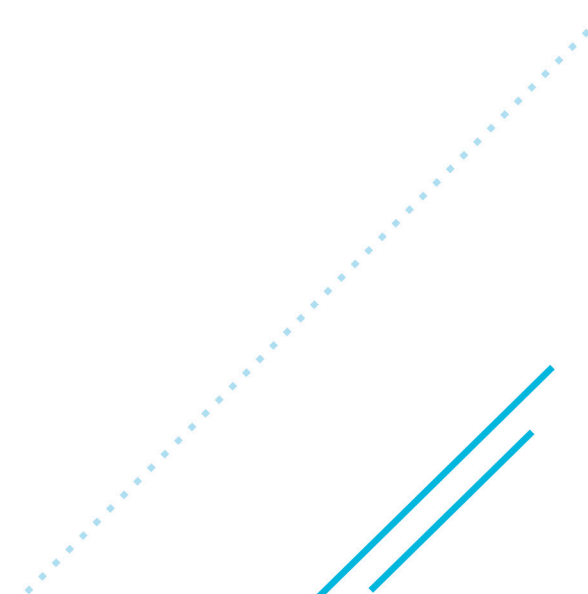
La ponencia tendrá como conclusiones los siguientes aspectos: Los fundamentos teóricos y metodológicos de Acción Cultural Popular y la metodología de Educación Fundamental Integral y sus aportes a la educación popular latinoamericana. La experiencia de los estudiantes de primer semestre de la licenciatura en Español y Lenguas Extranjeras de la Universidad Santo Tomás en su salida pedagógica al municipio de Sutatenza, Boyacá realizada en I semestre del año 2023: “Los desafíos y oportunidades que ofrecería Acción Cultural Popular y Radio Sutatenza para el desarrollo humano y social en el siglo XXI”.

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Multilingualism in amazonas: Exploring Huitotos' cultural identity

José Armando Quintero Peña
(Research Report)



Abstract

This ethnographic case study explores the cultural identity of the Huitoto community residing at the Amazonas border between Brazil, Colombia, and Peru. Focusing on the complexity of their multilingual cultural identity, this research aims to unravel the profound connections between language, tradition, and self-perception. Through the use of the Photovoice method, the study attempts to explore the interaction between linguistic practices, social rituals, and language hierarchies, emphasizing how these elements shape the Huitoto worldview. By examining the fluidity of identity within the context of a multicultural borderland, this research attempts to shed light on the adaptability of an indigenous community navigating the complexities of modernity while preserving its rich cultural heritage.

Key Words: Multilingualism, Cultural Identity, Indigenous communities, Photovoice, Huitoto community.

Statement of the problem

Colombia is a multicultural country with a wide variety of contexts and minoritized groups, including indigenous populations. Those indigenous groups represent at least the 3,4%, of the Colombian population (Departamento Administrativo Nacional de Estadística, *DANE*, 2007), although less than 2% speak other language than Spanish (Uribe & Edlund, 2014). Taking into account that in Colombia there are at least 69 native indigenous languages still spoken, it is notorious that, despite the laws and policies of the Colombian government to try to preserve those languages, it exists a growing gap between the compliance of the standard -what is on paper- and what actually happens in the contexts of those communities.

It is worth mentioning the physical location where all these communities are subsisting, the Amazonian border. There, three mainstream cultures (Colombian, Brazilian, and Peruvian) coexist, and two main languages (Spanish and Portuguese) are spoken in a day-to-day basis. Even new languages are being created, that is the case of 'Portuñol', a mix of Portuguese and Spanish. All these are vital factors when referring to the indigenous students' identities since the language they speak depends strictly on the context. Walking a few blocks from their 'Malokas' might imply entering a complete different culture (customs, habits, language) which they are, as a matter of fact, part of.

What is stated above represents some of the challenges those communities are currently facing when defining their own cultural identity. The *melting pot* of cultures that is the Amazonas is a never-ending journey.

Objectives and research question:

General Objective:

To analyze what the phenomenon of multilingualism Huitoto/Spanish/Portuguese reveals about the cultural identity of indigenous Ticuna students of the Institución Educativa Francisco José de Caldas in Amazonas.

Research question:

What does the multilingual experience reveal about the cultural identity of a group of indigenous students of the Amazonian border (Colombia, Brazil, Peru)?

Theoretical framework

This study is strongly grounded on certain concepts that are inextricably interwoven. The spinal column of this project is multilingualism, understood as the capacity of communicating in three or more languages, born from the need experienced in a specific context. This understanding takes relevance when it is contrasted to regular and non-realistic definitions of bilingualism -more popular word than multilingualism- and what a bilingual person should be able to do, which suggest that a bilingual person is someone who can master two or more languages, in such a proficiency level that he/she could be taken as a native speaker in all of them (Grosjean. 1993).

Multilingualism, an important concept for this study, is present in the everyday life of this community. When choosing one language over others, the decision obeys a specific hierarchy established by the members of the community. Portuguese is important when trading with other indigenous communities. Huitoto is the language they use on a daily basis and Spanish is used when talking to the 'blancos'. They all have a specific role. As stated by Vaughan, Jill & Singer, Ruth. (2018, p. 2), "when we consider Indigenous multilingualism, we ought not to conjure the idea of a single homogenous type of language ecology. On the contrary, the cultural systems which fall under this umbrella are extremely diverse: hence Indigenous 'multilingualisms'". Languages within this specific community are all the time in a fluent and quite worth-studying conflict where the setting and situation decides the winner.

Methodology

This study adopted the qualitative research paradigm. This study is qualitative because it aims to gain understanding of a social group's behavior in their human condition, by studying the context and the participants through reflexive and interpretative methods such as observation. According to Denzin and Lincoln (2000), "Qualitative research is a situated activity that

locates the observer in the world. [...] This means that qualitative researchers study things in their natural settings, attempting to make sense of, or to interpret, phenomena in terms of the meanings people bring to them” (p. 3).

The following research is an ethnographic case study, it aims to mix both an ethnography which tries to describe the nature of a phenomena and a case study that focuses on a specific group and their behavior. In that vein, ethnographic case study is defined by Schwandt & Gates (2018) as in essence, ethnographic case studies are case studies “employing ethnographic methods and focused on building arguments about cultural, group, or community formation or examining other sociocultural phenomena (p. 344).

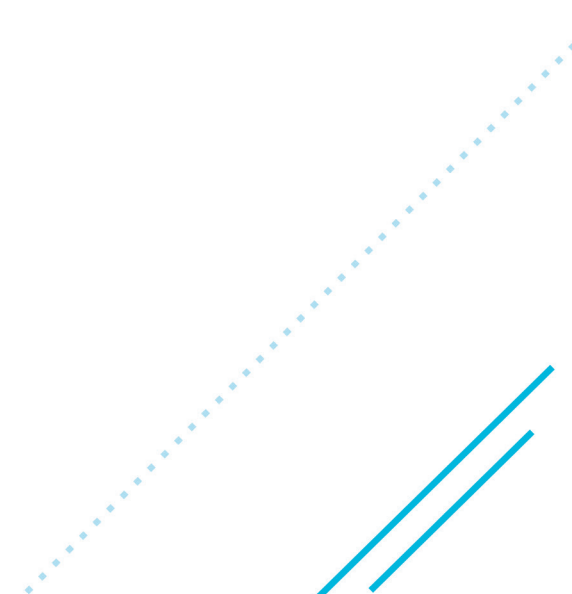
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Notes after class: A teachers' reflection about working in private and public scenarios

Katherinne Toro & Daniela Alfonso
(Research Report)



Abstract

This reflective article is the result of the compilation of teachers' narratives of their experiences while working in different stages of their careers in both public and private institutions. It is a qualitative study that uses grounded theory analysis to deep into the concerns and challenges they have faced while developing their teaching activities, and encourages discussion regarding stereotypes that pre-service teachers and teachers in general have internalized about public and private contexts. The data was gathered through written narratives and semi-structured interviews with student-teachers while finishing their master's degree in Language Teaching. The authors conclude that motivation -for both students and teachers- is an important factor for the success of the class, and that its procurance comes from multiple factors that can be associated with the type of institution where the teaching is developed.

Keywords: Public and private education, Teachers' narratives, Reflection on action, Stereotypes.

Introduction

Public and private education. Two distant places and conditions, or at least it is what a lot of people think. It is generally believed that private education is always related to the fact of having money, an easy life and a lot of resources. On the other hand, public education is generally connected to limitations and difficult conditions to study, although it is also assumed that students from public scenarios are more intelligent than those who are immersed in private institutions. But, is all of it truth or it is only a stereotype?

Evidently, public and private education are very different but it does not mean that one is better than the other or that one has more value than the other. Sometimes negative stereotypes have the power to determine the perspective that a big group of people have in relation to a particular topic or scenario, as in this case education, which generates many negative consequences and misunderstandings that can affect directly the life of the people who are in any of the two positions. However, it is undeniable that there is a lot to analyze and to contrast between the public and private systems of education. That is the reason why the current article will explore the experiences and perspectives from 3 different teachers in their pedagogical practices and works in both private and public institutions. Their life lessons and experiences will be contrasted in order to obtain important conclusions about how both scenarios in education are perceived, specially from the teachers' perspectives.

Theoretical framework

Private education

In Colombia as in many other countries of the world, education has its origins in catholic religion. In the sixteenth and seventeenth centuries, highlighting as a relevant fact at the educational level the emergence of universities, which in their beginnings are originated by the religious communities that were present in the country, such as the Dominican fathers and the Jesuits (Melo, 2017) who arrived on the continent during the period of the Spanish conquest in the period of 1519 and 1551, with the specific mission of spreading Christianity through the evangelization of New Spain “who, as bearers of the Gospel, overcame all obstacles in order to achieve the implantation of the faith” (Patiño, 2002, p. 12; Pérez, 2019).

In the same way, the first school in Colombia was “Colegio Mayor de San Bartolomé” in Bogota, the capital of the country. It was founded in the year of 1604 and as it can be inferred from the name of the institution, it was and still is a Catholic school. Even when many years have passed, most of the private institutions in Colombia still have a catholic approach. However, religion is not the only reason why private institutions appeared. According to García (2011) there were three important factors which motivated the existence of private education in Colombia:

- 1) The importance of historic tradition in Europe and America, which for centuries held the educative practice under the protection of patriarchal family, both in low and high social classes.
- 2) The need to maintain a status and a social distance with members of a different social class.
- 3) The unconscious fears related to the separation of the children, the control over them and the social contagion.

Based on the previous quote, it is possible to understand one of the common stereotypes that people hold about private education. Sadly, our history as the one of many other countries has been marked by classism and social rejection. From the education received in the family many children were and still are formed to remember that having money makes a difference and that it is important to remind people who are not in the same social status that difference. Beyond looking for quality education many families only tried to have their children in a different place from the “poor” kids. That separation was the first motivation to start creating new spaces in which people with enough money could send their kids without the worrying of them being “infected” by the other kids.

From the very beginning of the Republic, the education offered by particular people strengthen because of the requests of the wealthy parents. The particular teachers, whose practices were known since the Colony, kept current during the Republic epoch, teaching in family houses or in their own houses (García, 2011).

Those particular teachers can be considered as the main origin of private institutions, places where wealthy and low income kids could not be mixed by any means. For that reason, the “private houses of education” became more and more popular for those parents who were able to pay for their kids’ education and who wanted to offer them a different kind of instruction.

Since the creation of private institutions, they have increased their popularity. Nowadays, there are plenty of private institutions in Colombia which answer to different needs of the population of this context. According to Colombia Estudia (2023), in our country there are approximately 155 private universities, which are located in different cities, but specially in the capital, Bogota. From that number it is possible to infer that, due to the big number of private institutions, they offer different options related to price and approach for many young people who want to become professionals. Even when the historic context of this kind of education has been related to social class and discrimination in the past, it is important to highlight that nowadays private education is a source of choice for people. These institutions have different approaches which could be more suitable according to ideologies and philosophies that population may praise in their lives.

Additionally, private schools and universities include in their offer several advantages which make the difference between them and other institutions. This is the case of Hotschkiss (2023) that includes the following advantages of studying in a private school, in their website:

- 1) Parental involvement
2. Safe learning environment
3. Strong sense of community
4. Individualized attention from teachers
5. Increased Access to Co-Curricular Opportunities
6. Tuition Assistance and Grants and
7. Higher Academic Standards.

On balance, it is possible to say that private education offers options to people. In these kind of institutions people may find different alternatives if they are trying to study in a very specific environment, if they aim to be in an institution which shares their philosophical or religious perspective or if they are looking for a very personalized worldview. Private education is doubtlessly a very important aspect in Colombian scenario and thanks to these institutions there are hundreds of professionals who can help in the process of improving the country’s conditions.

Public education

As it has been mentioned, education in Colombia started being a privilege, only the wealthy people had the chance to be educated. Having the chance to be instructed no matter the social condition or the amount of money people had was not an easy process. According to Patiño (2014):

In the nineteenth century was organized, by Francisco de Paula Santander, the system of public schools; Reading, writing, arithmetic, and Christian morals were taught, educational laws were issued, and curricula were drafted. In the government of Mariano Ospina Rodríguez, through the Code of Public Instruction (1844), the State was allowed to intervene in education and humanistic and technical training was given. With the radical reform, which was called Peace, roads and school, in 1870 the National Directorate of Public Instruction was created. The teaching of morality was introduced, an administrative organization was given, new teaching methods emerged, and there was a great proliferation of schools, with new constructions.

Based on that, many years had to pass in order for the “common people” to have the chance to study. In the year of 1822 the first public and official school of Colombia was opened. It is “Colegio de Boyacá”. From this year, several public institutions were inaugurated and it meant a change in the perception of the people about the education and about studying. Other important problem that education had to face was that, due to the centralization of the government, only the people who were in the capital or in the center of the country had access to education. Then,

In 1835, under the mandate of the President of the Republic General Francisco de Paula Santander and the Minister of Education José Ignacio de Márquez; education was promoted as an indispensable tool for the Colombian people, therefore, it was necessary to create educational establishments in different regions of the country and mainly in rural areas such as: Mompòx, Cartagena de Indias, Tunja and Popayán. Since, they were considered sites of high rates of illiteracy and school dropout. (Robles, 2016)

Public education appeared as an answer to inequality, to provide people from all the regions of the Country with the possibility to access knowledge. It was a long and difficult path, nonetheless, there are hundreds of people who are able to study and become professionals nowadays due to it, no matter their social position or the region of the country where they are located.

Public education has been a fundamental part of the development and conditions in Colombia. According to Borjas and Acosta (2000), “In 1997, Colombia had 85 thousand educational establishments, 390 thousand teachers, and 8.6 million students. In addition, public school teachers and educational staff comprise the highest percentage of public sector employment”. Based on this historical data, it is possible to evidence how public sector has not only been important for the students, but also for the teachers and other professionals who work in this field and whose families depend on it. Public sector in education is one of the biggest branches of public institutions. These schools are in charge of educating millions of

Colombians and in this way, they have a huge responsibility in the process of building this country.

However, public education has also passed through difficult and painful processes. First of all, due to the constant violent scenario that Colombia has faced, education was and sometimes is still used as an ideological weapon. The unfair conditions that the country has gone through in terms of inequality and injustice, promoted the creation of ideological groups that sometimes from public universities tried to get people to join their cause and fight against the government. It has generated a terrible violence spiral that according to what was discovered by *Comision de la Verdad* has left 588 dead students between the years 1962 and 2011 in Colombia.

Based on that, all the different perspectives that could appear as a result of free thinking in universities was stigmatized:

The coexistence between legal and illegal organizations within university settings was also used to stigmatize all forms of student activism. Narratives were constructed in which the political and union action of these sectors was presented as an expression of a “civil insurgency” that the Military Forces faced as if it were their enemy in an internal war, these attacks generated serious effects on human rights in university environments. (*Comisión de la Verdad*, 2023)

Many innocent students were judged for being part of any kind of organization, even when it was not illegal or it did not have any insurgence purpose. Due to the use of public universities to conscript people for armed groups, these institutions acquired very negative connotations and a lot of unfair violence was experienced there.

The lack of resources has also affected in a deep and important way the quality and the development of public education. The facilities and the resources of the institutions sometimes are not enough to cover the needs from all the students and it causes a decrease in the quality of the education offered. Additionally, the difficult social conditions of the country have generated a big number of school dropout processes in the case of students who are forced to work or do different activities in order to economically support their families or try to get better life conditions.

To sum up, even when public education in Colombia has been marked by several problems and shortcomings, it is still one of the most accessible options for the people in order to study and become professionals. Public education has offered for years a possibility to study and understand the world in a critic and holistic way, which aims at forming conscious and reflective professionals who will be determinant to improve the conditions of this country.

Methodology

The current study has been done under the light of qualitative approach taking into account the style of the data and the way in which it has been gathered. As it was stated by Hollstein (2011), “When we speak of qualitative methods, we are referring to a heterogeneous research landscape, which, due to its variety, is difficult to comprehensively account for”. According to that it is possible to see how wide and diverse is the field of education and how diverse the opinions about it might be.

This study was developed with three participants, three teachers who have had the chance to work in public and private scenarios in different stages of their careers. Their opinions and perspectives were analyzed through their narratives, and interviews, where they talk about their experiences in both public and private institutions. These data were analyzed by using grounded theory and as a result of it certain categories have emerged. In the following paragraphs those categories and its analysis will be presented and explained in detail.

Data analysis and discussion

From the analysis of the data, conducted under the light of grounded theory, it was possible to see how three principal categories emerged. They are: more than students they are real people, what about teachers? and organizing the educative practice. These categories will be explained in a detailed way in the coming paragraphs.

More than students they are real people:

One of the biggest problems that education has had during history has been the idea of imagining a homogeneous group of beings who think, understand and see everything in the same way whenever we refer to the students. However, reality is pretty different from that. No matter the institution where they are working, students are individuals with a lot of differences between them. They have dreams, fears and problems that constitute a completely particular situation for each one.

A really interesting and unexpected finding from the current study, was that students from both private and public scenarios, have proved to have issues related to violence and conflict resolution. The teacher #2 stated in one of her narratives:

There were some students, especially among kindergarten and first grade-, who were aggressive and difficult to manage. In general, the language used to refer to each other was pejorative and rude and it only stopped in presence of the main teachers.

Excerpt 1 from Teachers' #2 narratives:

In that particular part of her speech, she is referring to her experience working in a public elementary school. It is generally believed that students from public scenarios are aggressive and that they do not know how to manage their emotions. On the other hand, it is a common belief that students from private schools have better skills in conflict resolutions and that they do not use violence in a regular basis. However, in one of the interviews the teacher#1 stated:

I was really surprised one day, I was finishing my English class, it was the last class of the day and two students were fighting. I went to them in order to try to solve the problem, one of them had stolen the other one a card from the soccer world cup. When I asked him to return the card to the owner, that student became very violent. He even hit me! He did it several times, trying to make me give him the card. I could not believe what was happening. One student, from fifth grade, was attacking me, physically... it is unbelievable.

Excerpt 2 from Teachers' #1 narratives:

It is important to highlight that the situation described by the teacher#1 happened to her when she was working in a private catholic institution located in Tunja, Boyacá. Additionally, as she stated, this situation happened with a boy from fifth grade. According to that, it is possible to see how violence and aggressiveness is not something that only happens in public institutions. Actually, it is something that is internalized in Colombian population. According to Jacquin (2022) "some children may respond to violence in 'internalizing' ways, such as by developing feelings of insecurity, anxiety, and depression, whereas others may react in 'externalizing' ways, such as by feeling angry and behaving in an antisocial manner". Violence is present in many contexts and scenarios that people have to live through every day. Sadly in our country, it has become normal to see homicides, robberies and many other acts of violence in the news reports all the time. Students, and the bulk of the population, have internalized the violence and the aggression as a way to solve conflicts.

Another finding worth mentioning in the current category is related to motivation. In this particular point it was possible to see a difference between private and public scenarios. First, on the private context, it was possible to see how students felt in fact motivated to learn for example the English language, considering that they have plans to travel to different countries or because they want to study specific careers. On the other hand, in one public scenario in which 1 of the participants had the chance to work, it was possible to evidence how the students lacked significant motivation due to their life expectations. As the teacher #3 stated in her narratives:

These students through their tries lost the motivation and did not find reasons to learn something new. Also, it is important to highlight that

most of students' motivation is reduced to the fact that their families were farmers and ranchers and they wanted to follow their steps.

Excerpt 3 from Teachers' #3 narratives:

Based on that, it is possible to see how the life conditions and expectations determine in a significant way the degree of motivation that students can have in order to get new knowledge and ideas in the school. Motivation is something absolutely determinant in the educational process of students. In this way, having a low motivation is going to affect directly students' development and results. According to Laude San Pedro International College (2022) "A motivated student will be willing to work daily to improve his or her own education; on the contrary, an unmotivated student will abandon certain study-related habits, which will have a negative impact on his or her educational results". Motivation is a crucial factor, which sometimes is not present in students who do not see possibilities to continue their academic life in the future.

The current category aimed to present aspects which are not generally contemplated when classes are planned and curricula is developed. However, they have a significant implication not only in the results but also in the process of education itself. These aspects are motivation and internalized violence in students.

What about teachers?

A very important aspect when talking about education is teachers. How they are, how they feel, if they are motivated and if they are prepared. During the development of the current study, it was also possible to find very interesting angles related to teachers' expectations, motivation, emotions and ideas which certainly determined the way in which they behaved in very specific moments.

First of all, it is necessary to talk about expectations. When a teacher starts working in a specific place there are always expectations that emerge at the time of starting. In relation to this topic the teacher #3 stated in her narratives:

Now, talking about my expectations it is important to mention that they were quite different compared to the reality I faced. Despite the fact I already had some ideas about how the dynamics in public schools were, I also had this idea to do my part. I have always believed that more than teaching a subject is giving the real message through your subject, without leaving aside the contents required for each level. However, we have some bumps on the road and we as teachers also lose motivation through the process. First, the support from administration staff was needed because for me it was essential to know what context I was about to face, this information was never provided and all I could evidence was through the

practice in the classroom. So, the lack of knowledge about the students' contexts and learning styles were some of the information skipped by the staff or principal.

Excerpt 4 from Teachers' #3 narratives:

It is possible to see how even when the teachers' role is so important for the educational system, sometimes teachers' perceptions and ideas are not examined at the moment of making important decisions which will be determinant for the specific context. Additionally, cooperation between all the members of the institution is crucial in order to obtain good results, but if teachers' voices are not listened to, their motivation will decrease and the process will not be transparent and efficient.

Unfortunately, the aforementioned is a common aspect between both private and public scenarios. The teacher #1 mentioned in one of the interviews:

It was my first job in a school. My expectations were super high. I hoped to apply everything which I had learned before and to be part of my students' learning process. However, I had to face very difficult circumstances. The principal and the coordinators were terribly rude. They were all the time threatening me when I made a mistake or simply when I did things differently. I remember one of them telling me that they could damage my curriculum forever and that I would never get another job after that one.

Excerpt 5 from Teachers' #1 narratives:

Mistreatment and rude words in the work scenarios have very serious consequences. According to Cicchini (2022): "Employees that are treated unfairly are more inclined to resign and experience medical issues such as increased anxiety, depression, and exhaustion. Moreover, employees who are unfairly treated due to discrimination may also bring human rights claims against you for enabling or allowing unfair treatment at work."

Both scenarios offered to both participants a hostile and even aggressive environment. One difference that could be established is that the type of violence was different. On one hand, the public institution presented an ignoring attitude in front of the teacher's questions and ideas, while the private institution was directly aggressive, making use of threats and intimidation in order to constrain the teacher's behavior.

Organizing educative system

One of the first aspects that a teacher needs to consider and to analyze when working in any institution is the way in which it is organized. The curriculum, the topics which have to be covered, the guidelines, among others are vital information. In this aspect, a quite interesting finding emerged. First of all, it was possible to see how in the private institutions the curriculum is based

on the book that the school decides to acquire. As the teacher #2 stated: “There were specific guidelines for the curriculum, mostly dictated by the workbook that the students had to buy.”

Excerpt 6 from Teachers’ #2 narratives:

Additionally, the teacher #1 stated in her narratives: “While I worked in that private school I had to adapt the curriculum twice because they decided to change the book that we were using, we only paid attention to that, to the contents proposed by the book”.

Excerpt 7 from Teachers’ #1 narratives:

Based on these comments it is possible to infer an important problem, most of the times private institutions do not take into consideration the guidelines and standards proposed by the government and the Ministry of education and in this way, the things they learn and the education they receive is not planned based on the plan of the ministry of education, but in the organization and topics provided by a particular coursebook. Based on that, the contents and topics studied by students in private institutions are very varied and different.

On the other hand, in public institutions the scenario is very different, based on the contexts analyzed in the current study, something that can be evidenced is that the curriculum and guidelines are not really organized, as it was stated by the teacher #3 in her narratives:

One of the biggest flaws in this matter was the lack of instructions or steps to follow when I got there. In both cases, I did not have a guideline, a curriculum, or a syllabus. There was not either a cooperative work among areas and all what I did, the topics to teach, the approach to apply were through my gut. As far as I was concerned at that moment, I based my route and teaching process on *Estándares Básicos de Aprendizaje* given by the *Ministerio de Educación* and English books provided by the principal.

Excerpt 8 from Teachers’ #3 narratives:

According to that, it is possible to evidence how the school did not have an organized structure of topics or guidelines in order for the teacher to teach them. In this way, here is also difficult that students get a standardized content that can be compared to the one taught in other schools, and in that sense it is going to be much more difficult for students to obtain good results in standardized tests like *ICFES (Colombian Institute for the Evaluation of Education Quality)*.

Another important aspect that was evidenced in the analysis of the data was related to the facilities of the institutions. While the comments done about private schools show a good infrastructure and enough resources, the comments about the public scenarios show an important amount of green

areas but a serious lack of technological resources which could result very useful at the time to learn. It can be evidenced in what was stated by teacher #2 in her narratives:

In the public setting where I worked, the main resource for students to access the language was the teacher. There was no additional material, books, workbooks, etc that students could use independently to interact with the language. For teachers, the most functional way of presenting material to students was through posters, flashcards and handcrafted materials, since there were no technological resources available, and printing materials was a personal cost that the teacher had to assume.

Excerpt 9 from Teachers' #2 narratives:

According to that, resources and extra material was all on the teacher, if she wanted to offer a creative and different class, she had to assume extra costs and to find by herself material she could use. On the other hand, the private setting offered a bigger variety of resources in order for the teacher to use them, as it can be read in teacher #1's narratives:

Something that I liked so much was about resources. All the classrooms had a video beam. I had a tablet that I could use for all my classes, I only needed to download the material before class and then it was ready for me to use it. Students loved to watch videos or play games, and all of it was possible because of the resources that the school provided.

Excerpt 10 from Teachers' #1 narratives:

The quality of the education provided does not depend only on the amount of resources that school has, but these resources mean a good support in order to present the content in an enjoyable and more creative way. The use of different resources can also engage and motivate students to become more active members of the classroom.

Conclusions

After sharing experiences and reflecting on the stories lived, the teachers could explore some insightful outcomes. First of all, they conclude that aggressiveness and violent behaviors are not representative of neither the public nor the private scenarios. Beyond that, they account for big scale societal processes such as the one of internalization that there has been in Colombia. Sometimes, it is easy for teachers to assume that their future context of work is going to be a particular way, based only on the type of institution it is and giving low consideration to the fact that each classroom can only be defined by the individuals who learn together inside it. The experiences lived together are the ones that shape the population.

In addition to this, they reaffirm that motivation is connected, among other factors, to the expectations and life possibilities that students see in

their futures, which is highly related to the economical perspectives of the family. It can be difficult for teachers to persuade students to actively involve in learning English if they have been convinced that it does not matter, that they will never have the money or the status to travel abroad, etc. Besides, for the ones who actually see those possibilities in their future, it is important to keep the motivation high, especially through the use of engaging material that needs to be relevant to their contexts and expectations.

Finally, the authors agree on the necessity for teachers to have safe and healthy work environments in order for them to perform in the best of their possibilities, especially in the critic moment of developing their pre-service practicum, which is a moment of vulnerability and long-life learning when they need to feel supported and guided. Some of the most demotivating experiences for teachers come from this particular moment of their careers, when they have to face main teachers who enjoy being in a position of power over them, or take advantage of their vulnerability -the need for good comments and evaluation- to set aside some of their obligations or 'take a break' from their routines. Equally important, in every other scenario, teachers need to be listened to since they are the ones who are closer to knowing students' achievements and needs. They also need to hear words of affirmation and constructive criticism, that create spaces for reflection -either individual or collective- and institutional improvement as a result. When teachers feel attacked and abused in their place of work, they develop frustrations that end up affecting the quality of their work and the direct objects of it: students. It is worth reflecting on this relationship because teachers are also in continuous learning and institutions should strive for providing this type support if they want to gain better teachers.

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