Volume 22 Issue 23
Originally issued as G6



Global Journal of human-social science: G
Linguistics & Education
Volume 22 Issue 6 Version 1.0 Year 2022
Type: Double Blind Peer Reviewed International Research Journal
Publisher: Global Journals
Online ISSN: 2249-460X & Print ISSN: 0975-587X

Deconstruction Versus Liberation: New Historical Accounts in Spaces of Mexico, Costa Rica, Uruguay and Argentina

By Ana Hernández Espino
Autonomous University of Madrid

Abstract- On the occasion of two research in Popular Education in different fields and from two university institutions such as the Autonomous University of Madrid and the National University of Entre Ríos, deconstructive processes of liberation in Latin American spaces are known. At the same time, the link to a research group in Health, Inclusions, Equity and Pedagogy, allows a complementarity towards meanings and socio-historical stories. In a timeline between 2003 and 2014, formative experiences with liberating projections are identified. These experiences take stories from spaces in countries such as Mexico, Costa Rica, Uruguay and Argentina. The main objectives are focused on the identification of the pedagogical processes from the documentary testimonies of the experiences. The analyzes have dimensions of gender perspective, technological appropriation and ways of doing things. The dominant official story is dismantled from its denaturalization, new stories arise, typical of the context-pedagogical process relationship and historical analysis.

Keywords: *historical analysis, deconstruction, popular education.*

GJHSS-G Classification: *FOR Code: 139999*



Strictly as per the compliance and regulations of:



© 2022. Ana Hernández Espino. This research/review article is distributed under the terms of the Attribution-NonCommercial-NoDerivatives 4.0 International (CC BY-NC-ND 4.0). You must give appropriate credit to authors and reference this article if parts of the article are reproduced in any manner. Applicable licensing terms are at https://creativecommons.org/licenses/by-nc-nd/4.0/.

Deconstruction Versus Liberation: New Historical Accounts in Spaces of Mexico, Costa Rica, Uruguay and Argentina

Ana Hernández Espino

Abstract- On the occasion of two research in Popular Education in different fields and from two university institutions such as the Autonomous University of Madrid and the National University of Entre Ríos, deconstructive processes of liberation in Latin American spaces are known. At the same time, the link to a research group in Health, Inclusions, Equity and Pedagogy, allows a complementarity towards meanings and socio-historical stories. In a timeline between 2003 and 2014, formative experiences with liberating projections are identified. These experiences take stories from spaces in countries such as Mexico, Costa Rica, Uruguay and Argentina. The main objectives are focused on the identification of the pedagogical processes from the documentary testimonies of the experiences. The analyzes have dimensions of gender perspective, technological appropriation and ways of doing things. The dominant official story is dismantled from its denaturalization, new stories arise, typical of the context-pedagogical process relationship and historical analysis.

Keywords: historical analysis, deconstruction, popular education.

I. Introduction

"In the movement of history there is a permanent relationship between the old and the new. The old enters into the new according to the meaning that the new gives it. History is not, therefore, the result of a deterministic process." (Rebellato, J. L., 2008, p. 180). Deconstruction emerges as a process of decolonization linked to the current of liberation, exits to socio-educational problems to rethink their imaginaries. From this point of view, the perspective of Popular Education accumulates knowledge that allows rethinking decolonized pedagogical processes, betting on returning the humanization (Freire, 1970) taken away. This paper presents a theoretical scenario of the scope of the research carried out in countries such as Mexico, Costa Rica, Uruguay and Argentina. In a first stage, these spaces were selected considering two aspects: (1) the Popular Education nomination in their formative experiences, (2) the account of their practices where there was a correspondence with the Popular Education perspective and (3) concretized between the years 2003 and 2013. In later stages, the training experiences are circumscribed to those that stage the plurality of educational modalities, with the aim of expanding the information on the diversity of the pedagogical proposals in Popular Education. The selection based on the nomination is based on the fact that the self-nomination offers information about the story that they are interested in giving and its coherence in the practices, it brings information about concretizations in Popular Education. A coherence based on the significance of the ethics of liberation of José Luis Rebellato (2000), Uruguayan, Doctor of Philosophy, founder of the Master's and Diploma of Popular Education in Uruguay. The significance of Popular Education in this work is referenced in the contributions of authors such as Paulo Freire (1970), Carlos Nuñez et al. (1993), Berta Salinas (2000), Alfonso Torres (2011) and Carlos Vigil (2000). In the data collection stage, an attempt is made to understand the pedagogical processes from three aspects: the meaning of the subject, the views of the participants, and community interaction. In the data analysis stage, analysis dimensions linked to current social problems of interest are applied: the gender perspective, the technological perspective and the ways of doing things. The first linked to a social scourge such as gender violence that has its point of greatest conflict in femicide.

It´s diverse expressions damage the rights of human beings on a daily basis and the policies promoted are insufficient. In a current context of speed, given by the technological and mass media, they represent scenarios to be deconstructed to avoid Trump and Bolsonaro phenomena. The historical accumulation of Popular Education recognizes and ponders ways of liberating.

The evaluation methodology of the sources focuses on validating the story of the participants in the various pedagogical processes and their expressions, dignifying them as documentary testimonies (both primary sources). Each of the testimonies is considered in its historical time, avoiding interviews with the participants. The remembrance occurs in a present that in this research is not of interest its current significance but rather the one produced in that historical moment, in that context.

Author: Doctor of Education from the Autonomous University of Madrid (2-24-2021). Her publications are aimed at liberating pedagogy in relation to the gender perspective, new technologies and cultural translation. She is a doctoral candidate in social sciences at the National University of Entre Ríos in Argentina.
e-mail: anaehe@gmail.com

© 2022 Global Journals

Two researchs are promoted, one in the regional framework of Mexico, Costa Rica, Uruguay and Argentina referring to the identification of the pedagogical processes of Popular Education and with the characteristics of collection and analysis raised above. Another, in the Uruguayan sphere, focused on state articulation and social organizations, with the object of studying socio-educational processes of national scope. In the state representation, the University of Labor of Uruguay (UTU) is taken, for being the school institution with the greatest plurality of training proposals in Uruguay. At the same time, there was participation in institutional roles as a teacher, coordinator and labor literacy teacher and in roles acquired as an educator-educating from another way of seeing, concretized in socio-educational projects. This participation and previous observation offer knowledge about the selected school institution.

In the second research, there is a similar evaluation of the sources, rescuing documentary testimonies prepared by the participants with dissemination on the networks. Collection and analysis have similar categories. The internships are those linked to UTU in programs for young people and adults with difficulties in accessing official education. The articulation promotes processes of development of pedagogies appropriate to the target population. The creation of a training proposal for participating educators and teachers is outlined, including in some cases for administrative, service and technical officials. Considering that all of them can be referents in the zone of proximal development (Vygotsky, L. S., 1978) and are participants in the learning system (Vitón, M.J., 2012).

The research methodologies focus on identifying processes of deconstruction, decolonization and denaturalization of collective imaginaries, focusing on the characterization of liberating ways of doing things. The dominant historical stories based on the collective imaginary of each of the spaces are presented in the institutional structures as well as in the conceptualizations used. Each of the selected practices has projected the deconstruction of the official story to build its own story. In the success or failure, a common action is identified in the decolonized story.

These ways of doing are recognized as a contribution of Popular Education (Salinas, B., 2000), based on the updating of the context, the participants and the movement (Villasante, T., 2002) of pedagogical practices. Pedagogical in the sense of educator, liberator with diverse didactics, where students play roles with active participation linked to the meaning of subjects and not subject. Authoritarianism is not considered pedagogical. The stories of the ways of doing pedagogical practices have different constructions, looking at a moment from different eyes, you can see a scenario.

II. Approximations

The field of possibilities emerges as one of the characteristics of these scenarios, by creating conditions for the denaturalization of socio-historical mandates. A process of pedagogical mediation (Gutiérrez, 2005) linked to the formulation of a new meaning of Educator, rooted in the collective process. The depersonalization of the Educator figure arises as a profile in responsibility of a person. The educator or teacher triad, socio-educational, affective-methodological content and analysis of the socio-historical context, forged educational projects with diverse stories. The figure of the educator appears as part of the pedagogical mediation, blurred from his person, merging into the community project. In the production of these community tasks, a framework as fields of possibilities, are resignified. The denaturalization of socio-historical stories appears as a constant in the new stories.

Stories with socio-historical roots in Latin America unleash moldings of the ways of seeing the world and with it, direct some actions. Others, based on deconstruction or denaturation, decode the dominant story, formulating pedagogical actions. Knowing these actions, both in their similarities and in their differences, there is a common history structuring the dominant narrative and others under construction.

In two focuses: Mexico and Costa Rica in one and Uruguay and Argentina in another, they provoke memories of common stories of collaboration, identity and roots. The pedagogical practices view these socio-historical contexts, cultivating in the first focus, interculturality. The diversity of cultures in Mexico and Costa Rica offer stories based on access to education for native populations, as a necessity. Uruguay and Argentina with dictatorships shared in time and space, of extreme coordination (Plan Condor) contain in the stories, the need to recompose society. They prepare pedagogical proposals for the social referents of training in Popular Education and citizen attention and socio-educational support for populations with violated rights. Citizen precariousness appears in both focuses, the formative experiences try to deconstruct the official history. A story that does not stop being present but that constantly fights against being forgotten. even in the glances of the memorists. The dominant narrative constantly invades historical significance.

In each of the focuses, although there are various diagnoses of the contexts, a regionality appears with common processes, typical of shared history. A Central America invaded with high interference from the US, suffers the dismantling of the control of the state apparatus. In the Río de la Plata, the siege was carried out by international banks with atrocious capacities to mortgage generations. The reactive strategies gave rise to two opposing processes -in both foci- on the one

© 2022 Global Journals

hand, precariousness by dismantling the State and on the other, liberating the communities from oppressive conditions.

Regarding the reports of the pedagogical processes, they focus on meanings according to the educational perspective and modality: training of popular educators, socio-educational support and collaborative help with a gender perspective. The modality is similar in the two foci, they use similar strategies. In the significance of the gender perspective, specific proposals with a transformative perspective appear. In the other pedagogical processes, gender does not appear as a category to work with, an omission that may occur due to the recent creation of the gender category as decolonized, by Scott in 1996.

In the reports of their participants about the strengths of the practices, they identify a new way of learning, concretized in the breadth of the training. A learning different from the one they knew, one linked to each person, where the affective component plays at all times and work is done. The knowledge appears strengthened by the sense of belonging that it generates, the favoring of self-esteem and collaboration in solving their problems.

As far as community interaction is concerned, the great majority appear to be supported by work networks. Enhancing the scope of their practices by publicizing what they do, reflecting collectively and learning from other practices. At the same time, they feel identified with a common movement, with a high commitment and from a singular ethic. Some of the training experiences are sustained in other ways -not local community- from international organizations.

In the historical analysis inspired by the ethical singularity, they rescue liberating community knowledge linked to the support of formative experiences in most of them. In others, deconstruction becomes an educational action on a daily basis.

References Références Referencias

1. Freire, P. (1970). *La educación como práctica de la libertad.* Coed. Buenos Aires: Siglo XXI, Montevideo: Tierra Nueva. 4ta.ed.Trad. Lilián Ronzoni.
2. Gutiérrez, F. (2005). *Educación como praxis política*. Delegación Coyoacán: México. Siglo XXI. [consulta 17 mayo 2015>]. Recuperado de: http://books.google.es/.
3. Nuñez, C. *et al*. (1993). *Nuestras prácticas…. Perfil y perspectivas de la Formación de Educadores Populares en Latinoamérica*. CEAAL.(coord.) Carlos Nuñez. Guadalajara: Instituto Mexicano para el Desarrollo Comunitario, A.C.
4. Rebellato, J.L. (2000). *Ética de la Liberación*. Montevideo: Editorial Nordan Comunidad.
5. ……...(2008). *La encrucijada de la ética: Neoliberalismo, conflicto Norte-Sur, Liberación.* Colección Caronte Ensayos. 3era. ed. Montevideo: Nordan Comunidad.
6. Salinas, B. (2000). Aportes de la Educación Popular al proceso de democratización política. Educación Popular: Nuevos Horizontes y Renovación de compromisos. *La Piragua Revista Latinoamericana de Educación y Política*, 18(II). [consulta 20 de junio de 2017] Recuperado de http://www.ceaal.org/v2/cpub.php
7. Torres, A. (2011). *Educación Popular, Trayectoria y Actualidad*. Caracas: Universidad Bolivariana de Venezuela. [consulta 18 de junio de 2017] Recuperado de https://dalbandhassan.files.wordpress.com/2011/04/educacion-popular-a-torres.pdf
8. Vigil, C. (1989). *Educación Popular y Protagonismo Histórico: una opción para América Latina.* Buenos Aires: Editorial Hvmanitas.
9. Villasante, T. (2002). *Sujetos en Movimiento: Redes y procesos creativos en la complejidad social. Construyendo Ciudadanía/4*. Montevideo: Ed. Nordan Comunidad.
10. Vitón, M.J. (2012). *Teoría y política de la educación: Reflexiones para el proceso formativo*. Madrid: Catarata.
11. Vygotsky, L. S. (1978). *Mente en Sociedad* (título original Mind in Society). Cambridge, MA: Harvard University Press. [consulta 11 septiembre 2015]. Recuperado de https://es.scribd.com/doc/187216882/Lev-S-Vygotsky-Mind-in-Society-the-Development-of-Higher-Psychological-Processes

© 2022 Global Journals