

# Memories of the collective action of teachers' networks in Latin America

## Memorias de la acción colectiva de las redes de maestros en América Latina

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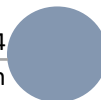
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## ABSTRACT

Teachers' networks and collectives have been consolidated as spaces for self-management of contextualized pedagogical practices with a view to building hopeful projects for the country based on other ways of being a teacher and schooling. From this perspective, a qualitative approach with hermeneutic design is adopted at the methodological level, based on the interpretative paradigm, which focuses on the analysis of documentary sources focusing on three fundamental areas: the notions about teachers' networks, the micropolitics that governs them and the characterization of their emancipatory pedagogical practices. It was found that the dialogue of knowledge, the critical analysis of educational policies, the self-reflection of practice and contexts, generate other pedagogical practices that reflect the changes at epistemic, pedagogical, axiological, social, political and educational levels that network teachers have. The above, within the development of the theoretical framework of the doctoral research Emancipatory Pedagogical Practices of the networks and collectives of teachers in Latin America, advised by Dr. Maria Cristina Martinez of the research group Education and Political Culture of the emphasis of Education, Culture and Society of the Interinstitutional Doctorate in Education of the National Pedagogical University of Colombia.

**Keywords:** teachers' networks and collectives; collective action; emancipatory pedagogical practice.

## RESUMEN

Las redes y colectivos de maestros se han consolidado como espacios de autogestión de prácticas pedagógicas contextualizadas con miras a la construcción de proyectos esperanzadores de país desde otras formas de ser maestro y hacer escuela. Desde esta perspectiva, se adopta a nivel metodológico un enfoque cualitativo con diseño hermenéutico, fundamentado en el paradigma interpretativo, el cual, se centra en el análisis de fuentes documentales enfocándose en tres ámbitos fundamentales: las nociones sobre las redes de maestros, la micropolítica que las rige y la caracterización de sus prácticas pedagógicas emancipatorias. Se encontró que el diálogo de saberes, el análisis crítico de las políticas educativas, la autorreflexión de la práctica y los contextos, generan prácticas pedagógicas otras que reflejan los cambios a nivel epistémico, pedagógico, axiológico, social, político y educativo que tienen los maestros en red. Lo anterior, dentro del desarrollo del marco teórico de la investigación doctoral Prácticas Pedagógicas Emancipatorias de las redes y colectivos de maestros en Latinoamérica, asesorado por la doctora María Cristina Martínez del grupo de investigación Educación y Cultura política del énfasis de Educación, Cultura y Sociedad del Doctorado Interinstitucional en Educación de la Universidad Pedagógica Nacional de Colombia.

**Palabras clave:** redes y colectivos de maestros; acción colectiva; prácticas pedagógicas emancipatorias.



## INTRODUCTION

The networks and collectives of teachers arise in the complex global and Latin American context subscribed to the economic rationality that reduces the political-social spheres to a logic of human capital that crosses, founds and sustains "the corporate school", which strives to reproduce the market society, patriarchy, poverty and inequalities that generate crises in our communities.

Besides, government policies reflect failed models implemented in other countries that seek to reproduce the regulation of relations, the privatization of the public sector to obtain "greater profitability" and global status at the expense of the people (Rizvi, 2016). The State hands over assets and their administration to third parties for economic purposes, making the needs of the territory invisible. This capital logic deepens the political-social crisis that generates mobilizations, violence and resistance.

Additionally, "it turns the educational system itself into a private institution, privatizes knowledge (control of patents in research laboratories, the management of authorship rights in the face of free knowledge reoriented to the dynamics of the capitalist market)" (García, 2010, p. 17)<sup>2</sup>. This reality increases the gaps of inequality and inequity in all spheres of society and limits the possibility of educational policies that lead to an inclusive, dignified and democratic social construction.

In this scenario, educational policies place the teacher as a subject who reproduces regulations, practices, and situations from the individuality to which we have been subjected with the existing educational model. "What is really important in professional practice is based on the fulfillment of fixed requirements, imposed from outside" (Balls, 2003, p.89), such as training by labor competencies and training in competencies for the 21st century that are derived from a cognitive capitalism that forms subjectivities according to business needs. "This has an impact

on school daily life since educational policies seek to respond and adapt education to productive processes. For this, the school must fulfill the function of socializing, instructing and certifying" (Jaime, 2017, p. 31)<sup>3</sup>.

These scenarios demand a critical perspective from teachers to promote alternative and resistant educations to these forms of domination through the production of territorialized and contextualized emancipatory pedagogical practices that configure other subjectivities committed to the transformation of reality based on dignity, democracy, and justice either individually and/or through pedagogical networks and collectives.

Practices that do not arise when things appear as if they happen spontaneously for no reason, but are enhanced through viable unpublished Freire (2001), that is, those elements that have taken to the maximum consciousness move us to discover other ways of school that aim to open other possible worlds, to the formation of nonconformist and rebellious subjectivities that through their work promote "a more egalitarian and fair relationship between knowledge and, therefore, between people and social groups. A relationship that makes us learn the world in an edifying, emancipatory and multicultural way" (De Sousa Santos, 2019, p. 29)<sup>4</sup>.

These subjectivities are formed and strengthened in the networks and collectives of teachers as a "learning community, cohesive by the capacity for replication, controversy and cooperation around specific problems" (Jurado, 2019, p. 77)<sup>5</sup>, which are derived in each context, which enable new forms of enunciation to learn to unlearn traditional practices, learning to learn new practices from an interdisciplinary perspective. This critical reflection is based on the political subjectivity that reconfigures the teacher from his or her individuality and, therefore, from the collectivity, since together we are stronger.

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These other modes of sensibility, affections, debates and dialogues around education “bring together the homeless, the unemployed, feminists, and often pose problems that are not related to trade union organizations” (Bourdieu, 1996, p. 59) and become practices of critique or emancipation of these fragmentations, which make it “possible to reinvent the mini-rationalities of life so that they cease to be parts of a whole and become totalities present in many parts” (De Sousa Santos, 1998, p. 119)<sup>6</sup>.

Finally, teachers' networks and collectives make it possible for the educational logic to be problematized, questioned and placed under tension in the face of these discourses given by educational policies, rearranging, recomposing and transforming new practices from an inclusive, democratic education, thought from the territory, it is here where the experience of the teacher as a political subject builds “knowledge-emancipation that goes beyond, liberating the subjects and affirming them in the totality of their human formation. Consequently, knowledge-emancipation is presented as an epistemological reference for the construction of an emancipatory education” (De Sousa Santos, 2019, p14)<sup>7</sup>.

## METHODOLOGY

This research adopts a qualitative approach with a hermeneutic design, based on the interpretative paradigm. It focuses on the analysis of documentary sources such as doctoral theses, master's theses and scientific articles published in educational journals, complemented with data collected through semi-structured interviews, focus groups and biographical narratives of teachers. The units of analysis comprise both academic documents and primary data collected, focusing on three fundamental areas: notions about teachers' networks, the micropolitics that govern them, and the characterization of their emancipatory pedagogical practices.

The theoretical references that support the development of the notion of teacher networks are Martínez Boom & Unda, Lieberman & Wood cited in

Piragua, Vezub, Martínez, Salazar, Suárez & Argñani, Duhalde, López, Jaime, Cortés, De Certeau, Suárez & Dávila, Ramírez-Cabanzo and Correa & Segura. Those who develop discussions on the micropolitics of networks are Vercauteren, Guattari, Martínez, Laval & Dardot, Bárcena & Mélich, Foucault, Guattari & Deleuze, Spinoza and Starhawk. Finally, Martínez, Salazar, Dávila & Argñani, Gómez, Cafam, Jaime, Acevedo, Cortés, Berlanga, Martínez & Guachetá weave the arguments on emancipatory pedagogical practice.

The analysis process will be developed in three phases: open, axial and selective coding, allowing the identification of emerging themes, the establishment of relationships between categories and theoretical integration. The validation of the findings will be carried out through triangulation of sources and methods. Ethical aspects such as informed consent, confidentiality, responsible use of data and respect for intellectual property will be guaranteed and the collection of units will be carried out through a systematic search in academic databases.

## RESULTS

### First unit of analysis: What are the knots around the notion of teacher network?

“What matters is not from where we come from, but where we go. The goal guides us and justifies our journey”.  
(Vercauteren, et al. 2010, p. 56).

When we speak of networks, we refer initially to forms of organization where people dialogue with each other, building links and strengthening their being, knowledge and inter-subjectivity through horizontal relationships that go beyond the boundaries of classrooms and institutions to establish social fabrics that create new ways of thinking, learning, and doing in community. They are “a non- bureaucratic, non-institutional, non-modern, non-hierarchical form of organization, a way of recovering power for ourselves, not oriented to ends, a way of being together” (Martínez Boom & Unda, 1996)<sup>8</sup>.

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Networks that qualify teachers "by implementing alternative projects<sup>9</sup> where they appropriate of their own work, document it, think about it and think about themselves in relation to their profession, society, knowledge and culture" (Martínez & Unda, 1995, p. 103)<sup>10</sup>. Which, as another way of being together, "seek to enhance their capacity for action, recognizing and valuing diversity and autonomy (...) being open to uncertainty and dissent" (Martínez & Unda, 1997, p. 6).

For Lieberman and Wood (as cited in Piragua, 2007)<sup>11</sup>, "networks are a way of involving teachers in the direction of their own learning; it allows them to overcome the limitations of their institutional roles, hierarchies and geographical location; and it encourages them to work together with many different people" (p. 75), which, in their spaces of exchange, "all revolve around the experiences of teachers. They are favorable scenarios for the presentation of projects, methodologies, and advances in education" (p. 25).

In sum, the teachers of the networks and collectives are "the center of the scene, the teacher and their practices. In addition, they allow overcoming the isolation and individual work of teachers by increasing the exchange with other colleagues (Vezub, 2005, p. 8), an experience that is respected by the professional community for its incessant reflection and transformation from the micro-politics of the classroom.

From this development, Martínez (2008)<sup>12</sup>, in his research Pedagogical networks: the constitution

of the teacher as a political subject, derives a concept of pedagogical network: "a group of teachers who voluntarily gather to reflect on their role, their own practices, their realities and to build themselves as political subjects"<sup>13</sup> (p. 194), which are distinguished by:

In the first place, (...) they emerge as instituting groups to the pre-established forms from the official instances (...); as a sign of exhaustion to the ways of teacher training and to the external trainings that were imposed.

Secondly, they emerge as a need (...) of the teachers themselves to build and have their own space that would allow them to reflect, self-question and create their own view of themselves and of the other.

Thirdly, they are seen as a form of collective expression in which it is possible to create links and establish contact with academic peers, with researchers and intellectuals, with other teachers (...) that endow the participating subjects with strength and vitality (p. 195).

Under these premises, Martínez (2008), highlights seventeen characterizations in them as: (i) self-managing, co-managerial or institutional emergence, (ii) constituent and self-sustainable, (iii) autonomous in their organization and collective interests, (iv) built by recognition and affection, (v) horizontal and circular, (vi) interactive and communicative, (vii) open and plural, (viii) multiform, (ix) local and global, x) producers of subjectivities, xi) collectives of knowledge, xii) spaces for the increase of

<sup>9</sup> Houtar (2011), proposes in the construction of the alternative a paradigm for living collectively, which is composed of four axes: (1) the relationship with nature, (2) the production of the material, physical, cultural, and spiritual basis of life. (3) the collective social and political organization and (4) the reading of the real and the self-implication of the actors in its construction, culture. Each society must perform this task (p. 18). For his part, Jaime (2018), mentions that it is necessary to recognize that the alternative in subjectivity bets on other ways of being with respect to the installed rationality, which for this case is proposed as a horizon the communality, a category constructed by Mexican intellectuals from the cosmo-livings of the native peoples; this perspective becomes relevant in the current school context. (p. 52).

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<sup>13</sup> Martínez (2008), speaks of seven categories of enhanced capabilities or manifestations of the political dimension of networked teachers: increased willingness and desire to build possible utopias; recognition of the need to transform socio-educational realities and linkage to collective projects aimed at producing social change; attitude and critical thinking, beyond merely vindictive actions; participation in decision-making bodies and in scenarios of educational policy formulation; recognition and action at the local level as a possibility of intervening in the global (p. 344).



Freedom, xiii) generators of expressions of resistance, xiv) relationships that strengthen the social fabric, xv) mixed real and virtual networks, xvi) that build power and produce empowerment, xvii) of alternativity and frontier (p. 196-199), which specify the notion that arises in Colombia and permeates Latin America.

Salazar (2011)<sup>14</sup>, emphasizes that "networks in education are groups or collectives of teachers, both at the pre-basic, basic and intermediate levels, which are convened (...) with the purpose of solving a problem, exchanging experiences and generating new knowledge" (p. 76), which serve for "ongoing training on specific topics, giving teachers the opportunity to deepen their knowledge of content and new teaching strategies" (p. 77) through their peers.

In the same sense, Suárez and Argnani (2011)<sup>15</sup>, mention that work collectives, groupings and networks of teachers and professors are "collective forms of organization linked to the reconstruction of pedagogical knowledge, the activation of school memory and mobilization in the educational field" (p. 43), which carry out "self-regulated processes of training, educational research and innovation of pedagogical practices and discourses" (p. 44).

For Duhalde (2015)<sup>16</sup>, the experience of school collectives and teachers' networks from the school "is built and organized from ideas such as "networking" and the "meeting of educators" and has as its political-pedagogical foundation the democratization of knowledge" (p. 5), which constitutes it as an intellectual of pedagogy by discussing its pedagogical knowledge and systematizing his knowledge.

López, et al. (2015)<sup>17</sup>, reiterates that networked teachers are defined as an organization that develops collaborative work among teachers to respond to the challenges currently demanded by

society since:

collective activity, properly stimulated, allows us to share knowledge in a broad sense; from the relationship with others we take ideas, ways of behaving, attitudes towards life or cultural contents; we also share ideas, feelings, illusions and an endless number of proposals that sediment and strengthen our personal and professional relationship. We can say that people share knowledge in a broad sense (p. 774).

Jaime (2018)<sup>18</sup>, points out that the action of the networks leaves instituting traces of new practices inside and/or outside the school, which, "is expressed in the subjectivity of its actors, the transformation of school contexts, the emergence of relationships, social ties and in the construction of social fabric." (p. 45). These new ways of seeing, feeling, and living transcend the contexts and have an impact on the needs of those who inhabit them.

In addition, this author emphasizes that the pedagogical practices of networked teachers leave "emancipatory traces in these educational processes, which constitute sparks of hope during the neoliberal school; it is striking how such practices are diverse in the recognition of knowledge, in the links woven and in the construction of the territory (p. 184).

In this logic, Martínez (as cited in Cortés, 2023)<sup>19</sup>, emphasizes that those are spaces that enhance :i) the authority of the teacher, "as proposed by De Certeau, as the sources or foundations of what makes a subject, an institution, a knowledge or a symbol credible before their peers"; ii) the social image, "by recognizing them as professionals, by building confidence in their methods, which require them to be thinking, confronting, comparing, experimenting and transforming; iii)

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the dignity of teaching work and iv) professionalization "a knowledge that comes from their experience, that becomes relevant in their actions, risky in their decisions and creative in the resolution of school problems -cognitive and social" (p. 35).

Suárez & Dávila (2022)<sup>20</sup>, highlight not only its possibility of agency but also the opportunity to build narrative memory, since "the network seeks to activate and recreate the pedagogical memory of school and training through the documentation of experiences, that is, the elaboration and publication of pedagogical stories written by teachers, students and educators who tell about situated, investigated and reflected educational practices, organized in a network (Suárez, 2007; 2009; 2011; 2017 and 2020)" (p. 27).

Accordingly, Ramírez-Cabanzo (2022)<sup>21</sup>, highlights that they are:

Expressions of vitality and revolutionary reconversion of this field of struggle that continues to unite actors to rethink alternatively the educational dynamics that have been imposed by globalizing policies. Interdisciplinary and open networks, by levels, by thematic fields, by disciplines, among diverse modes of articulation, are achievable projects of collaborative work that account for the increasingly democratic and political exercise of teaching; to be a network is to be interconnected in/for/as a "multitude" (Hard and Negri, 2004). (Cuineme, et al., 2022, p. 22).

Correa & Segura (2023)<sup>22</sup>, emphasize that each teacher in the network or collective has a place, a role, a sense of belonging is motivated by feeling part of and a high degree of satisfaction in contributing to a collective purpose, since, in their interactions they are affected in a double dimension, "the first affectation, the alteration

that is produced in the other; the second, in the affective dimension, the bond that is built touches the intimate sphere of each one and displays feelings, beliefs, positions that find echo and niche" (Cortés, 2023)<sup>23</sup>.

In summary, the authors described above lead us to unravel the notions of teacher networks and collectives from different latitudes, as forms of pedagogical organization that come together to strengthen their knowledge, their being and doing from the individual to the collective, transcending the boundaries of classrooms and institutions to impact the community with shared principles that are problematized, built and transformed daily with critical reflection and experience.

Considerations about their work that show the need to continue developing the view to understand them, since there is not a single way of thinking or acting that defines them, but a fabric that allows us to see different stitches, knots and weavings that give us the possibility of believing in new ways of naming them. Their permanent reflection on pedagogical and educational aspects shows them as a scenario that institutes other ways of being a teacher from the collective in their pedagogical, affective, social, political and managerial capacities to assume new expressions of action in their communities. "Varied horizons of sensitivity, affective containment and social interaction creating "other" discourses, strategies and epistemic relations" Ramírez-Cabanzo (as cited in Cuineme, et al., 2022)<sup>24</sup>.

### Second unit of analysis: How is the micropolitics of networks woven?

The notions about teachers' networks and collectives are built from the becoming of a group, these, summon the need to know the background that frame their knowledge and ways of acting. One of them, "the current cultural poverty regarding the micropolitics of groups would have

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something to do with the processes of dispossession caused by capitalism" (Vercauteren, et al., 2010, p. 20).

The above, to have another look or observation point that will be a source of inspiration for other generations of teachers, who wish to develop another way of thinking from the territory from new ways of doing, of expressing themselves, of deploying themselves against the rationality imposed by the logic of the market that generates identity from the common as a political principle<sup>25</sup>.

The classroom micro-politics of teachers' networks and collectives shows us that there is always the possibility of betting on other practices, other ideas, they assume "the commitment, as far as possible, both individually, here and now, to build in the act of freedom, autonomy, solidarity" (Vercauteren, et al., 2010, p. 28). They make possible another becoming that tries to unite human production and the plurality of life.

A possibility that transcends the physical limitations of space and time for the meeting of its members, as well as the tensions that may arise in the dialogue of knowledge around knowledge, experience and/or joint projects. As Guattari (1989)<sup>26</sup> says, "far from seeking a stultifying and infantilizing consensus, it will henceforth be a matter of cultivating dissent and the singular production of existences" (p. 13), and therefore, experiences.

Below, we outline some transversal elements that, from the research of Vercauteren, et al., (2010), contribute to the understanding of the micropolitics and ecology of the collective practices of networked teachers:

The *event* "is a significant situation that produces

a change, a rupture, an alternative way of constructing knowledge" (Martínez, 2021)<sup>27</sup>, this has some signs that indicate the need for transformation, which gives to think and break the continuity in time, to be receptive in the classroom, the institution and/or community to understand its meaning and to carry out its becoming. "That is, to make an experience as something that happens to us, that takes hold of us, that knocks us down and transforms us (...) to be reached by something that does not leave us impassive, neither in thinking nor in acting". (Bárcena & Mélich, 2000, p. 172)<sup>28</sup>.

The *artifices* build and confirm new modes of collective existence, they combine "skill", "talent" and "cunning", on the side of art, and "craft", "technique" and "means, method", on the side of doing (Vercauteren, et al., 2010, p. 47). In networks and collectives, they are a way of responding to the situation we live in that threatens the common<sup>29</sup> through pedagogical strategies and practices that agency new possibilities and ways of being in collectivity.

Self-care makes a break with the dualities that our culture transfers to us, which brings us closer to repeating the old models of oppression, discrimination, individualism, among others; for new forms of collective experience with emancipatory intentions that think of a group ecology from the common as a political principle. It leads us to think of "political practices that ally the possible transformation of a situation (housing, dignity, inequality, north-south relations) and the self-transformation through the activity that is carried out". (Vercauteren, et al., 2010, p. 64). Foucault (1996), defines it in 3 axes:

An attitude in general, a certain way of considering things, of passing through the

<sup>25</sup> In the words of Laval & Dardot (2015), the common is a political principle that "motivates the construction and safeguarding of common spheres on which life depends. 2) The core of the common is a right of in appropriability that must be instituted in opposition to the absolute right of ownership. 3) Self-government is a mode of construction and management of the commons through the social practices of communities committed to the defense of the commons, it implies a coobligation of people engaged in the same public activity (p. 412-413).

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<sup>29</sup> When we live, the "natural", the "spontaneous", is the destruction of the common and the production of a free and unbound individual. And this is not an abstract question: one is not born a group, one becomes one. Deciding to "make a group" implies, therefore, manufacturing this possibility (Vercauteren, et al., 2010, p. 48).





world, of carrying out actions, of maintaining relationships with others"; next, "a kind of attention, of looking [which] implies a certain way of caring and watching over what one thinks and what happens in thought"; and, finally, self-care points to a certain number of actions "that are carried out from the person about the self, actions through which one takes charge of oneself, through which one modifies oneself, (p. 465).

This leads teachers' networks and collectives to "create singular practices and cultures that are capable of thinking in the same movement the transformation of the world and the transformation of oneself, in such a way that our power to act and to see ourselves affected is seen" (Vercauteren, et al., 2010, p. 69).

*Deciding* comes from the Latin "decidere", related to terms such as "to cut" and "to cut away", it is characterized by "the discovery and formulation of the different "possible", "probable", "desirable" paths that a group prepares to answer one or another question or problem, to transform it" (Vercauteren, et al., 2010, p. 71). In teacher networks and collectives, they are the result of:

A collective definition of the problem posed, of varying complexity according to the issue at stake, a definition whose supporting point is dissent: its elaboration considers the different points of view present and the different knowledge mobilizable within the group, and its emergence is only possible thanks to the singularity of these points of view. The decision becomes the translation of a position that the group has constructed for itself and, consequently, of a power that is given, starting from the different positions that inhabited it at the beginning: it is the result of the passage from several "I think" to "we think". (Vercauteren, et al., 2010, p. 73).

The *split* is the result of "a process that "goes towards", that "creeps towards", and that, therefore, it is possible to deactivate, and this is

what interests us: in this opening of the way, there must be a point of return or another, which it would be useful to count" (Vercauteren, et al., 2010, p. 80) to restart, redefine and maintain the collective agency of networks and collectives of teachers.

*Evaluation* is about "constructing, deconstructing and reconstructing the collective "being" that is intended to be constituted, as well as its becoming, (...) learning to think collectively, both about processes, about relationships and the ways to transform them" (Vercauteren, et al., 2010), and most importantly, to reflect on the pedagogical practices that are designed for a real transformation of classroom micropolitics.

*Ghosts* in the words of Guattari & Deleuze (as cited in Vercauteren, 2010):

He refers it to collective, social and historical universes, and distinguishes two types: the group phantasm and the transitional phantasm. The first refers to historical events (1968, for example) or events produced by the group, which enclose it in stereotyped statements, attitudes and modes of organization established once and for all and which depend on a law external to the group: "We have always organized ourselves in this way". The second, the transitional phantasm, is associated with the plasticity of the group in its relations with different elements produced by certain events (102).

These are important for teacher networks and collectives to recognize the threads that run through them, that unite or separate them with their peers, the classroom, the institution, the reality and/or the community to renew themselves in a permanent way.

The *speaking or dialogue of knowledge* allows the understanding of the world through the word.



According to Nietzsche<sup>30</sup> quoted in Deleuze (1971), "a word only means something to the extent that the one who says it means something when he says it" (p. 84), i.e., for networked teachers it is a multiplicity of voices, knowledge, shared desires and agenting (social, cultural, economic and/or educational) that are transfigured, critically evaluated, renewed and put into play on a daily basis.

*Coming together* for teacher networks is based on the trust that is built in a group, on the articulations that occur together and on the proximity that gives way to the voices, experiences, and knowledge of its members for the pedagogical challenge from the micro-policies that they weave. In the words of Vercauteren, et al. (2010):

It is a matter of looking outward, of sniffing what is happening to the right, to the left, of importing new practices, techniques, expressions, gestures.... And, conversely, to circulate traditional knowledge, a culture of precedents, to irrigate and nourish collective practices (p. 134).

In the networks, each teacher arrives with a backpack loaded with history, culture, language, traditions, desires, ghosts, knowledge and learning that intertwine with those of others and incorporate new relationships of collective identity that battle between the tension of the instituted macro-policies and the micro-policies that institute networks that go beyond competition, giving the possibility of new forms of subjectivity that resist individualization and totalization that reduce people, teachers and territories.

The *power of* teacher networks and collectives, according to Spinoza (1986), lies in the fact that individuals have an essence and characteristic

features from which actions are derived, "every individual has the right to what is in his power of action" (p. 190) towards an ideal project that is given in a community, which when conjugated is understood as multitude<sup>31</sup>, which gives more power to build new modes of existence and therefore, gives political power in the classroom, institutions and communities to problematize and change what affects them.

The *problem-solving* exercised by networked teachers opens a horizon of meaning to seek possible solutions to a situation that affects the community, in a first moment, it requires them to get involved to articulate and disarticulate its multiple components, to *detach and de-center themselves*<sup>32</sup> to explain the meaning of their pedagogical practices and the micro-politics that governs them. In a second moment, it demands an explanation that gives meaning to the practice that *unwinds and unfolds*<sup>33</sup> for a transformation.

Programming corresponds to a way of conceiving networked paths to strengthen relationships, to train, to undertake transformations, to produce pedagogical knowledge based on experience, to follow up and constantly evaluate their projects, guaranteeing their future, which together, leads to cultivate the common and produce collective intelligence, as reaffirmed by Vercauteren (2010):

Far from being a serial sum of "I" + "I", this "we" has a consistency of its own that needs to be built and cultivated. It is not enough, then, for some people with good will to get together and express their willingness to form a group. To construct and cultivate a group implies in fact two things: 1) to create a device that allows an encounter such that the forces present can

<sup>30</sup> Transcript of Isabelle Stengers' intervention at the Atelier de recherche et formation Penser=créer [Think=create research and training workshop], April 19, Centre nerveux de Ottignies (Belgium).

<sup>31</sup> The crowd is born and gathers naturally, not by the guidance of reason, but by the guidance of some common feeling, such as a common hope or fear, or by the desire to avenge some common wrong. (Spinoza, 2018).

<sup>32</sup> In the words of Vercauteren (2010), "Two complementary but relatively distinct movements. First, it is a matter of getting involved, of entering the matter, of going through this experience, our own, in order to then articulate and disarticulate its multiple components, with the aim of "de-prendre", "de-centering" with respect to the way

in which we had apprehended the situation up to that moment. To get involved, then, in these scraps of experience, in search of a sign, of one or several elements that go beyond our usual way of representing what we are living (p. 169).

<sup>33</sup> The encounter with this sign can involve us, it can lead us to an attempt at explanation, a desire to give it a principle of meaning. From there, the second movement tries to explain "this mystery" that bursts into our representation. The *ex* of explain designates the act of "unrolling" and "unfolding" what is implicated, that is to say: what is "folded inside, entangled, entangled". (Vercauteren, et al., 2010, p. 169).



be actualized and developed; 2) to develop a particular attention to the effects produced by the device (p. 179).

The roles of teacher networks and collectives are potentials and modes of existence that motivate responsible participation in this common life. Starhawk (2003), mentions that some are implicit by being spontaneous; others formal by assuming responsibilities in meetings, projects, publications and/or events; and others<sup>34</sup>, such as the brilliant speaker, the shy one, the constant critic, the dragon, the snake, and the eagle can be transformed to enrich the dynamics of the group.

In summary, the cross-cutting elements of the micropolitics of teachers' collective practices are transformational enhancers by building new modes of existence in networks and collectives that make a break with oppressive models through collective decision-making, dialogue of knowledge and the agency of new classroom, institutional or community practices that contribute to pedagogical transformation and therefore, the production of pedagogical knowledge in, for, with the community.

### **Third unit of analysis: How has the pedagogical practice of networked teachers transcended?**

Martínez (2008)<sup>35</sup>, evidence that the pedagogical practices of teachers' collectives and networks make resistance from the micro-politics of the classroom, institutions and communities, by building curricula relevant to local needs, by making transformations recognizing diversity and multiculturalism, by producing pedagogical knowledge based on the systematization and reflection of their practices in rejection of the hopelessness and oppression caused by the market economy. It ratifies that proactive resistance is given:

From the classroom as a micropolitical space, from their pedagogical projects, networked with other teachers, educators can distance themselves from the mandated and produce other practices that generate less unequal power relations that broaden the image of the teacher and position them as a political subject (p. 324).

Salazar (2011)<sup>36</sup>, recognizes that in the pedagogical practices of teachers organized in professional working groups (PWG) one of the characteristics is the dialectization between knowledge and action, seen as:

Practice is expanded to include different possible models of practice and different models of relations with the knowledge associated with this practice. In this understanding, knowledge of practice and knowledge about practice are presented as indispensable sources for the clarification and understanding of what happens in the field. The teacher is recognized as an agent capable of creating knowledge of practice, but not of producing knowledge about practice, unless he distances himself from his action and becomes a researcher. (p.56).

Dávila & Argnani (2015)<sup>37</sup>, state that the pedagogical practices of networks are varied because they link diverse modalities of participation of different collectives and enriches them, therefore:

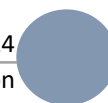
The articulation of heterogeneous organizations and experiences as nodes of a network makes it possible to highlight the diversity of pedagogical practices and ways of "creating school" according to cultural environments, geographical and

<sup>34</sup> It refers to the personality and outstanding quality of each of the members of the network, respecting those who like to talk, to do, to take a critical look at the environment, those who work in silence, those who defend the group's work, those who go beyond the borders and establish other relationships and those who observe with cleverness the internal transformations that take place.

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historical contexts...it places in dialogue different ways of knowing and of naming the world and experience with the central purpose of generating "ecologies of knowledge" Santos (2006), promoting decentralized, plural, democratic and transformation-oriented interpretative communities" (p. 85).

Gómez (2013)<sup>38</sup>, highlights in the pedagogical practices of network teachers features of renewal, innovation and transformation that transcend "the methodological level of the teaching-learning process to guide it critically towards the incidence and impact on the inequitable conditions that surround the lives of inhabitants of urban-marginal sectors" (p. 46).

This leads to the constitution of resistance practices, insofar as the "subjects work committedly in a collective commitment that brings together thought and action in the perspective of a future that allows them to glimpse equity in opportunities, capabilities and the freedom to develop them in their communities" (p. 36).

In the research developed by Cafam (2015)<sup>39</sup>, with several collectives and networks of teachers, "the systematization, evaluation and dissemination of innovative pedagogical experiences that constitute a fundamental aspect for the enrichment of teaching practices, make the work of teachers visible and thus position the image and role of the teacher in society" is promoted. (Cafam, 2015, p. 62).

The alternative or innovative pedagogical practices of networked teachers denote ten characteristics present in the Teacher Networking Decalogue:

(1) Its *raison d'être*, being, (2) putting oneself in the place of the other,

feeling their needs, negotiating, yielding and changing, (3) The fuel of will, (4) particular forms of organization in which its members play various roles, (5) Research to advance, (6) The power of seduction, (7) the possibility of transforming pedagogical practices, (8) The objectives are associated with the needs, expectations and situations that are generally adverse in the pedagogical practice of teachers and to which they seek answers, (9) Peer learning, (10) Farewell to isolation. (pp. 64- 65).

Jaime (2018)<sup>40</sup>, in his Doctoral work highlights that in the pedagogical practices of networked teachers:

They build a path that turns the school into a living actor in the territory through its recognition, the construction of links and the transformation of teachers. In addition, educational practices are counter-hegemonic due to the historical context in which they are inscribed, since what predominates today is the isolation of both the school and the teachers with respect to the territory. For this reason, it can be affirmed that the instituting power of teachers' networks is configuring an emerging trajectory both in subjectivity and in school contexts, thus constituting the collective action of these networks (pp. 135-136).

And they give way through "Communagogy"<sup>41</sup> to the creation of a common context that recognizes in these organizations 5 pillars or cornerstones that are: "1. epistemic sovereignty; 2. shared decisions and knowledge; 3. energizing collective bets and community ties; 4. construction of the territory; and 5. strengthening of community identity" (p. 151), which allows them to transcend

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<sup>41</sup> Communagogy" is an educational approach that centers the learning process in the community, emphasizes the role of the community in education, proposes teaching and learning methods based on community dynamics and context developed by Juan Carlos Jaime Fajardo from Colombia.

the limits of the classroom and even the territory.

This research invites us to find in the practices "emancipatory traces, which constitute sparks of hope in the midst of the neoliberal school; it is striking how such practices are diverse in the recognition of knowledge, in the links built and in the construction of the territory (p. 184), which are the object of study and production of knowledge of this research by making visible how they are constituted and agentic.

Acevedo (2019)<sup>42</sup>, rescues in the work of the teaching networks in Medellín "innovative practices, that is, practices "located in the context of the city, transforming the educational experiences of schools and other educational spaces" (Mayor of Medellín, 2015, p.38); for this purpose, this discourse relates statements on "the systematization of experiences and the production of knowledge for educational exchange" (Mayor's Office of Medellín, 2015, p.38).

Cortés (2023)<sup>43</sup> states that the pedagogical practices of networks contribute to pedagogical transformation because "they are assumed as fertile ground for producing pedagogical knowledge. The network meeting enables conversation and debate among teachers, but also the collective creation around the knowledge that is their own, problematizing their practices and discourses, reconfiguring them". (n/d)

Berlanga (2018)<sup>44</sup>, proposes to move from alternative pedagogical practices to narrative and emancipatory pedagogical practices "open and not closed, which feeds from other practices and other thoughts that also wonder how to make narrative practice an emancipatory practice, and from an alternative practice to an emancipatory practice that changes our lives, that serves to change the world from what we do" (p.158).

In short, practices that exercise proactive resistance,

as mentioned by Martínez & Guachetá (2020)<sup>45</sup>:

In a double sense: as acts of understanding that generate and call for actions that challenge the dominant power, aimed at unraveling hegemonies, ideologies, beliefs and oppressive habits, and as the production of proactive and projective initiatives that, driven by the work of the cabbage, contribute to the construction of alternative proposals (p. 229).

## DISCUSSION

The following is a discussion on the collective action of teachers' networks and collectives in Latin America, highlighting their role in the transformation of pedagogical practices towards an emancipatory education.

Context: teacher networks and collectives respond to the needs of the educational context in which they operate, which is marked by policies that ignore the richness of the territory, curricula that respond to the guidelines of national and international organizations, the needs of students, families and communities that reflect the gaps, interests and competencies to be worked on, as well as the interests, diagnosis and pedagogical knowledge of teachers. This phenomenon has intensified for more than forty years, where teachers in networks work to develop alternatives to face the educational and social crisis in classrooms, institutions and communities.

Micropolitics of networked teachers transcends the simple grouping of education professionals; it implies the construction of a social and pedagogical fabric that fosters critical reflection, autonomy and the transformation of educational practices. This concept challenges traditional hierarchical structures and proposes a new model of teacher organization based on horizontality and collaboration. The micropolitics governing teacher networks is characterized by a dynamic of distributed power and collective decision-making.

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This situation contrasts sharply with the bureaucratic and vertical structures typical of educational systems, promoting a form of organization that empowers teachers as agents of change and producers of pedagogical knowledge.

Evolution of the notions of networks: they evolve according to the needs of the communities, the teachers, the social, political and educational context experienced at different moments in history. They are in continuous construction and feedback because they are the living mark of the personal and group transformation of teachers. Their mission goes beyond the classroom because they impact institutional, local, national and international micro-politics with solid proposals.

Transformation of pedagogical practice: this is the driving force behind the collective action of the teachers' networks, since through self-reflection of practice, dialogue of knowledge among peers, exchange of experiences, ongoing training, production of pedagogical knowledge and participation in national and international academic events, they resist all decontextualized regulations. Their purpose is to give voice to the communities, to be inclusive, equitable and to recognize the multiculturalism present in the territory.

The emancipatory pedagogical practices that emerge from teachers' networks question hegemonic educational models and propose alternatives that respond to local and community needs. These practices not only seek to transform the classroom, but also to influence the social and political reality of their contexts.

The capacity of teacher networks to produce pedagogical knowledge based on experience and collective reflection represents a challenge to the traditional ways of generating and validating educational knowledge. This approach vindicates the role of teachers as researchers, culture workers and producers of pedagogical knowledge, not only as consumers or applicators of external theories.

Emancipation: is the purpose for the transformation of teachers' work. It dares to

transcend the barriers of subjects, areas and institutions, it is configured in interdisciplinary projects that give voice to those who participate in the teaching-learning process, being children, young people and communities the basis of all pedagogical action. Emancipation addresses the political capacity of networked teachers because "it works to reconfigure and recompose existing orders; emancipation is not a continuum (...) it is to provoke discontinuities, disidentifications to produce emergencies" (Martínez and Guachetá, 2020, p. 227).

## CONCLUSION

Teachers' networks are configured as spaces of resistance and transformation that challenge the neoliberal logics prevailing in contemporary educational systems. Their capacity to generate emancipatory pedagogical practices positions them as key actors in the search for more equitable and democratic educational models for communities.

The micropolitics that characterizes teachers' networks fosters the construction of more autonomous and critical teaching subjectivities. This process of collective empowerment has the potential to redefine the professional identity of teachers, moving from policy implementers to agents of systematization practices and production of pedagogical knowledge, and therefore, of educational transformation.

The concept of "Communagogy" emerges as a promising paradigm for rethinking the relationship between education and community. This approach not only enriches pedagogical practices, but also contributes to the construction of social fabric and the strengthening of community identity through educational practice.

The emancipatory pedagogical practices developed by the teachers' networks demonstrate the viability of educational alternatives that respond to local needs and realities. These experiences constitute a valuable repository of pedagogical transformation that deserves to be studied, systematized and disseminated.

The capacity of teacher networks to produce



pedagogical knowledge from reflective and collaborative practice represents an important advance in the epistemology of education. This approach validates teaching knowledge and contributes to closing the gap between theory and practice in the educational field by considering the voices of those who lead the process.

The proactive resistance exercised by teacher networks offers a model of educational change that starts from the context, the basis of every educational act. This approach has the potential to generate more sustainable and significant transformations than reforms imposed from above, as it is rooted in the realities and needs of the educational context.

The emphasis on self-care and personal transformation as part of the educational change process introduces an ethical and existential dimension to teacher professional development. This holistic perspective can contribute to improving the well-being of educators and the quality of their pedagogical practice.

The ability of teacher networks to transcend the boundaries of the classroom and the institution, influencing the construction of the territory, opens new possibilities for the social function of education. This approach to the teaching role can contribute to strengthening the links between school and community, promoting a more relevant and transformative education.

The diversity of practices and approaches that coexist within teacher networks reflects the richness and complexity of the educational phenomenon. This plurality challenges standardized models and proposes a teaching professionalism based on creativity, adaptability and contextualization.

Teacher networks are emerging as a promising model for teacher professional development and educational innovation. Their potential to generate significant changes in pedagogical practices and educational contexts makes them a relevant object of study for educational research and a reference for teacher training and professional development policies.

However, the emancipatory scope of teachers' networks is yet to be explored in depth. This research needs to go deeper into how these networks impact pedagogical practices, what is the path that is followed for change in classroom, institutional and community micro-politics, how these transformations are reflected in the learning of children and young people and in social transformation.

### DECLARATION OF CONFLICT OF INTEREST

The author expresses no interest whatsoever.

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