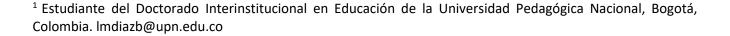# Memories of the collective action of teachers' networks in Latin America

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

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ABSTRACT

Teachers' networks and collectives have been consolidated as spaces for the self-management of contextualized pedagogical practices meant for building hopeful projects nationally 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 in three fundamental areas: the notions about teachers' networks, the micropolitics that govern them, and the characterization of their emancipatory pedagogical practices. It was found that the dialogue of knowledge, the critical analysis of educational policies, and 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 teachers' networks 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 "Education and Political Culture of the Emphasis on Education, Culture, and Society of the Interinstitutional Doctorate in Education Research Group" 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.

Praxis

INTRODUCTION

Teachers' networks and collectives arise in the complex global and Latin American context subscribed to the economic rationality that reduces the political and social spheres to a logic of human capital that crosses, finds, 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 seeking to reproduce the regulation of relations and 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 territory's needs 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)[2]. This reality increases inequality in every sphere 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 we have been subjected to in 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 through labor competencies and training in competencies for the 21st century derived from a cognitive capitalism that forms subjectivities according to business needs. "This impacts daily school 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)[3].

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 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 conscience move us to discover other ways of schooling aiming to open other possible worlds, to the formation of nonconformist and rebellious subjectivities that promote through their work "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)[4].

These subjectivities are formed and strengthened in teachers' networks and collectives as a "learning community, cohesive by the capacity for replication, controversy and cooperation around specific problems"(Jurado, 2019, p. 77)[5], which are derived in each context, enabling new forms of enunciation for learning to unlearn traditional practices and acquire 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.

These other modes of sensibility, affections, debates, and dialogues around education "bring together the homeless, the unemployed, the feminists, and often pose problems that are not

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[2] Original version is in Spanish. This translation is done by the author.
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[4] Original version is in Spanish. This translation is done by the author.
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related to trade union organizations" (Bourdieu, 1996, p. 59) and become practices of critique or emancipation for these fragmentations, which allow "reinventing 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)[6].

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 inclusive, democratic education, thought the territory, where the teacher's experience 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)[7].

METHODOLOGY

This research adopts a qualitative approach with a hermeneutic design, based on the interpretative paradigm. It focuses on analyzing 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 analysis units comprise 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 & Argnani, 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 & Argnani, 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 findings will be validated through source and method triangulation. Ethical aspects such as informed consent, confidentiality, responsible data use, 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 mean forms of organization where people dialogue with each other, building links and strengthening their beings, knowledge, and inter-subjectivity through horizontal relationships that go beyond the boundaries of classrooms and institutions and establish social fabrics that create new ways of thinking, learning, and doing in the 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)[8].

Networks that qualify teachers "by implementing alternative projects[9] where they appropriate their

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[9] Houtar (2011), proposes in the construction of the alternative a paradigm for living collectively, which is composed of four axes: (1)

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work, document it, think about it and themselves regarding their profession, society, knowledge and culture" (Martínez & Unda, 1995, p. 103)[10]. Which, as another way of being together,"seeking to enhance their capacity for action, recognizing and valuing diversity and autonomy [...] beingopen to uncertainty and dissent" (Martínez & Unda, 1997, p. 6)

For Lieberman and Wood (as cited in Piragua, 2007)[11], "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 encourages them to work together with many different people" (p. 75), which, in their spaces of exchange, "revolves entirely around teachers' experiences. They are favorable scenarios for presenting projects, methodologies, and educational advances" (p. 25).

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

From this development, Martínez (2008)[12], in his research, "Pedagogical Networks: The Constitution of the Teacher as a Political Subject," derives a concept of a pedagogical network: "a group of teachers who voluntarily gather to reflect on their role, practices, realities and to build themselves as political subjects."[13] (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 the externaltraining imposed. Secondly, they emerge as a need [...] of the teachers themselves to build and have their own space to allow them to reflect, self-question, and create their view of themselves and others.
Thirdly, they are seen as a form of collective expression in which it is possible to create links and establish contact with academic peers, researchers and intellectuals, and other teachers [...] that endow the participating subjects with strength and vitality (p. 195).

Under these premises, Martínez (2008) highlights seventeen characterizations 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) producer of subjectivities, (xi) collectives of knowledge, (xii) spaces for increasing Freedom, (xiii) generators of expressions of resistance, (xiv) relationships strengthening 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 inColombia and permeates Latin America.

Salazar (2011)[14], emphasizes that "networks in education are teacher groups or collectives, both at the pre-basic, basic and intermediate levels, which are convened ... to solve a problem, exchange experiences and generate new

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the relationship with nature, (2) the production of the material, physical, cultural, and spiritual basis of life. (3) collective social and political organization, and (4) reading of the real and the self-implication of actors in its construction and 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 related to the installed rationality, for which "communality" is proposed as a horizon, a category constructed by Mexican intellectualsfrom the cosmo-livings of the native peoples; this perspective becomes relevant in the current schooling context (p. 52).
[10] Original version is in Spanish. This translation is done by the author.

[11] Original version is in Spanish. This translation is done by the author.
[12] Original version is in Spanish. This translation is done by the author.
[13] 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; (acquisition of) attitude and critical thinking beyond merely vindictive actions; participation in decision-making bodies and scenarios of educational policy formulation; recognition and action at the local level as a possibility of intervening in the global (p. 344).
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knowledge" (p. 76). These networks serve for "ongoing training on specific topics, allowing teachers to deepen their knowledge of content andnew teaching strategies" (p. 77) through their peers.

In the same sense, Suárez and Argnani (2011)[15], 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 ofpedagogical practices and discourses" (p. 44).

For Duhalde (2015)[16], the experience of school collectives and teachers' networks within the school "is built and organized from ideas such as "networking" and "educators' meeting" 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 its knowledge.

López et al. (2015)[17], 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 our relationships with others, we take ideas, ways of behaving, attitudes towards life, or cultural contents; we also share ideas, feelings, illusions, and endless proposals that sediment and strengthen our personal and professional relationships. We can say that people share knowledge in a broad sense (p. 774).

Jaime (2018)[18], points out that the networks' action allows instituting traces of new practices inside 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 constructionof social fabric" (p. 45). These new ways of seeing, feeling, and living transcend the contexts and impact 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 in the neoliberal school; it is striking how such practices are diverse in the recognition of knowledge, inthe links woven and in the construction of the territory (p. 184).

In this logic, Martínez (as cited in Cortés, 2023)[19], emphasizes that those are spaces that enhance: i) the teacher's authority, "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, building confidence in their methods, which require them to think, confront, compare, experiment and transform;" iii) 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 school problem resolution —cognitive andsocial" (p. 35).

Suárez & Dávila (2022)[20], highlight the possibility of agency and building narrative memory since "the network seeks to activate and recreate the pedagogical memory of school and training through experience documentation, 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)[21], highlights that they are:

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Expressions of vitality and revolutionary reconversion of this struggle continue to unite actors to rethink the educational dynamics that globalizing policies have imposed. Interdisciplinary and open networks, by levels, thematic fields, and 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 networkis to be interconnected in/for/as a "multitude" (Hard and Negri, 2004; Cuineme et al., 2022, p. 22).

Correa & Segura (2023)[22], emphasize that each teacher in the network or collective has a place, a role, and a sense of belonging which motivates them, along with gaining high degrees of satisfaction by contributing to a collective purpose since they are affected in a double dimension through their interactions, "in the first affectation, the alteration produced in the other; in the second, within the affective dimension, thebond built touches everyone's intimate sphere and causes a display of feelings, beliefs, positions that find echo and niche" (Cortés, 2023)[23].

In summary, the authors described 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 actions 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 of their work show a need to keep developing a view to understand them since no single way of thinking or acting defines them, but a fabric showing different stitches, knots, and weavings that allow us to believe in new ways of naming them. Their permanent reflection on pedagogical and educational aspects shows them as a scenario instituting other ways of being a teacher from a 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)[24].

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

The notion of teachers' networks and collectives is built from the group's becoming. These notions summon the need to know the background that frames teachers' knowledge and ways of acting. One notion is that "the current cultural poverty regarding the micropolitics of groups would have something to do with the processes of dispossession caused by capitalism" (Vercauteren et al., 2010, p. 20).

The above is another perspective that will be a source of inspiration for generations of teachers wishing to develop another way of thinking from the territory and new ways of doing, expressing themselves, and deploying themselves against the rationality imposed by the market's logic, generating identity from commonality as a political principle[25].

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

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[22] Original version is in Spanish. This translation is done by the author.
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[24] Original version is in Spanish. This translation is done by the author.
[25] In the words of Laval and Dardot (2015), commonality is a political principle that "motivates constructing and safeguarding common spheres on which life depends. 2) The core of commonality 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 public, it implies a coobligation of people engaged in the same public activity (p. 412-413).

Praxis

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, or joint projects. As Guattari (1989)[26] 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)[27], some signs indicate the need for transformation, which gives us the ability to think and break the continuity in time, to be receptive in the classroom, the institution, 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)[28].

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, which threatens commonality[29] 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, bringing us closer to

changing the old models of oppression, discrimination, and individualism, among others, for new forms of collective experience with emancipatory intentions that think of a group ecology from the commonas 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:

> A general attitude, a certain way of considering things, of passing through the 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 carriedout 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

[26] Original version is in Spanish. This translation is done by the author.
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[28] Original version is in Spanish. This translation is done by the author.
[29] When we live, the "natural," the "spontaneous," destroys commonality and produces a free and unbound individual. Moreover,

this is not an abstract question: One is not born a group; one becomes one. Deciding to "make a group" implies manufacturing this possibility (Vercauteren et al., 2010, p. 48).

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

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 from their peers, the classroom, the institution, the reality, or the community, to renew themselves permanently.

The *speaking or dialogue of knowledge* allows understanding of the world through the word. According to Nietzsche[30] as quoted by Deleuze (1971), "A word only means something to the extent that he who says it means something when he says it" (p. 84). For networked teachers, this means a multiplicity of voices, knowledge, shared desires, and agenting (social, cultural, economic, or educational) that are transfigured, critically evaluated, renewed, and put into play daily.

Coming together for teacher networks is based on the trust built in a group, the articulations that occur together, and the proximity that gives way to its members' voices, experiences, and knowledge for the pedagogical challenge from the micro-policies 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).

Inside the networks, each teacher arrives with a backpack loaded with history, culture, language, traditions, desires, ghosts, knowledge, and learning

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[30] 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).

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that intertwine with those of others and incorporatenew relationships of collective identity that fray with 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 the individualization and totalization reducing people, teachers, and territories.

According to Spinoza (1986), the *power of* teacher networks and collectives 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 a multitude.[31], which gives more power to build new modes of existence and, therefore, provides 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 affecting the community; in the first moment, it requires them to get involvedto articulate and disarticulate its multiple components, to *detach and de-center themselves*[32] to explain the meaning of their pedagogical practices and the micro-politics that govern them. In a second moment, it demands an explanation that gives meaning to the practice that *unwinds and unfolds*[33] fora transformation.

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

> Far from being a serial sum of "I" + "I," this "we" has a consistency of its own that needs to bebuilt and cultivated. It is not enough for some people with goodwill to get together and express their willingness to form a group. To construct and cultivate a group implies, in fact, twothings: 1) to create a device that allows an encounter such that the forces present can 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, or events, and others[34], such as the brilliant speaker, the shy one, the constant critic, the dragon, the snake, and the eagle, can be transformed to enrich the group dynamics.

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 makea break with oppressive models through collective decision-making, dialogue of knowledge, and the agency of new classroom,

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[31] 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. (Spinosa, 2018).

[32] in the words of Vercauteren (2010), "Two complementary but relatively distinct movements. First, it is a matter of getting involved, of entering the issue, of going through this experience, our own, in order to then articulate anddisarticulate its multiple components, with the aim of "de-prendre," "de-centering" with how we apprehended the situation up to that moment. To get involved 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).

[33] The encounter with this sign can involve us and lead us to an attempt at explanation, a desire to give it a principle ofmeaning. 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 im-plicated, that is, what is "folded inside, entangled, intertwined." (Vercauteren et al., 2010, p. 169).

[34] It refers to the personality and outstanding quality of each network member, respecting those who like totalk, or act, or critically examine the environment, those who work in silence, those who defend the group's work, thosewho go beyond the borders and establish other relationships, and those who observe with cleverness the internal transformations that take place.

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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)[35], evidenced 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, and through networking with other teachers, educators can distance themselves from the mandated and produce otherpractices that generate less unequal power relations, broadening the image of the teacher and positioning them as a political subject (p. 324).

Salazar (2011)[36], 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. This understanding presents knowledge of practice and knowledge about practice as indispensable sources for clarifying and understanding 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)[37], state that the pedagogical practices of networks are varied because they link diverse modalities of participation of different collectives and enrich 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 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)[38], 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 situation leads to the constitution of resistance practices, insofar as the "subjects work committedly in a collective obligation 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 theircommunities" (p. 36).

In the research developed by Cafam (2015)[39], with several collectives and networks of teachers, "the systematization, evaluation, and dissemination of innovative pedagogical experiences that constitute a fundamental aspect for the

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[35] Original version is in Spanish. This translation is done by the author.
[36] Original version is in Spanish. This translation is done by the author.
[37] Original version is in Spanish. This translation is done by the author.

[38] Original version is in Spanish. This translation is done by the author.
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enrichment of teaching practices, make the work of teachers visible andthus 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 inwhich 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)[40], highlights in his Doctoral work 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 the school and the teachers concerning 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"[41] to the creation of a common context that recognizes in these organizations five 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 the limits of the classroom and even the territory.

This research invites us to find in the practices "emancipatory traces, which constitute sparks of hopeamid 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). These practices are the objectof study and production of knowledge of this research by making visible how they are constituted and agentic.

Acevedo (2019)[42], rescues "innovative practices" in the work of teaching networks in Medellin, that is, practices "located in the context of the city, transforming the educational experiences of schools and other educational spaces" (Mayor of Medellin, 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 Medellin, 2015, p.38).

Cortés (2023)[43] states that the pedagogical practices of networks contribute to pedagogical transformation because "they are assumed as fertile ground for producing pedagogical knowledge. The network's meetings enable conversation and debate among teachers, as well as the collective creationaround the knowledge that is their own, problematizing their practices and discourses, reconfiguringthem." (n/d)

Berlanga (2018)[44], proposes to move from alternative pedagogical practices to narrative and emancipatory pedagogical practices "open and not

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[40] Original version is in Spanish. This translation is done by the author.
[41] Communagogy is an educational approach that centers the learning process in the community, emphasizes the role of the community in education, and proposes teaching and learning methods based on community dynamics and context. It was developed by Juan Carlos Jaime Fajardo in Colombia.

[42] Original version is in Spanish. This translation is done by the author.
[43] Original version is in Spanish. This translation is done by the author.
[44] Original version is in Spanish. This translation is done by the author.

closed, which feed 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 and serves to change the worldfrom what we do" (p.158).

In short, practices that exercise proactive resistance, as mentioned by Martínez & Guachetá (2020)[45]:

> 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 collective work, 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 transforming 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, which reflect the gaps, interests, and competencies to be worked on, as well as teachers' interests, diagnosis, and pedagogical knowledge. This phenomenon has intensified for over forty years, and teachers in networks work to develop alternatives to face the educational and social crises in classrooms, institutions, and communities.

The 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. A dynamic of distributed power and collective decision-making characterizes the micropolitics governing teacher networks. 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, and the social, political, and educational context experienced at different historical moments. They are in continuous construction and feedback because they are the living mark of teachers' personal and group transformation. 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 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, be inclusive and equitable, and recognize themulticulturalism 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 seek to transform the classroom and influence their contexts' social and political reality.

The capacity of teacher networks to produce pedagogical knowledge based on experience and collective reflection challenges traditional ways of generating and validating educational knowledge. This approach vindicates the role of teachers as

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researchers, culture workers, and producers of pedagogical knowledge, not only as consumers or applicators of external theories.

Emancipation is the purpose of 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 isnot 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 logic 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 characterize teachers' networks fosters the construction of more autonomous and critical teaching subjectivities. This collective empowerment process can redefine teachers' professional identities, moving them from policy implementers to agents of systematization practices and production of pedagogical knowledge and, therefore, educational transformation.

The concept of "Communagogy" emerges as a promising paradigm for rethinking the relationship between education and community. This approach enriches pedagogical practices and contributes to constructing social fabric and strengthening 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 improve educators' well-being 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 teaching professionalism based on creativity, adaptability, and contextualization.

Teacher networks are emerging as promising models for teacher professional development and educational innovation. Their potential to generate significant changes in pedagogical practices and contexts makes them relevant to educational

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research and a reference for teacher training and professional development policies.

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

DECLARATION OF CONFLICT OF INTEREST

The author expresses no interest whatsoever.

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