

# Introduction

---

DOI: <https://doi.org/10.32870/dse.v0i31.1630>

## Education, territory, and other pedagogies

Issue 31 of *Diálogos sobre Educación*, whose main theme is “Education, territory, and other pedagogies,” seeks to bring together research work being discussed nowadays and focuses its theoretical, conceptual, and methodological reflection on different configurations of the links between territory, schools, and educational processes, in a broad sense. We know that these pedagogies are not new: in Latin America, for at least two decades, school and community educational experiences that have been at the heart of educational debates have shown the need to recognize local knowledge and its indissoluble link with the territories where the educational processes are situated. However, the territorial encroachment of extractivist projects such as mining industries, dams, gas pipelines and their links with agriculture and organized crime, as well as armed conflicts, have made it necessary to attend to and make explicit the place it has within educational processes, the defense of the territory, and local knowledge as key components of the educational curricula. This integration not only responds to the need to resist external threats but also contributes to the construction of a more just and sustainable future in which local knowledge and self-determination become fundamental pillars of education.

We use the category “other pedagogies” to encompass educational proposals and configurations that emerge from a critical positioning against hegemonic teaching models. These models, characterized by their verticality, authoritarianism, colonialism, lack of insight, and disconnection from local contexts, have perpetuated an educational approach that ignores and discriminates against situated knowledge. These other pedagogies are presented as alternatives that seek to promote spaces for discussion, participation and co-creation of knowledge, and are grounded on the idea that education must be an inclusive and contextualized process in which the voices of students and communities are heard and valued. Moreover, these alternative pedagogies emphasize the importance of education for the defense of territorial rights and sustainability. By recognizing the territory as a space for learning and resistance we seek to have student communities in formation understand the power dynamics that affect their environment, and thus develop skills to question and challenge, through a critical perspective, territorial despoliation in its broader sense.

When we saw the widespread response to our call to contribute on this subject, we became aware of the great interest and need to open this reflection and discussion, which have arisen not only within academia but also among diverse sectors and social movements in order to address the problem of despoliation of their natural and territorial resources. Thus, we are deeply grateful to all of those who responded to this call, both the authors and the editorial staff of *Diálogos sobre educación*, to make Issue 31 what it is now.

The texts presented here are diverse and address a multiplicity of issues, ranging from the place of the body-territory, both in the experience of women and of middle high education students, to the possibilities opened by educational devices such as calendars, illustrations, and work with indigenous languages. At the same time, all these issues are articulated in multiple ways by reflection and practice around the territory and the complex ways in which it is configured and inhabited.

It must be underscored that most of the papers included in this Issue of *Diálogos sobre educación* address one or more of the fundamental issues that make educational research deeper and more complex. Among these topics are the central importance of care in contexts run through by violence, the diverse and active role of teachers who build upon pedagogical processes, pedagogical practice and device repertoires that allow us to situate and work with issues linked to the territory, its recognition, and ways to inhabit and defend it. Most of these efforts take place in diverse school spaces, but at the same time go beyond the strict boundaries of the school. The methodological complexity of these texts to respond to questions about a vertical academia and propose collaborative, horizontal methodological configurations, using tools such as drawing and social mapmaking, is striking.

On the other hand, we also consider it important to mention the absence of educational research and experiences that articulate territory, education, and other pedagogies in urban contexts. This leads us to open inquiries and retrieve those processes that may be taking place in urbanized and urban-marginal environments, and at any rate to reflect on the territory and territorialization processes through the school and other educational spaces in these contexts.

As a result of the call for papers for this issue of *Diálogos sobre educación*, we received papers from different parts of Latin America. We included two from Colombia and one from Argentina, as well as research from different regions of México: Oaxaca, Tlaxcala, Veracruz, and Yucatán, to name a few. We also found Lia Pinheiro's insights from Brazil. The way in which these themes call to us throughout Latin America is proof of shared problems linked mostly to the defense of the territory and the violence that runs through educational spaces. Nevertheless, it also allows us to recognize the wide crucible of experiences, practices, and methodologies used in each territory. Each one of the processes described in the articles shared here also allows us to recognize the huge diversity of forms of the educational, which now finds a home in and enriches what we have named – at least for now – other pedagogies.

To introduce these diverse papers, we decided to organize them in three large groups. In the first one our readers will find those that, although stemming from concrete experiences, have a powerful conceptual delimitation that gives us the keys to analyze the field of education through the question about other pedagogies and territories. In the second one we have grouped papers in which processes and experiences occupy a central role, and in the third one we present the texts in which we may identify a grasp of the territory and other pedagogies in the configuration of what we provisionally recognize as pedagogical devices and interventions through research. Finally, we asked Lia Pinheiro to talk to us about the debates, insights and experiences that emerge from different territories in Latin America from which the territory and, more particularly, the defense of the territory and other pedagogies, are articulated. The interview with Lia allows us to approach a broader view of the territories and other pedagogies as diverse educational processes shared throughout Latin America.

We will briefly introduce each one of the texts as a way to whet your appetite and awaken your interest in reading them.

The text "Defending territories through critical educational practices. The case of CECyTEO", written by Elvira Iveth Pérez López, María del Rosario Reyes-Santiago and Elia María del Carmen Méndez García, gathers three accounts from teachers at the Colegio de Estudios Científicos and Tecnológicos of the state of Oaxaca (CECyTEO), in which the authors identify the ways in which different teachers define territories (body-territory, territory in agrarian conflicts, school territory, virtual school territory) and how they use them to conduct their educational practices. The authors observe that these practices go beyond the conventions of the school, and through a critical look they suggest that they may even be considered anti-hegemonic.

In her paper "Pedagogies to "hold on to life": practices of body-territory care in the midst of the armed conflict in Buenaventura, Colombia", Alanis Bello Ramírez proposes the notion of pedagogies to hold on to life to account for the pedagogical action that some female teachers of Buenaventura carry out in order to defend their territory and look after their students. These proposals from teachers become especially relevant in the context of violence and despoliation that they find themselves in. However, far from idealizing this work that articulates care, tenderness and reactivity, Alanis Bello proposes a critical view on the contradictions that arise from these teachers' educational experiences.

How is it that violence runs through educational experiences in childhood? How do the notions of childhood, violence, school and territory interweave? Questions like these underlie Laura Isabel García Cruz's paper, entitled "Schools as a representation of the territory. Spaces of subjectivation of childhood in contexts of violence and their implications for local development from the field of education". In this article, the author seeks to delve into the way in which children conceive of the school as a territory. Through interviews and drawings made by a group of children who participated in the study, García Cruz identifies the ways in which violence runs through the school space and, beyond it, touches many dimensions of their life.

Abel Pérez Ruiz and Alejandra Paola Ramírez Vega present the article “Situated pedagogy and community social development: an approach”. In this paper, though a critical view, the authors seek to address the problem of situated pedagogy and its links with community development by offering a theoretical journey in which they characterize the different proposals that have shaped what is now conceived of as “situated pedagogy”, and identify those elements that may be recognized, potentiated and broadened through the model of the New Mexican School.

Based on the educational progressions developed by teachers in the Mexican states of Veracruz and Yucatán, Rosa Guadalupe Mendoza Zuany, Juan Carlos Antonio Sandoval Rivera and Fabiola Itzel Cabrera García offer us the article “Situated learning for landscape care: experiences in schools of Veracruz and Yucatán, Mexico”, in which they explain the way in which the educational work of teachers, students, and families has allowed them to recognize and care for the landscape. Their paper underscores the need to look in a more complex way at the very notion of landscape and to recognize it as inhabited landscape. It is also important to acknowledge the relevance they give to the experience of women and, at the same time, what encourages us to rethink the gender relations that take place in the territories, the educational and community relationships, but also to place the transformative possibilities of situated teaching and learning processes, with an emphasis on the socio-environmental realm.

In the text “Educational transformations, territorial transformations: on the expansion of school formative experiences in the intercultural rural space of Misiones (Argentina)” by Carla Golé and María Mercedes Hirsch, the authors suggest analyzing the evolution of the school of Jakutinga through the transformations that what they call rural social space has experienced. Using a historic-ethnographical approach, Golé and Hirsch narrate the changes that have taken place at the level of educational policy, the history of the school itself, and the daily experiences of the community. It is an interesting paper that shows how the different social and productive processes become articulated with territorial and educational mutations.

In their text, Julio Fernando Agosto and Edixon Prieto share with us the experience of the Comunidades de Práctica Pedagógica Social Humanitaria (COPPESH) in Colombian. These communities are presented as a reflexive and transformative proposal to build communitarian territories of and for teaching. Through an analysis of four fields of the territory (territory of oneself, territory of links, territory inhabited, and territory of imagination-creation), the authors propose a pedagogical methodology for social transformation. Their proposal invites us to consider alternative methodologies anchored in a complex territory and their impact on the construction of a culture of peace and reconciliation.

Based on a university research project in the Universidad Autónoma of Tlaxcala, the text “Like this, just looking”. “Peasant Indian” pedagogies in deep Tlaxcala” by Pedro Antonio Ortiz Báez, María Teresa Cabrera López and María Mercedes Corona Serrano, situates us within the discussion on the intergenerational transmission of situated agricultural and artisanal knowl-

edge of the communities of the region. Through ethnographic experiences of immersion with families, the authors reflect upon the pedagogies of local and traditional historically inherited knowledge that they call “sistema pedagógico *campesindio*”, based on the practice and the depth of the view that enables the future of the community’s existence.

In the last three texts we identify pedagogical and research interventions and devices anchored in the territory. In “Ethnic identity construction of Zapotec children and their relationship with sacred geography”, Lucila Sánchez-García, from the Zapotec territory of Valles Centrales, in Oaxaca, shows us representations made by children of their territory and its links to their cultural identity. The author places different aspects that have been linked to the construction of ethnic identities in tension through the voice of social actors as well as the importance of sacred places for these children’s Zapotec identities. Worth underscoring is the author’s approach to children as social and community actors with a voice of their own and with agency in the construction of their own identity, as well as the different methodological strategies used.

The following text, which shares its focus of interest in the representations of socio-cultural knowledge situated in the territories, is “Calendars as an educational tool for life, training, and socio-environmental challenges”. Belinda Contreras Jaimes and Citlalli López Binnqüist share a pedagogical experience in the mountains of Zongolica, in Veracruz, arguing throughout their text for the importance of calendars as cultural elements that have historically been constituted as socio-cultural tools with different aims and with links to situated knowledge, both social and cultural, and therefore with power for pedagogical use. The text shows a valuable experience of work with teachers in five municipalities and the complexity of representing graphically the biocultural elements of Nahuatl worldview and local epistemologies. The authors also propose a number of elements that pedagogical work with calendars fosters and promotes, both individually and collectively.

To close this section David Herrera Figueroa, Joana Marisol Tamay Dziu and Reina Patricia Polanco Caamal focus on an analysis of the teaching of Peninsular Mayan language in Yucatán linked to community practices situated in a territory and cultural context. The text shows us the results of an intervention in a preschool and the use of the Mayan language by children, highlighting cultural practices situated in family and community contexts. The text puts in tension the links between school and community pedagogical practices for the use and learning of indigenous languages, with the aim of building linguistically pertinent educational options.

The section *Otros artículos* comprises exploratory studies, literature reviews, empirical research papers, case studies, and critical essays on different contemporary educational phenomena. It begins with the text “Motherhood experiences of researchers in the university space”, by Florentina Preciado Cortés. This study problematizes gender equality educational policies in higher education institutions, in contrast with everyday practices in these spaces of work. To

this aim, the author uses a phenomenological methodology and the technique of the interview to retrieve the experience of motherhood among female academic in a public university.

Also along the line of gender and education is the text “Experiences about educational inequality faced by Totonac women” by Erika Limón-Mendoza. Using techniques such as participant observation and semi-structured interviews to Totonaca women who study at the Universidad Intercultural del Estado of Puebla, this paper aims to show how the discrimination, inequality and violence that women from the Totonaca culture face in their families limit the exercise of their right to an education.

From an intercultural perspective, Edna Lizeth Hernández Orozco presents the article entitled “Weaving intercultural encounters: school agents and *jñatjo* agents in a high school institution”. Using Anthony Giddens’ structurationist theoretical and the methodological approach of participative research-action, the author makes an interpretive analysis of the social fabric of four intercultural encounters between school agents and *jñatjo* (Mazahua) agents in a high school in the north of the state of Mexico.

This section continues with a paper called “English teaching in public primary schools: analysis of the municipality of Meoqui, Chihuahua” by Ana Arán Sánchez. This study relies on the interpretive paradigm and describes the processes of teaching-learning of English through four dimensions: didactic, planning, evaluation, and oral communication. Another paper that addresses a case study within the Mexican educational context can be found in the text “Study habits in upper secondary education before and after the COVID-19 pandemic” by Fleider Leiser Peña Escalona, Roberto González Garduño and Pilar Corchado Navarro.

The section *Otros artículos* ends with the paper “Suggested Activities and Literary Texts for Teaching Literature in Schools in Chile: Gender Stereotypes and their Reproduction in School” by Teresa Vidal Morales and Paula Fernanda Aguilar Peña. Through a review of different literary texts through feminist critical approaches and literary resources, this study reflects upon the gender stereotypes found and proposes some ideas on how to treat them in the Language curricula of Chile’s Ministry of Education.

To end in a high note, in the *Debate* section we decided to interview Lia Pinheiro for a contribution to this Issue of *Diálogos sobre educación* from another narrative. The interview features four themes that we wanted to reflect upon with her based on her experience in Mexico and Brazil, but also along the whole territory of Abya Yala. The first axis addresses the experiences of other pedagogies and territories in Latin America and Mexico, and delves in the case of the Education Autónoma Zapatista. The second axis goes back to the epistemological and ontological conceptual discussion to approach and understand the complexity of these experiences more fully. The third axis of this dialog was the links of educational proposals and other pedagogies with the defense of the territory in the face of an overwhelming reality of extractivist projects

in the territories of America. Finally, Lia Pinheiro reflects upon the actions generated to end the violence against women’s bodies, also understood as a territory.

And finally, in the section *Paisajes nítidos* we present the lecture “What is left of the education of modernity? Reflections from a trajectory”, given by Cristina Palomar Vereá on the 21st of August 2024 in the ceremony to open the 2024B school cycle of the Department of Studies on Education of the University Center for Social Sciences and Humanities of the University of Guadalajara.

It is our sincere hope that this Issue of *Diálogos sobre educación* will be an enriching reading experience that contributes to your own theoretical and methodological reflection as well as your everyday work.