

# Pedagogy and quality education: an overview to the rural teacher's training<sup>1</sup>

*Napoleón Murcia<sup>2</sup>*

*Diego Armando Jaramillo<sup>3</sup>*

Cómo citar : Murcia N, y Jaramillo D.(2014). Educabilidad y normalidad. Imaginarios de maestros en formación. Revista Sophia. vol 10 (2) p 169-182

## Abstract

This article presents the results of research titled “Education of the subject: an approach from Social Imaginaries of Teachers in Training” which purpose was to understand the dynamics of the social imaginary trainee teachers on educability as a dimension of pedagogy. The study took as reference the theory of social imaginary and applications of this Education.

The approach and design methodology was developed from the complementarity, supporting itself on analysis of the speech from its main functions and relationships to dimensions of the social imaginary: (referential: instituted social imaginary; expressive and pragmatic: Radical/instituting social imaginary. Data analysis was performed on the logic of social arrangements. The study shows that the dynamics of the social imaginaries configuring teachers under formation is defined from what is agreed and socially validated as instituted imaginary with occasional hints of radical/instituting imaginaries. In such a sense, it reflects what is standardized at educational institutions, although it contains projects and psychosomatic demonstrations, some of them seen as social fulfillment option. Thus, the education processes and trainer education, are mainly configured by practical knowledge and permeated by disciplinary skills, pedagogical knowledge, curriculum and teaching, but at the same time, are crossed by the symbolic, cultural and everyday burden brought by the trainee teacher.

**Keywords:** Unesco Thesaurus: Teacher training, higher education, control.  
Researchers: Educability, social imaginary, complementarity

<sup>1</sup>This article presents the results of research titled “Education of the subject: an approach from Social Imaginaries of Teachers in Training”, carried out through agreement number 706, 2012, between the Ministry of National Education, and Católica de Manizales University, in alliance with Caldas University. The work was led by Napoleón Murcia Peña and Diego Armando Jaramillo Ocampo. Research Team: Hernán Humberto Vargas; Elsa Victoria Mazenet; and Research Assistants: Natalia Guacaneme; William Orlando Arcila; Paula Tatiana Barbosa and Julián Andrés Bonilla.

<sup>2</sup>Main teacher Caldas University. Ph.D. Social Studies Childhood and Youth; Doctor of Narrative and Science; Santo Tomas University – Cordoba University. Main Teacher Caldas University; Group Leader Symbolic Worlds: Studies of Motor Skills and Education; Coordinator, Education Line and Daily Life, doctorate of Education, Master of Education, Caldas University. Guest Teacher, doctorate RUE de Colombia. Manizales University. Email: napo2308@gmail.com, Web site: napoleonmurcia.jimdo.com

<sup>3</sup>Master of Education, Caldas University. Colciencias Researcher – Caldas University 2010. Full time teacher Faculty of Education, Católica de Manizales University. Members of Research teams Symbolic Worlds: Studies of Motor Skills and Education, Caldas University, and ALFA. Católica de Manizales University. Email: dajo2810@gmail.com

## Introduction

From Herbart, in XVIII Century, and under influence of Rosseau and Pestalozzi, the concept of educability is introduced as a formation possibility of the human being, considering that his nature is educable. Parting from this consideration, Herbart proposed resources and methods for this educating work, by using psychological pedagogy with a strong spiritual approach. (Herbart, 2014).

In current education context these premises are in effect, although in the most located framework of experience and development possibility of multidimension humanity of the trainee and his relationship with those performing teaching processes. This framework raises questions about the role of education and possibilities of human development at school spaces. From this horizon of possibilities, it is necessary to consider that teaching states two fundamental attributes related to these formation processes; first, the nature of the human, his condition of being educated; that is, educability as a question for humanity development of the educated being; secondly, his social nature, that is, the intention of the social agreement to define how to educate, what to educate on, who should be educated, and what to educate for.

Assuming educability parting from these two dimensions, is to recongize it as process and condition; as a process, the whole subject is encouraged and expanded in his multiple dimensions, always regarding the Other and the world, as condition the ability of becoming permanent. These considerations are found in the educable subject in the form of a magma, where each dimension composing such subjec are articulated as Borromeo's tie<sup>1</sup>, some of them coming from social history, and other from psychomatic particularity.

Educability of the subject is then, a process which parting from the unended condition of the being, is socially built; defined from the imaginary meaning that individuals and societies have on the same condition about the subject and the world. It is a product of social agreements made by teachers and institutions to assume in one way, but not other, the educable subject.

Certainly, the various perspectives have moved on these directions in their design and reference, some of them giving more importance to the condition, other to social determination and on this line, and other to specificity of the disciplinary. It is the case of psychological postures and their divisions which have approached the nature of the subject and learning: Baquero (2002), as the ability to learn; Skinner and Paulov, parting from behavioral logic; Piaget, Brunner, regarding cognitive perspective; Rogers, Max Neeff, based on humanism; and Vygotsky from the socio-cultural perspective. (the later in Arancibia, Herrera, and Strasser, 1999).

---

<sup>1</sup> The figure of Borromeo's tie is developed by Lacan, which proposal aims to articulate the symbolic, the imaginary, and the real, where each dimension shows its particularity, but always linked to the other, so that, should any of them dissapears, the others will do so. (Lacan, 1981).

These approaches have also been found in other pedagogic postures; Zambrano (2001), for example, takes as the axis trainee's point of view; Infante (2009), assumes educability and its dimensions in integral formation; Largo and Muñoz (2010) and Lopez, Molineros and Valencia (2011) do so from complexity and experience of the educable subject in rurality and ethno-education, respectively; Pino (2005) takes into consideration relationships with postures of human development articulated to curricular structures of education institutions; and Fermoso (1991), taking characteristics and disposition of the educating subject.

These tensions are located in discussion scenarios more anthropological and social; Savater (1997), centers on anthropological statement of a neotechnical being, that is, a non-finished being open to learn, and to change; Bernal (2009), seeking the future of the subject; and Paz (2001), from the need of collectively negotiating the idea and main traits of its educability.

Precisely, preliminary tracing shows that studies on educability have been oriented, according to Gallego and Royman (2000), toward their theoretic and epistemological reconfiguration, as a new research field of pedagogic knowledge; Gomez (2001), approaches it as process ranking beyond socialization of subjects, and configures as a dimension of human development; for Quiceno (2009), it is the way along which the one and the other run, that is, the same method of traveling; in Pinilla (1999), it is determined by intellectual development of the students, and their cultural conditions; while Muñoz and Muñoz (2000), confirm their importance in higher education formation process. The above orientations, disregard analysis of imaginary forces in consolidation of actions and interactions that teachers configure about the education subject.

Educability of the subject then, has been a symbolic construction produced within the framework of social agreements, from ideas and beliefs of the human being and the world. A construction that has produced agreements about better ways to achieve that human being that the society has projected, but which, at answering to magmatic dynamics of social imaginaries, articulates, on complex basis, psychosomatic attributions of man and woman to answer to such dimensions of which is given and culturally to be defined.

Any way, educability is located and balanced from and in social imaginary meanings; that is, from the limit or possibility our sight gives to life, the world, and the human being. Therefore, it is from such limit and possibility that it should be studied, in order to find relationship and dynamics stressed by their social practice. Therefore, the study to understand such dynamics should part from recognizing motivations, forces, and beliefs which make them possible.

It is a matter of studying educability from the experience achieved by social actors, which has created imaginary configurations on this issue. But the study of social imaginaries is not possible without locating the scheme of social representation, since it is on the basis of prepresentation where they are located. Moscovici, (1979

p. 17-18), holds that representation as an organized corpus of knowledge, enables societies to make realities understandable and guide their lives, from liberated power of imagination. The author claims that social imaginaries are at the bottom of representations, which agrees with Castoriadis (2007), who considers that social imaginaries are entities shown from symbolic representations. Taking into account that there are various ways of representation, not all of them are created with a social imaginary basis.

In fact, there is no evidence of studies giving reason to educability taking as a reference its symbolic nature, and strongly anchored on social imaginary meanings, that, as analyzed, is the basis of its configuration. The above suggests the possibility of performing a study which explains its dynamics, taking into consideration experience of actors, and seeking in them the main ethos which makes such dynamic possible.

On the particular topic “educability” no studies are reported in Colombia; however, in the field of education and pedagogy there are studies which include the following as approach and topics: skills and pedagogic practices; teaching, curriculum, teacher evaluation, actors and education scenarios, education modes, Education and human development, contemporary social, cultural and education problems, and quality organization and management (Source: Ospina and Murcia, 2012). These studies follow various methods, among them comprehensive studies use more than 55% of methods used in Master and Doctorate degree thesis in Colombia, complementarity approach appearing as a surging design, with 3.7% of all studies prepared in Colombia between 2000 and 2012 (Source: Ospina and Murcia, 2012). Precisely, the surging concept of complementarity refers to two conditions; first, the novelty this design implies to approach social objects, which assumes them as complex realities that may be seen and analyzed from various points of view, whenever the nature of the problema allows it; and secondly, how categories of reality surge from the same reality parting from introspective experience process created by social actors.

Within this framework of considerations, some questions surged related to rationality of the symbolic and the imaginary, as a possibility of research on educability; the question for comprehensibility which supports teachers under formation on educability of the subject, by configured representations, and by ethos which dynamize them.

In this order of ideas the general objective sought to understand the dynamics of social imaginaries configured by teachers under formation about educability of the subject, and the specific ones: 1. To define intelligibility scheme configured by teachers about educability of the subject. 2. To analyze convictions and beliefs on central categories of intelligibility scheme as defined above. 3. To define the ethos of these representations (dynamics of their social imaginaries).

In achieving the above purposes, and considering novelty in the way of approaching the problem, this study followed the complementarity design stated by Murcia and Jaramillo (2000, 2001, 2008), appealing for processing and interpretation, to logic of holistic analysis of the speech and its functions (Wodak and Meyer, 2003), Iñaquez, 2006).

## Materials and Methods

**Approach.** Educability as a process is connected to unfinished nature of the human being, therefore, it implies itself, the unquestionable recognition of being a project, a possibility, which, as stated above, does not ignore historical and psychosomatic dimensions of the human being to be educated. It may not be assumed from a single dimension of the human being, since it would be disregarding complexity of his configuration in terms of who is educated, what to educate, what for, why, who and when to educate. In the sense of what is stated, the complementarity will be approach guiding the study, as proposed by Murcia and Jaramillo (2008), since in its essence considers complexity of social and human reality and reflected articulation of theories and methods in search of also complex solutions, which explain dimensions of objects and considered problems.

Within the process, the design strictly corresponds to the object nature, and problema dimensions, in consideration of which, the design proposed by Murcia (2010) for the study of social imaginaries will be followed.

**Research Design.** Four moments of the research are assumed in the design:

1. Search for focus or observable categories
2. Production of a scheme of initial intelligibility
3. In depth field work
4. Comprehension of dynamics of social imaginaries related to educability

### First Moment

**Search for focus or observable categories.** This is the time to approach realities from their substantiality. A moment which creates categories that provide an initial idea on intelligibility scheme from which teachers in formation organize their academic lives taking into account the trainee.

**The unit of analysis for this moment:** was composed of narrations by teachers under training, searching their social representations on educability.

**The unit of work:** for the first momento, was composed of 10 programs (8 undergraduate, and 2 graduate), two students were selected from each program, taking into account genre, and that they were taking the two last semesters, for a total of 20 social actors, taken as a reference for information, and an in-depth interview was performed with them.

**Procedure:** Data was collected through in-depth interviews with each selected actor.

Data processing was made by using Atlas Ti, creating as free categories reference dimension, expressive and pragmatic (Wodak and Meyer 2003). Processing followed simple categorization, axial and selective, according to Murcia and Jaramillo (2008 p 138-143); for this purpose the theory of speech analysis was taken into consideration, following Iñiguez (2006), regarding intention forces of language and holistic analysis.

From speech dimensions, expressive function and pragmatic were taken as the basis, which were related to dimension of social saying/represent, and referential function of the speech, as related to being/doing, in theory of social imaginaries. In the logic of social imaginaries, relationships of these two dimensions refer a configured imaginary, either be instituted or radical/instituting (Murcia op cit 2011). While the weight of the social practice given in speeches from referential function constitutes institutionalization level of the imaginary, visibility of representations is seen parting from the expressive function and pragmatic function of the speech. The first one, locating feelings and dreams of the social actors, and the second one, locating feelings and dreams of processes.

### **Second moment**

In-depth field work: Upon defining focus categories from which under-formation teachers represent realities, an intelligibility scheme was created, used to perform in-depth information search.

### **Third moment**

Definition of social coordinates: Founded on collected information social coordinates were defined, seeking in them dynamics of sight imaginaries, taking their configurations and displacements as the axis. This interpretation process was carried out from holistic analysis of the speech.

Social imaginaries are not objective entities, therefore, they may not be made a noun, they exist and are found in social agreements, but their nature does not allow any visibility, and therefore, they appeal to symbolic representations to show themselves (Castoriadis, 1983, Murcia, 2011). This trait makes impossible to evidence social imaginaries, since, as Pinto (2004) claims, it is not a matter of objectifying something that is not objectivable; in such a sense, what is shown are their social coordinates, as those configurations that define the visible body of imaginaries and in turn constituted by categories which move in the framework of force they exercise on social imaginary meaning. Thus, one coordinate moves between the instituting and the radical, according to the weight it exercises on each representation and social practices.

### **Findings**

The following are findings achieved in the process from the attained scheme, and from dynamics of social coordinates.

## **Intelligibility scheme of social imaginaries in contexts of pedagogic reality**

Intelligibility scheme is a configuration made from social agreements of institutions, in which their way of being/doing, saying, and representing move. It is within their context where communities make their actions and interactions understandable, and also in the framework where they perform. In addition, within their configuration, an action of interaction is valid or not valid for the social group; therefore, the scheme is in addition, a scenery for social plausibility.

The figure of scheme is taken from Juan Luis Pintos' logic (In Coca and other, 2011), for whom the scheme shows conviction of communities, and therefore their imaginaries. This figure has been configured from the perspective of social imaginaries developed by Castoriadis (1983, 1989, 2007); who assumes that, what in on the basis of functional agreements, are social imaginary meanings.

### **Scheme of social intelligibility on Educability**

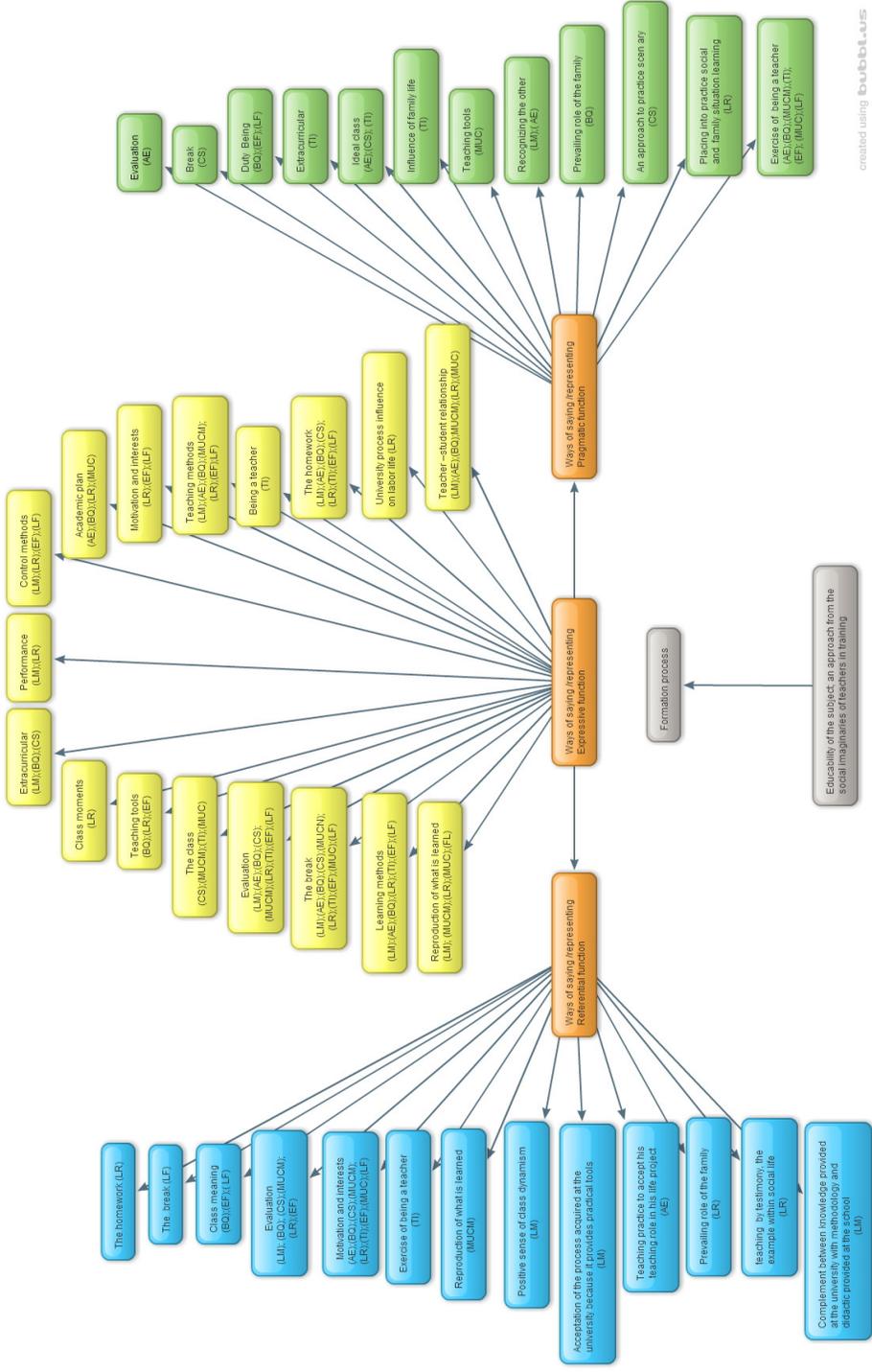
In the logic of intelligibility proposed schemes, shown above, show how trainee teachers represent educability, and show categories that because of their social weight, are very important in terms of what Moscovici calls Social Anchorage, and defining some of them found un various considered scenaries of social life. These frameworks show in social representation the objectivation level as defined by the above mentioned author.

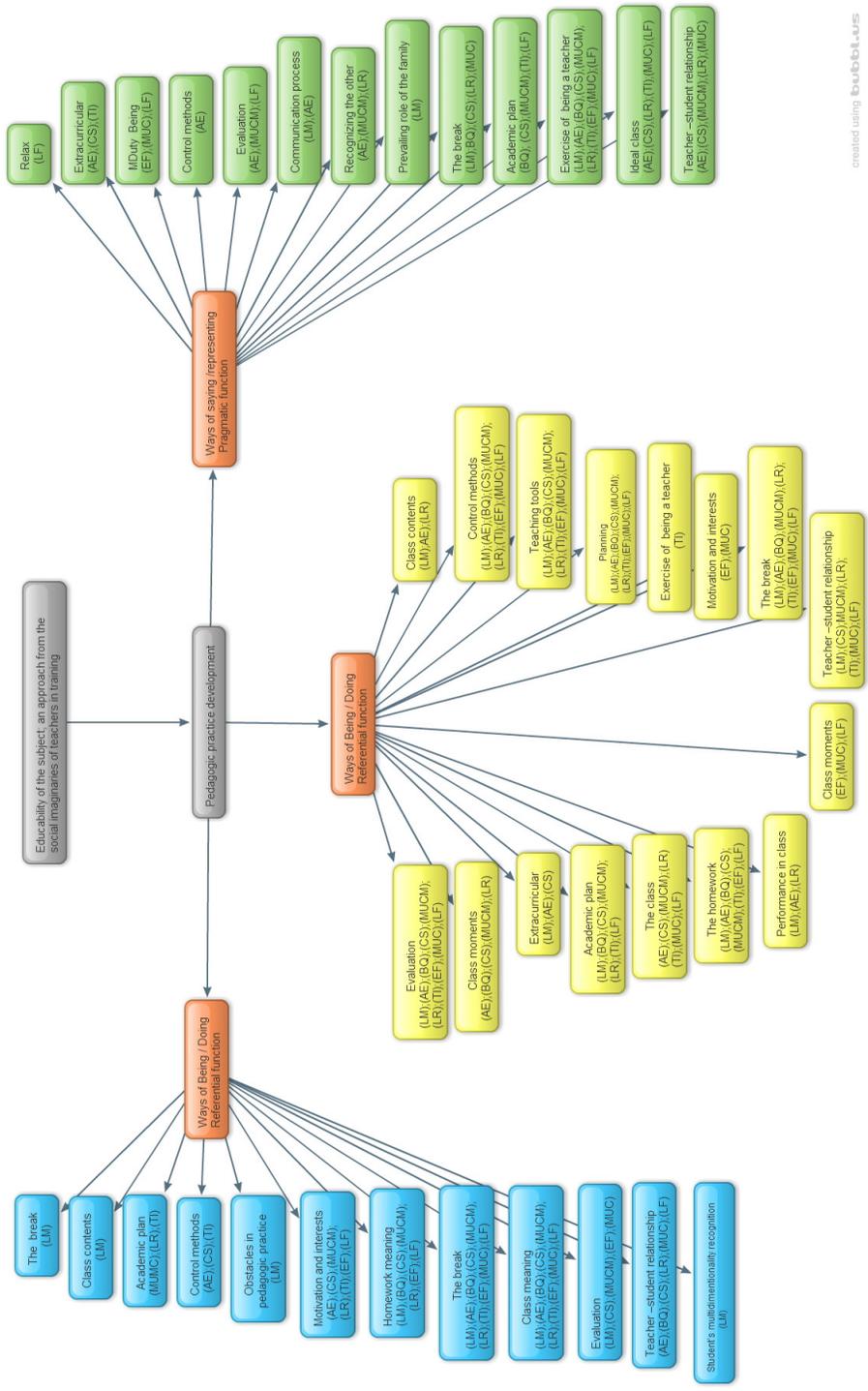
The scheme shows that categories such as the task, the class, motivation, break or relax, or teacher's job, have a very strong objectivation as they are present both in ways of being/doing, and say/represent in the two analysis scenaries: teaching practice and education. Otherwise, other ones hardly appear located in one dimension, which means a just initial representation level, such performance in class, which is visible just in ways of being/doing<sup>2</sup>

---

2.A wider description of this scheme appears in text "educability on teacher training: Meanings and challenges from their social imaginaries"

# Social Intelligibility Outline on Educability



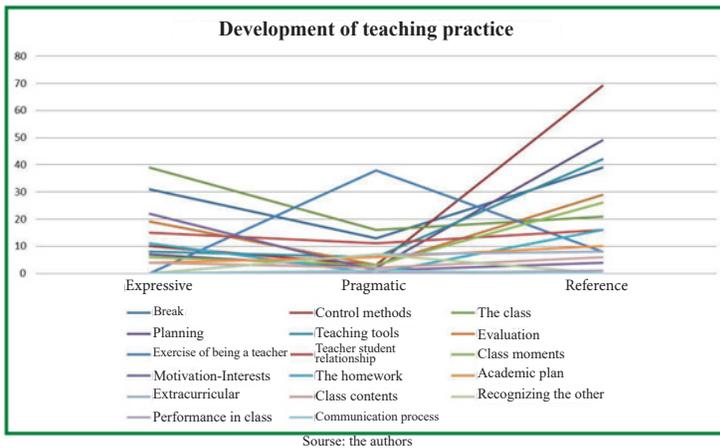


Source: the authors

## Mobility of social imaginaries on Educability in teaching scenery

It is known that nature of social imaginaries is intangible; therefore, what is visible is a defined dynamics through its symbolic representations (Murcia, 2011, 2012). In this case, this dynamic will be shown from mobility of social coordinates (Murcia, 2010), defining parting from them, the fund ethos of representation already provided in the intelligibility scheme.

### Map of social coordinates on Educability imaginaries



By analyzing imaginaries mobility from the map of social coordinates it is possible to see the strong trend of such imaginaries toward description of practices with deeply constituted bias, and some coordinates on which an important social value is exercised, on reflexive ones, with values of minor visibility in most references to practices and transformation perspectives.

In spite of the fact that some deviations to this trend are shown, they are not strong in terms of visibility, or permanence in the three functions of the speech taken as the basis for analysis, to dynamize any variation to the general section of the map. In fact, the map represents the power of instituted imaginaries, outlined in social practices of Educability in which framework some imaginaries move where it is considered as normal at school. This normality is shown in the weight of most categories in the reference function, and little social practice of the coordinate which is fully out of this direction.

In addition, the map represents the important movement achieved by such coordinates to consider reflection (from the expressive function), as an option of academic life. Thus, a coordinate that assumes the whole weight in the instituted, will send other dimensions to a proximity of zero references; which shows that the coordinate having achieved any visibility out of the referential, already indicates a move toward

possible social displacements of common ways of seeing the school and Educability phenomenon.

It is evidenced from the map that some coordinates are produced either from visibility of the reflexive or from the pragmatic overpassing the instituted, in which cases an importante displacement of the coordinate is already conjugated toward radical/instituting imaginaries. When showing dynamics of the coordinates, the following is seen:

-Coordinates where superiority of instituted imaginaries are shown, are in their order: control, planning, teaching tools, break/relax, evaluation, class moments, and homework.

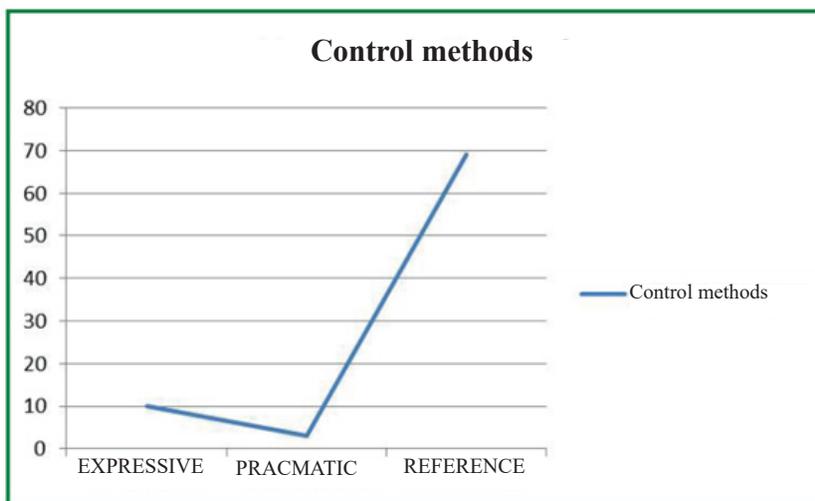
-The ones showing projection toward radical/instituting imaginaries, are: The class, teacher-student relationship, the extra-curricular, and class contents.

-Coordinates showing superiority in the radical imaginary are:

teacher's job, motivations and interests, recognition of the other, and communication processes.

Given characteristics of the text, only one coordinate of each trend will be developed here:

### Map of control methods coordinate



Source: the authors

Control methods is the first coordinate surged as of a great meaning for teachers in training, taken as a reference. General dynamics of its mobility is shown strongly anchored in some imaginaries instituted with very few reflection processes and some transformation scenarios of those hegemonic practices.

In fact, the most visibility in this coordinate is achieved by taking merely referential functions as the basis, assuming their relationships in daily life from the being/doing, most of the cases anchored in more conventional academic practices, and sanctioned as common.

Meanwhile, reflection processes realized around visibility are relatively scarce, and are centered on questions aimed at perfecting these control methods, to achieve motivation, and attention by students. In spite of this fact, and although with very little visibility, transformations are produced in practices which could be dimanizing some mobility toward other ways of assuming this type of relationships. Dimensions of saying/representing of this coordinate show very few incitations, through which the force of the imaginary instituted on it, is defined.

As stated, the instituted social imaginary becomes a closing for new general issues (Shotter, 2003; Castoridis, 1987), which is evidenced through the great force in this social coordinate, where weak intentions for transformation are absorbed by the weight of pedagogic tradition, and central imaginary of educability as a scenery of control and expression of power. This is evidenced from categories holding more social weight in this group of social actors.

The highest importance in this coordinate is found in evaluation, that is, “the grade”, which involved almost all narrations referred to control methods. The grade is for the teacher in training the best persuasion tool for the student to get motivated and achieve attention required by his processes; it is the measurement of his performance at the classroom, measurement of his learning, measurement of his recognition. The grade is the most effective way of power vested on the teacher in training, in order to contradict, threaten, sanction, and recognize.

From the grade the homework is controlled to motivate: “If any homework is not going to give me any results, say, regarding grades, doing it does not make any sense (...), then I always think that it is very important to motivate the student to do homeworks: by evaluating them” (p 2-L42); boys, I am going to explain what we are going to do today, I am collecting homeworks, therefore, any missing work shall get a one” that is, the lowest grade there is a one, and I am not going to wear out shouting, or speaking you aloud, therefore you had better pay attention” (p3-A18).

The Student is controlled at the classroom: “in the first class I always tell them what I am taking into account to assign any grade, both academic performance, and attitude” (p2-M8); the student is forced to meet his school duties: “I thing that the grade is a mechanism for control, yes, it is a control tool for them to do something, that is, I think that without evaluation/grade, I would not know what strategy to use to motivate them to work” (p3-A10).

It is necessary to consider that this category also surges as the first one, in terms of its social relevance, in formation processes of actors taken as a reference. In this coordinate of formation processes, it is evidenced as evaluation, involving besides the grade, other evaluation categories and knowledge acquisition. But, category “grade” continues to mark an important threshold in these processes.

This strong relationship in interests of actors expressed from the scenery of “formation process”, and “teaching practice”, support the power of a central imaginary instituted as normal y every educative process, both in basic education and higher education; in addition, they support, although without ecologic force, the weight of transmitting heritage denounced by several authors already mentioned, among them, Foucault (1992), and Bourdieu (2008).

It is important to recognize that the little force of this later statement is because the research process does not intent to compare between received education and education produced by teachers in training; in spite of this fact, formation surged as an emerging category with some important level, although not contusive of saturation.

Other categories bearing an important weight in this coordinate are control body, teaching tools, threat, the whistle, and confiscation. All of these categories composing the main visibilities of the coordinate, are methods that the teacher in training use to manage power. They are, as Foucault held, ways of perfecting power devices at the school.

In the dynamics of this coordinate, and joined to realizing processes, some control strategies surge, although with a very little social weight, which are out of these common logic, and seen as abnormalities in the mess of school daily life. Negotiation, for example, is seen as a category that surges with force in daily practice of the student under formation; although the social weight is still very weak, but also found in reflections. Negotiation as a category that is not only found in actions by actors, but also in their reflections, could be located in dynamics of radical/instituting imaginaries, within a coordinate which weight is in instituted imaginaries.

It is worth to note, that categories, which in practice of teachers in formation, appear with a very weak weight, almost imperceptible, most of them intending to transform these traditional realities: friendship as a teaching tool, appealing to tastes and experiences of the students, assuming the students daily life as a possibility of working in class, providing the students with leisure moments, or using the question as a motivation tool.

The above evidences configurativa mobility of the coordinate, which, in spite of being apparently stable as a central imaginary highly instituted, agitations are being caused inside, which when recognized, projected and promoted by education institutions (Murcia, Vargas and Jaramillo, 2011), could produce true transformations on this imaginary.

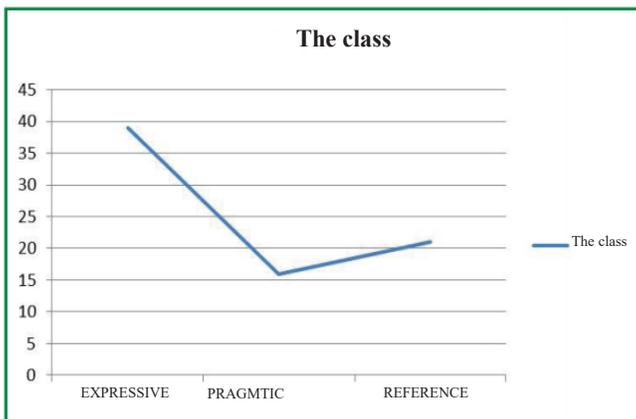
Questions surged from reflection that actors accumulate, although with little relevance about the homework, the break should be the control role and freedom, and evaluation itself, and small steps toward change of some practices, show the intention to produce transformations in imaginaries of Educability, and, in addition, they show the few ontological, epistemological and methodological tools, they are receiving in their formation processes, and that help them to face reality of the school as a multi-dimension and polyphonic scenery, (Murcia, 2011), that requires to be seen from the deepest of its sociological nature.

In summary, control as a social coordinate, plays a core role on imaginaries about educability, configured by the students in formation at Caldas University, and Catolica de Manizales University. It is such the weight it represents, that it locates as a central category of imaginaries on educability. The problema in this dynamics, is not that it surges as a central category, but the trends it follows, as such trends do not show transformation in consideration of their nature. Control as a repression mechanism and rooted manifestation of power by the teacher. Control as a demonstration of Rank and status leading to manipulation of the subject, which could approach to Biopower idea developed by Foucault (1992). Its characteristic is defined as individualizing technology of power, based on configuration of subjects (their behavior and body), to anatomize them; and this is achieved by production of docile and fragmented bodies from discipline as a control instrument.

Control as an instrument to shape bodies, minds and societies, does not show in these imaginaries any transformations worth to be mentioned.

What it is evidenced in the analyzed coordinate, is that some dynamics in class are changed, but with the purpose defined by this central imaginary: keeping control as a Biopower. Thus, the few reflections and transformations that teacher in training manage to create, remain in superficiality of events in class, and join to more sophisticated means of control, and sometimes effective, but always with the purpose of chaping bodies, minds and societies.

### Map of social coordinates on the class



Source: the authors

One coordinate found in a great part of references of social actors is the class. Its dynamics in social imaginaries shows an important displacement toward reflections and transformations which propose it as radical/instituting.

Precisely, class becomes visible from relevances given in expressive functions of the speech; those showing critical feelings in front of which is established, and propose reflections regarding common ways of being/ding of the school. These reflections are followed by transformations highly seen in social environment, and which cause deviations on issues regarded as common in daily practice of teaching exercise.

In fact, realizations outlined from referential functions of the speech, loss posture before reflections consolidated as new realizations, but in search of transformations of the class. It is the dynamics of social imaginaries, in which, as previously stated, ebullitions create new configurations, which, when consolidated in social practices, become a part of landscape of these realities.

Analysis of its configuration, however, shows that categories composing it, are just outlines of a superficial efervescense, which is still in deep basis of what is established as hegemonic. Let's see this analysis.

A large amount of categories configure reflection scenarios, where none of them bear a great social weight, since their recurrence level is no more than 2 of 4 of them, and the other are seen just with one recurrence. This fact means that although this dimension (expressive) bears an important social weight (already analyzed), categories defining it are just showing themselves as radical, with no anchorage or strong processes of social practice, to be considered as a symbolic representation, which constitutes the basis of a instituted imaginary (Murcia, 2006, 2010, 2011, 2012).

In addition, categories on which it is reflected, include reflection processes, common and fundamentally operative or functional (corresponding to second representations, Castoriadis, 1983), which does not imply reflections that turn toward deep transformations of the class, that is, from central imaginaries.

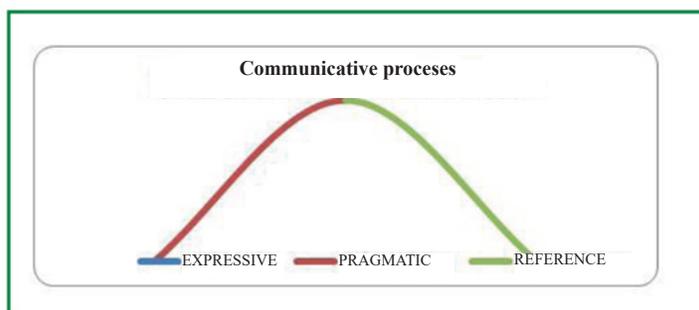
For example, the class as learning space and thought, of relationship with other areas, to center student's attention, or promotion of the individual being and social, are common occurring categories in daily speeches at the school. Other categories surge such as those related to the scenery of meaning, reflection on life, social projection at the class, daily support, self-discovery, or scenery for mutual delivery; which are not so common in these speeches on educability a the school.

Similarly, categories constituting transformations, thought, and created by teachers in training, are defined from an ideal of class which moves in superficial patterns, although some of them are not so common; a participative and reflexive class, that encourages the community, a class for life, or an including class.

Notwithstanding being important reflections and transformation options, they also redynamize the class process; expressions of this type may be found in many pedagogic experiences; as a characteristic, they transform, and sometimes, produce new teaching resources leading to dynamize a different class. However, these proposals and reflections do not question or re-define the basic nucleus of educative problems, do not aim at the essence of this problem, which, is not found in any more or less dynamic class, more or less meaningful, but in fundamental purposes of education and the school.

The central imaginary of an educable subject anchored in the social morality, cause that changes produced at school dynamics are little to achieve their deep transformation. Since this idea of educable subject brings other second imaginaries supporting such idea from pedagogy, the curriculum, and teaching means, and force such changes to their marginality and superficiality.

That is why the weight of hegemonic actions, continue to be important in this coordinate, notwithstanding the above mentioned displacement. Developed actions, most of them correspond to traditional logics: time management according to the institution, teacher attitude and uprightness, search for discipline, and attention by any means, teacher training in order to achieve class control, search for seduction strategies, conceptual models; just very few actions or realizations seek transformation: participative class, and active class, as the most prominent.



Source: the authors

## Communicative processes

As a coordinate, just seen from the pragmatic function of the speech, with a very low social weight. Which implies not only to this coordinate as a typical within the trend of most of them, but, in addition, defines it as a coordinate that does not bear any representation level in the social practice, or reflection, or anchorage. It could be speaking that, assuming the educable subject from communicative processes, is still an utopy in teaching practice of teachers in training, since for them, it is not

a coordinate of reference. Perhaps it exists as a psychosomatic imaginary, but not developed from this perspective or processes, or reflections that allow to see any possibility for transformation toward this direction.

## **Openig and discussion of results**

Some explanations regarding initial questions It is worth to consider that in this type of studies, discussion of results is a process realized on parallel basis with reading of findings. However, we will show some reflections on this matter.

Educability nature considered in this project leads us toward two considerations from the logic of social imaginaries: the first one, related to the Being, and the second one, to Time; the Being of educability as a socio-historical condition, and the time as alteration. Being and time change themselves in socio-historical period, causing in nature of educability a constant movement and ebullition. In order to achieve such mobility, it is necessary to recognize that nature of social imaginaries is intangible, and therefore, accessing is possible just through means that make them visible, symbolic representations. According to the above, to Access social imaginaries in the study, it was necessary to recognize first the scheme of social agreements within which pedagogic practices taken as a reference move; secondly, access fund ethos, measured by logic of social coordinates.

Intelligibility scheme shows that social agreements on educability in pedagogic practice visualized from the being/doing, and saying/representing, are dynamized within the framework of common categories shown in the various work units, or academic programs; but they also show that there are categories that just appear in some programs, or found in some of the considered dimensions (being/doing and saying/presenting).

The main ethos are considered in this research as social imaginaries, which are the basis and the substrate, parting from which social institutios create their functional agreements. In this rationality, and given their intangibility, it is not possible to analyze them, but from dynamic they produce, seen in this project from the social coordinates. What defines mobility of the coordinate is the social weight provided by the communities parting from categories configuring it.

In the above terms, dynamics of social imaginaries on educability expresses in synthesis, the force of the instituted imaginary toward conventional practices of education. This force confirms the nature of educability as a socio-historical phenomenon, on which hegemonic practices are legitimated, which, when considered as instituted imaginaries, become a closing in consideration of the educable subject.

However, in the logic of social imaginaries, in spite of this supposed statism of educative reality, inside them mobilities are created that unbalance this trend toward radical/instituting imaginaries. The reason of educability, in contrast to the time, is

changed toward transformations and creations, proper of human nature, which creates in imaginaries on educability important displacements of some of their categories. Categories such as the kind, or exercise of the teacher create new mobilities, not only by displacement implied in the instituted imaginary, but also by the social weight found in them, which locate them as radical/instituting imaginaries with many possibilities for change or deep transformations within these scenarios, measured by their conditions of possibility.

Control methods is a coordinate that transversalizes programs specially from naturalized processes of teaching reality. Control ways historically have led pedagogic processes at the school, configuring itself as a central imaginary, around which various types of devices are dynamized; at first, devices used to be of characteristics merely material, in which punishment to the body prevailed; which this study evidences is that the control central imaginary has not disappeared at the school, but otherwise, it persists with a great force; even appealing to conventional ways of control, such as zeisure and sanctions, in some cases transforming devices toward more sophisticated methods of control, such as use of teaching tools, evaluation, and the class, in order to keep control.

## Conclusions

**Reconfiguring possible traces in the reality:** The study strongly shows the ontologic relationship between pedagogic theory and theory of social imaginaries, while basic considerations of the theory of social imaginaries (Being: socio-historical; Time: creation), are constantly shown in dynamics which move categories of educability. Likewise, magmatic rationality in which nature of social imaginaries is defined, also defines the nature of the educable subject, since in this nature there are permanent ebullitions that melt many dimensions of the human being, producing relative statisms in the surface of teaching practice, but showing inside them, and at the same time, mobilities capable of displacing what is established.

This opening leads to two fundamental challenges, first, reorienting pedagogic discussions toward comprehension and configuration of their imaginary nature, and secondly, define social criterions for production and validation of pedagoigic knowledge, which part from recognition of their deep nature, rooted in social imaginaries.

In pedagogic terms, the approach of complementarity assumed as an option to study realities of education and pedagogy, recovers validity, since it not only provides clear and strong technical elements for collection, processing and analysis of information, but proposes a perspective which articulates a constructive rationality both ontologic and epistemologic of education and pedagogy, anchored in a surging design.

Already in the technical process of design development, search for schemes of intelligibility, as the first step to approach configuration of substantive reality, allows to read the context, that when reviewed in depth from dimensions of the social

imaginary, helps to reorient moments of collection, processing and interpretation of information. Maps of social coordinates thus become a valuable tool to visualize rooting and displacements of social categories.

Regarding findings, the study should be considered as a heuristic source, since, more than definitive results and universal on educability, show problema categories that should be reviewed in depth in order to achieve better comprehension, and projective possibility. Therefore, it is proposed to advance in the deptness of each coordinate, expanding social actors, and a possible, comparing them to formation processes.

## Referencias bibliográficas

- Arancibia, V.,** Herrera, P., & Strasser, K. (1999). *Psicología de la educación*. México: Alfaomega.
- Baquero, R.** (2002). La educabilidad como problema político. Una mirada desde la psicología educacional. Conferencia pronunciada el 23 de marzo de 2002 en el ámbito del seminario permanente de investigación de la maestría en educación de la UdeSA. Buenos Aires. Recuperado de <http://www.udes.edu.ar/files/EscEdu/DT/DT9-BAQUERO.PDF>
- Bernal-Martínez de Soria, A.** (2009). Temas centrales de la antropología de la educación contemporánea. En *Educación Y Educadores*, 11(1). Recuperado de <http://revistas.unisabana.edu.co/index.php/eye/article/view/721/1699>
- Bordieau, P.** (2008). *Capital cultural, escuela y espacio social*. Buenos Aires: Siglo Veintiuno Editores.
- Cajiao, F.** (1996). *La piel del alma: cuerpo, Educación y cultura*. Bogotá: Cooperativa editorial del magisterio.
- Castoriadis, C.** (1983). *La institución imaginaria de la sociedad*. Barcelona: Tus Quest editores.
- Castoriadis, C.** (1989). *La institución imaginaria de la sociedad. El imaginario social y la institución*. Barcelona: Tus Quets Editores.
- Castoriadis, C.** (2007). *La institución imaginaria de la sociedad*. Buenos Aires: Tus Quets Editores.
- Coca, J. R.,** Valero, M., Jesús A., Randazzo, F., & Pintos, J. L. (2011). *Nuevas posibilidades de los imaginarios sociales*. España: Colección tremn – ceasga.
- Fermoso, P.** (1981). *Teoría de la Educación*. Texas: Trillas.
- Foucault, M.** (2003). *Las Palabras y las Cosas: Una arqueología de las ciencias humanas*. Bs. Aires: Siglo XXI Editores.
- Gallego, R., & Royman, P.** (2000). *Universidad Pedagógica Nacional. Red Académica*. Recuperado de [http://www.pedagogica.edu.co/storage/rce/articulos/rce36-37\\_07vida.pd](http://www.pedagogica.edu.co/storage/rce/articulos/rce36-37_07vida.pd).

- Gómez, H.** (1995). Valor pedagógico del recreo. Colombia: Cooperativa editorial Magisterio.
- Herbart, J.F.** (2014). Propuesta pedagógica. En Rocío Mijangos. Recuperado el 27 de Junio de 2014.<http://scarball.awardspace.com/documentos/trabajos-de-filosofia/Herbart.pdf>
- Infante, G. E.** (2009). El ser educable: razón y sentir-reflexión en torno a la labor de educar. *Revista latinoamericana de estudios educativos*, 5 (1), 57-70. Recuperado de [http://latinoamericana.ucaldas.edu.co/downloads/Latinoamericana5%281%29\\_4.pdf](http://latinoamericana.ucaldas.edu.co/downloads/Latinoamericana5%281%29_4.pdf)
- Iñaquez, L.** (2006). Análisis del discurso. Manual para las ciencias sociales. Barcelona: Editorial UOC.
- Jaramillo, D.A.,** Murcia, N. & Mazenett, V. (2014). La educabilidad en las formación de maestros: Significaciones y retos desde sus imaginarios sociales. Manizales: Editorial Universidad Católica
- Lacan, J.** (1999). Las formaciones del inconsciente. Buenos Aires: Paidós
- Largo, E. A., & Muñoz, V. H.** (2010). Emergencia del sujeto rural como potencia generadora de desarrollo en nuevas comprensiones epistémicas de estado. Universidad católica de Manizales, Maestría en educación. Recuperado de <http://hdl.handle.net/10839/70>
- López, D.,** Molineros, M., & Valencia, D. (2011). Reconfiguraciones que potencian identidad etnocultural en el sujeto educable. Universidad católica de Manizales. Maestría en educación.
- Muñoz, J., & Juan, M.** (2000). La educabilidad como proyecto de formación desde lo humano: componente fundamental de y para una reflexión pedagógica sobre competencias. *Revistas universidad nacional*. Vol.1. Recuperado de [www.revistas.unal.edu.co/index.php/email/article/download/.../2161](http://www.revistas.unal.edu.co/index.php/email/article/download/.../2161).
- Murcia, N.,** Vargas, G. D., & Jaramillo, D. A. (2011). Educación y gestión del conocimiento: un reto generativo desde los imaginarios sociales. *Revista Pedagogía y saberes*, (35), 99-114.
- Murcia, P. N.** (2006). Vida Universitaria: un estudio desde los imaginarios de maestros y alumnos. (Tesis Doctoral). CINDE-Universidad de Manizales.
- Murcia, P. N., & Jaramillo, L. G.** (2000). Investigación desde la complementariedad etnográfica. Armenia: Editorial Kinesis.
- Murcia, P. N., & Jaramillo, L. G.** (2001). Seis experiencias de investigación desde la complementariedad. Armenia: Editorial Kinesis.
- Murcia, P. N., & Jaramillo, L. G.** (2008). Investigación cualitativa: La complementariedad. Armenia: Editorial Kinesis.
- Murcia, P. N., & Jaramillo, L. G.** (2010). La complementariedad como posibilidad para estudios sobre Educación superior. Congreso Latinoamericano de Investigación educativa. Universidad católica, Argentina, octubre de 2010.

- Ospina, HF.** & Murcia, N. (2012). Regiones investigativas en Educación y Pedagogía en Colombia. *Revista Latinoamericana de Ciencias sociales, niñez y juventud*. Manizales: Cinde, Universidad de Manizales.
- Paz, S. A.** (2001). Teorías, metateorías y modelos pedagógicos en el contexto nacional actual. En S. Sandoval. (Ed), *La formación de educadores en Colombia, geografías e imaginarios*. Bogotá: Universidad pedagógica nacional.
- Pinilla, P.** (1999). *Formación de educadores y acreditación previa*. Bogotá: Universidad Autónoma de Colombia.
- Pino, S.** (2005). El Desarrollo Humano como eje transversal de las estructuras curriculares. *Revista Electrónica de la Red de Investigación Educativa*. 1(2) Recuperado de <http://revista.iered.org>.
- Pintos, J. L.** (2004). Inclusión / exclusión. Los Imaginarios Sociales de un proceso de construcción social Publicado en *Semata. Ciencias sociales y humanidades*, vol. 16 (2004) 17-52. Recuperado de <http://www.usc.es/cpoliticas/mod/book/view.php?id=778>.
- Quiceno, H.** (2009). Hacia nuevas formas de ver y sentir la pedagogía. *Educación y Pedagogía*, Vol. 12, 127-130.
- Savater, F.** (1997). *El valor de educar*. España: Editorial Ariel SA.
- Shotter, J.** (2001). *Realidades conversacionales, la construcción de la vida a través del lenguaje*. Buenos Aires: Amorrortu.
- Wodak, R., & Meyer, M.** (2003). *Métodos de análisis crítico del discurso*. Barcelona: Gedisa.
- Zambrano, A.** (2001). *La mirada del sujeto educable. La pedagogía y la cuestión del otro*. Cali: fundación para la filosofía en Colombia.
- Zielinski, A** (2011). *Levinas: la responsabilidad es sin porqué*. Bogotá. Universidad Externado de Colombia.