

## DOCTORAL THESIS

### Political pedagogy and practice

### a case study on teacher educators' understanding towards teaching for social justice in a Colombian pre-service early childhood education programme

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**Political pedagogy and practice: a case study on teacher educators’  
understanding towards teaching for social justice in a Colombian pre-service  
early childhood education programme**

**by**

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**A thesis submitted in partial fulfilment of the requirements for the degree of  
PhD**

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## **Abstract**

With the assumptions that we are all for social justice and that early childhood teacher education programmes need to take a stand on social justice and provide prospective teachers with the practical tools to work with children in early childhood settings, the author of this thesis conducted an instrumental case study aimed to illuminate a process of critical thinking towards conceptualising professional knowledge in teaching for social justice in pre-service early childhood teacher education in Colombia. The purpose of the research was to bring insights into how teacher educators' views and understandings of social justice influence their pedagogical and practical knowledge with regard to preparing prospective teachers to work with children in Colombian early childhood settings. The inquiry was developed in three stages (an internet-based survey, focus groups and written accounts) and thirty teacher educators working in a university based pre-service early childhood teacher education programme, participated in the study. The findings showed that teacher educators' views and understandings of social justice in early childhood teacher education were associated with global discourses of inclusion, child rights, equity and equal opportunities for All. These understandings were identified in explicit actions regarding equality, diversity and respect in early childhood education. The findings also showed that other views of social justice appeared to be embedded in local and particular understandings of equity and equality that revealed a dual perception of social justice manifested through implicit and silenced actions with regard to preparing prospective early childhood educators. These particular views which exposed intentions and sensitivity towards teaching for social justice revealed generative forces and synergies in the early childhood teacher education programme. Implications of this study suggest the influence of teacher educators' views and

understanding of social justice in their political, pedagogical and practical professional knowledge with regard to preparing early childhood educators to live on co-existence as ‘vivencialistas’ committed to be citizens in social justice working with children in early childhood settings.

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## CHAPTER 1: INTRODUCTION

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### 1.1 Introduction

Early childhood educators share a major responsibility in teaching for social justice and fostering an anti-bias curriculum that challenges racism, prejudice and hegemonic beliefs and upholds equity, justice and human dignity. Indeed, without pedagogical intervention by educators, the attitudes and behaviours of children regarding race, ethnicity, gender etc. can become more negative and more difficult to alter as children grow older (Hawkins, 2014, p. 727).

This research contributes to the reflection on the participation of teachers in actions seeking to ensure fairer and more democratic societies (Reimers, 2006) associated with the idea that teacher education programmes need to take a stand on social justice (Nieto, 2000). Drawing on these premises and considering the reflection on reconceptualising the field of early childhood as the struggle for social justice (Cannella, 2002), this doctoral thesis develops an investigation of the notion of teaching for social justice in early childhood teacher education in Colombia.

My research can be read as a reflection on global views into local issues of the phenomenon under investigation. I used a spiral for reflection to introduce different themes and discussions throughout the document because I believe that local views are always embedded in the global, and besides, because I cannot see the local disconnected from the global. From this perspective, this introductory chapter develops a reflection on the notion of teaching for social justice in education and early childhood education in a global scenario and its significance for Colombian early childhood teacher education. This chapter also introduces the study I carried out with

the aim of illuminating a process of critical thinking towards conceptualising professional knowledge in teaching for social justice in a university-based pre-service early childhood teacher education programme in Bogotá.

## **1.2 Teaching for Social Justice in education**

The definitions of the notion of teaching for social justice seem to be implied under different conceptual frameworks by various interest groups at different points in diverse socio-cultural contexts. For example, in the late 90s, Ayers, Hunt and Quinn (1998) commented that teaching for social justice demands a dialectical stance: one eye firmly fixed on the students and on the other eye looking unblinkingly at the concentric circles of context –historical flow, cultural surroundings, and economic realities. A decade later, Cochran-Smith et al. (2009b) expressed that teaching for social justice means identifying oppression in its numerous forms and taking action in the classroom to challenge the cycles of oppression. Consequently teaching for social justice was considered a form of conscience raising (Freire, 1993; Greene, 1998; and Adams, 2007 cited in Cochran-Smith et al., 2009b).

According to Cochran-Smith et al. (2009b), this last view encourages students to explore social justice issues taking into consideration that there is injustice in the world where some people are consistently and undeservedly privileged while others are consistently and undeservedly disadvantaged. Cochran-Smith et al., (2009a) argued that educators can be agents for change and interrupt (or challenge) the cycles of oppression of race, class, gender, ability, sexuality, religion and others. Recently, a definition that reinforces the previous one was presented by Ladson-Billings in

Kumashiro (2015): teaching for social justice was understood as ‘preparing teachers to teach in ways to disrupt, challenge, work against, and critique the status quo’ (Ladson-Billings in Kumashiro, 2015, p. xi). These understandings appear to resonate in the field of early childhood education.

### **1.3 Teaching for Social Justice in Early Childhood Education**

The notion of teaching for social justice in early childhood education and early childhood teacher education has been investigated in the last decades. In this vein, researchers have expressed that teaching for social justice in the early years is an imperative. For instance, Hawkins (2014) points out that ‘the preschool years are crucial in shaping cultural and racial understandings and are critical in forming attitudes toward diversity and difference’ (p. 727) and argues that early childhood educators share a major responsibility in teaching for social justice. In this respect, Kaur (2012) notes that teaching for social justice and equity also signifies that all attempts at ‘meeting the needs of diverse learners’ are not necessarily informed by similar ideological positions. Mainly when the notion of social justice is complex and diverse and remains contested (Wong, 2013, p. 311).

Given that dealing with social justice can be thought of it as unfinished business (Griffiths, 1998) with the understanding that it is as a state of change, researchers in the field of early childhood education have developed studies imbed in general assumptions of teaching for social justice, such as: ‘we are all for social justice’ (Clark, 2006, p. 272), ‘teacher education programmes need to take a stand on social justice’ (Nieto, 2000, p. 183) and teacher educators are making efforts to prepare

teachers as agents of social change (Zeichner and Flessner, 2009). In this regard, research echoing the first supposition includes studies about inclusion, for example the inclusion of gay and lesbian issues in early childhood education (e.g. Robinson, 2002), child rights regarding children's right to participation in early childhood practice (e.g. Bae, 2009) and equality and inequality related to inequality in preschool education and school readiness (e.g. Magnuson et al., 2004).

Research resonating with the second assumption includes studies aiming at examining early childhood education programmes for their dedication to social justice issues (e.g. Christman, 2010) or initiatives to redress disadvantage and injustice through leadership in quality early childhood teacher education (e.g. Brownlee et al., 2012). The third supposition related to teacher educators making efforts to prepare teachers as agents of social change is evident in research about diversity for example, in which researchers explore and discuss teachers' practices in diverse classrooms or student teachers' practices regarding their work with children in early childhood settings (e.g. Allard, 2006) or children's literature in pre-school settings with the aim of raising critical consciousness to value difference, diversity and human dignity (e.g. Hawkins, 2014). Studies about leadership, knowledge and understanding of social justice and the notion of teaching for social justice (e.g. Lee, 2011) are also examples of teacher educators making efforts to prepare prospective early childhood teachers towards teaching for social justice.

The review of studies suggests that there is what might be described as a trajectory of the social justice perspective in early childhood education that consists of three 'momentos'<sup>1</sup> regardless the historical time: 1) a 'momento' in which researchers made

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<sup>1</sup> I use the term 'momento' in Spanish as a linguistic loan in English. According to the Real Academia Española, Asociación de Academias de la Lengua Española. *Diccionario de la lengua española*, 23.<sup>a</sup> ed., Edición del

sense of the social justice perspective in early childhood education; 2) a ‘momento’ in which researchers positioned this perspective in early childhood teacher education programmes, course and/or curricula; and 3) a ‘momento’ in which researchers developed pedagogies and practices for early childhood education and early childhood teacher education.

For the purposes of my research I focused my attention on the studies in the third ‘momento’ in which researchers developed pedagogies and practices regarding teaching for social justice in two different settings: in early childhood classrooms or early childhood settings (e.g. Husband, 2010; Phillips, 2012; Bentley, 2012; Kuby, 2013; Hawkins, 2014; Formosinho and Figueiredo, 2014), and in early childhood teacher preparation programmes (e.g. Recchia and Puig, 2011; Lee, 2011; 2014; Byrne and Widener, 2015; Fennimore, 2014). These studies have provided understandings of practices for social justice in early childhood settings and pedagogies in regard to the notion of teaching for social justice in early childhood teacher education. These studies have involved children, teachers, pre-service students, professionals or teacher candidates as participants in early childhood education settings. However, these studies have not mentioned teacher educators’ views on the social justice perspective or provided their understandings of social justice and its implications for professional knowledge in early childhood teacher education. In this vein, I proposed and conducted this study with the purpose of bringing insight into how teacher educators’ views and understandings of social justice may influence their pedagogical and practical knowledge with regard to preparing pre-service early childhood teachers to work with children in Colombian early childhood settings.

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Tricentenario, [en línea]. Madrid: Espasa, 2014, its definition is: cualquier lapso de tiempo considerado como actual o presente [any length of time considered as current or present, my translation].

## **1.4 Significance of ‘teaching for social justice’ in Colombian Early Childhood**

### **Teacher Education**

I am from Colombia, a land of infinite richness in its fauna, flora, geographical diversity and multi-ethnic population. A country that has also been known for its tradition of internal conflicts and violence due to fights for territorial control of drug production and trafficking (Jaramillo and Mesa, 2009) until recently. As a result of violence, guerrilla and armed conflict in the country, thousands of children of almost three generations have suffered from displacement of families, poverty and lack of schooling (Connolly et al., 2007, p. 51). As a Colombian, I can also say that my home country is also known as a nation full of good people who refuse to give up their dreams of peace which is not a free gift, but rather the result of the human capacity to construct social justice and combine it with solidarity (De Roux, 1998, p. 39).

As a Colombian educator, I might say that I belong to a generation of teachers who joined the teaching profession through university-based teacher education. As a graduate from a public university where debates around Camilo Torres’, Jose Marti’s and Paulo Freire’s ideas and ideals of freedom, equity and a strong belief in a better tomorrow for Latin American nations, I have the conviction that these debates have shaped my ideas in education and given me the strength to participate in rich and open discussions among the academic community in higher education.

After some years of experience as a school teacher, I became a lecturer and worked for different universities in Bogotá. Some years later, I became a permanent lecturer in the Faculty of Sciences and Education at Universidad Distrital Francisco José de

Caldas (UDFJC). There I had the opportunity to teach educational policy and research methodology courses in education to pre-service and Master's students in teacher education programmes. As part of my professional development, I had the chance to participate in an international programme about Child Rights and School Management sponsored by Lund University in Sweden. This experience as well as the implementation strategy that resulted from it gave me insight to carry out research with regard to preparing future educators to work with children in Colombian schools.

My reflection on the circumstances of educational vulnerability in Colombian schools in which the conditions of childhood are linked to situations of family disintegration, displaced families, violence, family abandonment, low self-esteem, and low economic and educational status of families (see for example Ramirez and Escorcia, 2007) gave me strength and motivation to write a research proposal related to social justice in early childhood. Years later, I joined a doctoral programme in the School of Education, Early Childhood Research Centre at the University of Roehampton in London.

As an international research student, I started to be aware of international frameworks, approaches and discussions to reconceptualise the field of early childhood education, thoughts on transforming teacher education for a new century (Nieto, 2000) and ideas about deconstructing early childhood education (Cannella, 2002). These ideas reconfirmed and reinforced my research interest which I related to Paulo Freire's directive vocation in education (Freire 1998). I was also conscious that Freire has been recognised for his writings about liberation and emancipation against the backdrop of the radical transformation of Brazilian life that came with the murder of democratically elected João Goulart in 1964 and the military authoritarianism that followed (Newman, 2013). He wrote carefully and passionately about issues that

would become the conceptual pillars of cultural studies, critical pedagogy, and contemporary political economy: education, identity politics, praxis, and social justice (ibid). 'Paulo Freire played a crucial role in developing a highly successful literacy campaign in Brazil before he was jailed by a military junta that came to power in 1964, and then exiled from his country of birth. When Brazil offered once again the possibility of democracy (or at least amnesty) in 1980, Freire returned and from that point onward played a significant role in shaping the country's educational policies until his untimely death in 1997' (Giroux, 2011a, p. 153). Freire (1998, p. 15) stated that 'a humanised society requires cultural freedom, the ability of the individual to choose values and rules of conduct that disrupt conventional social norms and, in political and civil society, requires the full participation of all of its inhabitants in every aspect of public life'.

Hence, Freire demanded for progressive education in order to unveil oppressions that are taken for granted in society which can only be guaranteed with the democratic intervention of the educator (Figueredo-Cowen and Gastaldo, 1995). 'Progressive education also means a strong commitment to dreams and utopias which must be made explicit (ibid, p. 8). Schugurensky (2011) points out that as inspirational figure, Freire provides younger generations of educators a source of energy and empowerment, and at the same time acts as a role model by enacting certain personal dispositions , such as curiosity, honesty, love, humility, hope, and a critical attitude toward reality, combined with indignation about injustice and a commitment toward justice.

Although I was aware that Freire's work had been criticised in education in general (e.g. Jackson, 2008), I was also conscious that his work has influenced the English speaking world as noted by Giroux (2011b) who states that Paulo Freire has been



recognised among the founders of “critical pedagogy”, the educational movement guided by both passion and principle to help students develop a consciousness of freedom, recognize authoritarian tendencies, empower the imagination, connect knowledge and truth to power, and learn to read both the word and the world as part of a broader struggle for agency, justice, and democracy. Giroux (2011b) explains that with institutions of public and higher education increasingly under siege by a host of neoliberal and conservative forces, it is imperative for educators to acknowledge Freire’s understanding of the empowering and democratic potential of education. According to Giroux (2011b) what Freire made clear is that pedagogy at its best is not about training in techniques and methods, nor does it involve coercion or political indoctrination. Far from a mere method or an a priori technique to be imposed on all students, education is a political and moral practice that provides the knowledge, skills, and social relations that enable students to explore for themselves the possibilities of what it means to be engaged citizens while expanding and deepening their participation (ibid).

Central to this pedagogy is shifting the emphasis from teachers to students and making visible the relationships among knowledge, authority, and power (ibid). In this regard, Freire (2006, p. 100) denotes that ‘one of the democratic educators’ substantive task in our society is to gestate a dialogic atmosphere. Dialogue also implies a critical posture; it implies a preoccupation with the *raison d’être* of the objects that mediates the subjects of the dialogue’. The best tool for progressive teachers is the practice of dialogue in the classroom. Dialogue is the mediator of power (Freire, 1998). This understanding of dialogue as a form of inquiry relates to the valued of practice as a critical reflection between theory and practice. As noted by Schugurensky (2011), Freire who never separated theory and practice and constantly

aimed at enacting in practice what he proclaimed in his theories, and personally embodied the idea of praxis' (ibid, p. 192) which involves reflection and action. It could be noted that Freire uses the terms praxis and *conscientização* more or less synonymously. He defines *conscientização* as "learning to perceive social, political, and economic contradictions and to take action against the oppressive elements of reality" (Freire, 2002 in Furman, 2012, p. 202). These ideas had also been considered in the world of early childhood development (e.g. Smidt, 2014). Freire's ideas about equity and diversity had also been used in early childhood education (e.g. Murray and Urban, 2012), Besides, Freire's teaching had been relevant for discussions of professionalism in early childhood (see for example Urban, 2014).

Freire's views of directivity in education (Freire in Figueiredo-Cowen and Gastaldo, 1995) served as my guiding principle to initiate a search on the existence of the social justice perspective in Colombian early childhood teacher education. I started to review Colombian policy documents in education and I found that the Ley 115 (1994), for example, demands that students must be educated in 'justice, peace, democracy, solidarity...' (Art. 14, d) and in 'the social, ethical, moral and other values of human development' (Art. 20, f) given the complexity of the socio-cultural context.

As a result, ethical education was included in the general goals of the basic school system and schools had been encouraged to promote it at all levels (Jaramillo and Mesa, 2007). In this regard, teacher education programmes were required to implement the ethical dimension as one of the compulsory pedagogical knowledge components of the curriculum for the quality accreditation processes of pre-service teacher education programmes (Decree 272, Article 4, 1998; Resolución 1036, Article, 2, 2004). With this frame of reference, I believe that the notion of social

justice could have been subsumed in concepts such as justice, peace, equity or equality.

I also found that political initiatives such as the Early Childhood Education Policy (MEN, 2009), rooted in the context of fundamental rights of children (health, education, nutrition, protection and participation) seemed to be politically mediated by local and social policy plans in accordance with global goals and agendas on early childhood education and care. Focusing on its foundations and political dispositions, I realised that this initiative could carry ideological discourses related to the culture of poverty, universality and managerialist control that could be counterproductive to Colombian teacher education and subsequently early childhood teacher education. From this perspective, these political initiatives could be causing discrimination for the teaching profession, a community that from my point of view is resisting being neutral with regard to the situation of children in Colombia where an increasing number of children live in poverty or extreme poverty. According to the Foreign & Commonwealth Office in the United Kingdom (2015), my home country has the largest internally displaced population in the world, estimated in 2005 at 1.7 million people according to official figures and at more than 3 million according to non-official sources.

From this view, I believe that this research could contribute significantly to an area where there was limited knowledge and evidence with regard to preparing pre-service early childhood teachers towards teaching for social justice in early childhood settings in the Colombian context. I also believe that the significance of my study is related to the contribution to research on issues of social justice in early childhood in a nation that struggles against its sense of adversity. The study also constitutes an opportunity to make recommendations for professional practice in the field of early childhood

education to support the preparation of prospective early childhood educators to work with children in different early childhood settings in the country.

With these ideas in mind, I planned to carry out *a case study* on teacher educators' views and understanding towards teaching for social justice in a pre-service early childhood teacher education programme in one of the universities that offers teacher education in early childhood in the capital city.

### **1.5 The study**

The aim of this study was to illustrate a process of critical thinking towards conceptualising professional knowledge in order to contribute to the development of a shared vision of teaching for social justice and equity in pre-service early childhood teacher education. I conducted 'an instrumental case study' (Stake, 1998, p. 88), immersed in the paradigm of Critical Educational Research' (Cohen et al., 2011, p. 37) with the purpose of bringing insights into how teacher educators' views and understandings of social justice influence their pedagogical and practical professional knowledge within regard to preparing prospective early childhood teachers to work with children in Colombian early childhood settings.

In order to carry out this instrumental case study, I posed the following research questions: How do early childhood teacher educators' views and understandings of social justice influence their pedagogical and practical professional knowledge with regard to preparing prospective teachers to work with children in Colombian schools?

Subsidiary research questions: What are teacher educators' views and understandings of social justice regarding the ethics-based pedagogical knowledge component in a

pre-service Early Childhood Teacher Education Programme? Are these views and understandings manifested in those teacher educators' perceived actions with regard to preparing prospective early childhood educators to work with children in Colombian early childhood settings? What are the implications of these findings for the ethics-based pedagogical knowledge component in a pre-service early childhood teacher education programme?

### Data collection and analysis

I used a purposive sampling strategy to select 'the case'. The case was a group of 30 teacher educators working in the 'Licenciatura en Pedagogia Infantil' (pre-service early childhood teacher education programme) in the Faculty and Sciences and Education at Universidad Distrital Francisco Jose de Caldas (UDFJC) located in Bogota. This qualitative inquiry was developed in three stages: an internet-based survey, focus groups and written accounts. The internet-based survey was sent in the form of email-plus attachment to the early childhood teacher education programme. Thirty teacher educators sent voluntarily their reply through Google Chrome forms. This first stage of the research aimed to identify teacher educators' views and understandings of social justice in early childhood teacher education. From my view, this was the most suitable instrument for the purposes of my research taking into consideration that participants were in Colombia and I was in England.

Dialogic focus groups (Kamberelis and Dimitriadis, 2005) were developed with the aim of encouraging the interaction among teacher educators. I invited the group of 30 teacher educators who participated in first stage of the study to participate in the second stage of the research in advanced. When I went to Colombia for my field

work, I developed three sessions of dialogical focus groups with a total of 12 participants from the initial 30 teacher educators. After each session of the focus group, I invited participants to take part in the third stage of the enquiry which considered written accounts. Two participants sent their ‘free commentaries’ (Cohen et al, 2007, p. 384) which allowed me to search for ‘invisible connections’ (Kamberelis and Dimitriadis, 2005, p. 40) or patterns of perceived actions with regard to teaching for social justice. The study was conducted in Spanish. While the data from the internet-based survey were translated into English, focus group discussions were transcribed in Spanish and chunks of relevant information were translated into English.

Data from this instrumental case study were analysed using a combination of traditional (Corbin and Strauss, 2008) and extended (Clarke, 2005) grounded theory. I analysed the data from the internet-based survey through identifying open and intermediate coding. The open coding strategy allowed me to identify theoretical issues related to the social justice perspective in early childhood education and teacher education discussed in the literature review. I used MAXQDA<sup>2</sup> for this coding process. I exported the information to a word document and translated the data into English.

I also utilised initial coding in the focus groups as a first step to illustrate the emphasis given to the issues and main themes identified in the first stage of the study. Then I performed intermediate coding to identify manifested issues and actions towards social justice in regard to preparing early childhood educators to work with children in Colombian early childhood settings. In this regard, chunks of data resulting from

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<sup>2</sup> (Kuchartz, U. (1988/2007) *MAXQDA. Professional Software for Qualitative Data Analysis* [Computer software]. Berlin, Germany: Verbi Software).

this initial coding strategy were translated into English for further analysis using inductive and abductive logic.

In order to get a deeper insight on the data I used situational analysis (Clarke, 2005) for the second and third stages of the study. Using situational and relational maps allowed me to create a dialogue from the data generated from the focus groups and free commentaries. A dialogue may be understood as a space for interaction and opportunity for solidarity and political synergy with the aiming of conceptualising professional knowledge towards teaching for social justice in early childhood teacher education.

### Ethical considerations

Ethical considerations were taken into account in each stage of the research. Participants were recruited and informed about the research project through a leaflet. All participants signed consent forms which specified their right to withdraw at any time during the research. Participants were aware of their rights for confidentiality and anonymity regarding anonymised quotes that could be used in any resulting publications. There was a need to offer additional reassurances in terms of anonymity and confidentiality in the second stage of the research, although I agree with Kamberelis and Dimitriadis (2005) when they note that the most appropriate unit of analysis for these ethical issues should be the group and not the individual. In this regard, participants were reassured of their individual's right to privacy and that 'existential meanings are negotiated dialogically' (Christians, 2001 cited in Kamberelis and Dimitriadis, 2005, p. 91) and therefore no individual was subject to

blame for holding a different view. In sum, there was no harm to participants resulting from their roles or involvement in any stage of the study.

## **1.6 The structure of the thesis**

This thesis is comprised of nine chapters including this one. Chapter 1 introduces the theme of teaching for social justice in education and early childhood education as well as its significance for Colombian early childhood teacher education. It also presents the research design, research questions guiding this study, data collection, analysis and ethical considerations of the inquiry. Finally, it describes briefly the contents of each chapter.

Chapter 2 presents an overview of the existing empirical research on ‘teaching for social justice’ in early childhood education and early childhood teacher education. This includes a reflection on definitions, assumptions, discourses and the existence of a trajectory of the social justice perspective in early childhood education and early childhood teacher education research.

Chapter 3 provides a reflection on early childhood education in Colombia and developments of the teaching profession in which early childhood teacher education is considered. It encompasses a critical exploration of the Colombian Early Childhood educational policy and a critical reflection of early childhood teacher education making sense of Paulo Freire’s ‘directivity’ perspective in education.

Chapter 4 explains the philosophical assumptions underpinning the inquiry and the research methodology used in this study which describes the identification of the case, the study of the particular and the interest of learning from the ‘the case’. It also



reports on the methods to collect data and describes the process of data analysis. It includes ethical considerations and benefits of the research methodology in terms of providing insights into teaching for social justice in the Colombian socio-cultural context.

Chapters 5, 6 and 7 present the findings of the instrumental case study. Chapter 5 provides an analysis of the views and understandings of the notion of social justice expressed by 'the case'. The chapter presents the themes and subthemes that were identified in the data with regard to views and understandings of social justice in the ethics-based pedagogical knowledge component in the pre-service early childhood teacher education programme in the Faculty of Sciences and Education at Universidad Distrital Francisco Jose de Caldas (UDFJC).

Chapter 6 addresses the perceived actions with regard to preparing prospective early childhood educators to work for social justice in Colombian early childhood settings. The analysis distinguishes explicit and implicit actions towards preparing early childhood educators for social justice. The chapter includes a discussion on silent actions embedded in expressions of negation towards the social justice perspective in early childhood educators at UDFJC.

Chapter 7 describes the dialogue created amongst the three sessions of focus groups (complemented with free commentaries) through the mapping strategy and relational analysis framed in situational analysis. The analysis identifies arenas of concern, a dimensionality of the social justice perspective and synergies as spaces for interaction and opportunity for building solidarity and political synergy towards teaching for social justice in a pre-service early childhood teacher education programme.

Chapter 8 discusses the findings of the study and the process of critical thinking of 'the case'. It develops a discussion on teacher educators' views and understandings of social justice associated with global, regional, local and particular discourses of inclusion, child rights, equity and equal opportunities for All. The chapter presents a reflection on the existence of dual understandings of social justice which exposes silence actions immersed in a new momento of sensitivity towards social justice in which it was possible to identify generative forces towards social justice and synergies with regard to new forms of knowledge construction toward a collective vision of teaching for social justice in pre-service early childhood teacher education.

Finally, Chapter 9 summarises the main achievements of the thesis, including the lessons learnt from the case, implications for professional knowledge of teaching for social justice and contributions to the field of early childhood teacher education. It also states the contribution to educational research and critically analyses the limitations of the study. The chapter concludes with the challenges I faced during the study as a PhD student and as a critical qualitative researcher.

## **PART ONE: LITERATURE REVIEW**

## **CHAPTER 2: Teaching for social justice in early childhood teacher education: a review of the existing research**

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### **2.1 Introduction**

This chapter presents an overview of the existing empirical research on ‘teaching for social justice’ in early childhood education and early childhood teacher education. In order to identify and offer a critique of the theoretical orientations, methodological approaches and findings of these studies, I begin with a reflection on definitions, assumptions and discourses on ‘teaching for social justice’ in section (2.2).

In an effort to set my research in context, I continue with a reflection on a kind of trajectory of the social justice perspective in the body of research under analysis (2.3).

This reflection allows me to identify three ‘momentos’ in these studies: a ‘momento’ in which researchers make sense of ‘social justice’ in Early Childhood Education (2.3.1); a ‘momento’ in which researchers position this social justice perspective for designing, developing or assessing early childhood teacher education programmes, courses or curricula (2.3.2); and, a ‘momento’ in which researchers develop practices and pedagogies regarding teaching for social justice in Early Childhood Education - ECE- and Early Childhood Teacher Education -ECTE- (2.3.3).

Given that my research interest resonates with the studies under analysis in the third ‘momento’, I present studies carried out by educators and teacher educators in early childhood education and studies conducted by teacher educators in pre-service early childhood teacher education settings (2.4).

Taking into consideration that my focus of attention is on early childhood teacher education and ‘teacher educators’, I analyse conceptual or pedagogical orientations of studies that emphasise teaching for social justice (2.5) and methodologies used in this regard in pre-service early childhood teacher education (2.6).

To conclude this chapter, I present a reflection on the possible generative forces for developing these studies, which I identify as the researchers’ directivity in education (Freire, 1998; Rubiano, 2013) or their intention to reconceptualise the field (2.7). This reflection helped me to develop a rationale for considering the social justice perspective in pre-service early childhood teacher education in Colombia (2.8). The final section is a summary (2.9).

## 2.2 Definitions, assumptions and discourses of ‘teaching for social justice’

As researchers note, defining *teaching for social justice* has proven to be an elusive endeavour despite its increasing popularity in the field of education (see, for example, Dover, 2013). There is no consensus about the meaning of this phrase; rather its definitions are offered or implied under different conceptual frameworks by various interest groups at different points in time in diverse socio-cultural contexts. For example, in the late 90s, Ayers, Hunt and Quinn (1998) comment that...

“Teaching for social justice demands a dialectical stance: one eye firmly fixed on the students –who are they? What are their hopes, dreams, and aspirations? their passions and commitments? What skills, abilities, and capacities do they bring to the classroom? - and on the other eye looking unblinkingly at the concentric circles of context –historical flow, cultural surround, economic reality” (ibid, 1998, p. xvii)

This perception is offered from a conception of education as an arena of hope and struggle - hope for a better life, and struggle over how to understand and enact and achieve that better life - (ibid). A decade later, Cochran-Smith et al. (2009b) express that *teaching for social justice* means identifying oppression in its numerous forms and taking action in the classroom to challenge the cycles of oppression. Consequently *teaching for social justice* is a form of conscience raising (Freire, 1993; Greene, 1998; and Adams, 2007 cited in Cochran-Smith et al., 2009b) that encourages students to explore social justice issues taking into consideration that there is injustice in the world where some people are consistently and undeservedly privileged while others are consistently and undeservedly disadvantaged, and that educators can be agents for change and interrupt (or challenge) the cycles of oppression of race, class, gender, ability, sexuality, religion and others.

A recent definition that reinforces the previous one is presented by Ladson-Billings in Kumashiro (2015): teaching for social justice is understood as ‘preparing teachers to teach in ways to disrupt, challenge, work against, and critique the status quo’ (Ladson-Billings in Kumashiro, 2015, p. xi). Ladson-Billings (ibid) affirms that teaching is based on an assumption that something is very wrong with our current social order and that the regular and predictable failure of students based on race, class, and or gender must be challenged and from a cultural responsive view, she states that:

‘Preparing teachers to challenge oppression is not easy. Indeed anti-oppressive teacher education faces significant barriers. Many people in society do not acknowledge that every day practices in schools often comply with or contribute to racism, sexism, classism, heterosexism, and other forms of oppression. Many people do not agree that change is needed in the often times invisible ways that schools and society favour or privilege certain groups or identities and disadvantage or marginalise others’ (p. xi).

These purposeful definitions are challenged by a one size fits all definition based on inclusive education presented by Kaur (2012) who reviews the themes of equity and social justice in articles published in *Teaching and Teacher Education Journal* since its inception until 2012. Kaur (2012) states that:

Teaching and teacher education for social justice and equity is a moral and political undertaking. In addition to a fundamental concern for creating rich learning opportunities for all children, it entails engaging learners in critical thinking, caring about them and fostering relationships with them and their families and communities, getting to know their lives inside and outside the classroom, valuing and building on the experiences they bring with them into the classroom by making learning meaningful to their lives, noticing and challenging inequities and injustices that prevail in education and society, understanding

and interrogating teachers' own positioning, beliefs and attitudes and their role in sustaining the status quo, and at individual and/or collective levels working with and for diverse learners to advocate for a more just and more equitable life chances for all students, to imagine and work for a more just society (Kaur, 2012, p. 486).

Overall, it can be said that researchers express that teaching for social justice in the early years is an imperative. For example, Hawkins (2014) points out that 'children develop an understanding of the social world through a lengthy process of construction and they utilise what they see, hear and experience in their lives as a foundation for building an understanding of how people treat one another. She points out that the preschool years are crucial in shaping cultural and racial understandings and are critical in forming attitudes toward diversity and difference' (p. 727). Hawkins (2014) argues that early childhood educators share a major responsibility in teaching for social justice and fostering an anti-bias curriculum that challenges racism, prejudice and hegemonic beliefs and upholds equity, justice and human dignity. Hawkins (2014) adds that without pedagogical intervention by educators, the attitudes and behaviours of children regarding race, ethnicity, gender etc. can become more negative and more difficult to alter as children grow older (Banks, 2006; Derman-Sparks and Ramsey, 2011 cited in Hawkins, 2014).

Hawkins' (2014) view on early childhood educators' responsibility in teaching for social justice is complemented by Kaur (2012) who expresses that teaching for social justice and equity also signifies that all attempts at 'meeting the needs of diverse learners' are not necessarily informed by similar ideological positions. This can be one of the reasons, the notion of social justice is complex and diverse and remains contested as noted by Wong (2013):



‘... the term itself is rarely defined. One possible explanation for the tendency not to define social justice is that, when immersed in the present, contemporary understandings about what social justice ‘is’ can seem ‘natural’ and ‘self-evident’, and thus become ‘taken-for-granted’ truths. Historical research is an important way of making visible the multiple contemporary concepts of social justice (ibid, p. 311).

The meaning of social justice may vary according to different definitions, perspectives and social theories. From this view, Zajda, Majhanovich and Rust (2006, p. 9) argue that ‘most conceptions of social justice refer to an egalitarian society that is based on the principles of equality and solidarity, that understands and values human rights, and that recognises the dignity of every human being. In this sense, social justice reflects the three values and symbols of the French Revolution (1789–1799): liberty, equality and fraternity. Globally, the most frequently quoted expression of the founding principles of social justice is the Universal Declaration of Human Rights’. From a socio-political perspective, Fraser (2008) points out that social justice refers to the capacity for individuals to participate as peers in social life. In Fraser’s view, overcoming social injustice means dismantling institutionalized obstacles that prevent some people from participation. These obstacles might include elements as economic structures that deny access to resources, institutional hierarchies of cultural value that deny equality, and problematic governance structures and decision-making processes that impede democratic participation (Fraser, 2008).

Fraser’s scales of justice have been the basis for reflection in the field of education. For example, Brownlee et al, (2012) comment that in the case of education, redistribution relates to access to quality education and the potential outcomes that follow. Recognition redresses social misrecognition by identifying and acknowledging historically marginalised groupings within specific contexts, and

representation involves links between education and social justice for public policy which includes the rights of individuals or groups to have a voice and to actively participate in decision making (Fraser, 2008 in Brownlee et al, (2012). In the same way, the relevance, epistemology and contemporary concepts of social justice have been debated by many scholars (see for example, Zajda, Majhanovich and Rust, 2006; Garcia- Peinado et al., 2011). From this frame of reference, this literature review develops a reflection around the social justice social perspective in early childhood teacher education through analysing educational research that illustrates general discourses, different theoretical frameworks or philosophies and research methodologies that have informed this perspective regarding ‘teaching for social justice’ in early childhood teacher education.

In order to accomplish this task, I searched for studies that discussed this social justice perspective in different databases such as EBSCO, JSTOR Arts and Sciences, British Education Index, Science Direct, Latin American Research Review and International Education, Google Scholar, I identified 34 studies conducted by practitioners, administrators, teachers and teacher educators and 15 articles with opinions from academics or experts in different parts of the world in the last two decades (see appendix 1).

At the beginning of this analysis, I found that discourses with regard to the social justice perspective in early childhood teacher education from this literature review were embedded in general assumptions of teaching for social justice, such as: ‘we are all for social justice’ (Clark, 2006, p. 272), ‘teacher education programmes need to take a stand on social justice’ (Nieto, 2000, p. 183) and teacher educators making efforts to prepare teachers as agents of social change (Zeichner and Flessner, 2009).

### 2.2.1 'We are all for social justice...'

The supposition that we are all for social justice emphasises the fact that 'it is hard to imagine that anyone would be would be in favour of social injustice' (Clark, 2006, p. 272). This means that researchers seem to have developed visions of social justice according to their perspectives of economic or political imaginaries on just societies in different countries. In the United Kingdom, for example, the Commission on Social Justice defined social justice as not simply a moral ideal but an economic necessity in which there is a need to transform the welfare state, radically improve access to education and training, and promote real choices across the life-cycle in the balance of employment, family, education and retirement (Borrie, 1994). Moreover, in the United States 'some actors are moving away from a socialist political imaginary to a post-socialist political one in which the central problem of justice is recognition' (Fraser, 1997 in North, 2006, p. 508) which according to North (2006) means that salient social movements culturally defined 'groups' or 'communities of value' are struggling to defend their 'identities,' end 'cultural domination,' and win 'recognition'. From these examples, it could be argued that the vision of social justice seems to be subsumed in what Clark (2006) expresses as the ideal that at the heart of a just society lays equality as a regulatory principle.

In Latin American societies, the principle of equality has been associated with political policies and plans aiming at achieving equal opportunities for all (Reimers, 2006). Reimer argues that change needs to be promoted from the school and that the participation of teachers in actions and projects seeking to ensure fairer and more democratic societies is not only a pedagogical action, but fundamentally a political act. From this view, it seems that the previous statements have been translated into discourses of inclusion, child rights, citizenship, race, sexuality, equity and inequality

in early childhood teacher education according to different perceptions of economic or political imaginaries on just societies in different socio-cultural contexts.

For example, the discourse of inclusion regarding the social justice perspective in early childhood education is illustrated in the studies under different imaginaries. For instance, the inclusion of sexual differences in approaches of anti-bias is addressed in Robinson's (2002) empirical study about gay and lesbian issues in early childhood education whereas social inclusion discourses within early childhood education and care (ECEC) policy documents are explored in Wong and Turner's study (2014) in Australia. In studies about disability and impairment, the development of more inclusive school cultures for children with disabilities in early childhood education in pre-schools and schools are illustrated in Polat's (2011) study in Tanzania and in Soukakou's (2012) research in the United Kingdom. The inclusion of children with special needs in regular early childhood settings is discussed in Mui-Lee et al.'s (2015) study in China.

The discourse of children's rights can be evidenced in studies on the advancement of children's rights and the gap between policy and practice (e.g. Pillay, 2014 in South Africa), research on children's right to participate in early childhood practice (e.g. Bae's study (2009) in Norway) and critical reflection on children's rights-based approaches and processes of children's active participation in early childhood settings (Konstantoni's study (2013) in Scotland). Other discourses such as the ones of citizenship and race are illustrated in Phillips' (2012) story telling workshops in Australia in which the researcher explores possibilities for young children's active citizenship and Husband's study (2010) in which the researcher discusses his own teaching experience based on anti-racist pedagogy with implications for early childhood practice, respectively in the United States. Moreover, a discourse of sexuality is

illustrated in Gunn's (2011) study on heteronormativity in early childhood education in which she illuminates the pervasiveness of heteronormativity in work with young children and families in New Zealand.

Furthermore, discourses of equality and inequality are present in studies developed by researchers primarily in the United States. For instance, the discourse of inequality in preschool education and school readiness (Magnuson *et al.*;2004); equal access and the need to ensure quality—by way of standard accountability measures—on behalf of all young children (Abbate-Vaughn, Paugh and Douglass, 2011); and classroom practices as children and teachers co-construct meaning around social justice and equality (Bentley, 2012). Finally, a discourse on equity issues in legislation regarding early childhood education has been considered by researchers in Portugal, such as the study by Vasconcelos (2005) and the research on the promotion of equity and social justice for children are also illustrated by Formosinho and Figueiredo (2014).

The assumption that 'we are all for social justice' and the previous discourses seem to influence different perspectives or imaginaries on just societies in early childhood teacher education.

### 2.2.2 'Teacher education programmes need to take a stand on social justice...'

The supposition that teacher education programmes need to take a stand on social justice draws on the idea that teacher education programmes need to take a stand on social justice and diversity, make social justice ubiquitous in teacher education, and promote teaching as a life-long journey of transformation (Nieto, 2000). In this respect, Zeichner and Flessner (2009) state that 'social justice teacher education

programmes provide help to give prospective teachers the practical tools that they need to transform their good intentions into effective actions' (p. 27). Examples of the kind of tools prospective teachers need for their profession are illustrated by researchers such as Villegas and Lucas (2002, in Zeichner, 2009) who suggest teacher education programmes need to prepare teachers with the skills they need to teach in culturally responsive ways. Villegas and Lucas (2002) express that ...

' ... one element of preparing teachers to work for social justice is the development of teachers who are socioculturally conscious that there are multiple ways of perceiving reality, who have affirming views of students from diverse backgrounds, who see themselves as responsible for and capable of bringing about change to make schools more equitable, who understand how learners construct knowledge and are capable of promoting knowledge construction, who know about the lives of their students, and who design instruction that builds on what their students already know while stretching them beyond the familiar' (Villegas and Lucas, 2002 in Zeichner, 2009, p. 26)

The previous example on the tools prospective teachers need for teaching for social justice in early childhood teacher education seem to be translated into educational research aiming at examining programmes for their dedication to social justice issues, or their responsiveness to the needs and interests of children and families in early childhood education. Examples of existing research under this assumption are illustrated by Correa, Hudson and Hayes (2004), Christman (2010) and Recchia and Puig (2011) in the United States. Correa, Hudson and Hayes' (2004) study discusses concepts and beliefs of pre-service teachers on early childhood/special education in a multicultural education course. Christman's (2010) study aims to assess an early childhood education programme for its dedication to social justice issues. Moreover, Recchia and Puig's (2011) research explores student teachers' experiences in self-

contained early childhood special education settings. Other examples of research under this assumption are provided by Brownlee *et al.*, (2012) in Papua, New Guinea. The researchers explore initiatives to redress disadvantage and injustice through leadership in quality early childhood teacher education. Furthermore, Guo's (2015) study investigates factors influencing multicultural programmes in one early childhood centre in New Zealand.

This literature review also shows that the process of designing, developing or assessing of early childhood teacher education programmes, courses and/or curricula, can be present in classroom practices and pedagogies and in components, competences and principles for promoting and achieving social justice in early childhood teacher education. For example, the discourse of practices and pedagogies in early childhood education is addressed by Boutte (2008) who concentrates her attention on sociocultural and socio-political issues that mediate teaching and learning in an increasingly diverse context in the United States. Boutte (2008) expresses that...

Few of us have developed tools to address difficult issues such as discrimination and oppression, and we likely naïvely believe that if we respect the individual child, all will be well. I wonder who will provide children with the necessary critical skills and knowledge base that they will likely need (Boutte, 2008, p. 165)

According to Boutte (2008), as teacher educators, 'we have to help teachers understand how to comprehensively make changes in their pedagogical approaches and curricula'. Boutte recommends eight interlocking components of classroom practice for confronting inequities woven into the social fabric of our society. She explains that classroom practices that move beyond rhetoric to substance should be:

1. *Grounded in the lives of our students:* instruction and curriculum should be rooted in children's needs and experiences. Children's lives can be used as a starting point for deepening their understanding of social justice. Connections between students' lives and the broader society are necessary.

2. *Critical:* Children should be taught to critique information, literature, media, and the like. These critiques must move beyond the classroom and be linked to real-world problems. Are students learning the skills they need to be critical thinkers, advance their education, be prepared for employment, and become active citizens?

3. *Multicultural, antiracist, and projustice.* Substantive changes to instruction and curriculum include presenting ongoing content and dispositions that address multiple perspectives.

4. *Participatory and experiential.* Using a variety of mentally and physically engaging activities, children should be involved in projects, role plays, simulations, mock trials, and so on. Children need to learn how to make real decisions and to collectively solve problems.

5. *Hopeful, joyful, kind, and visionary.* Even though difficult issues are addressed, children need to feel emotionally safe. Classrooms should be designed in ways that teach children to trust and care for each other. While illuminating positive efforts and outcomes should be an important part of what we teach, teachers should not deceive children on issues through "sins of omission" (omitting different cultural perspectives and information) and "sins of commission" (spreading incorrect and inaccurate information about cultural groups). The way to provide hope is to demonstrate how good people can be empowered to overcome inequities.

6. *Activist.* Complementary to critical thinking is reflective action (Freire 1999). We should teach children to be human and humane; that is, to think critically, feel, and act. Inspirational contemporary and historical examples of people struggling for justice are important to share.

7. *Academically rigorous.* A social justice curriculum should be academically rigorous and should prepare students for the world in which they live and for the future. This includes increasing children's ability to do well on state-mandated standardized tests and perform well in class.

8. *Culturally sensitive:*

Critical teaching requires teachers to admit that they do not know everything. We can learn from our students by listening to them. We need to document, respect, and learn about people from all over the world, particularly those who are dramatically different from us.

(Boutte, 2008, p. 170)



Boutte (2008) argues that teachers who teach social justice are professionals who care about nurturing all children and who are enraged at the prospect of injustices. She points out that racism, classism, sexism, and other forms of discrimination and oppression do not have to be cultural legacies.

This discourse on practices and pedagogies is emphasised by Hyland (2010) in the United States as well. Boutte's view with regard to preparing teachers aware that discrimination and oppression do not have to be cultural legacies and expresses that 'it is essential that early childhood educators develop practices and pedagogies that address the educational injustices that plague children from historically marginalized groups. Hyland (2010) notes that teachers need to examine the value-laden messages in everyday practices in order to create more just learning environments' (p. 82) and points out that ...

Children from very young ages internalize messages about power and privilege with regard to gender, race/ethnicity, class, sexual orientation, and language, which they perpetuate through their play and talk. While families are a critical piece in shaping children's values on such matters, classroom practices communicate and reinforce strong, subtle, and repeated social messages about what is and is not valued. The consequences of these messages are enormous not only for individual children, but also for a society that strives for equality and justice for all. (Hyland, 2010, p. 82)

Hyland (2010) expresses that it is critical for teachers to address injustice and develop equity-based pedagogies in early childhood programmes and in preschool and primary classrooms, because children form ideas about fairness and their own sense of identity within the larger world during these early years. After examining research about how teachers work against injustice regarding equity pedagogies in early childhood classrooms: culturally relevant teaching and critical pedagogy, Hyland (2010)

expresses that ‘culturally relevant teaching’ requires teachers to learn about children’s home cultures and use that knowledge to make schooling relevant to the children’s lives. According to Hyland (2010), critical pedagogy examines the ways that everyday school and classroom practices create and sustain both marginalized and privileged identities. She states that critical pedagogy aims to train learners to invent tools for taking social action and to examine the institutional structure of the school and its relationship with the wider community.

Hyland (2010) also points out that it is essential that teachers help children see that gender, race, culture, and sexual orientation can be expressed in multiple ways. Some of these ways have more power than others:

‘In acknowledging the power dynamic and its effects on young children, teachers’ first role is to be sure that the children in their class who come from communities that have been historically powerless or underrepresented in schools gain access to power. Teachers can address this imbalance through the practice of culturally relevant pedagogy. By attending to the empowerment needs of children through culturally relevant pedagogy, teachers can engage all children in the class in exploring issues of fairness and justice and thinking about their role in making a more just world for themselves and others’. (Hyland, 2010, p. 87)

According to Hyland (2010), with raised consciousness and a determination to expose injustice, early childhood teachers can begin to create a more equitable society by teaching its youngest members to be advocates for justice.

Another discourse, one of professional experience components for promoting social justice in early childhood teacher education is noted by Reynolds and Brown (2010) from a critical view:

‘The idea of teaching for social justice is often dismissed as of little practical value. After all what does teaching for social justice actually mean? How possible is it for education and school education in particular, to be able to combat social injustice? Should educators be associated with solving social issues?’ (Reynolds and Brown, 2010, p. 405)

Reynolds and Brown (2010) express that it would be problematic if it was the case that schools were asked to solve all of society’s distresses. However they note that it would seem to be a fundamental cornerstone and rationale for mass education, and particularly publicly funded education, that a school programme of education should enhance the future life experiences of its students despite their present societal contexts. Reynolds and Brown (2010) emphasise the fact that student achievement in school is a platform for future success and in this way schools work to counter social injustice and therefore in these circumstances the quality of teachers is of critical importance.

With a critical lens on how teacher education can work to better prepare teachers to be expert and thereupon to enhance life expectations for their students promoting social justice, Reynolds and Brown (2010) explain that there are key features a teacher education programme needs to encompass in order to deliver social justice outcomes via its student graduates. They mention these key features in the professional experience components on their teacher education programme at the University of Newcastle in Australia:

- (1) Professional experience needs be an integral part of the teacher education programme connected to all courses;
- (2) An overall philosophy for social justice is adhered to by all staff;
- (3) The programme would provide varied experiences with different groups within the society;
- (4) The programme would encourage students from

varied backgrounds; (5) The programme would have a specific focus on classroom strategies plus some consideration of school and community and institutional issues; (6) The programme would incorporate experience with education in the school as well as in the wider community (Reynolds and Brown, 2010).

Reynolds and Brown (2010) explain that even though social justice is a constantly changing phenomenon that can never be assumed to be complete, implementing the above six elements in a professional experience component to provide a long term experience (over four years) for students to participate in the life of one school, would align on-campus theoretical perspectives and practical activities with 'real life' school activities.

It seems that Reynolds and Brown's (2010) professional experience components have been echoed by Garcia-Peinado et al. (2011) in Spain. These researchers address a discourse on the values and competences early childhood educators require to promoting social justice in early childhood teacher education and point out that as teachers of younger children and girls, early childhood educators have a responsibility to consider their ideas about justice and how their values can influence their practice. Garcia-Peinado et al. (2011) argue that teaching of social justice must begin with 'students' view of the world and their experience as a starting point for dialogue or for solving a problem' (Adams, 2007, p. 33 in Garcia- Peinado, p. 233) and assess not only the results the learning process, but the personal consciousness, growth and adaptation to change.

Garcia- Peinado et al. (2011) explain that it is necessary to establish a profile for early childhood education teachers, one that meets a set of explicit values that might guide their practice towards social justice. These values are: equity and justice; confidence

in the ability of each person; recognition of diversity; breakdown of boundaries between social sectors (health, education, welfare); use of diversity of knowledge (academic, intuitive, tacit knowledge); and encouragement of intercultural relationships. Garcia- Peinado et al., (2011) argue that in order to promote these values, early childhood teachers require specific competencies to promote an education that promulgates social justice; and suggest the following competences<sup>3</sup>: early childhood teachers should consciously promote equal opportunities in an educational setting; should provide learning environments where there are equal opportunities for learning; must plan, implement and evaluate curriculum for children regardless of their gender, ability, age, ethnicity, religion or origin; should be aware of the power that represents the practice of early childhood education is essential; should consider what children are learning when imbalances of power are present in daily bases (between boys and girls, children with disabilities, ethnicity, language, teachers, families); must also consider what their views are with regard to power relations and its impact on their daily practice, with children, families and early childhood centers. In other words, they should reflect critically on their own values and how these can influence their teaching; must have an active role in setting up goals and curricula that meet effectively a multicultural and social justice educational approach; and, it is essential that they participate in the promotion and setting up of positive commitments and respect for diversity (my translation, Garcia- Peinado et al. 2011, p. 107).

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<sup>3</sup> Original text in Spanish: • Los profesores deben fomentar de forma consciente la igualdad de oportunidades en un ambiente educativo. • Deben facilitar entornos de aprendizaje donde haya oportunidades equitativas para el aprendizaje. • Los profesores deben planificar, ejecutar y evaluar planes de estudio para los niños independientemente de su sexo, capacidad, edad, etnia, religión u origen. • Es esencial que tengan presente una mayor conciencia del poder que representa la práctica de la enseñanza de la primera infancia • Deben plantearse qué es lo que están aprendiendo los niños cuando ven los desequilibrios de poder a los que se tienen que enfrentar cada día (entre niños y niñas, niños y niñas con discapacidad, con otro origen, lengua, con profesores, familias). • Asimismo deben plantearse cuáles son sus puntos de vista sobre las relaciones de poder y el impacto que éstos tienen en su práctica diaria, con los niños, las familias y los centros. Es decir, deben reflexionar críticamente sobre sus propios valores y cómo estos puede afectar su enseñanza. • Deben de tener una implicación activa en el establecimiento de objetivos y contenidos curriculares que respondan eficazmente a un enfoque educativo multicultural y proclive a la justicia social. • Es fundamental que participen en la promoción y establecimiento de acuerdos positivos y de respeto ante la diversidad (p. 107).

The discourse on values and competences for promoting social justice from the Spanish perspective is enriched by Professor Linda Kroll (2013) in the United States. Kroll (2013) refers to a discourse of essential ideas or principles for achieving social justice that should underlie early childhood teacher education programmes. Kroll (2013) proposes that inquiry and reflection into practice are critical for continued teacher learning and development; that learning and development are cultural and constructivist processes; and, that the teacher's image of the child should be as a strong and capable participant in the culture; the education of young children is a community privilege and responsibility; and while the child's future is of concern in education, it is just as vital to think of the child in the here and now.

Taking as an example, the early childhood teacher education programmes designed to prepare teachers who will work toward social justice at the Mills College School of Education, Kroll (2013) argues that it is essential to incorporate a core set of principles that underlie all teaching, fieldwork and assessment in teacher education (Kroll et al., 2005 in Kroll 2013). These principles are:

Teaching is a moral act founded on an ethic of care; teaching is an act of inquiry and reflection; learning is a constructivist/developmental process; the acquisition of subject matter and content knowledge is essential; teaching is a collegial act and requires collaboration; and, teaching is essentially a political act. (p. x)

According to Kroll (2013), these principles have served the Mills programmes to strengthen teaching practices and purpose, enact a social justice agenda through coursework, fieldwork, and other program-wide activities and clarify what it means to work for social justice in the context of early care and education. These principles have supported her to expand and enhance the role of the teacher, the family, the

community in the lives of children, and make visible the agency of children living their lives.

The previous perceptions emphasise the assumption that teacher education programmes need to take a stand on social justice and that this seems to be related to specific socio-cultural contexts and, particular views of reality with regard to preparing prospective early childhood educators towards teaching for social justice.

### 2.2.3 Teacher educators preparing teachers as agents of social change...

The general assumption that teacher educators are preparing teachers as agents of social change is based on teacher education efforts to prepare teachers as agents of social change to work towards dealing with problems of inequality and injustice in schooling and broader society (Zeichner and Flessner, 2009). While the previous supposition focused on social justice in teacher education programmes or courses, this assumption relates more to ‘teacher educators who claim to prepare teachers to work for social justice, who usually express a vision of the knowledge, skills and dispositions that teachers need to teach in culturally responsive ways in order to teach for social justice’ (ibid, p. 26). An example of this vision is expressed by Adams, Bell and Griffing (2007) who suggest that there is a need:

- a) to establish an equilibrium between the emotional and cognitive components of the learning process;
- b) to acknowledge and support the personal and individual dimensions of experience, while making connections to and illuminating the system dimensions of social group interactions;
- c) to pay explicit attention to social relation within the classroom;
- d) to make conscious use of reflections and experience as tools for student-centre learning;
- and e) to reward changes in awareness, personal growth and efforts to

work towards change, understood as outcomes of the learning process (Adams, Bell and Griffing, 2007 p. 15).

Adams, Bell and Griffing (2007) argue that social justice educational teaching practices need to turn their attention to consider *how* we teach as distinct from *what* we teach and to examine the foundations for what we believe to be core frameworks regarding teaching for social justice. This assumption is illustrated in studies that address discourses of diversity, emotions regarding social justice, leadership and knowledge and understanding of social justice and teaching for social justice in this literature review.

Examples of the discourse of diversity are illustrated in studies that explore and discuss teachers' practices in diverse classrooms or student teachers' practices regarding their work with children in early childhood settings (e.g. Allard, 2006; Valencia et al., 2007; Ramírez and Escorcía, 2007; Hawkins, 2014). Allard's case study portrays teachers' beliefs and practices in culturally diverse classrooms and focuses on how experienced teachers understand genre, ethnicity and socio-economic class in relation to the students with whom they work in Australia. Other studies, such as Valencia *et al.*, (2007) and Ramírez and Escorcía's (2007) deal with the discourse of diversity regarding alternative curricula and pedagogies for children in conditions of displacement and highly vulnerable communities in early childhood settings in Colombia. A different connotation of the discourse on diversity is evidenced in Hawkins' (2014) study in which the researcher explores children's literature in pre-school settings with the aim of raising critical consciousness to value difference, diversity and human dignity in Australia.



The discourse of emotions seems to be of researchers' interest in the United States. For example, emotions regarding social justice in early childhood classrooms are evidenced in Kuby's (2013) study that illustrates how emotions are embodied in discussing social justice issues with children in early childhood classrooms. The researcher argues that it is beneficial for educators to embrace the emotional collisions as productive sites for social justice dialogue. Following this view, Madrid, Baldwin and Frye's (2013) study discusses emotions of stress, worry and frustration which are associated with an emotional mechanism in preschool classrooms. In this last study, the researchers suggest that learning how to feel as an educator is part of the hidden curriculum in early childhood education programmes.

Moreover, the discourse of leadership with regard to social justice in early childhood seems to be one of the themes of researchers' attention in recent years. It is exemplified in studies about the narratives of champions of social justice (e.g. Szeto, 2014 and Fennimore, 2014) in different educational levels. For instance, Szeto's narrative (2014) presents a principal's story in which his educational experiences and teachers' educational ideology sowed the seeds of social justice in his mind; this study shows how the principal made sense of social justice through his practice and brings a reflection on values of social justice regarding equity and equality in education in schools settings in China. Another example is presented in Fennimore's (2014) study in which the researcher explores the way a teacher educator structured her expansive scholarship on her fundamental commitment to social justice. This study describes a personalised approach which instilled the habit and virtue of social justice into the teacher educator's every encounter with her students, colleagues, and the children and teachers involved in her research in the United States. Other nuances of the discourse of leadership are illustrated by Nicholson and Kroll (2014) in the United States as

well. Their study which examines the development of social justice leadership among early childhood professionals through oral inquiry, discusses the use of oral inquiry to support social justice leadership development for early childhood professionals.

Another discourse seems to be related to knowledge with regard to understandings of social justice and diversity in pre-service early childhood teacher education in the United States. For example, Lee's (2011; 2014) studies explore teacher candidates' initial understandings and reconceptualisation of teaching for social justice and examines students' teaching practice approach to teach social justice with young children in school settings. Another example of this discourse is found in Byrne and Widener's (2015) study of multicultural teaching concerns of early childhood teacher candidates and beginning teachers with regard to their knowledge and understanding of diverse families. Byrne and Widener (2015), suggest key considerations that are integral for reflection, relationships and social justice in early childhood programmes.

The previous assumptions and existing discourses regarding the notion of 'teaching for social justice' in early childhood teacher education led me to reflect on a trajectory of the social justice perspective in early childhood education and early childhood teacher education. In order to explain this trajectory, I selected twenty five studies from my initial thirty four studies that address explicitly the 'social justice' perspective. The selected studies showed a focus of interest on social justice issues, or researchers' orientation to social justice or research methodologies regarding the social justice perspective with implications for early childhood education and early childhood teacher education (see appendix 2). Table 2.1 shows the twenty five studies in chronological order that explicitly address issues of social justice in ECE and ECTE in the last thirteen years. This information also reveals that most of these studies have been developed in the last five years.

2002	2004	2005	2006	2010	2011	2012	2013	2014	2015
Robinson (Australia)	Correa, Hudson, Hayes (USA)	Vasconcelos (Portugal)	Allard (Australia)	Christman (USA)	Polat (Tanzania)	Phillips (Australia)	Konstantoni (UK Scotland)	Hawkins (Australia)	Guo (New Zealand)
				Husband (USA)	Lee (USA)	Brownlee <i>et al</i> (New Guinea)	Kuby (USA)	Wong & Turner (Australia)	Nicholson & Kroll (USA)
					Recchia & Puig (USA)	Bentley (USA)	Madrid,, Baldwin, Frye (USA)	Szeto (China)	Byrne & Widener (USA)
								Formosinho & Figueredo (Portugal)	
								Pillay (South Africa)	
								Fennimore (USA)	
								Lee (USA)	

Table 2.1 Selected studies for analysis

### 2.3 A trajectory of a social justice perspective in teaching for social justice in ECE and ECTE

Taking into consideration that dealing with social justice is an unfinished business (Griffiths, 1998) and that teaching for social justice is a form of conscience raising (Freire, 1993; Greene, 1998; Adams, 2007 cited in Cochran-Smith et al., 2009b), I decided to explore the sensitivities implied in the body of research under analysis. I thought, besides performing the action of *analysing* (which according to the Oxford dictionary means ‘examining, scrutinising, breaking through’) the body of research in order to identified theoretical frameworks, methodologies and implications for policy,

theory and practice), I opted to *contemplate* these studies. The action of *contemplating* for me means thinking about, reflecting upon different messages that teachers and teacher educators could have conveyed in these studies.

Reflecting upon the characteristics in the occurrence of the studies led me to consider the existence of a kind of trajectory of the social justice perspective in early childhood education and early childhood teacher education. A trajectory that consists of three ‘momentos’<sup>4</sup> regardless a historical time: a ‘momento’ in which researchers make sense of the social justice perspective in early childhood education; a ‘momento’ in which researchers position this perspective in early childhood teacher education programmes, course and/or curricula; and a ‘momento’ in which researchers develop pedagogies and practices for early childhood education and teacher education. Figure 2.1 attempts to illustrate this understanding.

On the other hand, the three ‘momentos’ allowed me to illustrate my research interest which is about carrying out a study in pre-service early childhood teacher education with regard to ‘teaching for social justice in early childhood teacher education’.

### **2.3.1 Making sense of ‘Social Justice’ in ECE**

This ‘momento’ is illustrated in studies in which teachers, teacher educators or administrators seem to uncover controversial issues or gaps pointing out in policy documents about social justice concerns in early childhood. For example, sexuality and sexual orientation issues are controversial areas that according to Robinson (2002) re fraught with many obstacles and cultural taboos that operate to silence,

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<sup>4</sup> I use this term in Spanish as a linguistic loan. Its definition is: cualquier lapso de tiempo considerado como actual o presente. Real Academia Española, Asociación de Academias de la Lengua Española. *Diccionario de la lengua española*, 23.<sup>a</sup> ed., Edición del Tricentenario, [en línea]. Madrid: Espasa, 2014.

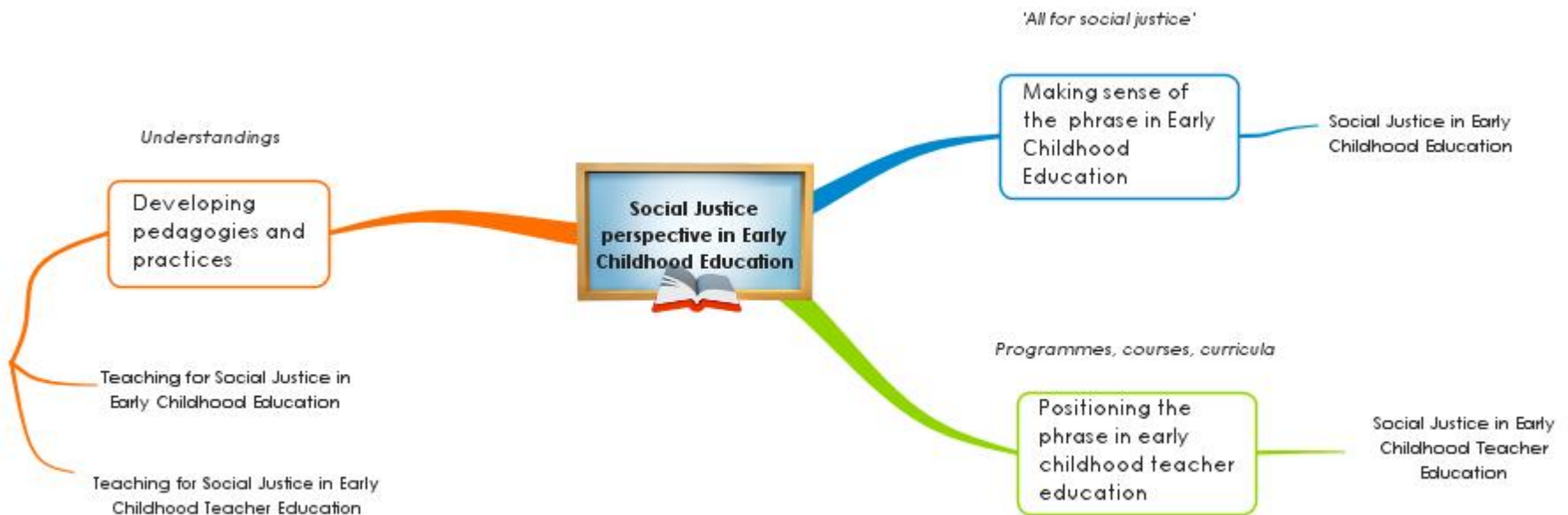


Figure 2.1 My understanding of a trajectory of the social justice perspective in ECE and ECTE

marginalise, and/or limit any dialogue or representation of this form of difference, especially in the context of children and, by association, early childhood education in Australia. Robinson (2002) argues that consequently, with few exceptions, the discrimination and inequalities experienced by lesbians and gays are generally excluded from approaches to cultural diversity in early childhood education.

Robinson's (2002) study illustrates that making sense of controversial social justice concerns as the one on sexual differences is needed in the context of practice and policy development in the area of anti-bias education. Robinson's study made me reflect on the existence of studies with similar concerns that do not mention 'social justice' explicitly. This is the case of Gunn's (2011) study in which the researcher tackles the controversial issue of pervasiveness of heteronormativity in the work with young children and families in New Zealand early childhood education.

Exploring policy documents, measuring their impact on practice and experiencing their mandates in practice are other ways that researchers make sense of 'social justice' issues in early childhood education. In this regard, Wong and Turner (2014) examine the productive aspects of social inclusion discourses particularly within Early Childhood Education and Care (ECEC) policy documents in Australia. The researchers argue that the ECEC policy context largely supports a concept of social inclusion that reflects social justice concerns and positions ECEC as an important contributor to a more socially just society. However, Wong and Turner (2014) point out that the absence of explicit social inclusion language within ECEC policy documents is a critical gap.

Moreover, Vasconcelos (2005) addressed a study exploring equity in legislation that reinforced this concept in early childhood settings in Lisbon, Portugal. In her study,

Vasconcelos (2005) demonstrates that emergent themes such as leadership and organizational structures, pedagogies and quality supervision, local policies of emancipation and self-realization are relevant for educators, administrators and policy makers in early childhood education. Furthermore, studies with regard to children's rights based approaches and processes of their active participation have been carried out in Scotland (e.g. Konstantoni, 2013) and others that stress that child rights are interconnected and highlight the importance of ensuring that all children's human rights are respected, promoted and implemented in a social justice framework have been conducted in Africa (Pillay, 2014).

Making sense of social justice concerns through controversial issues or gaps in policy documents in early childhood settings and gaps in policy documents seems to be a crucial 'momento' regarding teaching for social justice. This becomes an opportunity for nurturing the reflection and promoting dialogue between theory and practice, important insight for early childhood teacher education.

### **2.3.2 Positioning 'social justice' in ECTE**

This review of the literature reveals that teacher educators have been making efforts to position social justice in ECTE. In this regard, there are studies that assess or present rationale for the creation of programmes that contemplate the social justice perspective in their curricula and guiding principles in different parts of the world.

For example, Christman (2010) examines an Early Childhood Education programme for its dedication to social justice issues in the United States. This study focuses on how social justice issues are purposefully woven into the programme and cast against

a framework for preparing socially-just pre-service educational administrators affiliated to the early childhood education programme. This programme focus on four essential components: (a) selection of students, (b) critical consciousness in teaching and learning, (c) proactive systems of support and inclusive structures, and (d) induction/praxis, and giving voice to participants through qualitative research. Christman (2010) indicates that the programme should (a) carefully examine whether students have a predisposition towards social justice before they actually enter the program, (b) create a critical consciousness involves introducing students to the language of critique and the language of possibility, (c) intentionally hire faculty who are committed to social justice, and (d) purposefully structure the programme so that students are exposed to a very broad concept of community. The recommendations of the study include: regularly revisiting social justice issues as they exist and emerge, investigating the induction and praxis of new teachers, and mentoring new graduates so that the experience is meaningful and infused with social justice.

Another example of this ‘momento’ is illustrated by Brownlee et al. (2012) in their study. The researchers indicate that in countries such as Australia, there is a press for educational leaders in early childhood to develop leadership skills and lead the expanding field of early childhood education and care. According to Brownlee et al. (2012), such imperatives are giving rise to initiatives to redress disadvantage and injustice through leadership in quality of early childhood teacher education. Brownlee et al. (2012) explain that Papua New Guinea is an example of a country that is leading the way in national initiatives to build educational leaders in early childhood, as part of its nation building through elementary education.

Brownlee et al.’s (2012) study demonstrates that a social justice lens has provided a relevant frame for examining the experiences of identified leaders who engaged in the



Australian Leadership Award Fellowship programme. The study concludes that one way to support stronger connections between all dimensions of social justice may be to adopt a social justice framework as core content for implementing leadership programmes (Fraser, 2005 in Brownlee's et al. 2012).

Positioning social justice in early childhood teacher education programmes seems to be the 'momento' when teacher educators may have influence through different understandings of the purpose and nature of the curriculum in order to provide teacher education to prospective early childhood educators (Gibbons, 2011). This understanding appears to be the rationale for developing pedagogies and practices for professional practice towards teaching for social justice.

### **2.3.3 Developing pedagogies and practices towards 'teaching for social justice' in ECE and ECTE**

This literature review shows that this 'momento' seems to be essential for researchers in their search for insights about views on the social justice perspective regarding children's awareness of social justice issues in two particular scenarios: one in which researchers carried out research in early childhood classrooms (Husband, 2010; Phillips, 2012; Bentley, 2012; Kuby, 2013; Hawking, 2014) or early childhood settings (Formosinho and Figueiredo, 2014).

And another scenario is related to teacher educators who conduct their research with early childhood teacher candidates (Recchia and Puig, 2011; Lee, 2011 and 2014), early childhood alumni and graduate students (Nicholson and Kroll, 2015), pre-

service teachers (Byrne and Widener, 2015) and teacher educators (Lee, 2011; Fennimore, 2014). Given the relevance of this ‘momento’ for the purposes of my study, I develop a review of these studies in the following section.

#### **2.4 Teaching for social justice in ECE and ECTE**

This ‘momento’ refers to studies in which on the one hand, teachers and teacher educators develop pedagogies and practices regarding ‘teaching for social justice’ in early childhood education with implications for early childhood teacher education. On the other hand, this momento comprises studies in which mainly teacher educators search for understandings of pedagogies and practices in pre-service early childhood teacher education with implications for early childhood teacher education with regard to professional knowledge and practice. This distinction is illustrated in table 2.2.

The following two sections discuss the conceptual and theoretical orientations of the studies mentioned above and develop a critical analysis on the research methodologies that have informed the second group of studies given my research interest in pre-service early childhood teacher education.

#### **2.5 Conceptual or pedagogical orientations on teaching for social justice in ECE and ECTE**

The first group of studies represents initiatives carried out by teachers and teacher educators in early childhood settings and classrooms mainly. As a result of their experiential knowledge, researchers have addressed pedagogies such as, an anti-racist

pedagogy (Husband, 2010) and social justice Storytelling pedagogy (Phillips, 2012). Researchers have also created classroom practices in order to co-construct meaning around multiculturalism in early childhood (Bentley, 2012) and promote Social Justice Dialogue (Kuby, 2013). There is a contribution from the Pedagogy-in-participation approach to promote equity and social justice for children (Formosinho and Figueiredo (2014), an illustration of a teacher educator as a champion in social justice using the ‘one – on – one’ approach (Fennimore, 2014) and the use of children’s literature to nurture and support the pedagogy of teaching for social justice (Hawkins, 2014).

	<i>Who</i>	<i>Pedagogies and practices</i>
<b>First Group</b> (pedagogies and practices in early childhood education)	Husband (2010)	→ Critical, anti-racist pedagogy
	Phillips (2012)	→ Social justice story telling pedagogy
	Bentley (2012)	→ Co-constructing meanings around multiculturalism
	Kuby (2013)	→ Social justice dialogue
	Formosinho & Figueiredo (2014)	→ Pedagogy of participation
	Fennimore (2014)	→ A ‘one – on – one’ approach
	Hawkins (2014)	→ Children’s literature
<b>Second Group</b> (pedagogies and practices in pre-service early childhood teacher education)	Recchia and Puig (2011)	→ Learning opportunities in ECE classrooms
	Lee (2011; 2014)	→ Understandings of teaching for social justice
	Nicholson & Kroll (2015)	→ Oral Inquiry
	Byrne & Widener (2015)	→ Multicultural teaching concerns

Table 2.2 Studies regarding teaching for social justice in ECE and ECTE

### *Anti-Racist Pedagogy and Early Childhood*

Husband (2010) argues that little has been documented relative to early childhood teachers' experiences while enacting anti-racist pedagogical practice. The researcher conducted a critical action research project that took place in a pre-school through fifth grade elementary school in the Midwestern region of the United States. Husband's study is situated at the second level along the continuum to conceptualize anti-racist multicultural education (Louis Derman-Sparks and Carol Phillips, 1997, in Husband, 2010). According to Husband, this level is known as the project or unit approach. This level involves inserting something substantive with regard to culture into the existing curriculum, such as for example, a unit on Native American history (Husband, 2010). This action research in which 28 students participated reveals that teachers and students might engage in deeper, critical, and non-superficial dialogues related to racial and cultural diversity in society.

### *Social Justice Storytelling Pedagogy*

Phillips' (2012) study investigates relations between storytelling and young children's active citizenship drawing on Nussbaum's ideas regarding the goals of global citizenship as best promoted through story in a deliberative and critical spirit. Phillips (2012) argues that stories are not simply shared to provoke compassion; rather they are deliberated and critiqued as if the story is a friend. The study also uses these understandings of storytelling as a basis for sharing social justice stories with young children who then self-initiate civic action on injustices. Phillips (2012) explores possibilities for young children's active citizenship through a series of weekly social justice storytelling workshops with a class of children aged 5 to 6 years. Ideas for

stories, questions, and activities for the workshops and interviews are created, enacted, reflected on, and amended on a weekly basis, as guided by reflections on the children's and teacher's responses to the workshops.

The study sought findings to what active citizenship is possible for young children and who young children might be as active citizens, from children's responses to performed social justice stories. According to Phillips (2012), aesthetic encounters with the story provoked affective responses. The significant nature of these themes is explored and explained through identification of possible narrative influences and identification of children's initiated actions and comments as life stories of citizenship practice.

#### *Co-constructing meaning around Multiculturalism in Early Childhood*

Classroom practices are addressed by Bentley (2012) from a multicultural and social justice perspective in an early childhood classroom in the United States. 'These are not easy practices; it is far easier to say that we believe in multiculturalism, diversity, and social justice than it is to actually find and implement their meaning in the lives of our young students' (Bentley, 2012, p. 195). Drawing on explanations regarding the nature of this process to advance an education rooted in social justice that requires a movement toward critical awareness, Bentley (2012) reflects on how to translate these ideas into meaningful practices for young children. In response to the school requirement of participation in a Martin Luther King Jr. assembly, the children and their teachers sought to create a meaningful contribution that reflects children's voices and conceptions of justice and equality. Bentley's study (2012) examines classroom practices as children and teachers co-construct meaning around multiculturalism in

early childhood. According to Bentley (2012), through classroom research and discussion, children develop their own concepts around justice and equity issues and find meaningful ways to share their knowledge with a larger school community.

### *Social Justice Dialogue*

Social justice dialogue is a classroom practice which is exemplified by Kuby (2013) who developed her study while involved as a former teacher in a local university-sponsored summer programme in a suburban community in the southern of the United States. The programme was advertised as an enrichment strategy, where twenty-one 5- and 6-year-old children participated. Kuby describes the experience: ‘I spent summer learning alongside children, kid watching and talking with them about issues they experienced in their lives. After spending much time reviewing audio and video files as well as student artifacts it became clear just how emotionally charged our social interactions were in helping us understand our world and dialogue about social justice issues’ (ibid, p. 33).

Drawing upon an analysis that focuses on moments of emotional collisions that prompted dialogic conversations about social injustices, Kuby (2013) realises that these moments were very rich discussions. Situating teaching from a critical literacy stance, the study demonstrates how children are curious to explore injustices. The researcher argues that it is beneficial for educators to embrace emotional collisions as productive sites of social justice dialogue. Kuby (2013) points out that discussing social justice issues in early childhood classrooms is not a common practice nor widely accepted as appropriate. She explains: ‘children need spaces to dialogue about social justice issues in schools. As much as we might want to protect children, they

witness inequities in their lives – poverty, hunger, lack of health care and educational resources – whether on a personal level and/or within their community’ (Kuby, 2013, p. 30).

### *Pedagogy-in-Participation*

Pedagogy-in-Participation with regard to social justice issues is illustrated by Formosinho and Figueiredo (2014) who explore an alternative participatory pedagogy in early childhood as a contribution to the promotion of equity and social justice for children, particularly those from ethnic minorities and low income families, in enhancing their chances of educational success. According to Formosinho and Figueiredo (2014), this socio-constructive participatory pedagogy for early childhood education is a rights-based approach development since the early 1990s and used in several early childhood centres in Portugal.

Formosinho and Figueiredo’ study (2014) focuses on the role of participatory pedagogical teams in an early childhood centre that adopts Pedagogy-in-Participation as its explicit pedagogical perspective. After conducting interviews, observations and interviews to all early childhood teachers and educational assistants at the Childhood Associate Centre, Formosinho and Figueiredo (2014) conclude that participatory pedagogy and the involvement of every child in the co-construction of his/her own learning journey is a powerful motivator and an important contribution to overcoming passivity in the face of adversity. The researchers point out that the building of participatory educational teams may be critical for policy development regarding children from disadvantaged groups.

### *A One-on-One Approach*

This social justice practice is presented by Fennimore (2014) who explores the ways in which Celia Genishi, a teacher educator and champion for social justice, merged her interests in children's language, classroom observation and research with a passionate commitment to social justice. Fennimore (2014) explicates that Celia's goals were focused on a form of social justice in its most powerful form – the application of great ideas and indisputable observation to fair treatment and equal regard for the depth of the abilities of every child in every classroom. Fennimore (2014) explains 'Genishi instilled the habit and virtue of social justice into her every encounter with her students, colleagues, and the children and teachers involved in her research; she always sought to uphold individual rights and dignity in the context of the entire educational and social community' (ibid, p. 202). In Genishi's own words 'the 'one-on-one' approach is an embodiment of the social justice-based habit of virtue. A persistent determination to treat others as worthy of our enacted regard models exactly what we seek on levels of social policy – inclusion and equal treatment' (Celia Genishi in Fennimore, 2014, p. 205).

According to Fennimore, Celia believes that her students noticed and appreciated this personalization of her relationship with them. Fennimore (2014) notes that her experience of recognizing and appreciating Celia's personalized approach, she never stopped feeling surprised that someone so successful and in such high demand would be so gracious in sharing time with her and colleagues in meetings and events. According to Fennimore (2014) , Celia's attention to individuals was genuine and the one-on-one approach was about really being with another person, making justice in every encounter.



### *Children's Literature as a Strategy to supporting Teaching for Social Justice*

This strategy is explored by Hawkins (2014) who explores children's literature in preschool settings to heighten, nurture and support their awareness and understandings of social justice issues. The researcher builds on the notion of 'communicative democracy' (Habermas, 1979; Young, 1993 cited in Hawkins, 2014) in which there is an assumption that discussion helps to alter people's perceptions relating to social justice issues. Classroom discussion encourages children to listen closely to others, and to clarify and justify their preferences, ideas and beliefs with a group that may or may not agree (Young, 1993; in Hawkins, 2014). In this regard, a pedagogy of listening is highlighted by the educators' and children's active listening during these discussions. The study examines strategies that support the pedagogy of teaching for social justice and outlines how these strategies raised critical consciousness of both pre-schoolers and early childhood educators to respect and value Difference, Diversity and Human Dignity (the Three Ds) in Australia. The researcher points out that educators involved in the study had pedagogical strategies to teach for social justice in their settings after participating in the study. Hawkins (2014) adds that the strategy of employing the use of children's literature, particularly the use of texts that explicitly highlight and celebrate the Three Ds, was successful in facilitating the pre-schoolers' awareness, understandings of, and sensitivities to these social justice issues.

At this point, it can be said that these studies have tangential relevance for my study since they have been conducted in early childhood classrooms or centres. However, my focus is to carry out a study in a university-based early childhood teacher

education programme and therefore I will closely examine research that pertains to this intention.

The second group of studies is carried out by teacher educators with regard to learning opportunities in Early Childhood Special Education Classrooms (Recchia and Puig, 2011), understandings of teaching for social justice (Lee, 2011, 2013), Oral Inquiry (Nicholson and Kroll, 2015) and multicultural teaching concerns (Byrne and Widen, 2015).

### *Learning opportunities in Early Childhood Special Education Classrooms*

Classroom practices related to learning opportunities for social justice are discussed by Recchia and Puig (2011) in their study. The researchers point out that despite a trend toward inclusive education, many children continue to be educated in segregated settings in the United States. These researchers explore the potential challenges and learning opportunities that self-contained settings offer early childhood special education teachers in training and find that placements in self-contained settings can offer particular value for student teachers. From the researchers' point of view, preparing teachers to meet the needs of young children with disabilities is a daunting task. They express that Early Childhood Special Education teacher training programmes need to embrace the philosophy of inclusion and embed issues of diversity, differentiated instruction, and social justice through all of their courses as they will provide opportunities for students to gain the best possible knowledge and skills to prepare them to be quality special educators.

### *Understandings of Teaching for Social Justice*

As a teacher educator, Lee (2011) explores understandings of social justice embedded in six teacher candidates' personal histories and past and current learning experiences in a M.Ed. teacher licensure programme in a Midwest university in the United States. Lee (2011) finds that the study provides early childhood teacher educators with insights and tools for encouraging social justice teaching. In the search of in-depth understandings of each participant's learning process regarding specific events of teaching for social justice, Lee (2014) also examines student teaching practices that teacher candidates approached to teach for social justice with young children in suburban and urban school settings. According to Lee (2011; 2014), the results from these studies suggest that teacher educators need to know more about how teacher candidate participants construct their understandings of teaching for social justice. Besides, the case studies suggest that teacher educators should incorporate various pedagogical strategies to prepare them to teach for social justice by considering teacher candidates' existing knowledge and values, and the complex influences on their learning to teach. Teacher educators also need to provide teacher candidates with opportunities to discuss and reflect on their experiences.

### *Oral Inquiry*

Recently, Nicholson and Kroll (2015) carried out a study on the campus of a small liberal arts college on the west coast of the United States and investigated how oral inquiry is used to support early childhood professionals to develop their leadership by strengthening the skills and dispositions they need to critically reflect upon, explore, and negotiate the complex dilemmas they face in the context of their daily practice.

Nicholson and Kroll (2015) argue that leadership development for early childhood professionals should value the diverse and dynamic relationships with children and families at the centre of practice and sustain a social justice agenda to focus the locus of change agency both internally, through increased self-knowledge, and externally, working relationally with individuals, organisations and within systems to bring about positive and ethical change.

Nicholson and Kroll (2015) guided thirty eight participants (alumni/community partners and graduate students who were working professionals representing a wide range of positions and sectors within the field of early childhood) to use an oral inquiry process as a context for analysing the work they were doing in the field. The researchers conclude that using oral inquiry and thick descriptions of 'the particular', participants learned to critique the world as it exists while expanding awareness of their personal agency to work for a more just and equitable world. The findings of this study suggest that of using oral inquiry to support leadership development for early childhood professionals may support participants in learning to widen their perspectives and lenses for interpreting and analysing their professional work and diversifying the range of choices they considered before responding to their challenges in context.

### *Multicultural teaching concerns*

Practices of teaching for social justice are also considered by Byrne and Widen (2015) who investigate early childhood teacher candidates' knowledge and understanding of diverse families. This study contemplates the "worries" that early childhood teacher candidates and beginning teachers have with regard to their work with diverse

families. The researchers discuss the interplay between the triggers/sources of the multicultural teaching concerns and the hindrance to confidence and comfort when working with diverse families. The findings of this study recommend key considerations to address the intricacies associated with the phenomenon of multicultural teaching concerns whether it is to inform programmatic development, evaluation of current practices, or for professional development purposes.

Given my interest in this group of studies, I develop a critical analysis of the research methods and methodologies used by researchers in the following section.

## 2.6 Teaching for social justice in pre-service ECTE

This section presents an analysis of some of the previous studies that have been conducted in pre-service early childhood teacher education. Particular attention is given to research methodologies and participants involved in these inquiries. Table 2.3 summarises the studies under analysis.

<i>Researchers</i>		<i>Research Methodology</i>		<i>Participants</i>
Recchia & Puig (2011)	→	Field-based journals	→	5 students from a dual-certification course in both Early Childhood and Early Childhood Special Education
Lee (2011)	→	Self-study approach	→	6 early childhood (grades pre-K–3) teacher candidates
Lee (2014)	→	Participatory action research	→	3 participants from the M.Ed. early childhood teacher licensure programme.
Byrne & Widener (2015)	→	Case study	→	9 pre-service teachers and 2 beginning teachers from one ECTE programme

Table 2.3 Studies conducted in pre-service ECTE

As mentioned in the previous section, Recchia and Puig's (2011) study points out that preparing teachers to meet the needs of children with disabilities remains a complex challenge. Moreover, the researchers argue that general education teachers feel unprepared and teacher shortages in special education remain high. With these ideas in mind, Recchia and Puig (2011) explore the potential challenges and learning opportunities that self-contained settings offer to early childhood special education teachers during their training. In this study Recchia and Puig (2011) invited five early childhood pre-service students who were selected from a group of 15 students earning dual-certification in both Early Childhood and Early Childhood Special Education who completed the program within 2 years. The focal participants reflected the larger group in average age, average level of previous experience in classrooms, and the variety of their special education placements. They also reflected the group's diversity; for example, 5 of 15 in the larger sample were international students as were 2 of the 5 participants. Through an analysis of their weekly student teaching journals on their placements in self-contained early childhood special education classrooms, the researchers explore students' experiences in segregated early childhood special education classrooms.

Findings from Recchia and Puig's (2011) study demonstrates that placements in self-contained settings can offer particular value for student teachers. As gathering places for children with a range of disabilities and the expertise and resources to serve them, these classrooms can be a rich training ground for new teachers' learning and development.

'Being part of a team collaborating to meet the complex needs of children with disabilities allowed our participants to gain insight into their feelings about being a partner and become increasingly comfortable working with children with a wide

range of abilities. The self-contained placements offered our students the opportunity to experience working with children with more severe disabilities and to learn from professionals with a wide range of skills and expertise in meeting children's learning and developmental needs' (Recchia and Puig, 2011, p. )

Recchia and Puig (2011) conclude that preparing teachers to meet the needs of young children with disabilities is a daunting task and that as a program that embraces the philosophy of inclusion and embeds issues of diversity, differentiated instruction, and social justice through all of courses, there is a struggle to find field placements that can provide opportunities for prospective early childhood students to gain the best possible knowledge and skills to prepare them to be quality special educators.

Using field based journals as the research methodology seems to be useful for the researchers given that they could conclude that including a self-contained setting as one of several field experiences encourage future teachers to think flexibly about teaching children with special needs while enhancing their understanding of the principles behind the continuum of services. However, the research methodology does not reveal the bases for 'thinking flexibly'. It can be argued that this is a crucial issue regarding teaching for social justice in the context of children with special needs.

The notion of teaching for social justice in early childhood teacher education has also been investigated by the university supervisor and researcher Dr Young Ah Lee (2011, 2014) in the last five years. Lee (2011) develops a self-study inquiry which describes her experiences as a Korean doctoral student supervising six teacher candidates in pre-kindergarten and elementary school settings over one year. In his study, Lee (2011) focuses on her learning discovery of her cultural identity and argues that her goal is to prepare teacher candidates to address the diversity of experiences that children bring to school. Using her own reflective journal as a way to collect

observational field notes, Lee (2011) developed focus groups, semi-structured interviews and uses participants' lesson plans and reflective journals to gather the data.

Self-study approach seems to be convenient for Lee's purposes given that her study reveals that given participants' different dynamics regarding social justice issues, supervising for social justice is reconstructed after reflecting on different pedagogical areas such as views of self, children, classroom management, curriculum, collaboration, differentiated instruction, and assessment.

Although the findings of this self-study show that Lee's (2011) supervisory experience was informed by open discussions with the teacher education programme members and shared goals of teaching for social justice, and that the programme together with the researcher influenced the attitudes and teaching practices of at least four participants, this qualitative inquiry does not mention participants' understandings of teaching for social justice.

Three years later, Lee (2014) conducted another study having in mind to better prepare teacher candidates to teach for social justice. Lee argues that teacher educators need to know students' understandings of social justice embedded in their personal histories and past and current learning experiences. Lee (2014) explains that although teachers may agree that it is important to teach all learners equitably, it is challenging to practice social justice oriented pedagogy due to its multiplicity and complexity.

With these ideas in mind, Lee (2014) conducted participatory action research that attempted to examine student teaching practices. The researcher invited three teacher candidates to participate in her study. Lee (2014) used multiple data sources such as



observations, interviews, and documents from course work and field placement to collect the data. This study discusses different student teaching practices each participant chose to teach for social justice and different areas of diversities each participant focused in different contexts. The use of participatory action research seemed to help Lee to suggest that teacher educators should incorporate various pedagogical strategies to prepare them to teach for social justice by considering teacher candidates' existing knowledge and values, and the complex influences on their learning to teach. According to Lee (2014), teacher educators also need to provide teacher candidates with opportunities to discuss and reflect on their experiences.

Lee's participatory action research denotes the relevance of conducting research with regard to teaching for social justice in early childhood teacher education. Her participatory action research focuses on developing in-depth understandings of teacher candidates' learning process regarding specific events of teaching for social justice. However her study does not mention participants' views or understandings of social justice.

Other examples of studies regarding teaching for social justice are illustrated by Byrne and Widen (2015). The researchers investigate early childhood teacher candidates' knowledge and understanding of diverse families. Byrne and Widen (2015) argue that the unique responsibility of an early childhood educator lies in bringing the context of children's home and the context of early childhood programmes together to create a foundation for a respectful and trusting partnership with a child's family. This case study used the qualitative tradition of grounded theory to gain a deeper understanding of the constructs, themes and patterns associated with the phenomenon of multicultural teaching concerns with regard to knowledge and

understanding of diverse families. Data collection included one-on-one interviews of nine pre-service teachers and two beginning teachers from one early childhood teacher education programme, a documentary review of course syllabi and a demographic questionnaire. The use of case study provided Byrne and Widen (2015) insights with regard to the interplay between the triggers/sources of the multicultural teaching concerns, and their hindrance to confidence and comfort to working with diverse families. Although these findings illuminated key considerations to address the intricacies associated with the phenomenon of multicultural teaching concerns in early childhood teacher education and provided insights with regard to teaching for social justice, the case study did not provide participants' understandings of social justice framed in diversity.

The previous analysis on the existing research on teaching for social justice in pre-service early childhood teacher education leads me to reflect on the relevance of the methodologies and findings of these studies for my research and the significance of the studies for educational research regarding the social justice perspective in the field early childhood teacher education. These studies have involved students in early childhood special education, early childhood teacher candidates and pre-service students in early childhood programmes. However, these studies have not included teacher educators or mentioned their views on the social justice perspective or provided their understandings of social justice and its implications for professional knowledge in early childhood teacher education. In addition, some of these studies provide key points to reflect on possible generative forces researchers could use to carry out their studies. I exemplify this point of view in the following section.

## 2.7 Generative forces behind conducting research on teaching for social justice

The contemplation of the previous studies with regard to teaching for social justice in pre-service early childhood education provides me with a reflection on the reasons or generative forces that might empower educators and teacher educators to carry out educational research on teaching for social justice in ECTE. One of these reasons could be linked to an ideal of fairer societies, and the other might be associated to the role of teacher educators in preparing teachers to teach for social justice.

I believe that the first reason I mentioned above can be illustrated in Recchia when they express that:

Despite our strong sense of the ideals of inclusion in the field, many children and families continue to encounter barriers to accessing quality inclusive programmes. In some cases, quality factors are being compromised for the sake of inclusion. Specialized services, family-centred practices, and quality teaching and learning experiences are crucial components that may be hard to address simultaneously within inclusive programs, particularly for those children with multiple or severe disabilities (Bailey et al., 1998 in Recchia and Puig, 2011, p. 134).

It could be argued that Recchia and Puig's (2011) ideal of inclusion is related to their directive vocation in which they note that to make a broad range of services available in early childhood special education and for student teachers to be prepared to teach across diverse placements, there is a need to have significant changes in general education. In this example, researchers' ideals of inclusion in early childhood education resonate with the notion of *directivity in education*<sup>5</sup> in which teacher

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<sup>5</sup> From Freire's view, it is related to educators' *directive vocation* that encompasses the 'political' nature of education (Freire, 1998, p.100).

educators' directive vocation addresses itself to dreams, ideas and utopias (Freire, 1998, p.100).

Moreover, in Lee's (2014) study for instance, the researcher states that the coursework that encouraged student teachers to implement ideas of social justice could have a stronger impact on students' practice of teaching for social justice if the faculty had together constructed more clearly articulated shared goals and a consistent approach in the courses regarding teaching for social justice. From my point of view, this fact resonates with the reflection of '*reconceptualising Early Childhood teacher education* as the struggle for social justice which involves sharing our beliefs and biases openly, respecting and valuing multiple realities and possibilities, and constructing a collective vision for action' (Cannella, 2002, p. 162).

Although the studies in this review rarely refer to this reconceptualist idea, some have included Cannella (2002) in their references (such as Robinson, 2002; Christman, 2010; Wong and Turner, 2014). These studies provide the seeds for reflection on the struggle to value diverse constructions and perspectives of a fairer world (Cannella, 2002).

Directivity in education and reconceptualising early childhood education seem to serve as a basis to introduce reasons to develop educational research that provide insights regarding the social justice perspective in Colombian early childhood teacher education.

## 2.8 Assumptions about the existence of a social justice perspective in Colombian ECTE

Educational research regarding diversity issues in Colombia seems to provide an initial foundation regarding the integration of a social justice perspective in early childhood teacher education. At university level, it is expected that teacher education courses and programmes provide an account of their curricular changes, pedagogical innovations and investigative processes that lead to consolidate the agenda for social justice education and that teachers use research and other forms of valid evidence to inform choice, change and priorities in promoting educational practices and progress (Hulme, Baulmfield and Payne, 2009). Examples of investigative processes in Colombian ECTE are illustrated by Valencia *et al.*, (2007) and Ramírez & Escorcía (2007).

Methodology	Participants	Title of the study	Purpose
Action research	University teachers and student teachers	<i>Proyecto pedagógico y social: una escuela en y para la 'diversidad'</i> (Pedagogical and social project: a school in and for 'diversity'), Valencia <i>et al.</i> , (2007).	To encourage pre-service teachers to design pedagogical proposals targeted to children in conditions of displacement through the development and implementation of micro-projects.
Participatory action research	University and school teachers	<i>La diversidad en la infancia: una mirada expedicionaria en la escuela</i> (Diversity in childhood: an expeditionary view in the school), Ramírez & Escorcía (2007).	To promote a collective reflection with school teachers working with highly vulnerable communities in order to strengthen alternative curricular processes through setting up children's life stories.

Table 2.4 Examples of studies in Colombian ECTE

Valencia *et al.*'s study (2007) reports on the pre-service teachers' understandings on diversity to promote pedagogical projects targeted to children in conditions of displacement. Moreover, Ramírez and Escorcía's enquiry (2007) highlights the

collective reflection with school teachers working with highly vulnerable communities. Both studies demonstrate the generative forces researchers could use to carry out their studies. On the one hand, the design of pedagogical proposals targeted to children in conditions of displacement (Valencia *et al.*, 2007), and on the other hand, the collective reflection of school teachers working with highly vulnerable children (Ramírez & Escorcía, 2007).

Although these studies have provided an initial foundation regarding the integration of a social justice perspective in early childhood teacher education, these studies do not provide information on teacher educators' views on diversity when designing the micro-projects nor the basis for reflection to strengthen alternative curricular processes through setting up children's stories. Besides, these studies do not refer to the basis for reflection on a collective vision for action in the search of teaching for social justice.

Without the information about teacher educators' participation as a political act (Reimers, 2000; Freire, 1998), their directivity in education (Freire, 1998) and their commitment in the search for constructing a collective vision for action towards teaching for social justice (Cannella, 2002). There is a limited understanding of the roots of the social justice perspective in Colombian Early Childhood Teacher education. With these elements that I refer in this thesis as teacher educators' political pedagogy and practice, I introduce the context in which I conducted my study. In order to accomplish this task, I develop a critical exploration of the Colombian Early Childhood Education Policy and a reflection on Colombian early childhood teacher education using the notions of education as a struggle for social justice and my directivity in education as generative forces to carry out this study.

## 2.9 Summary

Teaching for social justice in early childhood education and its relevance for early childhood teacher education has been an area of interest in the last two decades, especially in Australia, the United States, in some countries in Europe, and until recently, in some other countries around the world.

The literature review reveals that dealing with social justice is an unfinished business (Griffiths, 1998) and that teaching for social justice is a form of conscience raising (Freire, 1993; Greene, 1998; Adams, 2007 cited in Cochran-Smith et al., 2009b). The review shows that research with regard to discourse on the social justice perspective in early childhood education is embedded in general assumptions of teaching for social justice, such as: *we are all for social justice* (e.g. Robinson, 2002; Wong and Turner, 2014; Polat, 2011; Mui-Lee et al., 2015; Pillay, 2014; Bae, 2009; Konstantoni, 2013; Phillips, 2012; Husband, 2010; Gunn, 2011; Magnuson et al., 2004; Bentley, 2012; Vasconcelos, 2005 and Formosinho and Figueiredo, 2014), *teacher education programmes need to take a stand on social justice* (Correa, Hudson and Hayes, 2004; Christman, 2010; Recchia and Puig, 2011; Brownlee et al., 2012 and Guo, 2015), and *teacher educators making efforts to prepare teachers as agents of social change* (Allard, 2006; Valencia et al., 2007; Ramirez and Escorcía, 2007; Hawkins, 2014; Kuby, 2013; Madrid, Baldwin and Frye, 2013; Szeto, 2014; Fennimore, 2014; Lee 2011, 2014; Byrne and Widener, 2015).

Furthermore, reflecting upon the characteristics of the studies, the review also considered the existence of a kind of trajectory of the social justice perspective in early childhood education and early childhood teacher education. A trajectory that

consists of three ‘momentos’<sup>6</sup> regardless a historical time in which researchers make sense of the social justice perspective in early childhood education; researchers position this perspective in early childhood teacher education programmes, course and/or curricula; and researchers develop pedagogies and practices for early childhood education and teacher education.

For the purposes of my research I focused my attention on the studies in the third ‘momento’. I found that it is essential for researchers to search for insights about views on the social justice perspective regarding children’s awareness of social justice issues in two particular scenarios: one in which researchers carried out research in early childhood classrooms (Husband, 2010; Phillips, 2012); Bentley, (2012); Kuby, (2013); Hawking, 2014) or early childhood settings (Formosinho and Figueiredo, 2014), and another scenario, in which teacher educators conduct their research with early childhood teacher candidates (Recchia and Puig, 2011; Lee, 2011 and 2014), early childhood alumni and graduates students (Nicholson and Kroll, 2015), pre-service teachers (Byrne and Widener, 2015) and with teacher educators (Lee, 2011; Fennimore, 2014).

The previous reflection on the existing research on ‘teaching for social justice in early childhood education’ leads me to reflect on two important issues: the relevance of the findings of these studies for my research and the significance of the studies for educational research regarding the social justice perspective in the field of early childhood education and more precisely early childhood teacher education. On the one hand, the findings from the first group of studies have tangential relevance for my study, since my interest is to carry out a study in a university-based early childhood

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<sup>6</sup> I use this term in Spanish as a linguistic loan. Its definition is: cualquier lapso de tiempo considerado como actual o presente. Real Academia Española, Asociación de Academias de la Lengua Española. *Diccionario de la lengua española*, 23.<sup>a</sup> ed., Edición del Tricentenario, [en línea]. Madrid: Espasa, 2014.



teacher education programme as a research setting rather than in early childhood classrooms or centres. The second group of studies contain some degree of relevance for my study since their participants are students from early childhood studies, teacher candidates in pre-service students in early childhood teacher education programmes or teacher candidates in early childhood studies.

It could be argued that these studies point to critical issues regarding the notion of teaching for social justice encouraging children's participation in early childhood settings and pre-service teachers of candidates' understandings of this notion. It could be said that teacher educators as researchers in these studies are making efforts to provide the seeds for reflection with regard to integrating the social justice perspective in early childhood education and early childhood teacher education.

Although these studies do not mention the basis for reflection teacher educators hold regarding professional knowledge to prepare prospective early childhood teachers, they provide insight on generative forces researchers might have to carry out their studies with regard to teaching for social justice. A reflection on the generative forces to conduct this study is presented in the following chapter.

**PART TWO: CONTEXTUAL FRAMEWORK AND  
METHODOLOGY**

## **CHAPTER 3: Contextual framework regarding ‘teaching for social justice’ in early childhood teacher education in Colombia**

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### **3.1 Introduction**

This chapter presents the contextual framework with regard to teaching for social justice in early childhood teacher education in Colombia. This contextual view involves a reflection on early childhood education in Colombia and developments of the teaching profession in which early childhood teacher education is subsumed.

In this regard, this chapter presents the historical and political context of early childhood education (3.2) and the current situation and developments of Colombian early childhood education (3.3). Then the chapter offers an overview on Colombian teacher education (3.4) which includes institutional growth (3.4.1), the struggle of the teaching professional against adversity (3.4.2) and contemporary tensions in teacher education (3.4.3).

Section 3.5 provides an explanation of Paulo Freire’s ‘directivity of education’ as inspirational pedagogical ideal in early childhood teacher education which includes a reflection on ideological discourses perceived in educational policy statements in the Colombian context. The chapter also develops a discussion of the challenges practitioners and teachers face in the pursuit of social justice in early childhood education (3.6). Section 3.7 concludes this chapter.

### **3.2 Historical and Political context of Colombian early childhood education**

Colombia is one of the nineteen Latin American countries<sup>7</sup> committed to achieve a better future for children taking into consideration the first goal of Education for All in the region: ‘expanding and improving comprehensive early childhood care and education, especially for the most vulnerable and disadvantaged children’ (UNESCO, 2010, p. 19). The nation has been working towards improving children’s quality of life by enacting educational policies framed in the social development plans of the country in the last fifty years.

In the 1970s, preschool education for children under six years of age, was included as the first level of formal education (Decree No.088, 1976, Article 4). A decade later, the Curriculum for Early Childhood Education with a concept of comprehensive care for children and involving family and community, was designed and implemented (Decree No.1002, 1984). Later, in the 1990s, the ‘Programa Grado Cero’ [Zero Degree Programme, my translation] was created in coordination with the health sector and the Instituto Colombiano de Bienestar Familiar (ICBF, Colombian Family Welfare Institute). The programme was one of the results of proclaiming education as compulsory for children between five and seven years old belonging to marginalized urban sectors of big cities and rural areas (Constitución Nacional, 1991, article 67; Ley 115, 1994). In the same decade, the national guidelines for preschool education were established and three stages for early childhood education were set up: “Pre-jardin” for 3 year olds, “Jardin” for 4 year olds and “Transición” for five year old

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<sup>7</sup> Argentina, Bolivia, Brazil, Chile, Colombia, Costa Rica, Cuba, Dominican Republic, Ecuador, El Salvador, Guatemala, Honduras, Mexico, Nicaragua, Panama, Paraguay, Peru, Uruguay and Venezuela.

children (Decree 2247, 1997, Articles 2, 11, 12, 13). Apparently, the political actions legislated over the 1990s were permeated by a public policy document 'El Tiempo de los Niños' [Children's Time, my translation] which aimed at contributing to children's wellbeing with nutrition, health and education programmes to the development and care of the poorest and most vulnerable children in the country (CONPES 2787, 1995). In the last decade, the public national policy "Colombia for Early Childhood" (CONPES, 2007) was enacted in tune with the goals and strategies for early childhood in the Millennium Plan (CONPES 091, 2005) which aimed at eradicating extreme poverty and reducing child mortality.

Internationally, Colombia has been recognized as a country whose search for social justice is reflected in its programmes and projects that target the most vulnerable population of children as well as displaced and relocated populations (UNESCO, 2006, p. 7). Programmes such as "Social Kindergartens", "Good Start", "Childhood and Quality of Life", Family Education for Childhood Development (PEFADI), Family, Women and Childhood (FAMI), Education, Health and Environmental Improvement (PROMESA), Community Welfare Homes and Children's homes (ibid.), have been used as meaningful experiences for other agencies and countries in the region (UNICEF and CINDE, 2001, p. 7). As a result, the nation launched the Early Childhood Education Policy (ECEP) in 2009.

The ECEP (MEN, 2009) is embedded in the context of fundamental rights of children: health, education, nutrition, protection and participation and has been identified as one of the strategic constituents of the National Public Policy 'Colombia por la Primera Infancia' [Colombia for Early Childhood, my translation] (ibid., p. 30). This national initiative aims to promote the comprehensive development of children, from conception to age six years, through meeting their needs and specific characteristics

contributing in this way to equity and social inclusion in the nation (CONPES, 2007, p. 28). The ECEP is incorporated in the social protection system intended to strengthen human capital and at assisting individuals in conditions of poverty and social vulnerability (ibid., p. 25, 29). In this frame of reference, this educational policy aims at providing adequate care to children during their early age in order for them to have better chances for joining formal education on time, to be more successful in their studies, to improve their access to higher education and to increase their opportunities for performing competently in their professional lives (MEN, 2009). From this perspective, the ECEP may be understood as a political initiative that strives to foster equity and inclusion for vulnerable and socially disadvantaged children in the country.

In a context of equity and social inclusion as rights, it seems that the ECEP resonates with ‘the Universal Declaration of Human Rights (UDHR), where education constitutes a good that opens, builds up, empowers and states other rights’ (UDHR in Gentili, 2009, p. ). In this vein, Colombia, as a South American nation, demonstrates a visibility of early childhood on public policy agendas and increases recognition of children as subjects with rights (UNESCO, 2010, p. 16). It can also be said that the country may be facing the challenge of overcoming the gap between the discourse stated in the legal framework and the everyday practice (ibid.) as articulated by Gentili (2009) as...

... agreements, declarations and treaties on human rights ... are marked by the abysmal asymmetry between their underlying foundations and the actions and practices that should enshrine them [my translation]<sup>8</sup> (Gentili, 2009, p.21).

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<sup>8</sup> Original text in Spanish: ... ‘acuerdos, declaraciones y tratados internacionales sobre derechos humanos ... están marcados por la asimetría abismal que separa los principios que los fundamentan de las acciones y las prácticas que deberían consagrarlos’. (Gentili, 2009, p.21).

On the one hand, it could be argued that the quest for social justice perceived in the new policy (MEN, 2009) is politically mediated by local and social policy plans in accordance with global goals and agendas on early childhood education and care. On the other hand, it seems that the political dispositions subsume ideological discourses that may alienate the search for social justice and equity as rights for younger human beings. With these ideas in mind, I develop a reflection on discourses that may cause a disruption between statements on social justice and equity understood as rights stated in the ECEP and the socio-cultural context of early childhood education and quality of the early childhood service in the everyday life of Colombian children.

### **3.2.1 Ideological discourses**

The history of early childhood in Colombia begins from two different starting points. In the early twentieth century, two different institutions provided care, protection and preparation for children readiness to access formal education: *el Hospicio de Bogota* which was the most important public institution working at recruiting orphaned or abandoned children, and *la Casa de los Niños del Gimnasio* which was the first private pre-school institution in the country (Jaramillo, 2009, p. 3). While the former was sponsored by the State and closed due to economic problems over the 1920s, the latter constituted the most important initiative from the private sector at the beginning of the century (ibid., p. 4).

According to Jaramillo (2009), at that time, ‘there was an understanding that the political dispositions introduced through one of the first policy documents for early

childhood' (Decree 2101, 1939) were only valid to assess public institutions. These dispositions did not include any requirements or mechanisms to monitor or assess practices in private institutions. This particular issue initiated a tension between the public and the private sector (Jaramillo, 2009, p.6) which over the years became a widening gap between the wealthy and the poor. This fact can provide an insight with regard to the increase of early childhood education or provision in the private sector more than in the public one. This reflection led me think about the existence of the discourse of a culture of poverty embedded in the ECEP.

### **3.2.1.1 Discourse of a 'culture of poverty'**

I believe that the discourse of 'a culture of poverty' can be perceived in the Colombian policy statements for early childhood. Assertions such as 'comprehensive early childhood education and care for the most vulnerable and disadvantaged children' (UNESCO, 2010, p.10), 'education compulsory for children between five and seven years old belonging to marginalized urban sectors and rural areas' (CONPES 091, 1995), 'plans assisting human beings in conditions of poverty and social vulnerability (CONPES, 2007, p. 29) and 'goals eradicating extreme poverty' (CONPES 091, 2005) demonstrate this fact. The appeal to perpetuate the distinction between poor and rich in the country seems to be used as 'a strategy for poverty reduction which targets interventions towards poor children, especially towards very young children with the hope that they might learn skills and habits that may enable them to lift themselves out of poverty when they become adults' (Penn, 2005, p. 19). The aims of the ECEP illustrate and confirm this.



In the Colombian socio-cultural context, the discourse of a ‘culture of poverty’ could be counterproductive to the extent that education could be entwined in a kind of postfigurative culture (Mead, 1970, p. 17) of the endless crisis in Latin-American educational systems which have received the impact of the neoliberal globalization focused on the link between education and work (Torres, 2008). This assumption can be envisaged in early childhood practitioners’ perceptions, such as:

I dream with a whole family ruled by love and trust, with a free Colombia, with large schools with spacious classrooms well equipped and outdoors - recreational areas ... I cannot be in peace because questions disturb me: for how long will I be working? Why aren’t things clear and transparent? Corruption, influences peddling and politics are ending up with public education [my translation]<sup>9</sup> (Mieles-Barrera *et al*, 2009, p. 55).

This perception of education pictures public early childhood education and service as a scenario without hope.

Besides, the ECEP (MEN, 2009) promulgates explicitly a child development perspective in which ‘All children, regardless of the socio-cultural context in which they grow, have the capabilities of developing their competencies if they find an environment that meets their basic needs for affection, care and feeding’<sup>10</sup>(MEN, 2009). From my point of view, there is a kind of bias in this statement that could be

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<sup>9</sup> Original text in Spanish: ‘Sueño con una familia completa, donde reine el amor y la confianza, con una Colombia libre, con muchas escuelas grandes, de aulas amplias, bien dotadas y zonas recreativas al aire libre .... no puedo estar tranquila, porque me asaltan las preguntas: ¿hasta cuándo estaré trabajando? ¿por qué las cosas no las hacen ni limpias ni transparentes; la corrupción, el tráfico de influencias y la politiquería están acabando la educación pública’(Mieles-Barrera *et al*, 2009, p. 55).

<sup>10</sup> Original text in Spanish: ‘Considerar que todos ellos, independientemente del contexto sociocultural en el que crecen, tienen las capacidades para desarrollar sus competencias si encuentran un ambiente que satisface sus necesidades básicas de afecto, cuidado y alimentación’ (MEN, 2009).

understood as a discourse of universality with regard to the construction of the process of learning which does not allow hearing and responding to children's voices in their everyday lives.

### **3.2.1.2 Discourse of 'universality'**

One issue is that the ECEP (MEN, 2009) includes policy statements on equity and access to education for All children, and another issue is that it aims to enact mandates on child development for All. From this view, a possible discourse of 'universality' refers to the 'set of arguments concerning child development or the uses of it which is intended to put into policy and practice' (Penn, 2008, p. 7). For instance, the approach to child development stated in the ECEP (MEN, 2009) illustrates this view: 'there are always pre-conditions from which children construct knowledge, children develop knowledge that allows them to "do", then, to "know how" and finally to "be able to do", children develop cognitive, affective, physical and social resources called competencies which allow them to have knowledge of themselves, their physical and social context as the bases for their subsequent personal and social development' (ibid.). In addition, 'los agentes educativos' [practitioners] are supposed to generate meaningful educative spaces in which children recreate and play dialogues with others (ibid). Furthermore, the complexities of child development are condensed in Vygotsky's definition of 'play as a kind of mental support system which allows children to represent their everyday social reality and enables them to act in more complex ways' (Penn, 2008, p. 43).

From this perspective on child development and teaching methodology, the discourse of universality may deny the 'adverse influences on child development' (White and

Isenberg, 2003, p. 18) in a context in which the ‘effects of the globalization of neoliberalism in educational policies characterizes the crisis of education in new social formations and new social phenomena such as the culture of narcotraffic in schools and the education of street children’ (Torres, 2008). This ideological discourse may restrict the freedom on the principles of social justice and equity and may limit the control of the quality in the provision of early childhood services to policy makers.

### **3.2.1.3 Discourse of ‘managerialist control’**

A discourse of ‘managerialist control’ can also be perceived in the political statements regarding the concept of ‘quality’ on the principles of equity, social inclusion and comprehensive care in the Colombian early childhood education policy. This is a kind of ‘organizational professionalism which incorporates rational-legal forms of authority and hierarchical structures of responsibility, involves the increased standardization of work procedures and practices, and relies on externalized forms of regulation and accountability measures’ (Evetts, 2009, p. 23).

This panorama can be translated into the provision of early childhood services by the Ministry of Education and the ICBF in which they develop programmes and projects to provide comprehensive development for Colombian children in partnership with the Municipalities (ECEP, 2009). In this scenario, *quality* refers to the number of children immersed in those programmes or projects, the infrastructure, plans for comprehensive development of children and budget execution by the responsible authority, in this case, governors, mayors, and education and health secretaries in the regions (ibid).

Furthermore, *quality* is also associated to the ‘Planes de Acción Integral’ [Comprehensive Action Plans, my translation] that are meant to generate participation and reflection on the quality of early childhood education and at the same time are seen as tools to strengthen the standardization of work procedures and practices in the field (ibid). In terms of accountability, the Ministry of Education and the ICBF are encouraging Higher Education institutions to participate and carry out research projects to measure the impact of their programmes (e.g. Bernal and Camacho, 2010). At this point, it could be said that ‘quality’ in the provision of early childhood education may serve as a concept of political power rather than ‘a questionable concept, a problem that needs to be explored ...’ (Urban, 2008, p. 138). It can also be argued that this kind of discourse may empower the mercantilist view of education in which ‘quality’ refers to the demand and supply of the provision of early childhood services.

### **3.3 Current advances in Colombian ECE**

In the last five years, the Colombian government has advanced regarding the strategy of comprehensive early childhood care, ‘Cero a Siempre’ (MEN, 2013) [Zero to Forever]. For example, Early Childhood Education has been defined as an inviolable right of early childhood. Early education became a structuring element of comprehensive care that aims to intentionally potentiate comprehensive development of girls and boys from birth to six years of age, starting with the recognition of their characteristics and the particularities of the contexts in which they live and promoted interactions that are generated through enriched environments through educational experiences and practices of care (MEN, 2013).

It has also been said that early childhood education is a good in itself given the pedagogical work that is planned based on the interests, concerns, abilities and knowledge of girls and boys. This does not seek as an ultimate aim children's readiness for primary school, but offers them challenging experiences that promote their development when they play, explore their environment, express themselves through art and enjoy literature (ibid, 2013).

At the international level, Colombia has demonstrated achievements such as: the enrolment of children from birth to five year olds that has more than doubled between 2007 and 2013, from 16% to 41%. The 'Cero a Siempre' strategy is another achievement which was the result of a nationwide consultation process, provides a holistic framework for children's well-being and development, and sets clear standards for the provision of education services. Considerable efforts have focussed on setting higher standards for the profession and upgrading the skills of ECEC staff, many of whom are community mothers (OECD, 2016).

Framed in the context of fundamental rights of children as well as the ECEP (MEN, 2009), the comprehensive development of Early Childhood 'Cero a Siempre' State policy (MEN, 2016) is based on the general principles of the Colombian Political Constitution (1991), the Childhood and Infant Code (Law, 1098, 2006) and national and Internationale adjacent laws. It confirms the ten principles stated in the Convention of the Rights of the Child (UNESCO, 1995) giving emphasis to the recognition of rights without exception, difference or discrimination without cause, protection of freedom and human dignity and the highest interest of the child (MEN, Article 3, 2016).

The Colombian State through the 'Cero a Siempre' law (MEN, 2016) is committed to guarantee the conditions for every child with regard to promoting that the child:

- Live with a father, mother, relatives or main carers that may implement upbringing and parenting for child comprehensive development
- Live and enjoy his/her highest health level
- Enjoy and keep an adequate nutritional status
- Grow up in environments that promote his/her development
- Build up his/her identity framed in diversity
- Express his/her feelings, ideas and opinions in daily situations that guarantee to be heard.
- Grow up in conditions that guarantee their rights and act accordingly in situations of risk and vulnerability.

Internationally, it can be said that the OECD (2016) estimates that many children do not participate in ECEC in the Colombian context. In 2013, only 48% of 3-year-olds and 75% of 4-year-olds were enrolled, compared to the OECD average of 70% and 82% respectively. Only 63% of children transition to schools at the right age. Late enrolment is both detrimental to learning and more costly for the system. Young children from disadvantaged families are likely to attend low quality modalities or not to have access to ECEC at all. Together with poor home learning environments, this hampers their chances of progressing adequately through the education system and breaking out of the cycle of poverty.

### **3.4 Historical developments of the Teaching Profession in Colombia**

Colombian teacher education and subsequently early childhood teacher education seems to be involved in the process of global change that has inspired educational

policies promoting reforms in education. For instance, while some countries appear to prioritize the analysis of circumstances where education has become more critical for the future success of nations because of the urgent speed of change (Townsend, 2011), other nations in Latin America seem to concentrate on educational sovereignty, as an exercise of freedom and resistance that acknowledges the democratizing power of education in the continent (Puiggrós, 2010, p. 19). In the dynamics of global change, teacher education has not been static in any country (Menter, Brisard and Smith, 2006, p.82). For example, it has been immersed in the discussion of the effects of globalizations on education (Apple, 2011, Townsend, 2011); has found itself in a difficult position because it deals with aspects related to new conceptions of learning and teaching (Korthagen, Loughran and Russell, 2006); and ‘has increasingly become a major site for political debate and struggle’ in which people, and especially governments, attempt to change the form and content of initial training influencing the skills, knowledge and values of teachers (Furlong et al., 2000, p. 1). In Latin American countries, this fact appears to be subsumed in the imaginary of governments that promote change in the teaching profession predicating that ‘the current restructuring of education needs to be understood as part of a broader economic, political and cultural process of globalization’ (Furlong et al., 2000, p. 167).

This imaginary seems to be obvious in Colombian Teacher Education which has been characterized by its open disposition to international trends in education aimed at strengthening the teaching profession (UNESCO, 1998; 2005). Particularly, Early Childhood Teacher Education (ECTE) embedded in general educational mandates and trends which promote institutional growth, can encourage the capacity to struggle

against adversity and inspire pedagogical ideals to fight for education as hope for the future of the nation.

### **3.4.1 Institutional growth**

In the mid-19<sup>th</sup> century, the first five public normal schools<sup>11</sup> and the first institute for teacher education were established in Colombia: the former with curricula centred on pedagogy and didactics under the revision of the first German missionaries in education in the country, and the latter with focus on the French method and as an academic unit of the National University (Calvo, Rendon and Rojas, 2004). At the beginning of the 20<sup>th</sup> century, the first Superior Normal School which became later the first School of Education was created, and in the mid-20<sup>th</sup> century, universities in the different regions were authorized to create schools of education, train teachers and grant qualification degrees (ibid).

In the 1990s and due to the proliferation of private universities, basic requirements for teacher training programmes as well as accreditation processes were set up by the Ministry of Education, and on this basis, the country had 129 public Superior Normal Schools, 91 Schools of Education, 457 ‘Licenciaturas’<sup>12</sup>, 273 ‘Especializaciones’<sup>13</sup>, 17 Master and 2 Doctorate programmes in Education (Calvo, Rendon and Rojas, 2004, p.11) in the last decade. At present, there are 480 ‘Licenciaturas’, 188 ‘Especializaciones’, 125 Masters and 14 Doctorate programmes in Education (MinEducacion, 2014). Behind this institutional growth, Colombian teacher education and subsequently early childhood teacher education has also endured educational

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<sup>11</sup> ‘Non-collegiate teacher-training institutions with an emphasis on practical education’ (Levine, 2011).

<sup>12</sup> ‘Licenciatura’ is equivalent to the Bachelor of Science in Education Degree.

<sup>13</sup> ‘Especialización’ is equivalent to the Postgraduate Certificate in Education (PGCE).



reforms that have been motivated by global trends of change influencing the teaching profession.

### **3.4.2 Struggle of the teaching profession against adversity**

The teaching profession in Colombia has confronted two main issues: the reputation of the profession and the privatisation of public education. The former is related mainly to four problematic assumptions: ‘No matter how much training teachers may have received in the recent past, serious doubts persist about the effectiveness of such training in improving classroom practices in a way consistent with better learning’ (Navarro and Verdisco, 2000, p. 3). Change in the social composition of teachers which demonstrates that mainly young people with low State test results are entering initial teacher education programmes (Calvo, 2007). There is insufficient cultural basis, low literacy and inadequate mastery of technology in in-service teaching (ibid). ‘Training is often linked to career advancement and salary improvements’ (Navarro and Verdisco, 2000, p. 3). These issues are aggravated with deep roots influencing the teacher profession.

As highlighted by Cuenca (2005), these issues involve the low academic and socio-economic profiles in pre-service teachers versus quality standards and status of the profession; the university versus non-university based teacher education programmes; in-service teacher development as a ‘remedy’ to improve deficiencies from pre-service programmes; university versus the Ministry and Secretaries of Education’s professional development provision; and low budget allocation for teacher education, historically experienced in Colombia as a Latin American country (Cuenca, 2005).

These complexities are exacerbated with new tensions in teacher education such as educational reforms which have incorporated the ‘growth of a complex global economy in terms of the standards movement, the accountability movement, initiatives to privatise education and the press for market-based approaches’ (Cochran-Smith, 2004, p. 8). In this regard, the Colombian teaching profession has been struggling in the turmoil of a neoliberal globalisation that predicates the quality of education (Torres, 2008) in a socio-cultural context that calls for pedagogical ideals to fight for education as the hope and future for the nation.

### **3.4.3 Contemporary tensions in the teaching profession**

It could be argued that contemporary tensions in the teaching profession are related to the dynamics of power allied to local and global change in the broader process of globalisation or ‘westernization’<sup>14</sup> (Ball and Youdell, 2007, p. 37) involved in educational policy initiatives influencing the teaching profession. Examples of these policy initiatives influencing early childhood teacher education are embedded in general mandates for teacher education programmes<sup>15</sup> offered by universities and other higher education institutions:

Universities, and other higher education institutions, with schools of education or other academic units dedicated to education are considered the only teacher

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<sup>14</sup> The transfer of privatisation tendencies from the highly industrialised nations to the newly industrialised and developing world is closely inter-related to and is a feature of broader processes of globalisation – one might say “westernization” (Ball and Youdell, 2007, p. 37).

<sup>15</sup> In this study, Teacher Education is used as a synonymous term with pre-service teacher preparation in which ‘students of teaching enter their programmes with the natural concern to learn about teaching while teacher educators are associated with teaching about teaching’ (Loughran, 2006, p. 2). Teacher education has also been conceptualized as the process of becoming a new teacher (Crowe and Berry, 2007, p. 31) by means of teaching and learning about teaching.

education providers; however, superior normal schools, as academic support units for initial teacher training, are authorized to train teachers for the preschool and primary basic education cycle in agreement with universities (Ley 115, Article 112, 1994).

With this understanding, university based teacher education is required to meet accreditation requirements for all teacher training programmes in Higher Education institutions and in Superior Normal Schools (Ley 115, Article 113, 1994; MinEducacion, 2014). In this vein, the teaching profession is facing contemporary tensions with regard to issues such as: the understanding of the educator as the students' learning facilitator in educational institutions according to social, cultural, ethical and moral expectations of the family and society (Ley 115, Article 104, 1994); the participation of joint economy higher education institutions (Ley 115, Article 96, 1994) and involvement of philanthropic foundations as providers of teacher training services (MEN, 2002); accreditation requirements based on extension, quality and efficiency of the service, job relevance, technical training and scientific research (MEN, 2002); regulation of recruitment, retention, promotion, compensation and retirement in the teaching profession (Decree 1278, 2002); recruitment procedures in the teaching profession (Decree 3982, 2006); teachers' annual job performance evaluation processes based on efficiency and quality standards of the service (Decree 3782, 2007); and teachers' professional performance based on competences tests and salary adjustment according to results (Decree 2715, 2009).

Although the previous policy initiatives have given strength to Colombian teacher education regarding the construction of democratic knowledge-driven societies (World Bank, 2002, p.24) and provided encouragement to train teachers able to prepare students as responsible citizens for societal change and development

(UNESCO, 2009, p.8), it could be argued that, at the same time, they have triggered features of discrimination for the teaching profession. With the purpose of explaining this argument, I develop a reflection from the lens of ‘directivity of education’ (Freire in Figueiredo-Cowen and Gastaldo, 1995, p. 18) which I associate as a generative force for critical reflection.

### **3.5 Freire’s directivity of education as inspirational pedagogical ideal in early childhood teacher education**

The directivity of education means that education starts from a given level and goes beyond itself. It also means that education has always implicit utopias, dreams, desires and values. I cannot simply say: ‘I educate for nothing’. Teachers insist on being teachers, this means they have a kind of dream’ (Freire in Figueiredo-Cowen and Gastaldo, 1995, p. 18).

This notion of *directivity in education* may be perceived when teachers are asked about their motivation for undertaking teaching. For instance, in a study carried out in the United Kingdom, which focused on initial teacher training programmes, a high percentage of student teachers reported that *teaching* was very attractive to them because they ‘can help people to learn’ and others expressed that they wanted to ‘make the difference’ (Hobson, Malderez and Tracey, 2009, p. 16). These statements can be understood as their dreams or objectives in teaching and, from Freire’s perspective, as their ‘directive’ vocation that addresses itself to dreams, ideas, utopias and objectives; the *directive vocation* thus encompasses the ‘political’ nature of education (Freire, 1998, p.100).

For example, I can have a dream - for me very ugly- of maintaining the *status quo* of society as it is now. It is a right which we have, the right of loving the stability of the society. As with any other Brazilian, it would be possible for me to say: I am happy with the social situation of my country; with the number of people who cannot eat every day. I then would work through a kind of educational practice in which I would try to maintain this situation with no attempt to unveil the reality. What is impossible is to be neutral. (Freire cited by Figueiredo-Cowen and Gastaldo, 1995, p. 19)

Freire argues that when teachers seek to accomplish their dream of contributing to change the world, they have to take charge of their praxis in much clearer way, and then, they become more and more competent in order to do what they dream to do (Figuereido-Cowen and Gastaldo, 1995, p. 19). With this idea in mind, Freire (1998) encourages educators to recognize and link the moral, ethical and political dimensions of education to their daily teaching and learning practices in the classrooms (Schugurensky, 2011, p. 195). From Freire's point of view, 'directivity of education' can be used to empower educators to 'analyse, to compare, to evaluate, to decide, to opt, to break with, to be just, and to have a political presence, and all that means being ethical' (Freire, 1998, p. 90). I associate 'directivity of education' with the impossibility of being neutral towards the contemporary tensions of the teaching profession.

It could be argued that educational policies seem to carry statements of domination related to political, social and economic change influencing the teaching profession. For example, 'a bias that emphasises the pervasive nature of social inequality woven through social institutions as well as embedded within individual's consciousness'

(Adams, Bell and Griffing, 2007, p. 5) can be perceived in the General Law of Education (Ley 115, 1994). This educational initiative was originated by the National Constitutional Assembly<sup>16</sup>, which decreed *education* as a ‘service’ disregarding its regulation as ‘a fundamental right’<sup>17</sup> (Cajiao, 2004, p. 40). This bias could have emerged from the different interpretations given to the value of education in the Universal Declaration of Human Rights:

... The Universal Declaration of Human Rights may suggest a value to education which gives it capacity to generate wealth, so this has created “a binomial of opposite goals, one related to a socializing and another to a privatizing conception of education”. So, while there are those who assume the defence and construction of education as a right of humanity, there are others for whom the meaning of education is stated in the economic benefits that it can produce (Gentili, 2009, p. 20)

This bias has created ‘a culture of self-interest which a predominant orientation towards the internal well-being of the institution and its members’ (Ball and Youdell, 2007, p. 52). This focus on the economic benefits of education seems to emphasize the ‘survivalism’ (ibid) of institutions and diminish the dream of education for social justice and equity.

The pervasive oppression in early childhood education leads to a *hierarchical oppression* which relates to ‘a hierarchical relationship in which dominant or privileged groups reap advantage, from the disempowerment of targeted groups’ (Adams, Bell and Griffing, 2007, p. 5). The hierarchical relationship between the

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<sup>16</sup> The National Constituent Assembly, in itself, constitutes an enormous effort of confluence of the country towards a new social pact among a profound social and political crisis (Cajiao, 2004, p. 40).

<sup>17</sup> ... the need to regulate the right to education was pending, and for now, there is no evidence to move on towards that legislative task (Cajiao, 2004, p. 40).

Colombian State and teachers' professionalism becomes the main example of this kind of oppression. The professionalisation of Colombian teacher education has been constructed by decree or '**from the above**' (Evetts *et al.*, 2009, p. 22). It has been the main organising principle for the public service of education through the implementation of 'legal forms of authority, increased standardisation of work procedures and practices, regulation and accountability measures' (ibid. p. 23) (e.g. Decree 1278, 2002; Decree 3782, 2007; Decree 2715, 2009). This emphasis on 'teacher standards places early childhood teachers as objects for measurement' (Sachs, 2005, p. 2) and denotes a dominant force on the teaching profession which leads to the disempowerment of teachers to co-create a collective identity towards an equitable Colombian society.

The disempowerment of teachers nurtures an *internalised oppression* which 'not only resides in external social institutions and norms but lodges in the human psyche as well' (Adams, Bell and Griffing, 2007, p. 5). This internalised assumption allows the dominant group, in this case the Colombian government, to introduce the 'massive technological training of tutors and the involvement of the philanthropic services' in teacher education (MEN, 2002) dwindling the teachers' sense of humanization of education through defining the future of the profession collectively (Freire in Schugurensky, 2011, p. 205).

It could be argued that power relations regarding local and global change in educational policy reforms subsume the 'new' tensions in Colombian teacher education and subsequently early childhood teacher education.

### **3.6 Challenges in the pursuit of social justice in early childhood education**

The awareness of the existence of the power of ideological discourses in Colombian early childhood education presupposes challenges for the early childhood teaching profession. These challenges in the search of social justice and equity seem to be mainly related to the construction of new discourses in which ...

Different tomorrows are possible. The struggle is no longer reduced to either delaying what is to come or ensuring its arrival; it is necessary to reinvent the future. Education is indispensable for this reinvention. By accepting ourselves as active subjects and objects of history, we become beings who make division. It makes us ethical beings. (Freire, 2006, p. 55).

This reinvention implies being involved in a journey of transformation in which early childhood educators build up a framework of action with new discourses, different perceptions on the causes of poverty, new approaches of studying early childhood development and other views on professionalism.

Discourses such as those related to the perception of the causes of poverty illustrated by Penn (2005) in which 'poverty causes a culture which limits escape from poverty, and as a result, people are and remain poor because of their beliefs, attitudes and behaviours (ibid p. 27), may lead to emphasise a postfigurative system (Mead, 1970, p. 40) of the culture of poverty. In contrast, the existence of new discourses such as the one in which early childhood development with an interest in children's real everyday lives, their behaviour and the invisible issues such as people's different perceptions of these events and their thoughts and feelings (Alderson, 2005, p. 129), may provoke a sense of openness in practitioners.



Moreover, new discourses on professionalism as ‘the development of critical dispositions in the struggle for social justice and care (Cannella, 2002, p. 167) may lead practitioners to ‘learn to interrogate the social, cultural, linguistic and power context in which their belief structures and educational practices have been constructed’ (ibid., p. 168). The existence of new discourses introduces new dynamics to the struggle for an equitable and just society for Colombian children and provides a new dimension for early childhood educators as ethical beings in pursuing social justice and equity as rights for children.

The awareness of the challenges in the pursuit of social justice in early childhood education can be understood as a generative force for reconceptualising the field. In other words, early childhood educators’ awareness of the situation Colombian children face in their daily lives becomes a big challenge for the construction of new discourses on early childhood care and education for teacher education and the struggle for social justice in the nation.

### **3.7 Summary**

In the last fifty years, Colombia has been working to improve children’s quality of life by enacting policies framed in the social development plans of the country. From the inclusion of preschool education for children under six years of age as the first level of formal education (Decree No.088, 1976, Article 4) during the 1970s, to the enactment of the comprehensive development of Early Childhood ‘Cero a Siempre’ State policy (MEN, 2016) in 2016, the nation aims at providing the service focusing on vulnerable boys and girls between birth and 6 years, the social and economic gaps

of citizens, children with disabilities, rural poverty, the population affected by armed conflict and children from ethnic minorities.

Internationally, Colombia has been recognized as a country whose search for social justice is reflected in its programmes and projects that target the most vulnerable population of children as well as displaced and relocated populations (UNESCO, 2006, p. 7). However, political initiatives in this regard, such as the Early Childhood Education Policy (MEN, 2009), embedded in the context of fundamental rights of children: health, education, nutrition, protection and participation, seem to be politically mediated by local and social policy plans in accordance with global goals and agendas on early childhood education and care. Therefore, it seems that its foundations and political dispositions carry ideological discourses that may alienate the search for social justice and equity as rights for younger human beings. For example, a discourse of ‘a culture of poverty’ can be perceived in the Colombian policy statements for early childhood which apparently may perpetuate the distinction between poor and rich in the country. This discourse could be counterproductive to the extent that education could be entwined in a kind of endless crisis in Latin-American educational systems. In addition, a discourse of universality can be also identified with regard to the construction of the process of children’s learning. This discourse does not allow hearing and responding to children’s voices in their everyday lives. This possible discourse of ‘universality’ refers to the set of arguments concerning child development or the uses of it which is intended to put into policy and practice, such as the pre-conditions from which children construct knowledge. Furthermore, there is also a discourse of ‘managerialist control’ understood as a kind of ‘organizational professionalism which incorporates rational-legal forms of authority and hierarchical structures of responsibility, increased standardization of

work procedures and practices, and relies on externalized forms of regulation and accountability measures.

The discourse of managerialist control is closely related to Colombian teacher education and subsequently early childhood teacher education which seems to be involved in the process of global change that has inspired educational policies promoting reforms in education. This imaginary seems to be obvious in Colombian Teacher Education which has been characterized by its open disposition to international trends in education aimed at strengthening the teaching profession (UNESCO, 1998; 2005). Particularly, Early Childhood Teacher Education – ECTE- embedded in general educational mandates and trends in which the teaching profession in Colombia has confronted issues such as the reputation of the profession and the privatisation of public education.

The teaching profession has also been resisting contemporary tensions related to power allied to local and global change involved in policy initiatives influencing early childhood teacher education. These initiatives have triggered features of discrimination for the profession which are reveal using teachers' directivity in education. It could be argued that Freire's directivity, related with the impossibility of being neutral towards the contemporary tensions of the teaching profession (Freire, 1998, p. 90) may serve as a generative force for reconceptualising the field and opt for the construction of new discourses with regard to the struggle for social justice in early childhood education and early childhood teacher education.

## CHAPTER 4: Research Methodology and Methods

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### 4.1 Introduction

Contemplating the current literature on teaching for social justice and reflecting on the challenges for early childhood teacher education gave me the strength to embark on a journey with critical lenses which implied having an understanding of the processes I needed to develop my study. These processes subsumed me in a kind of dialogic encounter regarding the selection of a particular research methodology. In this chapter, I present the dialogic process I experienced in order to identify and define the suitable research methodology to address my research questions according to my research plan.

I start this chapter with a reflection on the links between my educational interest, the research setting and the philosophical assumptions underpinning my research methodology in section 4.2. Following this process of reflection, I stated the aim and objectives of the study (4.3) and discuss ‘case study’ as a research methodology immersed in the paradigm of Critical Educational Research’ (Cohen *et al* 2011, p. 37) in section 4.4. In this section I explain the reasons why I decided to use ‘an instrumental case study’ (Stake, 1998) to conduct my research into teaching for social justice in Colombian early childhood teacher education.

In the subsequent sections, I report on the procedure and methods to collect data: an internet-based survey, focus groups and written accounts (4.5), and describe the data analysis used in the three stages and the integration of findings of this empirical study (4.6). In addition, I present the ethical considerations in this study (4.7) and develop a

critical analysis on the benefits of the case study approach as a dialogical strategy (4.8). Finally, I summarise this chapter in section 4.9.

## **4.2 Links between my educational interest, the research setting and the philosophical assumptions underpinning my research methodology.**

Before addressing the research methodology used to carry out this study, I present a kind of inner dialogic process which discusses the educational reasons I reflected upon in order to conduct a study on teaching for social justice in pre-service early childhood teacher education in Colombia.

### **4.2.1 My educational interest**

My research interest was influenced by my personal experience as a teacher educator. I had worked in Colombian higher education for more than 15 years before starting my doctoral studies in the United Kingdom. From 1997, I joined the group of teacher educators devoted to preparing prospective teachers to work with children and youngsters in the Faculty of Sciences and Education at UDFJC -, the only public district university in Bogota<sup>18</sup>.

My focus on early childhood teacher education started during these years at UDFJC when I participated in an international programme on Child Rights, Classroom and School Management in Sweden<sup>19</sup>. This professional development programme in

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<sup>18</sup> Universidad Distrital Francisco Jose de Caldas was founded in 1948 by the Bogotá City Council to give education to the poorest young people of the city.

<sup>19</sup> The Child Rights, Classroom and School Management Programme was being offered to teams of professionals from different institutions and organisations in developing countries. Lund University, Sweden.

which participants were encouraged to design and implement an educational project based on the Convention of the Child Rights mandates became one of the vital sources of inspiration in my professional practice.

Part of the implementation strategy of this project (Wickenberg, P. et al, 2009) was related to recruiting student teachers from different initial teacher education programmes from the Faculty of Sciences and Education. Together with a group of five student teachers, I designed classroom activities which aimed to promote children's participation in early years settings. We worked with a group of 20 children in the pre-school section at 'Escuela Distrital' located in Ciudad Bolivar, one of the most deprived areas in Bogota which concentrates the poorest population of the capital city.

I noticed the group of prospective teachers' devotion to engage children in those activities. I realised their awareness on children's sociocultural context was an advantage to promote learning and participation. I learned a lot from my student teachers. For example, they had an understanding of children's complex circumstances in their lives due to different social factors such as violence, displacement, family abuse and rejection. The majority of the inhabitants in Ciudad Bolivar are internally displaced persons from all parts of the country who fled violence (Vidal López et al, 2011). I realised the student teachers also belonged themselves to the same socio-cultural context. I could understand this because most of the students at UDFJC<sup>20</sup> belong to lower social strata in Bogota.

This awareness made me reflect on the contradictions and tensions that students, teachers and administrative people face in education, particularly in the Faculty of Sciences and Education at UDFJC, where I carried out my study.

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<sup>20</sup> (see UDFJC mission at <http://www.udistrital.edu.co/universidad/quienes-somos/historia/>)

#### **4.2.2 Research setting**

The study took place on the Faculty of Sciences and Education campus. This Faculty is one of the five Faculties at UDFJC located in the east of Bogota city. At the time this study was carried out, this faculty had 24 teacher education programmes: 10 ‘Licenciaturas’ (undergraduate teacher education programmes) in basic education with emphasis on Social Sciences, Arts, Humanities, Languages, Biology, Mathematics and Early Childhood, and 14 postgraduate programmes in the same and related areas. According to the last accountability report in 2015, the total number of students was 7,582.

The Faculty of Sciences and Education is also well known for its cultural complexity. Being part of this community for about twelve years, I learnt that there were subgroups in the community that used different ways to express their points of view, unconformity or disagreement with regard to issues of democracy and participation. For example: small groups used graffiti as a way to share messages about historical and cultural life of the university. Other subgroups expressed unconformity towards attempts of educational reforms, decision making through ‘Pedreas’ (small stones) or strikes. It can be said that these subgroups represent different ideologies that co-existed in the community of the faculty.

It can also be said that these small groups manifest imaginaries of freedom, democracy and identity of existing subgroups. It could also be argued that their struggles represent their views embedded in controversial issues such as the one of a fairer community in an unjust world with oppressive conditions. It could be argued that this research setting represents the struggle for the dream of education in a

pluralistic society where oppressive social conditions seem to exist. The following are illustrations of these manifestations:



- *Graffiti*: messages about historical and cultural life of the existing groups and communities.

- *'Pedreas'*: groups of students expressing nonconformity towards institutional reform, decisions on infrastructure, their participation in decision making.



- *Strikes*: manifestations regarding the defence of public education, political issues that affect the budget or the autonomy of the university.



- *Existent ideologies*: manifestation of power, struggle for identity.



This scenario permeated by ethical contradictions and social tensions became the cause and reason for reflection. There were many questions I asked to myself as a teacher educator, such as: how was the Faculty of Sciences and Education preparing pre-service educators to teach future generations of Colombian children? How were we preparing prospective teachers to educate children in ‘justice, peace, democracy, solidarity...?’ (Ley 115, 1994, Art. 14, d) and in ‘the social, ethical, moral and other values of human development’ (Art. 20, f) as stated in Colombian educational policy mandates.

The aim at this point was not to provide answers to these questions, rather they served as issues for reflection in order to highlight my educational interest with regard to the research setting. It could be argued that the main purpose at this point was to denote the huge responsibility teacher educators hold as role models (Loughran, 2006) for preparing prospective teachers. Particularly in this case, the responsibility teacher educators face when preparing teachers to work with children in Colombian schools. With this reflection in mind, I decided to focus my research on teacher educators’ understanding of social justice and the way their understandings could influence their pedagogical and practical knowledge. I thought this focus was suitable to gain insight

into teaching for social justice. My *epistemological curiosity*<sup>21</sup> helped me to plan and carry out this empirical study in which I was engaged with the following philosophical assumptions.

#### **4.2.3 Philosophical assumptions**

My reflections about making sense of teaching for social justice in this particular research setting were related to epistemological and ontological perspectives which guided me to select the most suitable research methodology. In this regard, I found Crotty's (1998 in Fox et al., 2007) suggestion useful about the interrelation that exists between the theoretical stance adopted by the researcher, the methodology and methods used, and the researcher's view of the epistemology of the study.

Although theoretical stances are contested and debated in regard to the nature of reality and the nature of knowledge, I found that my research could be immersed in the 'emerging paradigm of Critical Educational Research' which according to Cohen et al. (2011, p. 37) looks at the positivist and interpretative paradigms as presenting incomplete accounts of social behaviour by their neglect of the political and ideological contexts of much educational research. From their point of view, this emerging approach embraces a range of theories such as critical theory which aims to examine and interrogate the social construction of knowledge and is embedded in participatory research as a stance of critical theory (Cohen et al., 2011). In this vein:

‘groups themselves establish and implement interventions to bring about change, development and improvement to their lives, acting collectively rather than

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<sup>21</sup> The definition is stated by Paulo Freire, in Freire and Macedo (2005, p. 54): ‘What I call epistemological curiosity is the readiness and eagerness of a conscious body that is open to the task of engaging an object of knowledge.’

individually'. Participatory research breaks with conventional ways of constructing research as it concerns doing research *with* people and communities rather than doing research *to* or *for* people and communities. It is profoundly democratic, with all participants as equals...and the researcher shares his, her humanity with the participants' (ibid p. 37).

I thought these particular philosophical assumptions could facilitate the process of critical thinking<sup>22</sup> concerning new meanings and new forms of knowledge construction. These assumptions could also serve as the bases for reflection which considers a collective vision on teaching for social justice that may inform the current professional practice in the Faculty of Sciences and Education. At this point, I was also aware that my study was related to critical qualitative research in which 'scholars from a range of fields have attempted to use critical perspectives and performances for local and global actions towards social justice' (Cannella, 2014, p. 253).

In this regard, Cannella (2014) proposes an exploratory outline for the use of *critical qualitative research* as an instrument for the construction of critical academic activism in early childhood studies. She points out that this outline uses ideas generated from a range of locations and hopes it serves 'as either a framework for those who feel that they need a form of solid grounding for beginning critical activist scholarship, or as a position from which to construct critical lines of flight for those who would continue (and increase the transformative power of) their own work' (p. 254).

Drawing on Foucault's ideas, Cannella (2014) provides a set of components for critical qualitative academic activism which include: 1) exploring contemporary conducts/subjectivities from diverse locations/perspective; 2) practicing forms of

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<sup>22</sup> *Critical thinking* is the knowledge resulting from rigorous methodological procedure (Freire, 1998, p. 37)

ethical humility and critical subjectification in the reimagining of discourse practices; and 3) constructing critical ways of being and acting.

Reflecting on Cannella’s guidelines and on the generative forces to carry out my study, I found that these actions could be understood from Freire’s view on directivity in education. The following table illustrates the possibility to generate a critical qualitative study based on Cannella’s ideas (2014) which includes my reflections about Freire’s perspective with regard to the educator’s directive vocation in education:

Researcher	Foucault’s ideas	Freire’s perspective
Explore contemporary subjectivities from diverse perspectives	Self as a human capital	Education as a form of intervention in the world
Practice humility in the reimagining of discourses	Becoming the ethical self	Education as a human action
Construct Critical Academic Research as ways of being and acting	Ways of being / acting	Education as a political act

Table 4.1 My theoretical stance as a critical qualitative researcher

As a critical qualitative researcher, the discussion about the self as a human capital in a neoliberal context (Foucault in Cannella, 2014) made me think of Paulo Freire’s educational philosophy which affirms that ‘education as intervention in the world refers to the aspiration for radical changes in society’ (Freire, 1998, p.99). Freire’s inspirational philosophy for teaching involves educators with the idea that education is a form of intervention in the world.

From Freire's perspective (1998), what the educator does in the classroom is as important as the teaching of content. Freire emphasises that in educators' practice the 'teaching space is a text that has to be constantly read, interpreted, written and rewritten' (1998, p.89). This practice demands having the commitment and the conviction that change is possible. In this way, 'education, as a specifically a human experience, is a form of intervention in the world' (p.90). Besides, Freire points out that education as a specifically human action has a 'directive' vocation and addresses itself to dreams, ideas, utopias, and objectives, which means the 'political' nature of education (p. 100).

In this sense, the political presence of Colombian early childhood educators requires them to be coherent with their vision, dreams and ideals of education. In other words, this political component for critical qualitative research can be seen as educators' ways of being and/or acting which in Freire's directivity in education could be understood as educator's considering education as a political act.

### **4.3 Aim of the study**

My study aimed to illuminate a process of critical thinking towards conceptualising professional knowledge towards teaching for social justice in initial early childhood teacher education.

With this aim in mind, I reflected on the most suitable research methodology to address my research interest. I was reflecting upon these queries: how the issue of 'teaching for social justice' could be better understood in a particular sociocultural context? What research methodology can help me to illuminate a process of critical thinking to conceptualise professional knowledge towards teaching for social justice

in this particular research setting? What are the suitable research methods I can use to find the information that I was aiming to find?

#### **4.4 Research Methodology**

The previous questions guided me to plan and conduct ‘a case study’ with the purpose of bringing insights into how teacher educators’ views and understandings of social justice influence their pedagogical and practical professional knowledge within regard to preparing early childhood prospective teachers as agents of change and hope in Colombian schools.

One of the reasons for selecting this research methodology was that ‘case studies have been defined as empirical enquiries that ‘investigate a contemporary phenomenon within its real life’ (Yin, 2003:13 in Wallace 2012) and used extensively in educational research to provide a means for the researcher to capture or interrogate the ‘real world’ – be that a situation, an organisation or a set of relationships – in all its complexity (Wallace, 2012, p. 108).

Another reason for selecting a ‘case study’ approach was related to the fact that this kind of research methodology has been used in early childhood teacher education to investigate issues of diversity, respect for cultural and linguistic differences, and beliefs towards social justice education, and understandings about gender, ethnicity and socio-economic class in different educational backgrounds throughout the world (e.g. Causey, Thomas and Armnento, 2000; Barriga-Villanueva, 2008; Allard, 2006; Abbate-Vaughn et al, 2011; Warren, 2014).

‘Case study’ has been used in studies that inform teaching (Allard, 2006) as well as the tendency that seeks to ‘learn from research about successful teaching in culturally

and linguistically diverse schools in multicultural societies' (Zeichner, 2009, p. 16). In this regard, 'case study' becomes a suitable methodology to investigate 'teaching for social justice' which according to Zeichner (2009), goes beyond a celebration of diversity and a rhetorical commitment to social justice, therefore teachers deal with issues of oppression and injustice linked to social class, race, gender, etc., that they convey to students.

This last consideration is relevant for my study to the extent that understandings of teachers' attitudes and beliefs about diversity, for example, and their influence on students have been the focus of attention in research (e.g. Allard, 2006). In this respect and reflecting on the complexities of the Colombian context and in teacher educators' responsibility for professional knowledge, teaching and research (Calvo, 2009), it is hard to believe that they have not developed practices towards teaching for social justice. I mention this fact, because the teaching profession appears to be engaged in a struggle to implement education as 'an ethical principle and as a fundamental value in Latin American countries where education is immersed in the phenomenon of neo-liberalism (Gentili, 2009). According to Gentili (2009, p. 45), the educator is inserted in a complex world that Gentili describes using an analogy from the novel 'The Trial' by Franz Kafka, in which Joseph K, the protagonist, is bewildered by the circumstances:

... one must insert in an institutional body... a labyrinth of endless twists and turns, where only the chosen ones know the way out, while the sinners, blacks, Indigenous, poor, immigrants, peasants, youth, workers, unemployed, women, girls, hungry and

starved of food and social justice - embark on the path of an educational journey marked by a foretold failure...<sup>23</sup>. (Gentili, 2009, p. 45, my translation)

Within my process of reflection and being aware of this complex view, I realised that Colombian early childhood teacher education could have been developing efforts towards teaching for social justice and at the same time, influencing pre-service early childhood teachers' personal constructs regarding this professional knowledge. At this point, I considered the need to identify 'a case' which could reveal different understandings of educators' meanings and experiences on teaching for social justice in early childhood teacher education.

#### **4.4.1 'Case study' as a research strategy**

Aiming at using 'case study' as my research methodology, I realised that it has been defined as a matter of research strategy instead of as a method to collect data (Gerring, 2007; Denscombe, 2003; Gillham, 2000; Simons, 1996; Stake, 1995, 1998; Bassey, 1999). In this regard, anthropologists and sociologists have identified 'a case' as 'the key unit' that is often the social group such as a family, ethnic group, village, religious group, (Gerring, 2007, p. 1). Psychologists have recognized 'a case' as the individual or a group such as a family, a class, an office, or a hospital. Some other examples of cases might be an institution such as a school, a children's home or a factory, or a large scale community (Gillman, 2000, p. 1). Researchers in education have identified the 'case' as one among others: a child, a classroom of children, a

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<sup>23</sup> Spanish version: "... hay que introducirse en un aparato institucional... un laberinto de interminables vericuetos, donde solo los elegidos conocen el camino de salida, mientras los pecadores –negros, indígenas, pobres, inmigrantes, campesinos, jóvenes, trabajadores, desempleados, mujeres, niñas, hambrientos y famélicos de comida y justicia social – se embarcan en el recorrido de una trayectoria pedagógica marcada por un fracaso anunciado...". (Gentili, 2009, p. 45).



mobilization of professionals or they may consider a specific case as a child who has been neglected (Stake, 1998, p. 87) or a teacher (Stake, 1995, p. 2).

Overall, there has been a general emphasis to focus on in-depth understandings of relationships in natural settings (Denscombe, 2003, p. 30) and to consider a unit of human activity embedded in the real world which can only be studied and understood in a context that exists here and now (Gillman, 2000, p. 1). It can also be said that ‘case study is a choice of the object to be studied’ (Stake, 1998, p. 86) which anticipates its contribution as a ‘product’ of a case record whose final report is called ‘case study’ (Stenhouse, 1984, in Stakes, 1998, p. 87). This last consideration suggests that “the product” may be influenced by three components that are interrelated in the research process: the selection of the case, the analysis of the case, and the ontology of the enquiry.

#### **4.4.1.1 Selection of the case**

The selection of the case depends upon ‘a conscious and explicit choice about what ‘case’ to select on the basis of its suitability, pragmatic reasons or researcher’s interest. The suitability for the case requires the researcher to defend and justify the case as typical, extreme, least likely, and test-site for theory or instance for the purposes of the research’ (Denscombe, 2003, p. 33). The pragmatic reasons for case selection are associated to commissioned or sponsored commitments to study a particular case and opportunities to get access to information as well as the involvement of individuals in existing relationships with mutual trust and respect (O’Leary, 2010, p. 176). On the basis of interest, researchers argue the inherent worth and value of a particular case on its uniqueness; the “product” regularly presents

something unique which includes the nature of the case, its historical background, the physical setting, and the context including the economic, political, legal and aesthetic factors (Stake, 1998, p. 88). In this sense, researchers' interests can be intrinsic when they want a better understanding of the particular case, or instrumental when they examine the particular case to provide insight into an issue (ibid.).

#### **4.4.1.2 Analysis of the case**

In the analysis of the case, researchers concentrate on **issues**, which are themes or 'abstract dimensions, problematic circumstances that are drawn upon the common disciplines of knowledge' (Stake, 1998, p. 92, my italics). In this regard, Stake (1995, p. 17) points out that issues can be research questions or issue statements that provide a powerful conceptual structure for researchers to organize the study of a case. Moreover, researchers may get **insight** into issues by studying a particular case which is 'the product of a good case study' (Gerring, 2007, p. 7). The way insights and issues are viewed, analysed and related depends on the different ideas researchers have on the nature of reality and their understandings of how the meanings are made regarding the construction of the world.

#### **4.4.1.3 Ontology of the enquiry**

In this component, both the way researchers see the world and their philosophical background for deciding what kinds of knowledge are legitimate and adequate (Fox, Martin and Green, 2007), have been the foundations to define 'case study'. For instance, and as I mentioned before, Yin (1994, p. 13) defines case study as 'an

empirical enquiry that investigates a contemporary phenomenon within its real life context and relies on multiple sources of evidence and as a result benefits from the prior development of theoretical propositions to guide data collection and analysis'. In this definition, the reality exists in a real objective world which is observable and research can be used to verify it using reliable measures (Fox, Martin and Green, 2007). Moreover, Stake (1998, in Bassey, 1999, p. 27) suggests that 'case study is the study of a particularity and complexity of a single case, coming to understand its activity within important circumstances'.

This definition is framed in the interpretative paradigm where the sense of the existence of multiple realities constructs a reality to make sense of their world (Fox, Martin and Green, 2007). Furthermore, Simons (1996, in Bassey, 1999, p. 24) determines that 'case study' is the way of the artist, who achieves greatness when, through the portrayal of a single instance locked in time and circumstance, he communicates enduring truths about the human condition'. In this last definition, reality is what a person experiences and constructs and this is what should be researched (Fox, Martin and Green, 2007). As researchers have defined 'case study' according to particular views of reality, they have also given meanings to 'case study' using different typologies.

#### **4.4.2 Different meanings for 'case study'**

Different meanings given to 'case study' are allied to particular views of the reality represented in the research paradigms: i.e. while positivists expose different types of case study in terms of their outcomes, interpretivists justify diverse styles and categories of case study based on the educational action and purposes of the enquiry.

For example, Yin (1984, in Cohen, Manion and Morrison, 2009, p. 254) categorizes three types of Case Study in terms of their outcomes. Yin differentiates an exploratory case study as the one that is aimed at defining the questions and hypotheses of a subsequent study from a descriptive case study that represents a complete description of a phenomenon within its context. He adds that an explanatory case study presents data bearing on cause-effect relationships - explaining which causes produced which effects (Ibid).

Stenhouse (1985, in Bassey 1999, p. 28) presents three types of Case Study as concerned with aspects of educational action:

*In evaluative case studies* a single case or collection of cases is study in depth with the purpose of providing educational actors with information ... *Educational case study* is where many researchers ... are concerned to enrich the thinking and discourse of educators ... *Case study in action research* ... is concerned with contributing to the development of the case or cases under study by feedback .... of the action. (ibid, italics in original).

Stake (1998, p. 88) identifies three main types or categories of case study: Intrinsic, Instrumental and Collective case studies. In an intrinsic case study, the researcher wants better understanding of the particular case. The purpose is not theory building, but there is an intrinsic interest. In an instrumental case study, a particular case is examined to provide insight into an issue or refinement of theory. And in collective case studies, the researcher studies a number of cases jointly in order to enquire into the phenomenon, population or general condition. Stake adds that teaching case studies are identified as a result of instrumental case studies and that they are used to illustrate a point, a condition or something important for instruction.

Another meaning of case study approach is related to the emphasis given to explore a 'case'. While some researchers emphasize generalising from a case (Yin, 1984; Adelman and Stenhouse, 1980, in Bassey, 1999, p. 34), others highlight on the study of the particular (Stake, 1998). For some, Case Study means theory building (Yin, 1984), and for others, it is related to 'the process of learning about the case and the product of our learning' (Stake, 1998). Taking into consideration the difficulty of generalizing from a particular case, Simons (1996, p. 231) states that 'the tension between the study of the unique and the need to generalise are necessary to reveal both the unique and the universal and the *unity* of that understanding'. Therefore, she (1996, pp. 225-248) presents the importance of welcoming the paradox between the study of the singularity and the search for generalization:

One of the advantages cited for case study research is its uniqueness, its capacity for understanding complexity in particular contexts. A corresponding disadvantage often cited is the difficulty of generalizing from a single case. Such an observation assumes a polarity and stems from a particular view of research. Looked at differently, from within a holistic perspective and direct perception, there is no disjunction. What we have is a paradox, which if acknowledged and explored in depth, yields both unique and universal understandings (Simons, 1996, p. 231).

Simons (*ibid.*) also points out that 'we may need to search for 'new ways of seeing' and new forms of understanding, not only to represent what we come to know, but to see what we don't'. Simons adds that 'to live with ambiguity, to challenge certainty, to creatively encounter, is to arrive, eventually, at 'seeing' a new' (Simons, 1996, in Bassey, 1999, p. 36). Simons (1996, p. 243) also suggests that to 'facilitate this process of creating meaning from the educational encounters in order to describe and

interpret, it is necessary to: 'recognise the contribution genuine creative encounter can make to new forms of understanding educational situations; reject the object-subject distinction of traditional research by recognising that perception is a cognitive act; challenge existing forms of knowing, through using different ways of seeing; approximate the 'way of the artist' (interpreted broadly to include all art forms) in aspiring to describe and interpret those encounters; free the mind of traditional concepts, indicators, categories, properties and engage (consciously and unconsciously, ... emotionally and intellectually) in perceiving and representing what we come to understand;' (Simons, 1996, p. 243).

The paradox<sup>24</sup>, although it has been acknowledged in the grounds of evaluative case study research, facilitates the process of understanding meanings of educational action. This leads me to argue that developing critical qualitative research with this particular view on case study approach may allow Colombian early childhood teacher education to investigate the process of understanding meanings and new knowledge on the perspective of teaching for social justice in early childhood education.

#### **4.4.3 An instrumental Case Study**

Based on the previous knowledge, I decided to carry out 'an instrumental case study' in which a particular case is examined to provide insights into an issue (Stake, 1998, p. 91, 94, 88). Instrumental case studies have been used in early childhood education in recent years. For example, Bullough (2015) conducted an instrumental case study

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<sup>24</sup> This is the paradox of case study. Simons (1996, p. 229) argues that 'by studying the uniqueness of the particular, we come to understand the universal. At first sight this seems to be self-contradictory. That is the nature of paradox--a statement seems to conflict with preconceived notions of what is reasonable or possible. But, it is precisely through the engagement of the case worker in the paradox and living with the tension that creates, holding it open to disbelief and re-examination, that we eventually come to realise the significance of the event, instance or circumstance and the universal understanding it evokes'.

which was focused on the instruction of a male/female team of Head Start teachers in a single classroom (Head Start is the largest early childhood education program in the US). Bullough (2015) notes that Stake (1995) described such case studies in this way:

We have a research question, a puzzlement, a need for general understanding, and feel that we may get insight into the question by studying a particular case....We may choose a teacher to study, looking broadly at how she teaches but paying particular attention to...[a particular aspect of her teaching]....Case study here is instrumental to accomplishing something other than understanding this particular teacher, and we may call our inquiry instrumental case study. (Stake, 1995, p. 3 in Bullough, 2015, p. 14)

Bullough (2015) also points out that as with all case studies, generally, instrumental cases have very limited generalizability. The intent is to fruitfully illuminate a complex issue or concern. In this regard, Stake (1998, p. 91, 94) suggests that the identification of the ‘case’, the study of the particular and the interest of learning from the case’ are of vital importance.

#### **4.4.3.1 Identification of the ‘case’**

Following Descombe’s (2003) ideas regarding the selection of the case which can be done on the basis of its suitability and the researcher pragmatic reasons and interest, I identified the group of early childhood teacher educators working in the ‘Licenciatura en Pedagogía Infantil’ (early childhood teacher education programme) in the Faculty of Sciences and Education at UDFJC.

#### **4.4.3.2 The study of the particular**

Taking into consideration the particularities of ‘an instrumental case study’ and the uniqueness of the ‘case’ and the difficulty of generalizing from a particular case, my reflection focused on creating a search for new ways of seeing and new forms of understanding the notion of teaching for social justice through educational encounters with ‘the case’. With this particular view, the paradox of case study facilitated the process of understanding meanings of educational action through constructing a collective vision for action regarding teaching for social justice in the ‘Licenciatura de Pedagogia Infantil’ programme.

#### **4.4.3.3 Interest of learning from the case**

Bearing in mind that Stakes (1998) emphasises the interest of optimising on the identification of ‘the case’ and learning from it, I focused on ‘teacher educators as crucial role models for the actual practice of the profession’ (Loughran, 2006, p. 6) as mentioned before. From this view, the purpose of my study was to bring insights into how teacher educators’ views and understandings of social justice influence their pedagogical and practical knowledge through capturing the way they ‘think critically about theory and practice’ (ibid, p. 63) associated with the notion of teaching for social justice in early childhood teacher education. My intention was to approach this process of critical thinking through the construction of ‘epistemic and phronesis knowledge’ (Kessels and Kothagen 2001, in Loughran 2006, p.63) about teaching for social justice and in this regard, I posed the following research questions:



#### **4.4.4 Research questions**

##### *Main research question*

- How do early childhood teacher educators' views and understandings of social justice influence their pedagogical and practical professional knowledge with regard to preparing prospective teachers to work with children in Colombian early childhood settings?

##### *Subsidiary research questions*

- What are teacher educators' views and understandings of social justice regarding the ethics-based pedagogical knowledge component in a pre-service Early Childhood Teacher Education Programme?
- Are these views and understandings manifested in those teacher educators' perceived actions with regard to preparing prospective early childhood educators to work with children in Colombian early childhood settings?
- What are the implications of these findings for the ethics-based pedagogical knowledge component in a pre-service early childhood teacher education programme?

#### **4.5 Procedure and instruments of data collection**

Taking into consideration the research setting described in section 4.2.2, the responsibility of teachers educators for preparing prospective teachers (Loughran, 2006) and the aim of the study stated in section 4.3, I used 'a purposive sampling

strategy' (Cohen *et al* 2007, p. 114) to handpick 'the case' or select the case as I explained in section 4.3.1. In this regard, Simons (2009) emphasises this idea when she argues that you choose people who have a key role in the case from which you are likely to learn most about the issue in question. This feature of qualitative research allowed me to select the group of teacher educators responsible for preparing prospective teachers to work with children in Colombian early childhood settings.

### **Sampling**

My pragmatic reasons for case selection were associated to the study of the particular and the opportunity to get access to information and involvement with existing relationships based on trust and respect with teacher educators working on the early childhood teacher education programme at Universidad Distrital. From this view, my sample had to be the cohort of permanent teacher educators in the 'Licenciatura en Pedagogia Infantil in the Faculty of Sciences and Education.

A total of 30 out of 35 teacher educators working in the Licenciatura and who I had initially invited to participate in this study, sent voluntary responses and participated in this empirical inquiry in which I developed three stages to collect the data: the sampling strategy which consisted of an internet-based survey, focus groups and written accounts. It is important to mention that the first two instruments had to be translated into Spanish, since the field work was conducted in a Spanish speaking country. In this section, I explain some of the characteristics of these methods and the criteria for selecting them in my study.

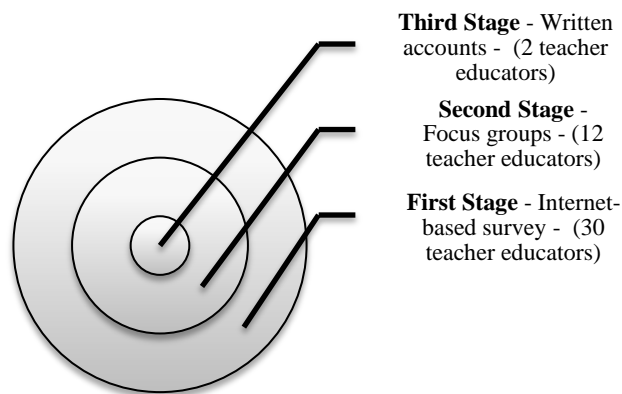


Figure 4.1 Stages of the study

#### 4.5.1 Stage 1 – Internet-based survey

The first stage of the research utilised an internet-based survey in the form of emails-plus-attachment (Cohen et al, 2007). This survey in the form of mind mapping strategy which is considered a creative method in gathering a range of thoughts, ideas and information in a short period of time (Tucker *et al* 2010) was utilised to capture teacher educators' views and understandings of social justice. I thought, this was the most suitable instrument for the purposes of my research and for geographic reasons as my participants were in Colombia and I was in England when the data collection process began. The internet-based survey was administered in both English and Spanish and the data were collected through Google Chrome, a freeware web browser that allowed participants to send their responses anonymously.

I sent an email which contained the link to the instrument to the group of teacher educators working in the 'Licenciatura en Pedagogia Infantil' (see appendixes 3 and 4). Participants were asked to provide three words, phrases or key ideas that demonstrated their views on what they understood as 'social justice' in early

childhood teacher education. 30 out of 35 teacher educators participated in this first stage of the study. They had between two and three weeks to send their reply which was completely anonymous<sup>25</sup>. Taking into consideration that the participants provided individual responses, their views provided individual views of the group of teacher educators who work together in daily bases. Thirty replies were gathered in Google Drive as a data base (see appendix 5).

#### 4.5.2 Stage 2 – Focus Groups

I used focus groups in the second stage of my study as one of the qualitative techniques to collect the data. Although the definition of focus groups has resulted ‘in confusion even with regard to the definition of what constitutes a focus group, with the terms ‘group interview’ and ‘focus group discussions’ sometimes being used interchangeably, ...’ (Kitzinger and Barbour, 1999, p. 20 in Barbour, 2007, p. 2). I followed Barbour’s (2007) suggestion, I decided to call my group discussions ‘focus groups’ given that the researcher is actively encouraging of, and attentive to, the group interaction’ (Kitzinger and Barbour, 1999, p. 20 in Barbour, 2007, p. 2).

I also decided to opt for ‘dialogic focus groups’ as a research method used in critical pedagogical practice which allows demonstrating how collective critical practices are used to addressing local politics and concerns about social justice (Kamberelis and Dimitriadis, 2005). Furthermore, Barbour (2007) emphasises that focus groups have also been used to address topics considered ‘sensitive’ in a wide range of difficult situations and that being actively encouraging to group interactions relates to the

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<sup>25</sup> The internet based survey can be seen at [https://docs.google.com/forms/d/1\\_TRpC2VXhCbn-k\\_jzGkpk0Oxd4-DSYCOpiHfrTTYxzE/edit#](https://docs.google.com/forms/d/1_TRpC2VXhCbn-k_jzGkpk0Oxd4-DSYCOpiHfrTTYxzE/edit#)

preparation required in developing a topic guide and selecting stimulus material that will encourage interaction and ensure some debate or differences of opinion.

With this suggestion in mind and following the idea that dialogic focus groups advocate the elicitation and use of generative words or phrases that lead to discussion, reflection, *conscientisation* and praxis (Freire and Kozal in Kamberelis and Dimitriadis, 2005), I selected four quotes as generative phrases to provoke the discussion (see appendix 6):

“Teaching for social justice demands a dialectical stance: one eye firmly fixed on the students –who are they? What are their hopes, dreams, and aspirations? their passions and commitments? What skills, abilities, and capacities do they bring to the classroom? - and on the other eye looking unblinkingly at the concentric circles of context –historical flow, cultural surround, economic reality” (Ayers, 1998, p. xvii).

“I’m stuck behind this centuries-old stereotype teacher – teachers are helping us as bland transmitters of knowledge, devoid of any bias or life. But the kids... they wanted to see the real me. They liked it when a real person peeked out from behind the desk. And in this was the true subversion: I allowed myself to be honest with my students about who I was” (Koch, 1998, p. 161).

“An educator’s ability to make decisions is absolutely necessary to his or her educational work (Freire, 2008, p. 2009).

“The recognition that teaching and teacher education are political activities does not mean that teacher educators try to persuade prospective teachers to

adopt a particular partisan viewpoints. Rather, the point is to help them understand that it is impossible to teach in ways that are not political and value-laden”. (Cochran-Smith, 2004, p. 19).

With the aim of encouraging the interaction of teacher educators in the focus groups, I distributed a handout with the Spanish version of these quotes (see appendix 7) at the beginning of the sessions at the Faculty of Sciences at UDFJC. Each session started with a brief introduction which included the aim of the study and the procedure to collect the data. Participants were invited to read the quotes first and then discuss and share their views. It was not necessary to ask them to start or take each in turn.

I invited the group of 30 teacher educators who participated in the first stage of the study to be engaged into a discussion with regard to preparing prospective early childhood educators to work with children in Colombian Schools. Of the 30 teacher educators who expressed their willingness to be involved in the second phase of the inquiry, 12 participated in the focus groups and in sum, there were three focus group sessions:

<i>Focus groups</i>	<i>Participants</i>	<i>Gender</i>	<i>Session lasted</i>
First session	4	Women	25' minutes
Second session	3	Men	1 hour 25'
Third session	5	Mixed	1 hour 06'

Table 4.2 Focus group Participants

Four early childhood teacher educators, all women ranging in age (40–60s) and experience (10 to 20+ years in field) participated in the first focus group that was

developed in the staff meeting room at ‘La Macarena A’ building, Faculty of Education at UDFJC in October 2014. Three early childhood teacher educators, all men ranging in age (25–50s) and experience (1 to 15+ years in field) took part in the second focus group that was carried out in a classroom at ‘La Macarena A’ building as well in November 2014. And a group five early childhood teacher educators, women and men ranging in age (30–60s) and experience (5 to 20+ years in field) participated in the third focus group that was developed in the same staff meeting room in mid-November 2014. This grouping was not a strategic decision. These participants attended each session voluntarily.

It is worth mentioning that I had agreed with the group of teacher educators to develop two focus groups on different dates and time. The first meeting was interrupted by ‘a pedrea’ (small stone throwing) and it was necessary to schedule a third session. In general, given the availability for teacher educators to agree on just one date to meet up due to their amount of workload and the complexity for developing meetings in this particular research setting, I believe teacher educators’ attendance and participation in the focus groups were hindered.

#### 4.5.3 Stage 3 – Written accounts

The third stage of the research involved written accounts that were used to elicit topic issues (Stake, 1998) that emerged from the previous stages of the research. I asked the 12 teacher educators participating in the focus groups to take part in the third stage of the inquiry. Two early childhood teacher educators volunteered to write ‘free commentaries’ which allowed me to search for deeper and patterns of the data (Cohen

et al, 2007, p. 384). A male and a female teacher educator sent me their free commentaries two months later which I received in January 2015.

The study was conducted in Spanish. While the data from the internet-based survey were translated into English, focus group discussions were transcribed in Spanish and chunks of key and relevant information were translated into English. Relevant information from the free commentaries was also translated into English. Both Spanish and English versions of pieces of information from focus groups and written were used during the data analysis.

#### **4.6 Data analysis**

Data from this instrumental case study were analysed using a combination the techniques of traditional (Corbin and Strauss, 2008) and extended (Clark, 2005) grounded theory as an approach that takes a systematic inductive, comparative, and interactive approach to inquiry (Charmaz, 2008). I used a set of essential salient characteristics of grounded theory research to address the process of analysis in my inquiry. For the first stage of the study, I utilised what Corbin and Strauss (2008) name a sense of logic in order to perform an open coding by scrutinizing the survey very closely. I used MAXQDA<sup>26</sup> for this coding process. This coding strategy allowed me to identify theoretical issues related to the social justice perspective in early childhood education and teacher education discussed in the literature review. Given that the data from the internet-based survey were sent by participants directly to Google Drive data base, I exported the information to a word document (See appendix

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<sup>26</sup> (Kuchartz, U. (1988/2007) *MAXQDA. Professional Software for Qualitative Data Analysis* [Computer software]. Berlin, Germany: Verbi Software).



8) and translated the data into English (See appendix 9). The data from each participant were imported to MAXQDA in both Spanish and English versions. MAXQDA assisted me to identify the initial and intermediate coding framed in a content analysis process to identify themes and subthemes that are developed in chapter 5.

In the second stage of the study, I also utilised initial coding as a first step to illustrate the emphasis given to the issues and main themes identified in the first stage of the study. Then I performed intermediate coding to identify manifested issues and actions towards social justice in regard to preparing early childhood educators to work with children in Colombian early childhood settings. In this regard, chunks of data resulting from this initial coding strategy were translated into English for further analysis using inductive and abductive logic. In order to get a deeper insight on the data I used Situational Analysis (Clarke, 2005, 2015) for the second and third stages of the study. I decided to use Situational Analysis (Clarke, 2005, 2015) as it is particularly useful in social justice and qualitative research projects (e.g. Perez and Cannella, 2015). Using situational and relational maps allowed me to create a space for interaction and possibilities for a dialogue from the data generated from the focus groups and free commentaries. (This mapping strategy and the possibilities for interactions are developed in chapter 7). A dialogue can be seen as a space for interaction and opportunity for solidarity and political synergy with the aiming at conceptualising professional knowledge towards teaching for social justice in early childhood teacher education.

#### 4.7 Ethical Considerations

Taking into consideration the Ethical guidelines laid out by the British Educational Research Association (BERA)<sup>27</sup> and the University of Roehampton's Ethics Committee Considerations, participants were informed about the purpose of the research and their right to withdraw at any time. They participated voluntarily and gave their consent to participate. Privacy and anonymity were guaranteed and I had an awareness of the notion of 'social justice' as a potentially sensitive issue. Participants were informed of the process in which they were engaged through both a leaflet explaining the research methodology (see appendix 10) and a consent form to sign making clear the way to collect the data and their right to withdraw at any time (see appendix 11) which included the Spanish version of the consent form (appendix 12).

The consent form also included the responsibility of privacy in which participants were aware of their rights for confidentiality and anonymity regarding anonymised quotes that may be used in any resulting publications. Besides, I took particular care to ensure that participants remained anonymous and were not able to be identified considering the sample size.

There was a need to offer additional reassurances in terms of anonymity and confidentiality in the second stage of the research. Given that this case study could be seen as sensitive research regarding its contents (Cohen *et al* 2007), I used the focus group strategy to balance the individual's right to privacy and to ensure that no individual was subject to blame for holding a different view (Cohen *et al* 2007). I thought the research could be sensitive, on the one hand, because the issue of social justice could be related to allegations or discontent in front of the social rules already

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<sup>27</sup> To be found at <http://www.bera.ac.uk/files/guidelines/ethical.pdf> guidelines revised in 2011.

established by the academic authorities or the government in the Colombian context. Further it could include ethical issues involving power relationships, political influences and fear of scrutiny and exposure (ibid) which could constitute important reasons for teacher educators to avoid participating in the second and third stages of this study which demanded that they provide own points of view and understanding about contextual circumstances for social justice.

Overall, there was no harm to participants resulting from their roles or involvement in any stage of the study. The internet based survey was 'private' and not posted on the World Wide Web for open access. There was an agreement based on privacy to be respected and confidentiality guaranteed for participants with regard to the findings from the focus groups and written accounts. The data collected were kept confidential and anonymous. Participants in the three stages of the study were given contact details in the participant consent forms with which to reach me in the course of the study and even after I left Colombia.

#### **4.8 Benefits of 'case study' approach**

I analysed the benefits of case study approach taking into consideration the existing theory and the discussion presented earlier in this chapter. In the former, its benefits for educational research rely on its strength 'in reality', its recognition of the complexity and embeddedness of social truths and its contribution to a world of action (Adelman et al., 1980 in Cohen, Manion and Morrison, 2009, p. 256). Case studies are also 'immediately intelligible, they speak for themselves, they catch unique features that might hold the key to understanding the situation and they provide insights into other, similar situations and cases, thereby assisting interpretation of

other similar cases' (Nisbet and Watt, 1984 in Cohen, Manion and Morrison, 2009, p. 256). In the latter, case study approach as a research strategy sets up the possibility to emphasize on the '*uniqueness* of a case' (Stake, 1995, p. 8), and on the search for new ways of seeing and new forms of understanding (Simons, 1996).

#### **4.9 Summary**

This critical qualitative inquiry aimed to illuminate a process of critical thinking towards conceptualising professional knowledge towards teaching for social justice in initial early childhood teacher education. In order to do this, I conducted 'an instrumental case study' with the purpose of bringing insights into how teacher educators' views and understandings of social justice influence their pedagogical and practical professional knowledge within regard to preparing early childhood prospective teachers to work with children in Colombian early childhood settings.

I decided to carry this kind of study to provide insights into the issue of teaching for social justice in early childhood teacher education and posed the following research questions: How do early childhood teacher educators' views and understandings of social justice influence their pedagogical and practical professional knowledge with regard to preparing prospective teachers to work with children in Colombian schools?

Subsidiary research questions:

- What are teacher educators' views and understandings of social justice regarding the ethics-based pedagogical knowledge component in a pre-service Early Childhood Teacher Education Programme?

- Are these views and understandings manifested in those teacher educators' perceived actions with regard to preparing prospective early childhood educators to work with children in Colombian Schools?
- What are the implications of these findings for the ethics-based pedagogical knowledge component in a pre-service Early Childhood teacher education programme?

I used a purposive sampling strategy to select the case which was a group of 30 teacher educators working in 'the Licenciatura en Pedagogía Infantil' (pre-service early childhood teacher education programme) in the Faculty and Sciences and Education at UDFJC. The critical qualitative research was developed in three stages: an internet-based survey, focus groups and written accounts. The internet-based survey was administered in the form of email-plus attachment using Google Chrome forms. Dialogic focus groups were developed with the aim of encouraging the interaction of teacher educators in three focus groups with a total of 12 participants from the 30 teacher educators. Two early childhood teacher educators volunteered to write 'free commentaries' in the third stage of the study. The study was conducted in Spanish.

Data from this instrumental case study were analysed using techniques of grounded theory. I analysed the data from the internet-based survey through open and intermediate coding. I also utilised initial coding in the focus groups as a first step to illustrate the emphasis given to the issues and main themes identified in the first stage of the study in each session of the dialogical focus groups and then I performed intermediate coding. In order to get a deeper insight on the data I used Situational Analysis (Clarke, 2005, 2015).

Ethical considerations were taken into account in each stage of the research. Participants were informed about the research process in which they were engaged through a leaflet. They signed consent forms which specified their right to withdraw at any time during the research. Participants were aware of their rights for confidentiality and anonymity regarding anonymised quotes that could be used in any resulting publications. I took particular care to ensure that participants remained anonymous and were not able to be identified. There was a need to offer additional reassurances in terms of anonymity and confidentiality in the second stage of the research. I used the focus group strategy to balance the individual's right to privacy and to ensure that no individual was subject to blame for holding a different view. In sum, there was no harm to participants resulting from their roles or involvement in any stage of the study.

## **PART THREE: FINDINGS**

## **CHAPTER 5: Views and understandings of social justice**

### **51. Introduction**

This chapter aims at addressing my first subsidiary research question regarding teacher educators' views and understandings of social justice in the ethics-based pedagogical knowledge component in a pre-service Early Childhood Teacher Education Programme in Colombia.

Following my process of data analysis embedded in the techniques of grounded theory, I initiated a systematic inductive analysis to the data from the internet-based survey performing open or initial and intermediate coding process. Section 5.2 describes the process of initial coding and preliminary issues. Section 5.3 presents themes and subthemes that emerged from the intermediate coding process.

The subsequent sections report on the themes identified such as definitions and explanations with regard to views of social justice in the ethics pedagogical component in the early childhood teacher education programme (5.4), expressions of negation and discontent (5.5), expressions of hope and desire (5.6), understandings that represent conditions for 'social justice in early childhood teacher education (5.7) and expressions that may demonstrate actions with regard to the social justice perspective in early childhood education (5.8).

Section 5.9 presents particular views teacher educators expressed on the social justice perspective in Colombian early childhood teacher education. Finally, section 5.10 summarises the findings in this chapter.



## 5.2 Initial Coding

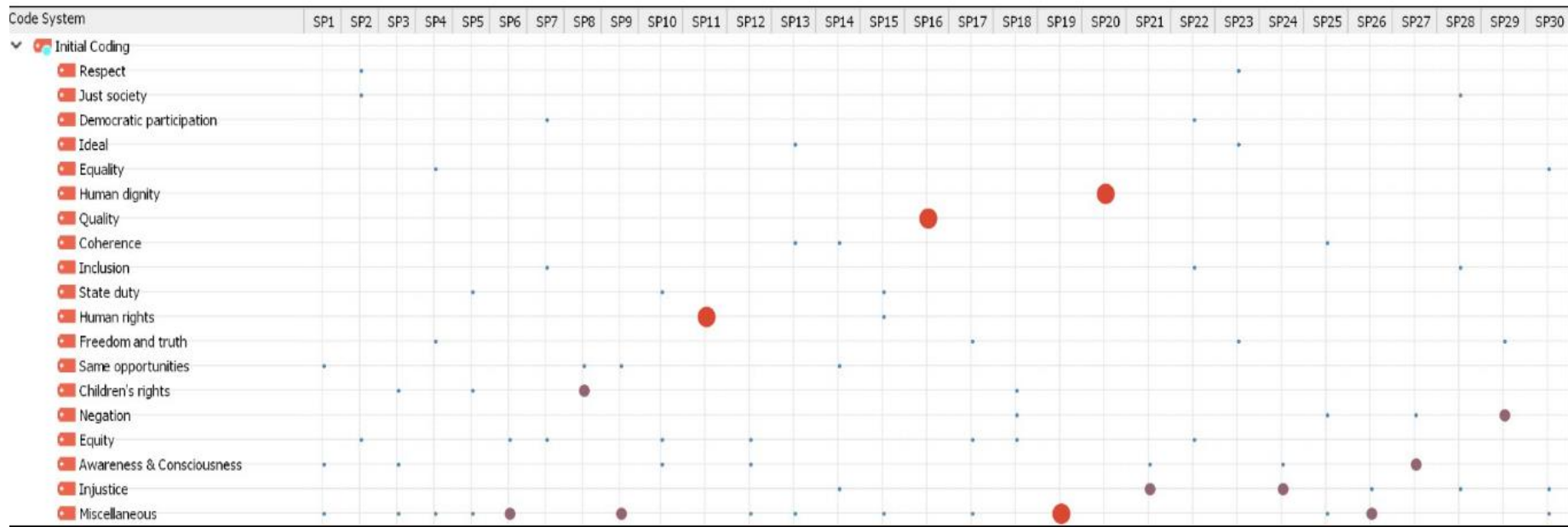
As the data from the internet based survey were collected through Google Chrome, I exported the information to a word document and translated it into English. All the responses were imported to MAXQDA and analysed using what Corbin and Strauss denominate as *sense of logic* (Corbin and Strauss, 2008, p. 13) in order to perform an open coding by scrutinizing the survey very closely (Strauss, 2003). This coding strategy allowed me to identify theoretical issues that seemed to fit issues related to the social justice perspective in early childhood education and teacher education discussed in chapter 2.

Each participant provided three ideas based on their views and understandings of ‘social justice’ regarding the ethics-based pedagogical knowledge component in the pre-service Early Childhood Teacher Education Programme. Graph 1 shows the occurrence of responses by participant.

The information from the Code Matrix from MAXQDA shows participants’ emphasis given to issues in their responses. For example:

- Participant 1 that is shown in the graph as Survey Participant 1 [SP1] offered three responses which contained three different issues: ‘same opportunities’, ‘awareness and consciousness’ and ‘miscellaneous’. Each issue is represented by the smallest dots in the graph.

- Survey Participant 8 [SP8] provided three responses related to two different issues: one about ‘same opportunities’ and two regarding ‘children’s rights’. The latter responses on the same issue are represented by a bigger dot.



Graph 5.1. Code Matrix from MAXQDA - Overview of codes assigned to survey segments by participant.

- Survey Participant 11 [SP11] expressed three responses on the same issue regarding ‘human rights’, so the biggest dot demonstrates this emphasis.

I found this graph representation very useful given that I could see the emphasis given by participants to different issues regarding their understandings on ‘social justice in early childhood education’. Besides, I could realise the distribution and emphasis of responses among the different issues. In other words, I could identify issues that received more attention by different or the same participants. Some examples of the open coding shown on the previous Graph are presented in the following table. The complete open coding which included In-Vivo codes (Corbin and Strauss, 2007) is presented as an appendix (see appendix 14).

Participants	Responses	Issues
Survey Participant 1 (SP1)	-Have the same opportunities for developing as a human being. -Raise awareness of justice and injustice among educators. -Teaching with difference	Same opportunities Awareness & Consciousness Miscellaneous
Survey Participant 6 (SP6)	-Equity -It seems to me that it is important to settle the family, housing, economy and that there are <b>In-Vivo Code</b> <b>no differences regarding the social stratum.</b>	Equity Miscellaneous
Survey Participant 12 (SP12)	-Equity. Term that, from my point of view, refers to justice that I would define as <b>In-Vivo Code</b> <b>‘giving and receiving’</b> to build up and promote the development of society. -Human education, science and art as the bases for knowledge construction in order to generate change that empowers social development in all its dimensions. -Emotional awareness and / or recognition of others.	Equity Miscellaneous Awareness & Consciousness
Survey Participant 13 (SP13)	-Arguable, social justice is a concept that transcends the walls of the school, the university, the state. It is an ideal that exists in our minds and it is manifests in our speech, in our work with prospective early childhood educators, and in the same way in their practice and daily encounters with children. <b>In-Vivo Code</b> -Social justice is <b>coherence (consistency), transparency, decency</b> to treat each other.	Ideal Coherence

Table 5.1 Open coding examples – Internet-based survey

### 5.3 Intermediate coding

Taking into consideration the main issues identified in the initial or open coding, I organised the data and performed an intermediate coding (Corbin and Strauss, 2007) in order to look for themes that could emerge from the data. Examples of the themes I identified are shown below and the complete intermediate coding of the data from the internet-based survey is presented as an appendix (see appendix 15).

Issues identified in the Open coding	Themes
<b>Respect</b>	
1. "Respect" [SP2]	Giving a synonym
2. "It is the respect for others, respect for individual differences, and respect for human beings and everything that surrounds them." [SP23]	Explaining
<b>Just society</b>	
1. "Fair society" [SP2]	Giving a synonym
2. "In a just society, children are the main protagonists of a society without economic, social, ethnic strata, disability and genre differences." [SP28]	Explaining
<b>Democratic participation</b>	
1. "Social justice is democratic participation" [SP7]	Stating a definition
2. "Implement democratic participation schemes from kindergarten." [SP22]	Expressing action
<b>Ideal</b>	
1. "Arguable, social justice is a concept that transcends the walls of the school, the university, the state. It is an ideal that exists in our minds and it is manifests in our speech, in our work with prospective early childhood educators, and in the same way in their practice and daily encounters with children." [SP13]	Stating a definition Stating a definition
2. "Social justice is an ideal that exceeds (goes beyond) an ideology." [SP23]	Stating a definition

Table 5.2 Intermediate coding examples– Internet-based survey

The intermediate coding allowed me to identify categories in the data that I stated as themes and subthemes regarding views and understandings of social justice in the ethics-based pedagogical knowledge component in the pre-service early childhood teacher education programme at UDFJC. Table 5.3 presents these themes and explains their nature:

<b>Themes</b>	<b>Explanation</b>
Definitions and explanations Sub-themes: synonyms, definitions / explanations, and difficulties.	Expressions related to synonyms, definitions, explanations and difficulty to define social justice.
Negation and discontent	Expressions of negation and discontent toward social justice in early childhood teacher education
Hope and desire	Expressions of hope and desire regarding the notion of social justice
Conditions	Expressions of condition towards social justice in early childhood education.
Actions towards social justice	Expressions that denoted actions with regard to preparing early childhood educators
Particular views	Cultural issues expressed through In-vivo codes mainly.

Table 5.3 Themes and sub-themes

#### **5.4 Theme 1: definitions and explanations regarding social justice**

I realised teacher educators provided synonyms, definitions, explanations and expressions meaning difficulty to define social justice in the ethical component in the pre-service early childhood teacher education programme.

#### **5.4.1 Sub-theme: synonyms for ‘social justice’**

Participants provided different synonyms of the notion of social justice in the early childhood teacher education programme: "Equality, Respect, Fair society" [SP2]; "Equality of rights and duties" [SP4], "Equity" [SP6], [SP7]; "Comprehensiveness, Commitment, Equal opportunities" [SP9], "Socialization in rights and co-responsibility in care" [SP11], [SP19]; Social justice is coherence (consistency), transparency, decency to treat together." [SP13]; "Utopia" [SP18]; "Comprehensive care", and "Differential education" [SP19].

#### **5.4.2 Sub-theme: definitions and explanations**

Definitions of social justice were expressed by participants as having the same opportunities for developing as a human being and teaching with difference [SP1]; inclusion and democratic participation [SP7]; Equity that refers to justice that can be defined as ‘giving and receiving’ to build up and promote the development of society. “Social justice is an emotional awareness and / or recognition of others." [SP12], and social justice is a concept that transcends the walls of the school, the university, the state [SP17]. Social justice was also considered as an ideal that exists in our minds and it is manifests in our speech, in our work with prospective early childhood educators, and in the same way in their practice and daily encounters with children. In our Faculty, it could be said that it is a benchmark for our daily practice [SP13]; it is the Right of every person to have all the basic means and opportunities that will ensure a healthy personal and social development provided [SP15].

Participants also mentioned that "social justice was also seen as an ideal that exceeds (goes beyond) an ideology, the path to freedom and truth [SP23], a state of consciousness, a modus vivendi that comes from generation to generation [SP24], a way to see the world, it is circumstantial, changing [SP25]; an individual and collective force to dismantle the power structures imposed by modernism [SP26]; Social justice can be defined as the calm consciousness to discern between what I see as an ethical-political being and the social ties that Colombian society imposes, it is like the consciousness of freedom facing those social ties represented in social differences [SP27]. Social justice in early childhood education was also considered as promoting to favour disadvantaged children to attend schools or kindergartens. It was mentioned that Social justice in the early childhood education programme could be defined as motivation to live without difference, in a pluralistic society, where injustice is so unusual, and not vice versa [SP28]. In contrast, Social justice was also seen as an illusory term [SP29].

Moreover, one participant explained that "Social justice in early childhood education refers to comprehensive education based on the actual application of the rights of children, regardless of differences in gender, race, religion, ethnicity, age, social status, etc" [SP5]. Another participant said that "social justice in early child education means that which concerns the integral development of the child for life, based on equity, justice and full development of children's rights." [SP8]. Social justice refers to "knowledge on rights, duties and values in today's reality and the appropriation of the concepts of rights, its contextualization and action networks" [SP11].

Further explanations were about "human education, science and art as the bases for knowledge construction in order to generate change that empower social development in all its dimensions" [SP12]; to "coherence between our preaching and acting."

[SP14]. A participant explained that there is a need to "keep in mind that within a society or community not all people require exactly the same for their welfare and development there are several legitimate circumstances in each person, for that reason, everyone has a right to different goods according to their circumstances." [SP15].

Another participant mentioned that "the sense of social justice is intrinsically related to the whole existence of life whose fundamental condition and principle is the dignity of human life." [SP20]; Other participant said that "social justice implies planting the seeds of critical thinking towards the commodification of education and its consequences for underprivileged social strata and promoting the reflection on the role of the future early childhood educator towards social injustices that Colombian children live." [SP21].

There were other views about inclusion and respect: "it is the inclusion of all children in the education system with the same benefits." [SP22] and "it is the respect for others, respect for individual differences, and respect for human beings and everything that surrounds them." [SP23]; Moreover, "it is what is problematic between what is ethically coherent and incoherent." [SP25] and "social justice is formed in children in their early years through experiences at home, in the environment," [SP26]; "social equity is applied to the equality of opportunities that a person could have to be and act as a free human being, without social or cultural restrictions that prevent his or her freedom." [SP29] and "equality for all in many ways: education, employment opportunities." [SP30].



### **5.4.3 Sub-theme: difficulty to define social justice**

Three teacher educators expressed difficulty to express definitions of social justice based on fairness, then participant [SP25] said that "it is difficult to define 'social justice' because what appears to be fair to someone may be unfair to other. Participant [SP27] mentioned that "it's difficult to talk about social justice in a society without social equity where there are abysmal differences between the disadvantaged and the wealthy people and that it is important to define it in early childhood education because it is like the inner and conscious balance that manages to educate fair children who seek a fair society. Another participant said that "the concept is complex, but in a society such as the Colombian one, there is a need to find out how children understand this concept." [SP30].

### **5.5 Theme 2: expressions of negation and discontent**

Some of the teacher educators expressed negative views and a kind of dissatisfaction when referring to the notion of social justice. In this regard, three participants said that "here, we talk about injustice as a daily supply (como el pan de cada dia)" [SP24]; "In a just society, children are the main protagonists of a society without economic, social, ethnic strata, disability and genre differences." [SP28]; "Speaking of social justice and social equity in a corrupt society is a joke." [SP29].

Other teacher educators raised views of discontent in regard to social justice. For example, [SP23] said that "notions that children teach us and that, we, adults are responsible for distorting them." ; other example was given by [SP25] who noted that

"it would be fair that teachers are well remunerated and it is fair that they stop teaching while this happens and that "but at the end of the day, if even the compensation is unfair, it is fair teaching. I am more used to these unjust situations; often the fair ones are utopian". "Social justice in the early childhood education programme could be defined as motivation to live without difference, in a pluralistic society, where injustice is so unusual, and not vice versa." [SP28]

### **5.6 Theme 3: expressions of hope and desire for social justice**

I also found that the data showed expressions that denoted hope with regard to social justice in early childhood education. For example, [SP26] said that "A child who learns to be socially fair, is an adult able to overcome social stigmas in search of a better tomorrow for our country." and [SP30] mentioned that "it is to leave behind an abyss of injustice; it is to have a purpose to look at life with hope". Other expressions that demonstrated hope in early childhood education were: "social and collective consciousness (home/school) educating individuals who respect their peers in every environment in which they interact." [SP10]; "so, children learn to value their identity without feeling neglected or rejected." [SP14]; "fulfilment of the rights of the children" [SP18]; "teach the child to live with social equity." [SP22]; "It is having the same level for everyone;" [SP30]

Teacher educators expressed desire regarding social justice perspective in early childhood teacher education. This desire or willingness with regard to preparing early childhood educators could be identified in some of their expressions, such as: "future teachers must understand and promote the rights of children. Future teachers should

promote the positive recognition of social, gender, sex, ethnic group differences and human capacities." [SP3]. "The teaching of social justice in early childhood education presupposes education professionals with relevant training in pedagogical practices that respond to the specific needs and characteristics of children. In the same way, professionals who possess human qualities that ensure education in human values so that children can enjoy equality, equity, justice, respect for individual differences" [SP5]; "The early childhood educator needs to be clear what he/she means for social justice because he/she is the chosen one to sensitize children to defend their integrity against injustices faced throughout their childhood and shape them as the men and women of tomorrow." [SP24]

Other views expressing desire for social justice involved contextual aspects of social justice in education. For instance, "it seems to me that it is important to settle the family, housing, economy and that there are no differences regarding the social stratum." [SP6]; "public policies regulated in favour of citizen of a community, without any discrimination." [SP10]; "duty of a particular State, social group duly formed or a community to meet the basic needs of its members." [SP15]; "And, this social justice must be guaranteed both by the State and by civil society, and it should be an exercise, a vocation and a rationale for communities and individuals, so that they are in social justice." [SP20].

Other views demonstrated hope and desire for social justice in education, for instance, "education with high academic and human standards." [SP16]; "training and education must be oriented towards this human dignity, as it is to educate and raise human kind in knowledge and wisdom, in the bond and coexistence with others and in the sense of happiness to be reached by each individual in this world" [SP20]; "education for the human kind to stand out and be in the language as a capacity to

pronounce and create reality in all senses, legislate with others social and symbolic interactions and relations, and the capacity to educate autonomously as a person." [SP20].

#### **5.7 Theme 4: conditions for social justice**

Participants expressed conditions for social justice. For instance, participant [SP14] noted that social justice is coherence between our preaching and acting in early childhood teacher education, so social justice is being aware of the daily social injustices, discuss possible solutions with pre-service students in the programme and organizing concrete actions to be developed in schools [SP14]. In this regard, participant [SP24] said that "the early childhood educator needs to be clear what he/she means for social justice because he/she is the chosen one to sensitize children to defend their integrity against injustices faced throughout their childhood and shape them as the men and women of tomorrow and that if we analyse injustice, somehow, it will provide us with a definition for 'social justice'." [SP24];

Other views identified as conditions for social justice in early childhood teacher education were: "similarly, education based on human values and competences to ensure a successful project life for children." [SP5]; "education for social justice requires a relevant curriculum based on the needs and requirements of the society in its historical moment to defend the practices of inclusion, equity, justice, democratic participation, development of skills and competences that help children to develop themselves in their daily life with a multicultural approach." [SP5]; "among the competences mentioned: the ability to cooperate, be responsible, honest, active,

creative, communicative, flexible, and able to solve problems and teamwork, critical thinking, decision making and learning to learn." [SP5]; "among other features, educators should be able to: interact and work together with the different educational agents; develop values that guide their work towards social justice; apply different teaching styles based on affection, motivation, differences in learning styles and social commitment." [SP5].

Other expressions that denoted conditions for social justice were related to the previous theme of hope and desire for social justice in education. For example, participants expressed that social justice is the "formation of a culture based on the implementation of the rights of children, education in human values and respect for individual differences" [SP8]; "Equity in possibilities of development, education, health and housing." [SP10]. "Education in humanity, of all people, is one of the conditions to bring about social justice." [SP20]; social justice as condition also involved expressions such as "the better educated and proactive teachers for vulnerable children; "better social, cultural and economic conditions for teachers" [SP16]; "Equity. The best teacher for those most in need" [SP18];

## **5.8 Theme 5: actions towards social justice in ECE**

Some of the teacher educators expressed their understandings of social justice through actions towards social justice in early childhood education; Participants expressed that early childhood teachers educators ought to "raise awareness of justice and injustice among educators." [SP1]; be aware of the daily social injustices, discuss possible solutions with pre-service students in the programme and organize concrete actions to

be developed in schools; Promote equity and equal opportunities for all." [SP14]; other participants added that the early childhood teacher education programme should "prepare teachers able to improve learning in children that leads to raise awareness on finding better life opportunities in their environment." [SP3]; "promote dialogue against injustices that children experience in their own homes, school and society." [SP21]; "exemplify behaviours to children with tales or stories, example: King Midas" [SP4]

Other actions were about offering equal opportunities for the development of children regardless of gender, race, economic conditions, social class, etc [SP8], "educating individuals who respect their peers in every environment in which they interact." [SP10], working for common benefits [SP17]; seeking the truth of the circumstances of a particular group [SP17] and implementing democratic participation schemes from kindergarten [SP22].

### **5.9 Theme 6: particular views of social justice in Colombian ECE and ECTE**

There were particular views that denoted a relationship with awareness of a social justice perspective, ideals to fight for social justice and inner or vocational ideas with regard to the search for social justice in early childhood teacher education embedded in Colombian education.

For instance, three teacher educators mentioned that social justice was related to having a social and collective consciousness (*conciencia social y colectiva*) [SP10], an emotional awareness and / or recognition of others. (*Conciencia afectiva y/o reconocimiento del otro* [SP12] and as a state of consciousness, a *modus vivendi* that

comes from generation to generation (un estado de conciencia, un modus vivendi, que viene de generacion en generacion [SP24]. Participant [SP27] expressed that social justice is an inner and conscious balance (equilibrio interno y conciente) and a calm consciousness to discern between what I search as an ethical-political being and the social ties that Colombian society imposes me (conciencia serena para discernir).

I found that these ideas were related to ideals with regard to social justice. This can be seen in expressions, such as “there are no differences regarding the social stratum. (que no haya diferencias en cuanto al estrato social)” [SP6]; “community, without any discrimination. (una comunidad sin discriminación alguna)” [SP10]; “Social justice is an ideal that exceeds (goes beyond) an ideology. (La justicia social es un ideal que supera una ideología); it is the path to freedom and truth (El camino a la libertad y a la verdad)” [SP23]; “an adult able to overcome social stigmas (un adulto capaz de superar estigmas sociales)” [SP26]; and, “leave behind an abyss of injustice (dejar atrás un abismo de injusticia)” [SP30].

Furthermore, I could identify views that denoted a link with participants’ inner vocation towards education, in expressions such as “giving and receiving’ to build up and promote the development of society. (‘dar y recibir’ para construir y promover el desarrollo de la sociedad)” [SP12]; “Coherence between our preaching and acting. (Coherencia entre nuestro predicar y actuar)” [(SP14]; “Here, we talk about injustice as a daily supply (aquí se habla de la injusticia como el pan de cada día)” [SP24]; “an exercise, a vocation and a rationale for communities and individuals, so that they are in social justice” [SP20].

## 5.10 Summary

Data from the internet based survey allowed me to identify themes and subthemes regarding views and understandings of social justice in the ethics-based pedagogical knowledge component in the pre-service early childhood teacher education programme at UDFJC. These themes were definitions and explanations regarding social justice, expressions of negation and discontent, expressions of hope and desire for social justice, conditions for social justice, and actions towards social justice in early childhood education and particular views of social justice in Colombian early childhood teacher education.

In this regard, participants provided synonyms, definitions, explanations and expressions meaning difficulty to define social justice in the ethical component in the pre-service early childhood teacher education programme. Some of the teacher educators expressed negative views, dissatisfaction and discontent when referring to the notion of social justice in early childhood teacher education. In contrast, other participants expressed hope with regard to social justice in early childhood education and stated their desire regarding social justice perspective in early childhood teacher education. Other views expressing desire for social justice involved contextual aspects of social justice in education.

Participants also expressed conditions for social justice in early childhood teacher education and some these conditions were related to the theme of hope and desire for social justice in education. Some of the teacher educators expressed their understandings of social justice through actions towards social justice in early childhood education. There were particular views of social justice that denoted a relationship with awareness of a social justice perspective, ideals to fight for social



justice and inner or vocational ideas with regard to the search for social justice in early childhood teacher education embedded in Colombian education.

The findings of the internet-based survey are used as insights for the second stage of this instrumental case study which attempts to reveal teacher educators' views and understandings of social justice in manifested actions with regard to preparing early prospective childhood educators to work with children in early childhood settings in the Colombian context.

## **CHAPTER 6: Manifestations of the social justice perspective in pre-service early childhood education**

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### **6.1 Introduction**

This chapter presents insight into views and understandings of ‘social justice’ manifested by teacher educators’ regarding actions to preparing prospective early childhood educators to work with children in Colombian early childhood settings.

In order to provide an answer to my second subsidiary research question, I analysed the data from two different views. In the first place, I developed an overview of participants’ comments on the themes identified in the open coding in the first stage of the study regarding views and understandings of social justice (6.2). Second, I examined perceived actions manifested by participants with regard to preparing prospective early childhood educators to work with children in Colombian early childhood settings in three focus group sessions (6.3). In this second section, I distinguished explicit (6.3.1) and implicit actions toward preparing prospective early childhood teachers for social justice (6.3.2).

In section 6.4, I comment on silenced actions toward preparing early childhood educators for social justice embedded in the interactions of teacher educators. Section 6.5 illustrates expressions of negation toward the social justice perspective in early childhood teacher preparation and finally section 6.6 concludes the chapter.

## **6.2 Overview of participants' views and understandings of social justice**

This section presents an overview of the themes regarding teacher educators' views and understandings of social justice that resulted from the open coding in the first stage of the study. These themes (synonyms and definitions provided anonymously and individually) were captured as emphasis given by participants during the focus group sessions in the second stage of this instrumental case study.

Listening to the recording from the three sessions of focus groups several times allowed me to understand the complexity in focus group analysis that according to Krueger (1998) occurs at different levels: the researcher needs to consider how to compare answers, the context of the comments made by participants and the emphasis or intensity of participants' comments. However, and as a first step, I decided to follow the approach to data analysis advocated by Ritchie and Spencer (1994, in Barbour 2007, p. 131) called 'framework analysis' which depends on using a grid to identify – indeed to 'frame' – patterns in the data.

Given that focus groups participants may engage in discussion, assuming the formal role of 'co-moderators' and even 'co-analysts' (Barbour, 2007, p. 130) and taking into consideration my intention to provide an illustration as an overview the emphasis given in the discussions on the themes identified as of teacher educators' views and understandings of 'social justice' identified in the previous chapter, I adopted Barbour's suggestion and used a grid for a preliminary step to analyse the data.

Table 5.1 illustrates the emphasis given to the main themes from surveys in every session of focus groups.

Main themes from surveys	FG1	FG2	FG3
Equity	Issue mentioned	Issue mentioned	Issue not mentioned
Respect	Issue mentioned	Issue not mentioned	Issue mentioned
Equality	Issue reiterated	Issue mentioned	Issue emphasized
Comprehensive care	Issue reiterated	Issue not mentioned	Issue emphasized
Commitment	Issue not mentioned	Issue reiterated	Issue reiterated
Co-responsibility	Issue not mentioned	Issue reiterated	Issue not mentioned
Coherence	Issue not mentioned	Issue not mentioned	Issue reiterated
Transparency	Issue reiterated	Issue not mentioned	Issue not mentioned
Decency	Issue mentioned	Issue not mentioned	Issue reiterated
Fair society	Issue mentioned	Issue reiterated	Issue emphasized
Freedom and truth	Issue not mentioned	Issue mentioned	Issue mentioned
Negation	Issue not mentioned	Issue reiterated	Issue not mentioned
Injustice	Issue emphasized	Issue emphasized	Issue not mentioned
Quality	Issue not mentioned	Issue reiterated	Issue not mentioned

Table 6.1 Emphasis given to issues in focus group sessions

Issue mentioned	Issue mentioned
Issue reiterated	Issue reiterated
Issue emphasized	Issue emphasized
Issue not mentioned	Issue not mentioned

My intention in this preliminary step was to analyse the data in order to identify issues that were emphasised during participants' interaction during the focus groups in relation to the synonyms and definitions of social justice provided by participants anonymously and individually in the first stage of the study. In this regard, I attempted to demonstrate this emphasis using colours to denote if the issue was mentioned or not, reiterated or emphasised. For example, the notion of **equity** was captured in the first and second focus groups with different understandings. It was related to equal opportunities and to political ideas about social justice from the left wing political party. **Respect** was mentioned by two participants in the focus groups. In both examples the notion of respect was related to the Convention of Rights of the Child. While participants in the first and second focus groups discussed **equality** as

having the same opportunities, teacher educators in the third focus group were concerned about different situations of inequality prospective teachers face to join the profession and then work in school. This group also discussed the complexity of the notion of 'equality' in the Colombian.

Moreover, **comprehensive care**, understood as the comprehensive development of the child for life, based on equity, justice and full development of children's rights, was discussed by participants in focus groups 1 and 3. **Commitment** was an issue of discussion in the second and third focus groups. While the second group was talking about the commitment of teacher educators with regard to their responsibilities in the ethics component of the early childhood programme, the third group was concerned about a personal view on commitment with the university. **Co-responsibility** was a central theme for discussion in the second focus group and **coherence** for participants in the third focus group referred to the responsibility of teacher education with regard to preparing prospective teachers.

Furthermore, **decency** was expressed by two participants in the first and third focus groups and was emphasised as education in humanity of all people and the appropriation of the concepts of rights. **Transparency** seemed to be linked to the awareness and consciousness of participants regarding issues of commodification of education and its consequences for underprivileged social strata. In addition, a **fair society** was mentioned in the three focus groups under different views. While participants in the second expressed opinions about internal balanced, teacher educators in the third group expressed a critique towards educational policies. **Freedom and truth** were discussed from two different viewpoints as well. One as seeking the truth of circumstances and other focused on children's wellbeing.

In addition, expressions of **negation** of ‘social justice’ were associated with the discussion on perverted education in the second focus group. **Injustice** was discussed in the first and second groups from the view as a social problem and a characteristic of prospective early childhood prospective teachers. Finally, **quality** was associated with having better social, cultural and economic conditions for teachers.

This overview constitutes the first impressions from the raw data of the focus groups in the description stage in the analysis process (Krueger, 1998) which I identified as the initial coding based on the themes from the first stage of the study. The I developed an intermediate coding process looking at sub-themes in order to identify manifested actions with regard to preparing prospective early childhood teachers to work with children in early childhood setting in Colombia (see appendix 15). The findings resulting from this analysis are presented in the following section.

### **6.3 Perceived actions with regard to preparing prospective early childhood educators for social justice**

Although I agree with Kitzinger (1994 in Barbour, 2007, p. 130) on the idea that the whole point of holding focus groups is to capture the interaction between participants, rather than extracting comments made by individuals, I found that by paying attention to individual pieces of interaction, I could recognise actions with regard to preparing prospective early childhood educators to work with children in Colombian schools. It was possible to identify generative actions that embraced key themes and/or complexities in regard to teaching for social justice in early childhood education. In

first place, I found explicit and then implicit actions toward preparing prospective early childhood teachers for social justice.

Explicit actions were stated by teacher educators in their discourse which coincided with their understandings of social justice under different notions discussed in Chapter 2 and identified in the first stage of the study. For example, an action with regard to the notion of equity was captured when a participant in the second focus group said: ‘... understand diversity that has to result in equity in early childhood education’.

Implicit actions were perceived in teacher educators’ discourse and were imbedded in their understandings of social justice captured in notions of commitment, co-responsibility, coherence and transparency that emerged in the first stage of the study discussed in Chapter 5. For instance, a participant in the third focus group talked about the role of the university with regard to educating future teachers in values and related this to teachers’ commitment with society. The implicit action toward preparing prospective early childhood teachers for social justice was perceived as ‘educating more in values, the teacher needs to be aware of this big commitment with society’.

### **6.3.1 Explicit actions**

Manifested actions with regard to views and understandings of social justice are embedded in teacher educators’ discourse which coincides with their views and understandings of social justice under different notions identified in the previous chapter and summarised in chart 6.1.

The notion of **equity** was captured in the first focus group when one of the teacher educators was talking about the relevance of educating prospective early childhood teachers:

“...es importante que el **docente** se forme...**tiene que entender que en la formación de los niños va a encontrar una cantidad de diversidad que tiene que resultar que haya una equidad** donde uno vea la diferencia entre el niño que tuvo mejores oportunidades, oportunidades sociales,...que él es capaz de leer ese contexto y aplicar todo lo que el niño necesita para crecer integralmente [FG1P2]

[“...it is important that the **teacher** educates herself... **she has to understand that in early childhood education he/she is going to find a variety of diversity that has to result in an equity** where one can see the difference between the child that had better opportunities, social opportunities... that she is able to read that context and apply everything the child needs to grow holistically” (FG1P2), my translation].

*Perceived action 1: ‘...be able to understand diversity that has to result in equity in early childhood education*

Equity was also mentioned by a participant in the second focus group with a different understanding:

“Digamos... toda educación de justicia social lo que buscaría es el auténtico pensamiento de izquierda y este es buscar la igualdad y en ese sentido este tipo de perspectivas, ese tipo de proceder, ese tipo de formas de pensar... mmm... riñe con la equidad y yo creo que a pesar de que riñe tenemos que seguir luchando por la equidad por la igualdad” [FG2P1]



(“Let us say... all that social justice education would seek is the left-wing authentic thought and this is seeking equality in that sense, that type of perspective, that type of procedures, that type of ways of thinking.. mmm... goes against equity and I believe that even though it goes against it we have to continue to fight for equity and equality” [FG2P1], my translation)

Equity here was related to the political ideas about social justice from the left wing which according to the participant could promote inequity instead of equity.

The notion of **respect** was mentioned by two participants in the survey. One of them explained that it is about respect for others, respect for individual differences, and respect for human beings and everything that surrounds them. This notion was mentioned by two participants in the focus groups as well, session 1 and 3:

“Si realmente el país quiere transformar y si queremos que haya esa igualdad, que haya esa vivencia real de los derechos de los niños, **el derecho a la diferencia y el respeto a la diferencia, el respeto a los demás, pues, toca ir creando esa cultura entre todos**, cierto? y empecemos por los niños” [FG1P4]

“If the country really wants to transform and if we want that equality to exist, that real experience of the children’s rights to exist, **the right to be different and the respect for differences, respect for others, well, we have to create that culture between us**, right? And let us start with the children”, my translation [FG1P4]

***Perceived action 2:** ...create the culture of the right to be different, respect for differences and respect for others...*

While the quote above illustrated an action, the following extract presented a critical point toward the policy mandates that involve respect in their declarations:

“...ejemplo, a veces en nuestras instituciones estamos diciendo y tomando decisiones, vamos a normar para los niños, en el respeto a... y vamos a legislar para esta clase de gente, para este grupo que sean blancos, negros, mestizos, para las mujeres y para los hombres, en el respeto de que... yo creo que antes de legislar para determinado grupo, de enseñanza para determinada persona” [FG3P5]

(“...example, sometimes our institutions are saying and making decisions, we are going to create norms for the children, on the respect toward... and we are going to legislate for this class of people, for this group that are white, black, mixed-race, for women and for men, in the respect toward...I believe that before legislating for a specific group, of teaching for a specific person” [FG3P5], my translation)

In both examples the notion of respect was related to the Convention of Rights of the Child which is also considered in Colombian educational policy mandates.

From my view, the manifestations of ‘social justice’ views and understandings are subsumed in global mandates emanated from the Convention of the Rights of the Child and educational policies regarding citizenship education by UNESCO.

The notion of **equality** was referred to equality of rights and duties and at the same time quality for all in education, employment opportunities for participants in the first stage of the study. The issue of equality was illustrated by participants in all the sessions of focus groups, although it was a central theme for debate in the third focus group.

“Es también oportunidad **de orientar a los niños desde pequeños no discriminarlos por ninguna razón ni política, ni social, ni económica, que tengan las mismas oportunidades** todos y yo creo que así llegan a un bachillerato con más pertenencia y con mayor razón cuando salgan a hacer una carrera a estudiar, pues, que tengan la oportunidad en igualdad de condiciones, no solo los de la clase alta sino todos los de los diferentes grupos sociales” [FG1P3]

(“It is also the opportunity **to guide children from an early age, not discriminating against them for any political, social or economic reason, that they have the same opportunities** as everyone else and I believe that that is how they arrive to secondary school with more ownership and more importantly when they do their university studies, that they have the opportunity of equality of conditions, not only for those from the high social class but also for all those from different social groups” [FG1P3], my translation)

*Perceived action 3: ‘...to guide children from an early age..., to have the same opportunities ...’*

While participants in the first focus group discussed ‘equality’ as having the same opportunities, teacher educators in the third focus group were concerned about prospective early childhood teachers. They were explaining the fact that they join the teaching profession from different situations of inequality. In this respect, the following extract illustrates the tension between private and public schools:

“... los privados y los públicos, ellos vienen de pronto de colegios públicos, la mayoría, por ejemplo aquí, los que entran a la distrital, son estudiantes que perteneces a estratos de colegios públicos, del norte, donde han tenido que vivir una cantidad de situaciones de desigualdad, desigualdad porque allá el colegio bilingüe y

aquí son 45 para que vean una clasecita, si de 45 estudiantes que han vivido todas esas situaciones” [FG3P2]

(“... the private and public ones, they maybe come from public school, the majority, for example here, that start at Distrital, are students that belong in public school stratum, from the north, where they have had to live an amount of inequality situations, inequality because there is a bilingual school over there and there are 45 for a class here, yes, of 45 students that have lived all those situations” [FG3P2], my translation)

This group of teacher educators also discussed the complexity of the notion of ‘equality’ in the Colombian context, as follows:

“...y es el caso, el profesor también es un ser humano, también se cansa, entonces por ejemplo, teniendo un poco en cuenta los términos, cuando hablamos de justicia social, igualdad social. ¿Qué es una cosa y que es la otra? Si hablamos de igualdad social, la puede generar el gobierno, tenemos oportunidades de estudio, oportunidades en el salón oportunidades de salud y oportunidades de vivienda, una igualdad social. ¿Y la justicia? ¿La generamos los individuos?” [FG3P4]

(“...and it is the case, the teacher is also a human being, they also get tired, so for example, taking into account the terms, when we speak of social justice, social equality. What is one thing and what is the other? If we speak of social equality, the government can generate it, we have opportunities to study, opportunities in the classroom, opportunities for health, opportunities for a house, a social equality. And justice? Is it generated by us, individuals?” [FG3P4], my translation)

Teacher educators introduced the term ‘social equality’ which resonates with Reimers’ (2000) view of the discourse of equality in Latin America. They were also dealing with the notion of distributive justice as illustrated in these extracts:

“... me pregunto, o sea para mí que es justicia social? Para muchos existe es igualdad. Para sumerce, eh le voy a dar este pastel, le doy un pedacito igual, un pedacito igual (mostrando a cada participante), eso es igualdad, pero para mí es justicia también de pronto... pero si usted apporto para comprar este pastel con el 20%, yo le doy a usted un poquito más, entonces ya es desigual. Entonces, como comienzo a ver...” [FG3P4]

(“...I wonder, so for me, what is social justice? For many, equality exists. For you, oh I will give you this pie, I give you and equal piece, an equal piece (showing each participant), that is equality, but for me justice is also maybe... but if you contributed 20% of the cost of the pie, I will give you a little more, so now it is unequal. So, how I start seeing...” [FG3P4], my translation)

“entonces la igualdad, mejor dicho, la justicia implica igualdad, cierto” [FG3P2]

(“so equality, better said, justice implies equality, right” [FG3P2], my translation)

“...pero si tiene que ver en el sentido de que yo **como formadora de docentes, debo inculcar, ayudar a haya ese proceso reflexivo de que él cree igualdad de oportunidades**” [FG3P2]

“...but if it has to do in the sense in which I **as teacher educator, have to inculcate, help for there to be a reflective process in which equality of opportunities is created**”, my translation

***Perceived action 4: inculcate a reflective process in which teachers create equality of opportunities***

The notion of **comprehensive care** as the comprehensive development of the child for life, based on equity, justice and full development of children's rights was discussed by participants in focus groups 1 and 3 as follows:

“...no debemos irrespetar al otro sino saber que tenemos derechos y que no debemos permitir nunca que se vulneren o que se pisen y esos deben ser principios generales en los niños y en la parte de adultez...” [FG3P5]

(“... **we must not disrespect others but know we have rights and we must never allow that these are violated** or they are stepped on and those must be general principles in the children and in the adulthood stage...”[FG3P5], my translation)

The discussion was about child rights in terms of respect for diversity and for human rights.

*Perceived action 5: do not disrespect others, but have the right that we must never allow that their values are violated*

It could be noted that the previous actions may be embedded in global and regional discourses of inclusion, children's rights, equity, equality of opportunities for All, comprehensive care and respect promulgated by international mandates and agendas.

### **6.3.2 Implicit actions**

Implicit actions toward preparing prospective early childhood teachers for social justice were identified in the notions of commitment, co-responsibility, coherence, transparency and decency that emerged in the first stage of the study.

**Commitment** was an issue of discussion in the focus groups. For example, participants in the second focus groups were talking about the commitment of teacher educators with regard to their responsibilities in the ethics component of the early childhood programme. They were concerned about a situation of one of the teacher educators who had recently expressed his view about commitment in a meeting:

“...estábamos hablando de ese compromiso con la institución y un profesor de dijo... es que yo tengo un compromiso con mis estudiantes, no con la institución” [FG2P4]

(“...we were talking about the commitment to the institution and a teacher said... the thing is I have a commitment with my students, not with the institution” [FG2P4], my translation)

“Yo creo que esa enunciación de yo tengo compromiso con los estudiantes es muy interesante de analizar, en principio yo diría... hay dos cosas para decir de eso... la primera una desconfianza a las instituciones y a la institución misma o sea, y vuelvo a la desconfianza, porque también hay mucha decepción, hay mucho cansancio hay fatigas innecesarias en cada uno de nosotros como profesores que nos ha puesto la institución a nosotros mismos, muchas fatigas que cargamos y muchas veces uno dice... pues finalmente yo me forme fue como profesor y si hay algo que tengo que respetar es el espacio sagrado del aula” [FG2P1]

(“I believe that that statement of having a commitment with the students is very interesting to analyse, in principle I would say... there are two things to say about it... the first one is a distrust in the institutions and in the institution itself, I mean, and I come back to the distrust, because there is also a lot of deception, there is a lot of tiredness and unnecessary fatigues in each of us as teachers that the institution has imposed in ourselves, many fatigues that we carry and that sometimes one says... well, finally I educated myself as a teacher and if there is something I should respect is the sacred space of the classroom” [FG2P1], my translation)

The discussion was about the dichotomy regarding their role as teacher educators. On the one hand, their commitment with their students in class, and on the other hand, their commitment with the institution in which they find themselves in an atmosphere of disbelief and tiredness.

Moreover, participants in the third session of the focus groups were discussing the commitment of teacher education programmes regarding the education of future educators:

“...es labor de la universidad formar a los maestros, es decir, se debe **formar más en valores**, es que uno aprende para la vida, no porque llegó a la universidad, ya es perfecto y ya se formó en valores..., incluir la formación en valores..., que **el maestro sea consciente de ese compromiso grande que tiene con una sociedad...**” [FG3P3]

(“...it is the responsibility of the university to educate teachers, that is to say, one must **educate more in values**, one learns for life, not because one has just arrived to university, is now perfect and has educated oneself in values..., include the education in values..., **that the teacher be aware of that big commitment with society...**”[FG3P3], my translation)

*Perceived action 6: educate more in values... the teacher needs to be aware of his/her big commitment with society*

Furthermore, the understanding of social justice as a way to see the world which is circumstantial and changing, seemed to be illustrated by one of the participants in the second focus group:

“... poder retomar ese término porque es ir más allá, poder retomar qué es lo que está a mi alrededor desde mi propia comprensión del mundo y poder transformar, poder trascender en un pensamiento que inicialmente es individual. Yo me pregunto hasta



donde puedo trabajar con una comunidad desde ese pensamiento que yo tengo...como entablo esa comunicación...” [FG2P4]

(“...being able to retake that term because it is going beyond, being able to retake what is in my surroundings from my own understanding of the world and being able to transform, being able to transcend a way of thinking that is initially individual. I wonder how long I can work with a community from the way of thinking I have... how do I establish this communication...” [FG2P4], my translation)

***Perceived action 7: reflect on social justice as a way to see the world that is changing***

The previous discussion regarding individual and others’ commitment with the world serves as a basis to introduce the notion of co-responsibility.

The notion of **co-responsibility** was illustrated in part of the interaction in the second focus group. The statement from the first stage of this study regarding social justice as an individual and collective force to dismantle the power structures imposed by modernism was explained by one participant in the second focus group:

“Entonces hablar de justicia social es justamente cuestionarnos sobre la potencia y no sobre las competencias sino las compotencias que deberíamos tener en los procesos de formación. Compotencias es unir una potencia con otra y una potencia con otra para constituir el estado ... el Estado era la unión de una potencia con otra y esas potencias estaban entrelazadas por las emociones, por las pasiones, en este caso la alegría que es la que más aumenta la potencia.... Pero en una sociedad como la nuestra donde somos maquinas que producimos todo el tiempo entonces es muy difícil esa perspectiva ética que creo que es la que hay que recuperar en nuestro discurso” [FG2P1]

“So talking about social justice is precisely asking ourselves about the potency and not about the competences but the ‘co-potencies’ that we should have in the education processes. ‘co-potencies’ come from uniting a potency with another and having those power sources intertwined by emotions, by passions, in this case happiness which is what heightens the potency the most... But in a society like ours where we are machines that produce the whole time, it is very difficult to have that ethical perspective which is the one I believe should be recovered in our discourse” [FG2P1], my translation)

In this explanation, the teacher educator explained the notion of co-responsibility in terms of social justice and argue that it is about uniting individual potencies or potentialities in order to have a unity that he called ‘compotencias’ or co-potentialities.

“... entonces cuando yo me desarrollo en virtud de mi relación con el otro pues evidentemente sigo siendo yo, es decir no hay ninguna fractura del sujeto, pero es un sujeto que reconoce al otro y que entiende de alguna forma que el otro es su propia potencia; la potencia del otro esta en relación con su propia potencia. Digamos que formar así, **si se lograra descubrir la manera de formar en la “compotencia” se solucionarían una cantidad de problemas inimaginables... inimaginables, y entraría en una nueva concepción filosófica el problema de la justicia...**” [FG2P2]

(“...so when I develop myself in the sense of my relation with others, well evidently I am still myself, I mean there is no fracture in the self, but it is a self that recognises others and understands in some way that others are its own potency; others’ potency is in a relationship with the self’s own potency. Let us say that educating in this way, **if we could find the way to educate in the ‘co-potencies’ an unimaginable**

**amount of problems could be solved... unimaginable, and the problem of justice would enter a new philosophical conception...** [FG2P2], my translation)

*Perceived action 8: find a way to educate in co-potencies*

The notion of **coherence** was tackled by one of the participants from the third focus group who expressed that there is a divorce between the curriculum and the professional practice. The participant emphasised the relevance of preparing early childhood teachers to face the challenges in their daily practice regarding children's complex situations.

“... es una responsabilidad muy muy grande de la entidad formadora, digamos en este caso de la universidad. También pensar en que currículo tiene integrado para formar a los maestros. Porque no puede haber el divorcio entre como estamos formando aquí a los maestros y la realidad que ellos van a enfrentar, como ya en su práctica... es precisamente por eso, porque no hay esa coherencia entre todos los niveles educativos... unas épocas anteriores salía uno y como que iba con la conciencia de que yo voy a ser el maestro y allá llegaba y se enfrentaba y en la práctica se hacía el maestro, uno se hace maestro enseñando, claro. Pero hoy en día está más difícil la situación. Sale el maestro, va y se enfrenta a una realidad en ciudad bolívar, en cualquier sitio, digamos que hay unos lugares más delicados que otros, y de una vez quedaron fracasados como maestros. El impacto es durísimo. Llegar y enfrentarse a unos estudiantes con una cantidad de problemáticas tremendas y que no saben manejar. Es por ese divorcio. Yo quiero hacer ese énfasis, por ese divorcio entre los diversos niveles. Es indispensable que la universidad le ensene al maestro a leer contextos.” [FG3P3]

(“...it is a very, very big responsibility in the educational institution; let us say in this case the university. Also we need to think about what encompasses a curriculum to prepare teachers. Because there cannot be a divorce between how we are educating teachers here and the reality that they will face, as nowadays in their practices... it is precisely because of this, because there is no coherence between the educative levels...in previous times one would leave [university] and in a way having the awareness of knowing one would become a teacher, and arriving there [to the classroom] and one would deal, and in practise would become a teacher, one becomes a teacher by teaching, of course. But nowadays the situation is more difficult. The teacher goes and faces the reality of Ciudad Bolivar, at any place, let us say some places are more complicated than others, and they immediately become failures as teachers. The impact is too tough. Arriving [to the classroom] and facing students with a high amount of intense problems that they don't know how to manage. It is because of that divorce. I want to make that emphasis, because of that divorce between the diverse levels. It is imperative that the university teaches the educator to read contexts” [FG3P3], my translation)

***Perceived action 9: prepare early childhood teachers to read socio-cultural contexts in a daily basis regarding children's complex situations***

The previous discussion was understood as coherence between our preaching and acting in the first focus group:

“De crear esa conciencia en el maestro, para que cuando él llegue a la práctica, realmente también pueda hacerlo frente a los niños y frente a la comunidad educativa en general, pues la justicia social tiene que transformarse como en una cultura ciudadana” [FG1P4]

(“Creating that awareness in the educator, so that when they arrive to the practice, they can really do it in front of the children, in front of the educative community in general, so social justice has to transform itself like in a civic culture” [FG1P4], my translation)

*Perceived action 10: create awareness towards social justice aiming at transforming it into a culture of citizenship*

It could be said that the implicit actions towards preparing early childhood educators for social justice captured in the interaction of participants in the different session of focus groups could be linked to local and particular views of social justice. It can also be noted that these actions seemed more as possibilities or intentions towards embracing a social justice perspective in ECTE.

#### **6.4 Silenced actions**

It was not possible to capture actions manifested by the case regarding social justice as decency, transparency, fair society and freedom and truth towards preparing early childhood teachers to work with children. Therefore, I decided to describe chunks of the interaction among participants with the aim to identify possible insights or omissions with regard to the presence of social justice in ECTE that I have called silent actions in this research.

##### **Decency**

As expressed by one participant in the first stage of the study, the sense of social justice is intrinsically related to the whole existence of life whose fundamental

condition and principle is the dignity of human life. This view is emphasised by a participant in the third session of focus groups who expresses that this must be guaranteed both by the State and by civil society, and it should be an exercise, a vocation and a rationale for communities and individuals, so that they are in social justice.

Training and education must be oriented towards this human dignity, as it is to educate and raise human kind in knowledge and wisdom, in the bond and coexistence with others and in the sense of happiness to be reached by each individual in this world.

Education in humanity, of all people, is one of the conditions to bring about social justice. Education for the human kind that stands out and has a capacity to voice and create reality in all senses, legislate with others social and symbolic interactions and relations, and the capacity to educate autonomously.

The notion of decency which was expressed as the knowledge of rights, duties and values in today's reality and the appropriation of the concepts of rights, its contextualization and action networks in the survey came out in terms of child rights and human rights as explained above. The right of every person to have all the basic means and opportunities that ensure a healthy personal and social development provided was discussed in terms of equality in the third session of focus groups.

### **Transparency**

Transparency was understood as the calm consciousness to discern between what it seemed to be an ethical-political being and the social ties that Colombian society

imposes on people; this was also expressed like the consciousness of freedom facing those social ties represented in social differences.

“Por supuesto que acá en nuestro país, a diferencia de otros países, la formación del docente de primaria es fundamental porque él es el formador de seres humanos. Todo lo que él puede enseñarle desde niño es lo que va a ser de adulto. ...formar profesores que tengan otra visión a la que tuvieron los profesores de antes en su formación, que no es la idea de que están formando niños precisamente con justicia social, más bien con injusticia como lo dijeron mis compañeras. Es también oportunidad de orientar a los niños desde pequeños no discriminarlos por ninguna razón ni política, ni social, ni económica” [FG1P3]

(“Of course here in our country, differently to other countries, the education of the primary school teachers is fundamental because they are the educators of human beings. All that educators can teach from an early age is what children will be as adults... educating teachers so that they have a different vision to the one they had before their education, which is not the idea from which children are being educated with social justice precisely, more like with injustice like my peers said. It is also an opportunity to guide the children from an early age not discriminating against them for any political, social or economic reason” [FG1P3], my translation)

It could be argued that the manifestations of social justice from a local view can encompass situations that could be illustrated in different parts of the country. However, some of these manifestations seemed to be embedded in early childhood education.

### **Fair society**

It is important to define it in early childhood education because it is like the inner and conscious balance that is intended to educate fair children who seek a fair society. One participant from the third session of focus groups expressed his opinion about that inner balance when discussing children's moral values and anti-values.

“Y en ese horizonte y en esa realidad hay unos valores hay algunas conductas que las podemos calificar como no tan buenas, o como anti valores, le corresponde a cada ser, en cada una de sus etapas cuando niño, saber cuál es su comportamiento, cuál es su capacidad, cuáles son sus capacidades, sin necesidad de desconocer cuál es su propia realidad y sus propias aspiraciones... yo creo que deben haber unos principios generales, que son los que llevan a la comunidad y a la sociedad hasta una buena meta” [FG3P5]

(“And in that horizon and in this reality, there are some values, some behaviours that we can judge as not so good, or as anti-values, it corresponds to each being, in each of their stages as a child in order to know what his/her behaviour is, what his/her capability is, what his/her capacities are, without the need to disown his/her own reality and aspirations... I believe that there must be some general principles, which are the ones that take the community and the society to a good accomplished goal” [FG3P5], my translation)

The same participant shared a point of view about the reasons for not having a fair society. It was a criticism against educational policies targeting children:

“... a veces en nuestras instituciones estamos diciendo y tomando decisiones, vamos a normar para los niños, en el respeto a... y vamos a legislar para esta clase de gente, para este grupo que sean blancos, negros, mestizos, para las mujeres y para los hombres...y entonces nosotros estamos en contra de la justicia social. Cuando hacemos estas discriminaciones, es en contra de la justicia social... las políticas en



ese horizonte aquí se está fallando y echémosle entonces para los de la raza amarilla, para los de la raza blanca, y los de la raza negra, y los mestizos en qué quedamos?” [FG3P5]

(“...sometimes our institutions are saying and making decisions, we are going to create norms for children, in the respect toward... and we are going to legislate for this kind of people, for this group of white, black, mixed-race, for women and for men... and so we are against social justice. When we discriminate in these ways, it is against social justice... the politics in that horizons is failing here and let us give it to the ones in the ‘yellow’ race, the white race, the black race, and where do the mixed-race stand?” [FG3P5], my translation)

This example illustrates that educational policy mandates are carrying discrimination and discontent in their statements for one group of people or another.

### **Freedom and truth**

These notions were discussed from two different viewpoints. On the one hand, the notion of freedom was related to seeking the truth of the circumstances of a particular group. In this case, one participant from the second focus group expresses that:

“...la vida cotidiana de la universidad y de la facultad tiene que ver con los límites de la libertad. Por ejemplo, hay cosas que no podemos hacer en la facultad pues porque los límites no lo permiten, porque hay cosas administrativas, hay unas órdenes de poder. Sin embargo a pesar de todo eso se hacen cosas, pero hay cosas como por ejemplo meditar serenamente sobre el problema de la infancia para formular un programa académico. A mí me parece eso que en términos más que académicos, en términos políticos eso tiene una potencia enorme” [FG2P1]

(“...the daily life at university and in the faculty has to do with the limits of freedom. For example, there are things that we cannot do at the faculty because they are not

allowed by these limitations, because there are administrative layers, orders of power. However, in spite of all that some things get done, but there are others like, for example, mediating serenely about the problem of early childhood in order to plan an academic programme. I think that more than in academic terms, in political terms, this has an enormous potential” [FG2P1], my translation)

On the other hand, freedom was related to the truth with educational guidance from the viewpoint of a child without emotional abuse which could be understood through an example given by one of the participants in the third focus group:

“...se legisla para los negros, se legisla para los blancos, se legisla para los indígenas, pero es que aquí, dice que todos son sujetos activos de iguales derechos y libertades. Yo como maestro tengo unos valores y mi alumno también, yo aprendo y el también aprende. Como hago yo para que esto que me lo sé de memoria, como hago ese proceso pedagógico justo para que él vaya logrando lo que yo logré. Sí, no a depositarle lo que yo sé y a que repita de memoria lo que yo sé...” [FG3P2]

(“...there is legislation for the black, legislation for the white, legislation for the indigenous, but here, it says that they are all active individuals with equal rights and freedoms. Me as an educator have my values and my student does as well, I learn and the student also learns. What can I do so that this that I know by memory [can be passed on], what can I do so that in this fair pedagogic process the student can achieve what I achieved. Yes, not to give the student what I know so that they repeat by memory what I know...” [FG3P2], my translation)

From this example, it could be argued that freedom and truth as silent actions can be framed and learnt from generation to generation.

## **6.5 Expressions of negation with regard to the social justice perspective in early childhood**

Expressions, such as *social justice is utopia* or the difficulty in defining it because what appears to be fair to someone may be unfair to other, were not found as such in the focus group sessions. However, understandings of social justice as an illusory term or relating it as a joke in a corrupt society could have been linked to the discussion about ‘perverted education’ in the second focus group:

“Se instaura la feroz y furiosa manía del calcular de los proyectos, de la competición... un sentir generalizado es que la pedagogía y la educación digamos se han convertido en espacios pervertidos...Y ¿por qué es pervertido? Porque todo se convierte en formar para un mercado formal, para esa máquina desecante del capitalismo que es la que se ha instalado y en ese marco es muy difícil encontrar espacios de lo humano” [FG2P1]

(“The ferocious and angry mania of calculating projects is established, the mania of competition... a generalised feeling is that pedagogy and education, let us say, have become perverted spaces... And, why perverted? Because everything is converted in educating for a formal market, for the dissecting machine of capitalism that is the one that has established itself and in this frame it is very difficult to find the human spaces” [FG2P1] , my translation)

The previous view can be understood as a manifestation of negation of social justice in front of the commodification of education. Another way to express negation was understood in the discussion about injustice.

### **Injustice**

This notion was discussed in the first and second focus groups. Injustice was considered as a daily supply, “como el pan de cada dia” (participant SP2). This view was reinforced by a participant in the first focus group:

“La injusticia social es, de pronto, la madre de casi todos los problemas que tiene Colombia. Por eso tenemos guerrilla, por eso tenemos paramilitares, por eso tenemos niños en las calles, por eso tenemos habitantes de las calles, por el nivel de injusticia social en Colombia. Entonces, esta propuesta, si la universidad la acoge, me parece que sería un primer paso para sacar a Colombia...” [FG1P1]

(“Social injustice is, maybe, the mother of almost all the problems Colombia faces. That is why we have guerrilla, that is why we have ‘paramilitares’, that is why we have children in the streets, that is why we have homeless people, because of the level of social injustice in Colombia...” [FG1P1], my translation)

Injustice was also discussed as a result of the differences of social strata and the commodification of education in the first focus group and as a circumstance imbued from family expectations.

“...donde muchos de los estudiantes que han elegido esa profesión de ser docentes, que viven, o sea, en sus entornos han vivido toda esa injusticia social, pues, para ellos va a ser más fácil, como tomar todas esas situaciones que ellos han vivido, asimilarlas y luego sí poder ser coherentes en el momento de enfrentarse” [FG1P2]

(“...where many of the students who have chosen the profession for becoming educators, who, that is, have lived all that social injustice in their surroundings, well, for them it will be easier, the way to take all the situations they have lived, assimilate them and then be able to be coherent at the time to face [social injustice]” [FG1P2], my translation)

In the following example, the participant explained a situation of unfairness referring to his life project and family expectations:

“Yo diría, finalmente la justicia social es como yo debo comprometerme con mi proyecto existencial, ahí ya se logra una justicia social. Hubiera sido muy injusto que yo terminara siendo ingeniero cuando me gustaba tanto la palabra o quizás hubiera sido un buen escritor porque ahí hubiera tenido más tiempo, aun hoy en estas profesiones a veces...hubiera sido muy injusto que yo hubiera terminado haciendo algo en lo que no encontraba acomodo eso debe ser muy injusto” [FG2P1]

(“I would say, in the end social justice is how I must behave with my existential project, over there social justice is achieved. It would have been very unfair if I had ended up being an engineer when I liked words so much or perhaps I would have been a good writer because then I would have had more time, even today in these professions sometimes... it would have been very unfair if I would have ended up doing something I did not feel comfortable with, that must be very unfair” [FG2P1], my translation)

## **Quality**

The notion of quality was explained as education with high academic and human standards in the first stage of the research. It was also referred as having better social, cultural and economic conditions for teachers. This last issue was manifested through an illustration of a situation a teacher educator faced in the Faculty of Education. Participants expressed that there was a teacher educator with high academic and teaching standards who decided not to join the bureaucratic scheme and process of publishing and circulating the *Journal of Critical Pedagogy*. This teacher educator, founder of the journal passed away and the journal disappeared as one of the sources

to promote critical thinking. The case was mentioned to exemplify the conditions of injustice regarding 'quality' in the faculty of Sciences and Education.

“Pero yo recalco más a esto, para el caso de las revistas... es curioso que la facultad encare unas luchas tan duras para tener una revista en educación...y pensar que... porque es que además de todo lo anterior porque publicaciones como opciones pedagógicas... también sufre el embate de las políticas... y es que como no tenía reconocimiento en Publindex... porque lo que menos interesaba era cumplirle a Colciencias o al Ministerio o lo que fuera..., entonces nunca cumplió con eso...porque no...no era el camino y entonces no fue reconocida y al no ser reconocida pierde el sentido en el ámbito de lo público y a mí me parece algo grave...” [FG2P1]

(“But I mostly stress this, in the case of journals... it is curious that the faculty faces such hard struggles to have an education journal... and to think that... because apart from all the above ... because publications as ‘opciones pedagógicas’ journal.. it also had the repercussion of policies... because it did not have recognition in Publindex... because what mattered the least was to comply with Colciencias<sup>28</sup>, the Ministry or whatever..., so that was never complied with... because no... it was not the road and so it was not recognised and when not recognised it loses the sense in the scope of the public and I see it as something serious...”[FG2P1], my translation)

It can be said that silent actions as well as expressions of negation should be analysed further in order to look for bring insight with regard to the social justice perspective in this particular ECTE setting.

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<sup>28</sup> El **Departamento Administrativo de Ciencia, Tecnología e Innovación (COLCIENCIAS)** es la entidad encargada de promover las políticas públicas para fomentar la ciencia, la tecnología y la innovación en Colombia. [It is the institution in charge of promoting public policies to enhance science, technology and innovation in Colombia, my translation].

## 6.6 Summary

The previous analysis of the data demonstrated that the views and understandings of ‘social justice’ identified in the first stage of the study were manifested by the teacher educators’ perceived actions in three different ways: through explicit actions regarding views and understandings of social justice, implicit actions towards preparing early childhood teachers for social justice and, silenced actions embedded in expressions of negation of social justice.

It can also be said that there are issues that need to be analysed in depth in order to get insight into the phenomena of teaching for social justice in this particular socio-cultural context. As noted by Ayers, Hunt and Quinn (1998), teaching for social justice demands a dialectical stance. At this point, I decide to approach the data from this dialectical view.

I thought that the previous analysis could bring more insight into these views and understanding of the phenomenon under investigation in depth. It was also important to gain insight into other salient issues teacher educators mentioned, such as their views regarding education as ‘educacion pervertida’, injustice, distrust, fear, fatigue, emotions, democracy, freedom, ‘competencias’. In this regard and drawing on Cannella’s (2014) ideas about critical qualitative academic activism, I opted for exploring the data from the context of this particular case. This task embedded in what Simons notes as ‘we may need to search for 'new ways of seeing' and new forms of understanding, not only to represent what we come to know, but to see what we don't’ (Simons, 1996, p. 231) was performed using Situational Analysis (Clarke, 2005, 2015). This analysis is presented in the following chapter.





## **CHAPTER 7: Intricacies of the social justice perspective in Colombian early childhood teacher education**

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### **7.1 Introduction**

This chapter develops a process of deep analysis regarding the implications of the findings of the previous two chapters for the ethics-based pedagogical knowledge component in the pre-service Early Childhood teacher education programme at UDFJC. My intention was to gain deeper insights into salient issues of the dialogical focus groups that I complemented with issues that emerged from the written accounts which constitute the third stage of this instrumental case study.

In order to accomplish this task, I used Situational Analysis with the aim of searching for ‘new ways of seeing’ the data (7.2). As a first step, I present a mapping strategy considering each dialogical focus group as a situation (7.3). Secondly, I develop a relational analysis in order to unveil relations and complexity among the different elements and discursive constructions of individual and or collective human and non-human actors revealed in each dialogical focus group (7.4).

In section 7.5, I identify the Social Worlds/Arenas of concern of the situation and then I describe the stories embedded in salient webs of relations from a critical perspective (7.6). I describe perceived power relations in the situation (7.7) and I finally summarise the findings in section (7.8).

## 7.2 Searching for ‘new ways of seeing’

Taking into consideration that one of the characteristics of an instrumental case study is to learn from the particular, I applied Situational Analysis as a way to search for new ways of seeing the data. I used this approach because it is understood as an extension of grounded theory (Clarke, Friese and Washburn, 2015) and has been found particularly useful in social justice and critical qualitative research projects (Clarke, 2015) and it is a flexible and fluid approach that offers avenues for critical qualitative research that can unveil the complexities of social systems and inequalities, whether related to institutional structures, or other societal constructs that constitute hegemonic conditions (Perez and Cannella, 2015, p.232).

Given the emphasis on elucidating complexities and diversities of the elements and positions in the situation under examination (Clarke, Friese and Washburn, 2015), I decided to look at the focus groups as situations of ‘the case’ which were positioned in a particular socio-economic and cultural context.

In this regard, I followed Clarke’s (2005, p. 19) ideas on creating representations that assume differences and multiplicities and seek to explicitly map and represent them using the *situation* of the research phenomenon as the site of analytic grounding.

With this understanding in mind, I used the *situation* of the research phenomenon as the site of analytic grounding in order to explore possible subjectivities from the context of this particular case, and in this way, to experience what Simons denotes as searching for ‘new ways of seeing and new forms of understanding’ (Simons, 1996, p. 231).

In this vein, doing situational analysis helped me to analyse each session of the focus groups as a particular situation of interest through the specification, re-representation, and subsequent examination of the most salient elements (Clarke, 2005, p. 29). Taking into consideration that ‘Situational maps are visual representations, they helpfully rupture our normal ways of working and may provoke us to see things afresh’ (Latour, 1986, Suchman, 1987 in Clarke, 2005, p. 30), I mapped each situation in order to specify what was there empirically in considerable detail and from multiple angles of perception’ (Clarke and Friese, 2007, p.366), I utilised Clarke’s situational analysis three main cartographic approaches:

**Situational maps** which lay out the major human, nonhuman, discursive, and other elements in the research situation of concern and provoke analyses among them;

**Social world/arenas maps** which lay out of the collective actors, key nonhuman elements, and the arena(s) of commitment within which they are engaged in ongoing negotiations, mesolevel interpretations of the situations; and

**Positional maps** which lay out the major positions taken, and not taken, in the data vis-à-vis particular axes of variation and difference, concern, and controversy around issues found in the situation of enquiry.

(Clarke, 2005, p. 86; Clarke and Friese, 2007, p. 366)

Using this kind of representation, I considered this approach to capture the complexities embedded in the data from the focus groups. This analytic exercise took into consideration the ‘digested data’ (Clarke & Friese, 2007, p. 371) which means that I used the information resulting from the initial and intermediate coding process of the focus groups in chapter 6. I also added the information from the third stage of

the study, *free commentaries* to bring more insight into the phenomenon under investigation, in other words, into the issue of teaching for social justice.

### **7.3 Mapping the situation**

I mapped each dialogical focus group as a situation which included the analytically human and nonhuman, material, and symbolic/discursive elements of a particular situation taking into consideration these questions: ‘who and what are in this situation? Who and what matters in this situation? What elements make a difference?’ (Clarke, 2005, p. 86)

As a first step, I designed Abstract Situational Maps which consisted of messy/working and ordered/working versions (Clarke, 2005) before I performed a relational analysis of the data. In this regard, Figures 7.1, 7.2 and 7.3 offer the Abstract Situational: messy/working map for each situation.

My first impression when I looked at these messy/working maps was that individual human actors were far from being alone in the situation as Clarke (2005) points out in her notes. Looking at the messy situational map of the first dialogical focus group (see figure 7.1) I first noted that there were individual and collective human and non-human elements. It seemed that the programme was a central issue. At that time when I was developing this second stage of my study, I wrote in one of my memos that all teacher educational programmes were in the process of assessment for teacher education quality requirements and Institutional Accreditation (MinEducacion, 2014) in the Faculty and Sciences and Education at UDFJC.

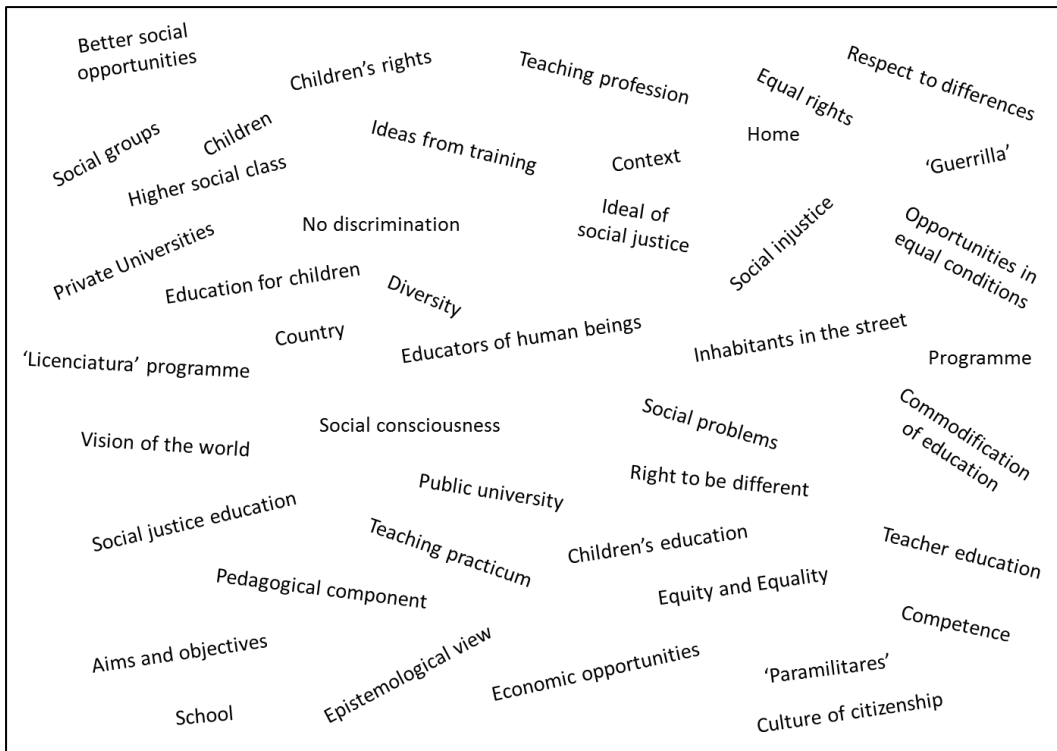


Figure 7.1 Abstract Situational Map: messy/working version (Focus Group 1)

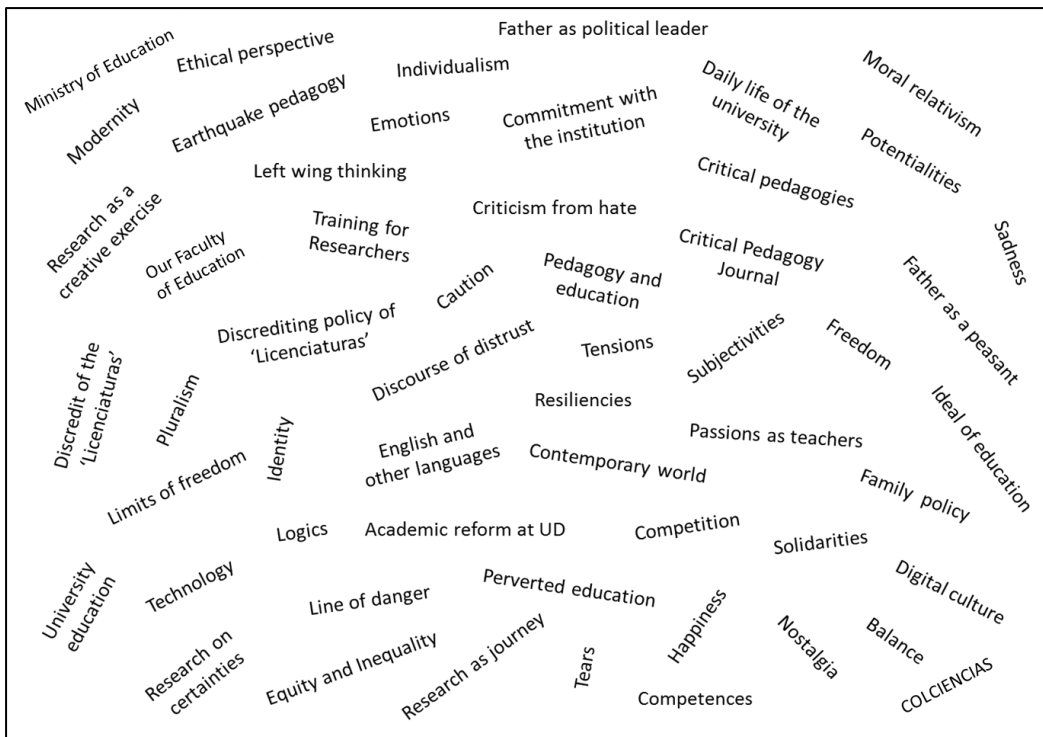


Figure 7.2 Abstract Situational Map: messy/working version (Focus Group 2)

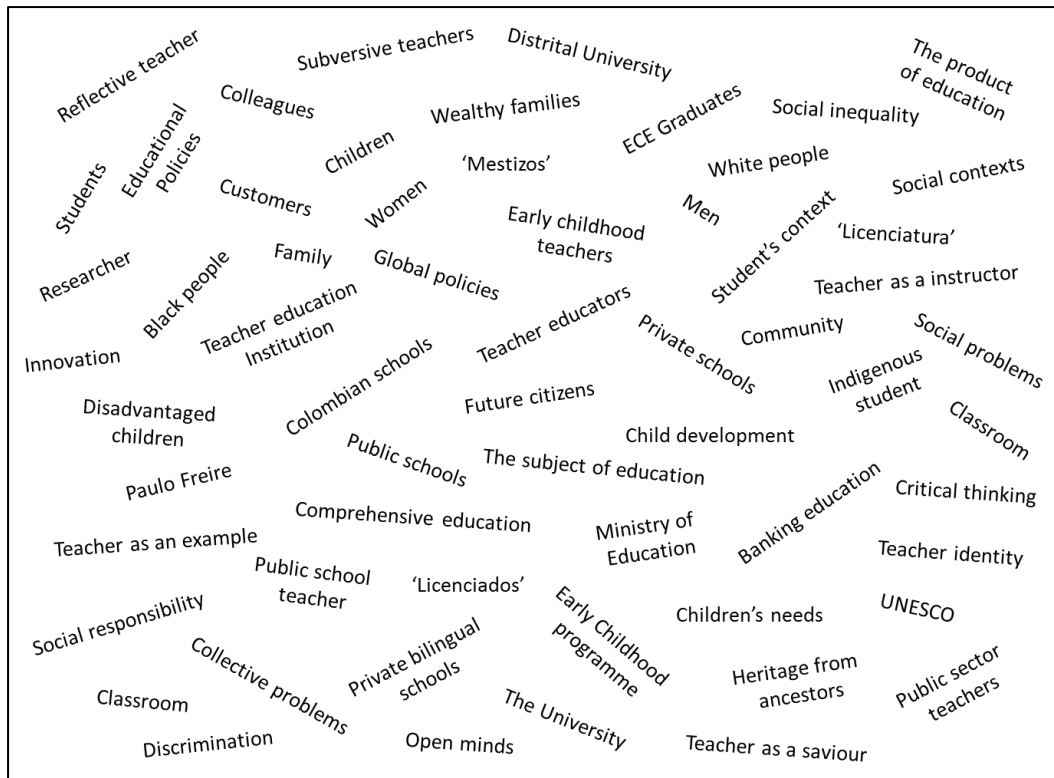


Figure 7.3 Abstract Situational Map: messy/working version (Focus Group 3)

I could also note that there were many discursive constructions of Individual and/or collective Human actors that were related to the process of accreditation for ‘Licenciaturas’ (ibid) and the major issues/debates in this situation that were related to Equal Rights, Equity and equality, Diversity, Respect to differences, Right to be different, better opportunities, No discrimination, Economic opportunities and Opportunities in equal conditions. I could also see other key elements such as higher social class, ‘Paramilitares’, ‘Guerrilla’, inhabitants of the street and social problems in Colombia which I understood as relevant in terms of getting more insight regarding the notion of social justice. These elements were organised in an Abstract/Ordered map which is showed in table 7.1.

<p><b>INDIVIDUAL HUMAN ELEMENTS/ACTORS</b> Teacher educators Colleagues/assistants Educators of human beings</p>	<p><b>NONHUMAN ELEMENTS ACTANTS</b> ECTE programme Aims and objectives Pedagogical component</p>
<p><b>COLLECTIVE HUMAN ELEMENTS/ACTORS</b> Public university 'Licenciatura' programmes</p>	<p><b>IMPLICATED/SILENT ACTORS/ACTANTS</b> Children Children's homes Schools</p>
<p><b>DISCURSIVE CONSTRUCTIONS OF INDIVIDUAL AND/OR COLLECTIVE HUMAN ACTORS</b> Teaching profession Children's education Teacher education Ideal of social justice Children's rights Culture of citizenship</p>	<p><b>DISCURSIVE CONSTRUCTIONS OF INDIVIDUAL NONHUMAN ACTANTS</b> Teaching practicum Ideas for training Epistemological view Social justice education</p>
<p><b>POLITICAL/ECONOMIC ELEMENTS</b> Commodification of education Competences</p>	<p><b>SOCIOCULTURAL/SYMBOLIC ELEMENTS</b> Social injustice Social consciousness</p>
<p><b>MAJOR ISSUES/DEBATES (USUALLY CONTESTED)</b> Equal Rights Equity and equality Diversity Respect to differences Right to be different Better opportunities No discrimination Economic opportunities Opportunities in equal conditions</p>	<p><b>SPATIAL ELEMENTS</b> Context Private universities High Social class Social groups</p>
<p><b>OTHER KEY ELEMENTS</b> "Guerrilla", "Paramilitares", inhabitants of the street, social problems in Colombia.</p>	

*Table 7.1 Abstract/Ordered map dialogical FGI.*

Having a first look at the messy situational map of the second dialogical focus group (figure 7.2), I identified the same Individual Human elements/actors as I did in the first dialogical focus group. In this opportunity I realised the faculty of education was a salient element in this situation. Here, I noted that the Faculty of Education, the Ministry of Education and Colciencias were the Collective Human elements/actors. I also identified the Critical Pedagogy Journal, the notion of perverted education and Research as Nonhuman elements/actants and the discursive constructions of

Individual and/or collective Human actors: Ideal of education, Ethical perspective, Commitment, Potentialities, Critical pedagogies, Earthquake pedagogy, University education, Training for teachers and Pedagogy and education. Besides, I found political/economic elements in which competences were also mentioned, Left wing thinking, Pluralism, Competition, Digital culture / Technology, English and other languages with *other key elements* such as Emotions, criticism from hate, distrust, caution, tears, happiness, nostalgia, sadness, line of danger, subjectivities. Table 7.2 shows the previous elements organised in an Abstract/Ordered map.

<p><b>INDIVIDUAL HUMAN ELEMENTS/ACTORS</b> Teacher educators Colleagues/assistants</p>	<p><b>NONHUMAN ELEMENTS ACTANTS</b> Critical Pedagogy Journal Perverted education Research</p>
<p><b>COLLECTIVE HUMAN ELEMENTS/ACTORS</b> Faculty of Education Ministry of Education Colciencias</p>	<p><b>IMPLICATED/SILENT ACTORS/ACTANTS</b> Father as political leader Father as a peasant</p>
<p><b>DISCURSIVE CONSTRUCTIONS OF INDIVIDUAL AND/OR COLLECTIVE HUMAN ACTORS</b> Ideal of education Ethical perspective Commitment Identity Potentialities Critical pedagogies Earthquake pedagogy University education Training for teachers Pedagogy and education</p>	<p><b>DISCURSIVE CONSTRUCTIONS OF INDIVIDUAL NONHUMAN ACTANTS</b> Academic reform Research on certainties Research as a creative exercise Research as journey</p>
<p><b>POLITICAL/ECONOMIC ELEMENTS</b> Competences Left wing thinking Pluralism Competition Digital culture / Technology English and other languages</p>	<p><b>SOCIOCULTURAL/SYMBOLIC ELEMENTS</b> Solidarities Individualism Resiliencies / logics Balance / tensions</p>
<p><b>MAJOR ISSUES/DEBATES (USUALLY CONTESTED)</b> Equity and equality Discredit of 'Licenciaturas' Freedom / limits of freedom</p>	<p><b>SPATIAL ELEMENTS</b> Modernity Contemporary world Moral relativism</p>



**OTHER KEY ELEMENTS**

Emotions, criticism from hate, distrust, caution, tears, happiness, nostalgia, sadness, line of danger, subjectivities.

*Table 7.2 Abstract/Ordered map dialogical FG2*

Moreover, looking at the messy situational map of the third dialogical focus group (figure 7.3), I could identify the same Individual Human elements/actors as I did in the first and second dialogical focus groups. In this map, I noted that ‘the University’, UNESCO, teacher education institution and Universidad Distrital were the Collective Human elements/actors. From my point of view, I thought that Paulo Freire and Banking education were the Nonhuman elements/actants as they were prominent in this dialogical encounter. My idea was emphasised when I noted that the discursive constructions of Individual and/or collective Human actors were Reflective teacher, Teacher as an example, Teacher as a saviour, Teacher as an instructor, Teacher as a magician, Subversive teachers, Critical thinking, Open minds and Comprehensive education.

I also found political/economic elements in which competences were mentioned again together with Global Policies, Educational policies. There were major issues/debates such as Equity and equality, Discrimination, Social inequality, Disadvantaged children, Child development, Children’s needs, Teachers’ identity and other key elements such as Wealthy families, Heritage from ancestors, Colombian schools, public schools, private schools, private bilingual schools.

<b>INDIVIDUAL HUMAN ELEMENTS/ACTORS</b>	<b>NONHUMAN ELEMENTS ACTANTS</b>
Teacher educators Colleagues/assistants Researchers	Paulo Freire Banking education

<p><b>COLLECTIVE HUMAN ELEMENTS/ACTORS</b>  The University  UNESCO  Teacher education institution  Universidad Distrital</p>	<p><b>IMPLICATED/SILENT ACTORS/ACTANTS</b>  Children  Men  Women  ‘Mestizos’  Black people  White people  ECE teachers  ECE graduates  Family  Customers  Indigenous student  Classroom  Licenciados  Public school teacher  Community  Future citizens</p>
<p><b>DISCURSIVE CONSTRUCTIONS OF INDIVIDUAL AND/OR COLLECTIVE HUMAN ACTORS</b>  Reflective teacher  Teacher as an example  Teacher as a saviour  Teacher as an instructor  Teacher as a magician  Subversive teachers  Critical thinking  Open minds  Comprehensive education</p>	<p><b>DISCURSIVE CONSTRUCTIONS OF INDIVIDUAL NONHUMAN ACTANTS</b>  The subject of education  The product of education</p>
<p><b>POLITICAL/ECONOMIC ELEMENTS</b>  Competences  Global Policies  Educational policies</p>	<p><b>SOCIOCULTURAL/SYMBOLIC ELEMENTS</b>  Social problems  Collective problems  Social responsibility</p>
<p><b>MAJOR ISSUES/DEBATES (USUALLY CONTESTED)</b>  Equity and equality  Discrimination  Social inequality  Disadvantaged children  Child development  Children’s needs  Teachers’ identity</p>	<p><b>SPATIAL ELEMENTS</b>  Context  Innovation  Autonomy  Social context</p>
<p><b>OTHER KEY ELEMENTS</b>  Wealthy families, Heritage from ancestors, Colombian schools, public schools, private schools, private bilingual schools.</p>	

Table 7.3 Abstract/Ordered map dialogical FG3

In order to describe what is relevant in in this situation, I started to perform a process of relational analysis.

#### **7.4 Relational Analysis of the situation**

Based on my previous messy and ordered situational maps, I followed the next step suggested by Clarke (2005) which consisted of doing relational analysis among the various elements identified in the mapping process of the situations. This analytic exercise led me to identify certain relations after taking each element in turn and thinking about it in relation to each other on the abstract/messy map (Clarke and Friese, 2007). In doing relational analysis, I started by asking what ‘the case’ (teacher educators) had to say about all the other elements regarding the social justice perspective in the early childhood teacher education programme. I circled salient elements and connected them with lines in each messy map. I tinted with different colours what seemed to be the most significant relations in the data. This analytical exercise made me think that even though I was analysing each dialogical focus group separately, all of them belonged to the same situation as a whole. As a result, I put the relational maps together as shown in Figure 7.4.

Looking at Figure 7.4, the first general impression was the centrality of particular human and non-human actants. The second was the wide range of elements to which they related. The key relationships identified in this situation were those among human actors, non-human actants and their discursive constructions and sociocultural elements. In the first dialogical focus group, for example, there was a high discursive construction around ‘*Licenciatura programme*’ and *the ideal of social justice*. There were also sociocultural elements on *social injustice* that were related to other key elements in the situation.



Moreover, while in the second dialogical focus group, there was a significance centrality of '*the faculty of Education*', in the third dialogical focus group; '*the university*' was a prominent element. There were also high discursive constructions around the *ideal of education, emotions, global policies and social inequality*. These different relations in the data led me to a meso-level analytic process which is the level of social action (Clarke, 2005, p. 110) where the individuals, in this study, teacher educators become social beings through their actions of commitment to social worlds. Based on the relational analysis and in the prominent web of elements that related to them, I designed Abstract social worlds/arenas maps with the aim of analysing and 'seeing' (ibid) collective action and unveiling actions towards teaching for social justice, 'the case' could have manifested from a collective perspective.

### **7.5 Dimensionality of the social justice perspective in ECTE**

Drawing on the prominent webs of elements identified in the relational analysis, I realised that 'the case' was embedded in a dimensional social worlds/arenas of concern where collective actions could be unveiled. Figure 7.5 shows the social world/arenas and sub arenas in which I understand 'the case' is interacting in three dimensions:

- A dimension on the Early Childhood Teacher Education programme arena where a web of elements related to major issues and discursive constructions of individual and collective human actors around the sub social world of *the ideal of social justice* interwove with sociocultural elements of a web of elements around the sub arena *social injustice*.

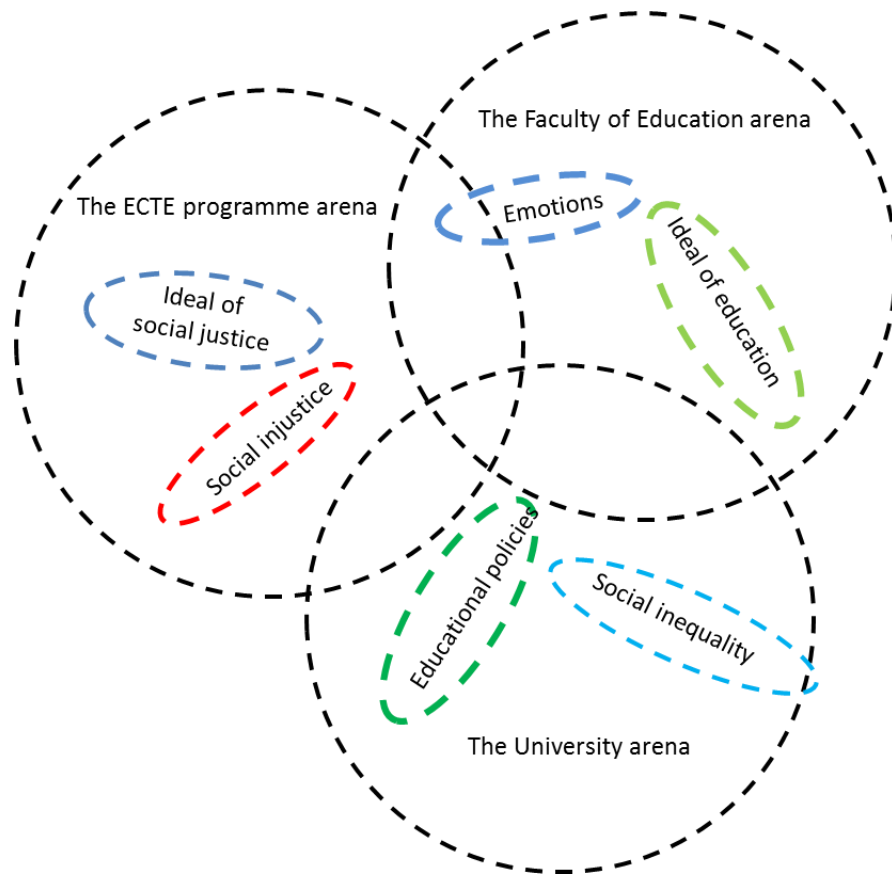


Figure 7.5 Abstract Arenas map

- A dimension on the Faculty of Education arena where a web of elements related to major issues and discursive constructions of individual and collective human actors around a sub social world of *the ideal of education* intertwined with political, sociocultural and other key elements of a web of elements around the sub social worlds of *emotions* and *perverted education*.
- A dimension on the University arena where a web of elements related to collective actors and discursive constructions of individual and collective human actors around the sub social world of *educational policies* intertwined with sociocultural and other key elements of a web of elements around the sub social world of *social inequality*.

I believed that taking into consideration these dimensionalities; it was possible to unveil actions towards teaching for social justice embedded in salient webs of relations.

## **7.6 Relations and implications**

In the **Early Childhood Teacher Education programme arena**, a web of elements such as Children's education, Children's rights, Culture of citizenship, Equal Rights, Equity and equality, Diversity, Respect to differences, Right to be different, Better opportunities, No discrimination, Economic opportunities, Opportunities in equal conditions intertwined with elements such as Commodification of education, "Guerrilla", "Paramilitares", inhabitants of the street, high social class, social problems. Here, I argue that the web of elements around the ideal for social justice could act as a generative force to fight against social injustice. From this view, it could also be possible to identify collective actions by answering a question like this: how to fight against social injustice from the Early Childhood Education programme?

The case could have conveyed a possible answer to the previous question when participant FG3P3 expressed that social justice should be front and centre of the curriculum (Nieto, 2000):

... entonces, hoy en día hablamos de eso, de que la educación debe ser para vida y si es para la vida, pues digamos, que la justicia social es el centro de ese currículo porque tiene una relación muy directa con la vivencia, la vivencia y la enseñanza y la práctica de los derechos del niño.

... so today we talk about that, that education should be for life and if it is for life, as we say, that social justice is the center of the curriculum because it has a direct relationship with the co-existence, co-existence and teaching, and practice of child rights [FG3P3] (my translation).

This view was complemented by a participant in the third stage of this instrumental case study:

“como docente en la formación de estudiantes que se preparan para atender y formar a los niños en la etapa de pre-escolar, considero que la cotidianidad y convivencia del día a día deben estar reflejadas en detalles pequeños, que me permitan enseñarle al niño que está en proceso de desarrollo cognitivo, afectivo y socio-cultural, lo que es ‘ser justo’. La justicia se mide en actos pequeños, en el compartir de onces, compartir un espacio académico, en el espacio del descanso, que el niño aprenda a ser justo a través de la convivencia con los otros” [WAP2].

‘As an educator in early childhood teacher education preparing students to meet and educate children in the pre-school stage, I think co-existence and everyday life should be reflected in small details, which allow me to teach the child that is in the cognitive, emotional and socio-cultural development process, what means to 'be fair'. Justice is measured in small acts, sharing of snack, an academic space, break time space, that the child learns to be just through coexistence with others’ [WAP2]<sup>29</sup> ( my translation)

It seems that there is a synergy between a curriculum centred on social justice for human life and the day to day life and children’s co-existence in early childhood settings. This may constitute an implication for the ethics-based pedagogical knowledge component in the early childhood teacher preparation programme at UDFJC as confirmed by Tapiero (2014) in the sense that:

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<sup>29</sup> WAP2 means Written Accounts Participant 2.



‘Los escenarios en los que se desarrolla la Vivencia Escolar contribuyen en la consolidación de un concepto amplio de Infancia, en el que asume su diversidad histórica y cultural, por ello no adopta una única versión de estadios o etapas de desarrollo del niño, de edades y grados de escolaridad como aproximación de interpretación/comprensión de las problemáticas y realidades de la infancia’(Tapiero, 2014, p. 3)

The scenarios in which the school co-existence is developed contributes to the bring together a wider concept of early childhood, which embraces its historical and cultural diversity, but it does incorporate the unique vision child development stages in terms of age, school level as an approximation for the interpretation or understanding of problems and realities of early childhood (Tapiero, 2014, p. 3, my translation).

**In the Faculty of Education arena**, a web of elements such as the Ideal of education, Ethical perspective, Commitment, Potentialities, Critical pedagogies, Earthquake pedagogy, University education, Training for teachers and Pedagogy and education intertwined with elements such as Perverted Education, Competences, Competition and emotions such as criticism from hate, distrust, caution, tears, nostalgia, sadness, line of danger. From this view, I argue that the *ideal of education* could be seen as a generative force to deal with perverted education and the kind of emotions that comes from it. In this regard, the question to bear in mind to unveil possible actions from the situation could be: how to deal with emotions towards perverted education from the early childhood teacher education programme in the Faculty of Education?

Bearing in mind the interaction among the previous elements, discursive constructions and key elements, it could be noted that participants in the second focus group explained the following issues:

FG2P1 ... En una sociedad como la nuestra en que somos maquinas que producimos todo el tiempo entonces es muy difícil esa perspectiva ética que creo que la que hay que recuperar un discurso... esa es me parece a mí digamos la clave de toda la educación que no sea pervertida.

In a society like ours in which we become machines that produce all the time, it is difficult such ethics perspective from which we have to restate its discourse... it seems to me this is the key for all education that is not perverted (my translation).

FG2P4: Tú crees digamos... que en nuestra facultad la educación digamos esta pervertida? Es decir los docentes que tenemos en nuestra facultad...

Do you believe, let's say ... that our faculty of education, let's say, is it perverted?  
(My translation)

FG2P1: Digamos que ahí es importante hablar del adentro y del afuera

Let's say that in this case, it is important to talk about the inside and the outside. (My translation)

FG2P2: y de los planteamientos y de las practicas

and about approaches and practices (My translation)

FG2P1: Y del adentro y el afuera yo diría... Nosotros como facultad nosotros como universidad no hemos logrado tomar una postura dese algo sagrado que tenemos como es la autonomía frente a las políticas del ministerio de educación y Colciencias y el ministerio de educación y Colciencias está obedeciendo a políticas transnacionales sobre educación. Y todos queremos a groso modo formar para el mercado por eso la preocupación nacional de formar técnicos,...

And about the inside and the outside I would say ... We as Faculty of Education have not been able to take a stand from something sacred that we hold which is the

autonomy facing the Ministry of education and Colciencias which obey transnational policies. And all of us want roughly to train for the market and therefore the national concern to train technicians ... (my translation)

... la educación pervertida o lo que yo hago en mi vida cotidiana ... de la facultad tiene que ver con los límites de la libertad. Por ejemplo hay cosas que no podemos hacer en la facultad pues porque los límites no lo permiten, porque hay cosas administrativas, hay unas órdenes de poder. Sin embargo a pesar de todo eso se hacen cosas, pero hay cosas como por ejemplo meditar serenamente sobre el problema de la infancia para formular un programa académico.

Perverted Education or what I do in a daily basis ...of the Faculty has to do with the limits of freedom. For example, there are things we cannot do in the Faculty because the boundaries do not allow us, because of administrative issues, there are orders with power. However in spite of this, there are things done, but there are things such as meditating on the problem of early childhood in order to articulate a programme. (My translation)

FG2P2: Efectivamente la meditación sobre la infancia es lo que permite proponer un programa con circulo de personas... hay cosas muy complicadas aquí..., por ejemplo había una revista extraordinaria de pedagogía y se murió el profesor que la dirigía y entro en un pequeñísimo conflicto miserable de intereses y murió la revista...de opciones pedagógicas, puf.

Effectively, meditating on early childhood is what allows us to propose an academic programme with a group of persons ... there are difficult things here, such as for example, there was an extraordinary Journal of Pedagogy and the teacher who was leading it passed away and the journal was in a wretched conflict of interest and the journal died, the critical pedagogy journal. (My translation)

The interaction among these three participants shows that perverted education means preparing teachers for the sake of the market in opposition to meditating or reflecting on early childhood in order to propose the academic programme. It could be perceived that emotions were involved in this dialogue when FG2P2 expressed that teacher educators' efforts were overshadowed with difficult things such as the death of a journal in critical pedagogy given the fact the person leading this journal passed away.

Reflecting on the insights from the previous interaction, I identified a possible answer to my question when one of the participants in the third stage of this instrumental case study expressed that:

... Se debe educar en la conciencia afectiva y/o reconocimiento del otro. Es necesario que cada individuo que haga parte de la sociedad comprenda que el trabajo en equipo se hace para construir y no para competir y ganar reconocimiento individual, como se ha entendido erróneamente desde hace muchos años. Dentro de este aspecto, entender el concepto de valores es fundamental ya que el hecho de reconocer a cada individuo como un ser humano con características afectivas, que no lo hacen diferente a otros, sino que por el contrario pueden ser un punto a nivel interpersonal que lleve al reconocimiento conjunto, hacen que sea una ayuda para identificar las necesidades colectivas que servirían como base para establecer criterios y objetivos a alcanzar a nivel ético dentro de un contexto social (WAP1).

We ought to educate in affective consciousness and/or recognizing the other. It is necessary that every individual who is part of the society understands that collective work is meant to build up not to compete and win individual recognition, as has been wrongly understood for many years. In this regard, understanding the concept of values is important because the fact of recognizing each individual as a human being with affective characteristics which make him or her no different than others, but on the contrary it may be a point at the interpersonal level lead to joint recognition, makes

it helpful to identify collective needs that would serve as a basis for establishing criteria and objectives to be achieved at the ethical level within a social context (WAP1) My translation.

Views and actions of the social justice perspective were perceived in the dialogical encounters in the second focus group and complemented with the free commentaries from the third stage of the study. In this regard, it could be argued that there is a synergy between the ideal of affective consciousness and/or recognizing the other and the understanding of collective work meaning to build up not to compete and win individual recognition. This constitutes another implication for the ethics-based pedagogical knowledge component in the early childhood teacher preparation programme at UDFJC.

In **the University arena**, a web of elements such as educational policies , Children, Men, Women, ‘Mestizos’, Black people, White people, ECE teachers, ECE graduates, Family, Customers, Indigenous student, Classroom, Licenciados, Public school teacher, Community and Future citizens intertwined with elements such as Social Inequality, Discrimination, Social inequality, Disadvantaged children, Child development, Children’s needs, Teachers’ identity, Wealthy families, Social problems. In this dimension it makes sense to argue that the mission of ‘the university’ serves as generative force to have a critical view on educational policies and social inequality. The question here to unveil actions towards teaching for social justice would be: how to address issues regarding educational policies and social inequality from university-based early childhood teacher education programmes?

With this query in mind and the interaction among the previous elements, discursive constructions and key elements and looking and all elements of the situation as a

whole, it could be supposed that participants emphasised the university as a place for reflection. For example:

FG2P2: ... en la universidad es necesario pensar y es necesario desarrollar el pensamiento. Es decir, este es el lugar privilegiado.

...in the university it is necessary to think and to develop thinking. That is, this is the privileged place. (My translation)

FG3P3: ...¿Cómo hace el maestro para que pueda orientar? ¿Qué recibe él? ¿Cómo recibe él, esa formación el maestro para poder orientar a los estudiantes? ... en la universidad. Y entonces en la universidad, pues unos y otros, quienes forman a los educadores también deben tener esa conciencia crítica de que, bueno, yo estoy formando unos educadores que van a ir a formar a los niños.... Es tener en cuenta el pensamiento crítico de quienes forman a los maestros, de los mismos maestros y los maestros mismos deben conocer a sus niños y a sus familias...

What does the teacher do to educate? What does he receive? How does he receive, teacher training to guide students? ... in the university. And then in the university, then each other, who educate teachers should have that critical consciousness that, well; I am educating teachers who are going to educate children... It is to consider the critical thinking of those who train teachers, of the same teachers and they themselves should know their children and their families ... (My translation)

These reflections on the role of universities with regard to developing thinking and critical consciousness are complemented by one participant's free commentary, when expressed that:

Como docente de una universidad pública, considero que la justicia social, es el escenario para formar el pensamiento de respeto, de igualdad, de tolerancia y diversidad del pensamiento y actuación del otro. Cuando respetamos lo que piensa, lo

que opina la otra persona, somos justos socialmente y enseñamos que debe ser la justicia social; y no solamente que debe ser, sino que, consideremos como nos comprometemos a que efectivamente seamos ciudadanos en justicia social (WAP2)

As a teacher educator at a public university, regarding social justice, is the scenery to form thought of respect, equality, tolerance and diversity of thought and action of the other. When we respect what the other person expresses and thinks, we are socially just and teach what is meant by social justice; and not only what ought to be, but, we need to consider how we are committed to be indeed citizens in social justice. My translation]

From this frame of reference, it could be noted that a synergy between the role of the university as a scenery to develop acritical thinking, to form thoughts of respect, equality, tolerance and diversity of thought and action of the other and the awareness regarding the commitment to prepare citizens in social justice which constitute a very relevant implication for the ethics-based pedagogical knowledge component in the early childhood teacher preparation programme at UDFJC.

## **7.7 Power relations perceived**

There were emergent issues in the data that suggested relations of power in different dimensions. For example, power relations considering the abysmal social differences in Colombia, the most unequal nation in South America and ‘the country with the largest urban population of less than five years (70%)’ (Martinez, 2005, p. 38). This issue was indicated through actors such as public and private universities, spatial elements such as High Social class and other key elements such as wealthy families, public and private schools. These manifestations of power relations may signify that

historical facts regarding the struggle between the poor and the rich are still present in Colombian people's minds as discussed in Chapter 3.

Other key elements such as 'paramilitares', 'guerrilla', 'inhabitants in the street' are other examples of this kind of power that resides in people's mind. It seems that the collective identity of the country is drawn by the stigma of violence and social conflict in which children have been the victims of society. Thousands of children have been displaced (UNHCR, 2007) which seems to be one of the biggest problem in early childhood education in Colombia. This is the struggle against the phenomena of social inequality, violence and social stigma.

Another relation of power seemed to emerge from the imposed professionalism by collective actors and actants such as Colciencias and the Research Committee, In this regard, the struggle against perverted education denotes the intricacies of education and the fight against the machinery of neoliberalism. This also implies relations of power in the same institution which implied the lack of recognition and the discourse of competition as perverted spaces in the faculty of sciences and education. This power is illustrated in the conversation on quality of education focused on the recognition of the other. The fact that a teacher educator passed away and was never acknowledged for his outstanding work as founder and editor of 'La revista de Pedagogia Critica' showed an act of dehumanization in education. The culture of the lack of recognition is evident in this example in Colombian early childhood teacher education. It is worth mentioning here that research in other parts of the world is bringing to light individual efforts of educators and teacher educators who promote social justice based on their personal and professional experience (see for example Fennimore, 2014; Szeto, 2014).



## 7.8 Summary

This chapter illustrated the process of critical thinking in which the central point was to learn from the particular as a characteristic of this instrumental case study. Situational Analysis helped me to search for new ways of seeing the data. Given the emphasis on elucidating complexities and diversities of the elements and positions in a situation under examination, I decided to look at the dialogical focus groups as a situation in which ‘the case’ was positioned in a particular socio-economic and cultural context. This approach helped me to capture the complexities embedded in the data that resulted from the initial and intermediate coding process described in chapter 6. I also used the information from the third stage of the study, free commentaries to bring more insight into the issue of teaching for social justice in early childhood teacher education.

After mapping and developing a relational analysis among different elements in the situation, I realised ‘the case’ was embedded in a dimensional social worlds/arenas where different relations among collective actors and discursive constructions of individual and or collective human and non-human actants were unveiled. These findings had implications for the ethics-based pedagogical knowledge component in the pre-service early childhood teacher education given that views and understanding of social justice were intricate in three dimensions: one on the Early Childhood Education programme where issues on the ideal of social justice interwove with elements around social injustice; another dimension on the Faculty of Education where major issues the ideal of education intertwined with elements around emotions and perverted education; a third dimension on ‘the University’ where elements related to collective actors and discursive constructions around educational policies

intertwined with sociocultural and other key elements of social inequality. The discussions on these findings are presented in the following chapter.

## **PART FOUR: DISCUSSION AND CONCLUSIONS**

## **CHAPTER 8: Political, pedagogy and practice: towards conceptualising professional knowledge on Teaching for Social Justice**

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### **8.1 Introduction**

This chapter presents a discussion on the findings of this instrumental case study and provides answers to my main research question: How do early childhood teacher educators' views and understandings of social justice influence their pedagogical and practical professional knowledge with regard to preparing prospective teachers to work with children in Colombian early childhood settings?

The chapter starts with a discussion of teacher educators' views and understandings of social justice associated with global and regional discourses of inclusion, child rights, equity and equal opportunities for All. These understandings were manifested through explicit actions regarding equality, diversity and respect in early childhood education (8.2).

The discussion follows with other views of social justice that appeared to be embedded in local and particular understandings of social justice as equity and equality. These views revealed a dual perception of social justice as an ideal and as a joke and at the same time exposed implicit actions embedded with regard to commitment, co-responsibility and coherence in a momento of intention for social justice in ECTE (8.3). The dual understandings could also expose silence actions immersed in a new momento of sensitivity towards social justice (8.4) in which it was

possible to identify generative forces towards social justice (8.4.1), dimensionalities (8.4.2) and synergies (8.4.3) in ECTE.

Section 8.5 presents the findings of the study as opportunities for conceptualising professional knowledge towards teaching for social justice in the initial early childhood teacher education programme at UDFJC.

In section 8.6, I develop a reflection on the influence of these findings on teacher educators' pedagogical and practical professional knowledge and then I discuss the implications for prospective early childhood educators' professional knowledge formation in section 8.7. Section 8.9 summarises the discussion of the findings.

This thesis was guided by my understanding of the assumptions that we are all for social justice and led by my perception of the existence of a trajectory of the social justice perspective in early childhood teacher education. The findings of this instrumental case study revealed that a process of a critical thinking could bring insights into conceptualising professional knowledge towards teaching for social justice in pre-service early childhood teacher education in Colombia. In first place, it could be said that the findings showed that views and understandings of social justice seemed to be associated with global and regional discourses of inclusion, child rights, equity and equal opportunities for All. These understandings were manifested by the case in explicit actions regarding equality, diversity and respect in early childhood education.

## **8.2 Global and regional views and understandings of social justice in ECTE**

The findings showed that most views and understandings of social justice seemed to be associated with global discourses of inclusion, child rights, equity and equal opportunities for All. These understandings were manifested by the case in explicit actions regarding equality, diversity and respect in early childhood education. For instance, understandings of social justice linked with international initiatives regarding **inclusion** and **children's rights** (e.g. "social justice is the inclusion of all children in the educational system with the same benefits" and "social justice in early childhood education is promoting to favour disadvantaged children to attend schools or kindergartens") appeared to be related to the right of every person to have all the basic means and opportunities. It could be noted that these understandings seemed to be in accordance with the discourse of inclusion as a characteristic of quality of

education from the human development perspective (Delgado-Montoya, 2007). It could also be argued that these expressions could refer to the process of social exclusion as a phenomenon that prevents low income families having the right to education. In this regard, it could be noted that ‘social exclusion has been a concept that has emerged until recently as an analytical tool for Latin American societies,... and it has been started to be used as a way to examine the phenomenon of social cohesion as a critical mechanism to the democratic process’<sup>30</sup> (from Delgado-Montoya, 2007, p. 46, my translation).

This emphasis was captured in dialogical focus groups and manifested through explicit actions with regard to preparing prospective early childhood teachers to work with children in Colombia:

[“...it is important that the **teacher** educates herself... **she has to understand that in early childhood education he/she is going to find a variety of diversity that has to result in an equity**<sup>31</sup> where one can see the difference between the child that had better opportunities, social opportunities...” (FG1P2),

Another example of views related to global mandates was related to understandings of social justice as education aligned with the current application of children’s rights. It seemed that these views were connected with the discourse of the implementation of the convention of the rights of the child. These understandings were manifested in explicit actions regarding the notion of respect e.g. “development of a culture based on the implementation of the rights of children, education in human values and

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<sup>30</sup> Original text in Spanish: La exclusión social es un concepto que no hace mucho ha emergido como una herramienta analítica para las sociedades latinoamericanas,... y que empezó a ser empleado como un medio para examinar el fenómeno de la cohesión social como un mecanismo crítico del proceso democrático (Delgado-Montoya, 2007, p. 46)

<sup>31</sup> I highlighted explicit actions in the text.

respect for individual differences". These understandings were captured in two dialogical focus groups where participants expressed that:

“If the country really wants to transform and if we want that equality to exist, that real experience of the children’s rights to exist, **the right to be different and the respect for differences, respect for others, well, we have to create that culture between us ...**[FG1P4]

(“... **we must not disrespect others but know that we have rights and we must never allow that these are violated** or they are stepped on and those must be general principles in the children and in the adulthood stage...”[FG3P5]

As it was mentioned before, it seemed to be evident that these understandings were associated with the implementation of the Convention of the Rights of the Child – CRC- (e.g. UNESCO 1995, 2005). This understanding brought to light the existence of educational policies in this regard in Colombia and in other parts of the world. This is the case of the emphasis given to the CRC in Colombian policy documents such as ‘La Política educativa para la Primera Infancia’ (MEN, 2009) and the new Law for the Comprehensive Development of Early Childhood ‘Zero to Forever’ (Ley 1804, 2016). A similar focus can be found in research regarding the advancement of political initiatives on the CRC in other countries (e.g. Pillay, 2014 in South Africa). In Pillay’s study for example, one participant expressed that ‘I firmly believe that all the policies and legal instruments used to protect children’s rights will move in the direction of increasing the role of children in society by giving them more say in deciding what is good for them. Slowly but surely we will see children participating in decisions made on their behalf’ (one participant in Pillay’s study, 2014, p. 231).



This perception may be relevant for this study given that in the Colombian context, this understanding may mean that the implementation of the Convention of the Rights of the Child may be effective if children know what their rights are and how to act on them as noted by SOS Children’s Villages (2015). Although the mission of this international charity was primarily on orphaned children or young people who have been separated from their families, the ideas that many children struggle even to conceive that they have rights and that they can challenge violence or discrimination directed toward them appear to resonate in Colombian early childhood. In other words, social justice in ECE may refer to children’s awareness of their rights which may empower them to challenge violence and discrimination.

Examples of understandings of social justice associated with regional views of social justice as equity and equal opportunities for All were found in discourses regarding **same opportunities, equality and equity**. These discourses seemed to resonate with a consideration of education as one of the most important means to achieve equality of opportunity in any society (Cuenca, 2011) including ‘Latin America, the most unequal region in the planet’ (ibid, p. 81). In this regard, Cuenca (2011) has noted that *equality of opportunities* constitutes one of the widespread and accepted discourses in the search of social justice in the region as expressed by the case: “promoting equity and equal opportunities for all in which children learn to value their identity without feeling neglected or rejected”. It could be noted that this understanding revealed in all the sessions of focus groups, although it was a central theme for debate in the third focus group:

(“It is also the opportunity **to guide children from an early age, not discriminating against them for any political, social or economic reason, that they have the same opportunities** as everyone else and I believe that that is how

they arrive to secondary school with more ownership and more importantly when they do their university studies, that they have the opportunity of equality of conditions, not only for those from the high social class but also for all those from different social groups” [FG1P3], my translation)

This debate led me to associate this understanding of social justice as **acknowledging the other** which at the same time gave me an impression to be linked to that relational dimension that incorporates what Fraser (1997, in Gewirtz, 2006) refers to as cultural justice that includes issues of cultural autonomy, recognition and respect for differences. Subsequently, this understanding was discussed in two dialogical focus groups regarding the notion of *respect*:

“If the country really wants to transform and if we want that equality to exist, that real experience of the children’s rights to exist, **the right to be different and the respect for differences, respect for others, well, we have to create that culture between us**, right? And let us start with the children”, my translation [FG1P4]

(“... **we must not disrespect others but know we have rights and we must never allow that these are violated** or they are stepped on and those must be general principles in the children and in the adulthood stage...”[FG3P5], my translation)

It could be argued that this view could also be related to the understanding of social justice as **dignity of human life** expressed by the case when a participant noted that “the sense of social justice is intrinsically related to the whole existence of life whose fundamental condition and principle is the dignity of human life”. It could be argued that this view seemed to be associated with the Human rights and capabilities approach in which human life and health must be guaranteed both by the State and by civil society, and it should be an exercise, a vocation and a rationale for communities

and individuals, so that they are in social justice (Nussbaum, 2007). In fact, one participant from the second dialogical focus group expressed that "... as teacher educator, I have to inculcate, a reflective process in which equality of opportunities is created ..." with regard to preparing prospective teachers to work with children.

These findings led me to consider that the explicit actions manifested by the case with regard to preparing prospective early childhood educators to work with children involve: '...understanding diversity that has to result in equity in early childhood education; ...creating the culture of the right to be different, respect for differences and respect for others; ' ... guiding children from an early age..., having the same opportunities ...'; ' ...inculcating a reflective process in which teachers create equality of opportunities; ...' not disrespect other, but have the right to struggle for their values ...' In this vein, it could be argued that these explicit actions may be influenced 'from the above' (Evetts *et al.*, 2009, p. 22). In other words, the case could be holding an understanding of social justice in an imbued moment of making sense of social justice embedded in discourses of inclusion, children's rights and diversity promulgated from a global and a regional scenario. This may be the case in other parts of the world as well, where educators and teacher educators have been examining social inclusion discourses within Early Childhood Education and Care policy documents (Wong and Turner, 2014), or legislation in equity early childhood settings (Vasconcelos, 2005) or Child rights (Konstantoni, 2013; Pillay, 2014).

This global trend may explain the existence of research dealing with issues on diversity, equity and child rights in early childhood education without mentioning the notion of social justice. Researchers such as Valencia *et al* (2007) and Ramírez and Escorcía (2007) have explored diversity in the school and early childhood settings. These studies on diversity as well as research on other issues such as inclusion of

children with special needs in early childhood education (Mui et al, 2015), children's right to participate (Bae, 2009); heteronormative discourses in the context of early childhood education (Gunn, 2011) and quality in inclusive preschool classrooms (Soukakou, 2012) which had not mentioned the phase 'social justice' either.

The findings also showed that other views of social justice appeared to be embedded in local and particular understandings of equity and equality.

### **8.3 Local and particular views and understandings of social justice in ECTE**

The findings also showed that other views of social justice appeared to be embedded in local and particular perceptions of social justice. For example, views of social justice as equity and equal opportunities were associated with local perceptions of 'social justice' as '**giving and receiving**' and '**coherence between preaching and acting**'. In this regard, it could be argued that these views could be immersed in the *relational dimension* of conceptualizing social justice (Gewirtz, 2006) which refers to the nature of the relationships which structures society. This relational dimension could be captured when a participant in the third dialogical focus group expressed that "in a society or community not all people require exactly the same for their welfare and development and that there are several legitimate circumstances in each person, for this reason, everyone has a right to different goods according to their circumstances". In this vein, it could be said that 'issues of power and how we treat each other, both in the sense of micro face-to-face interactions and in the sense of macro social and economic relations are mediated by institutions such as the state and

the market' (Gewirtz, p. 470). This relational dimension was more evident in the following discussion:

(“...I wonder, so for me, what is social justice? For many, equality exists. For you, oh I will give you this pie, I give you and equal piece, an equal piece (showing each participant), that is equality, but for me justice is also maybe... but if you contributed 20% of the cost of the pie, I will give you a little more, so now it is unequal. [FG3P4], my translation)

It seemed that this *relational dimension* of conceptualizing social justice (Gewirtz, 2006) could be a reason for holding particular views of social justice in a kind of dual perception of this notion as ‘an ideal’ and as a joke’. Taking into consideration this particular insight, I argue that the findings could reveal implied and silenced actions embedded in this particular dual perception of social justice with regard to preparing prospective early childhood educators to work with children in Colombian Schools.

This insight led me to argue that there was a moment of intention for social justice in which views of social justice as **an ideal**, a path to freedom seemed to be related to the utopian goal toward which all institutions and all individuals are ‘made in the utmost degree to converge’ by coercion (Zajda, Majhanovich and Rust, 2006, p. 11). According to Zajda, Majhanovich and Rust, the qualifier *social* in the term *social justice* refers to something that emerges not organically and spontaneously from the rule-abiding behaviour of free individuals, but rather from an abstract ideal imposed from above. In contrast, Novak (2000 in Zajda, Majhanovich and Rust, 2006, p. 11) argues that ‘one of the key factors in achieving social justice, however, is the emergence of a consensus that society is working in a fair way, where individuals are allowed as much freedom as possible given the role they have within the society.

Hence, true social justice is attained only through the harmonious cooperative effort of the citizens who, in their own self-interest, accept the current norms of morality as the price of membership in the community’.

It could be said that this harmonious cooperative effort could have been expressed by the case given the role that teacher educators play within the society and the academic community. In this vein, the case (teacher educators) seemed to have expressed possibilities through implicit actions regarding commitment, co-responsibility and coherence in preparing early childhood teachers to work with children. For example, when **commitment** was discussed as a way to see the world as circumstantial and changing, (e.g. “...my own understanding of the world and being able to transform, being able to transcend a way of thinking that is initially individual”), the implicit action could be understood as the following intention manifested by one participant in the focus group: “one must educate more in values, one learns for life, not because one has just arrived to university, is now perfect and has educated oneself in values..., include the education in values..., that the teacher is aware of that big commitment with society...”. This possibility of educating prospective early childhood teachers in values has been discussed by researchers such as Garcia-Peinado *et al.* (2011) who argue that values of early childhood educators are required to promote social justice taking into consideration that they have a responsibility to consider their ideas about justice and the way their values can influence their practice.

Moreover, it could be said that when the case mentioned **co-responsibility** as an individual and collective force to dismantle the power structures imposed by modernism in the first stage of the research, this could be understood as an implicit action regarding “social justice as precisely asking ourselves about the ‘potencies’ and not about the competences. According to one participant, ‘co-potencies’ come from

uniting a potency with another and having those power sources intertwined by emotions, passions, in this case happiness which is what heightens the potency the most. This possibility seemed to be in opposition with Garcia-Peinado's et al. (2011) discourse on competences to promote social justice in early childhood education. This possibility may also be contradicting Colombian educational policies regarding teachers' professional performance based on competence tests (Decree 2715, 2009). What it seemed to be emphasised was that ideally social justice could be materialised in actions such as "if we could find the way to educate in the 'co-potencies' an unimaginable amount of problems could be solved... unimaginable, and the problem of justice would enter a new philosophical conception...").

Furthermore, it was noted that the notion of **coherence** was captured regarding the divorce between the curriculum in ECTE and the professional practice. The case emphasised the relevance of coherence in terms of preparing early childhood teachers to face the challenges in their daily practice: (e.g. "...we need to think about what encompasses a curriculum to prepare teachers. The teacher faces the reality of Ciudad Bolivar, at any place, let us say some places are more complicated than others, and they immediately become unsuccessful teachers ... facing students with a high amount of huge problems that they do not know how to manage"). This possibility expressed by the case could be allied with essential ideas or principles for achieving social justice proposed by Kroll (2013) in which inquiry and reflection into practice are critical for teacher learning and development and it is vital to think of the child in the here and now. It could also be noted that the case emphasised "creating that awareness in the educator, so that when they join the teaching practice, they can perform with a real conviction in front of the children, in front of the educative community in general, so social justice has to transform itself like in a civic culture".

It could be said that the possibilities for social justice in ECTE discussed above, may be seen in a momento of intention for social justice with regard to preparing prospective early childhood educators to work with children in Colombian Schools. It could be said the implied actions in this regard were identified as: educating more in values, so the teacher needs to be aware of his/her big commitment with society; reflecting on social justice as a way to see the world that is changing; finding a way to educate in co-potencies; preparing early childhood teachers to read socio-cultural contexts in a daily basis regarding children's complex situations; and creating awareness towards social justice aiming at transforming it into a culture of citizenship.

It could also be argued that dual perceptions of social justice exposed silence actions in which generative forces were identified in a momento of sensitivity towards social justice in the pre-service early childhood teacher education programme at UDFJC.

#### **8.4 A momento of sensitivity towards social justice in ECTE**

The findings revealed that there were expressions such as “social justice is an illusory term, social justice is a joke in a corrupt society” that could denote the case's negation and discontent towards social justice in ECTE. It could be said that this adverse view of social justice could be captured in expressions and interactions that represented situations of unfairness, injustice and lack of quality in early childhood education. It was also noted that these expressions of discontent could cause there to be silences in the case with regard to manifesting actions towards social justice in early childhood teacher education. Interactions in this regard were affiliated to issues of perverted



education for example, when the case expressed that “the ferocious and angry mania of calculating projects that established, the mania of competition... a generalised feeling that pedagogy and education, had become perverted spaces... because everything had been converted in educating for a formal market, for the dissecting machine of capitalism which makes difficult to find the human spaces”. This manifestation of discontent seemed to be linked to the case’s sensitivity to resist the process of westernization (Ball and Youdell, 2007) influencing the teaching profession at UDFJC.

In the same vein, the case expressed discontent towards social justice when expressing that injustice was considered as a daily supply in the Colombian context, a situation that was reinforced by a participant in the first dialogical focus group:

“social injustice is, maybe, the mother of almost all the problems Colombia faces. That is why we have guerrilla, that is why we have ‘paramilitares’, that is why we have children in the streets, that is why we have homeless people, because of the level of social injustice in Colombia...”. [FG1P2].

As mentioned in previous chapters, injustice seemed to be a kind of power that resides in people’s minds which may nurture the collective identity of the country with the stigma of violence and social conflict in which children have been the victims of society. The case could have been associating the discontent towards social justice in ECTE having in mind that thousands of children have experienced displacement in the country. According to UNHCR (2007), displacement, children often lose education and suffer family dislocation after displacement. Increased poverty after displacement forces children to seek casual work or look after younger children to help the family. Many displaced families live in extremely poor and often violent urban areas which expose children to social violence, sexual abuse, and recruitment.

In this regard, the United Nations (UN, 2016) verified 289 cases of child recruitment and use by armed groups associated with the Fuerzas Armadas Revolucionarias de Colombia (FARC) and the Ejército de Liberación Nacional.

It could also be noted that other views denoted that quality of education could be at risk in the Faculty of Sciences and Education at UDFJC; this was the case of the understanding of power relations that could be undermining teacher educators in this research setting. This issue was discussed in the second dialogical focus group regarding a situation of a teacher educator. According to the case, this teacher educator, founder of the *Journal of Critical Pedagogy*, who did not follow the bureaucratic process for the journal to be approved and recognized as an accredited academic reference for Colciencias, passed away and the journal disappeared as one of the main source to promote critical thinking in the academic community. This situation could indicate the repercussions of the globalisation process in terms of quality imposed by external bodies such as Colciencias that aims at stimulating excellence in research together with promoting science, technology and innovation.

These situations of discontent towards social justice embedded in the phenomena of neoliberalism and injustice led me to argue that dual understandings of social justice in the ethics-based pedagogical knowledge component could be understood as a particular circumstance that I identified as a momento of sensitivity towards social justice in early childhood teacher education. I can also argue that the adverse views of social justice intricate in the sensitivity towards unfairness and injustice could be understood as generative forces towards social justice in the pre-service early childhood programme at UDFJC.

#### **8.4.1 Generative forces towards social justice in ECTE**

The previous findings led me to argue that both the momento of intention for social justice and the momento of sensitivity towards social justice could embrace particular, dual views and understandings of social justice which could be perceived as generative forces towards social justice in ECTE. For example, the momento of intention for social justice could be understood as expressing possibilities for a social and collective consciousness that I associated with Cannella's (2002, p. 162) idea of reconceptualising early childhood teacher education and constructing a collective vision for action as the struggle for social justice. With regard to the momento of sensitivity, it could be understood as an awareness of injustice which I related with consciousness raising towards preparing students to explore social issues bearing in mind that there is injustice in the world (Cochran-Smith et al., 2009a). From this perspective, I found that these particular views may be connected with the case's directivity in education (Freire in Figueiredo-Cowen and Gastaldo, 1995) in which there is a motivation to live without difference, in a pluralistic society, where injustice is so unusual and a child learns to be socially fair becoming an adult able to overcome social stigmas in search of a better tomorrow for the country as expressed by the case.

These generative forces could have motivated the case to express that social justice is a state of consciousness and a *modus vivendi* that comes from a generation which considered using the lens of directivity in education and may serve as motivation to counterbalance negation towards social justice in early childhood through awareness and sensitivity towards injustice on a daily basis.

It could be claimed that considering social justice as having awareness of injustice could have led the case to express commitment in particular ways, such as: -

promoting dialogue against injustices that children experience in their own homes, preparing teachers able to improve learning in children that leads to raise awareness of finding better life opportunities in their environment and implementing democratic participation schemes from kindergarten. In this regard, the case reported that social justice implies planting the seeds of critical thinking towards the commodification of education and its consequences for underprivileged social strata and promoting the reflection on the role of the future early childhood educator towards social injustices that Colombian children live.

This momento of sensitivity towards social justice in ECTE seemed to be allied with developing equity-based pedagogies in early childhood programmes aiming at promoting children's ideas about fairness, vital for their own sense of identity during early years (Hyland, 2010). The momento of sensitivity towards social justice appeared to embrace pedagogies and practices that focus on raising consciousness on injustice. This kind of pedagogies involve storytelling as a basis for sharing social justice stories with young children who then self-initiated civic action on injustices (Phillips, 2012) and provoking dialogic conversations about social injustices (Kuby, 2013) in early childhood setting where early childhood teachers begin to create a more equitable society by teaching children to be advocates for justice (Hyland, 2010).

It could be said that dual views and understandings of social justice were exposed as intentions and sensitivity towards social justice revealed the presence of the social justice perspective in this particular case at UDFJC. Drawing on new ways to see and understand, I found that this perspective showed a dimensionality according to the different social worlds in which the case interacted.

#### 8.4.2 Dimensionality of the social justice perspective in ECTE

The findings in the situational analysis of this instrumental case study aimed at considering 'new ways of seeing and new forms of understanding' (Simons, 1996, p. 231) the social justice perspective in this particular research setting and provided insights about a dimensionality in which the case interacted and discursive synergies that could arise from this interaction regarding the issue of teaching for social justice in ECTE.

Prominent webs of elements identified in the relational analysis demonstrated that 'the case' was immersed in a dimensional or world/arenas of concern. These findings showed that the social justice perspective in ECTE could be intertwined in three main dimensions. One dimension on the early childhood teacher education programme that denoted discursive constructions on *the ideal of social justice* entwined with *social injustice*. This dimension denoted the possibility of social justice to be at the center of the ECTE curriculum given its direct relationship with the notion of co-existence. Tapiero (2014) explains that school co-existence, if developed, contributes to bring together a wider concept of early childhood, one that embraces its historical and cultural diversity. In this regard, the case expressed that to meet and educate children in the pre-school stage, co-existence and everyday life should be reflected in small details, which allow the early childhood educator to teach the child in the cognitive, emotional and socio-cultural development process, what means to 'be fair' through experiencing it in small acts, for example, sharing of snack, an academic space or break time space. The child learns to be just through co-existence with others.

Another dimension of the Faculty of Science and Education that contained elements related to major issues and discursive constructions on *the ideal of education* entwined with key elements around *emotions* and *perverted education*. This dimension was understood as the epicentre where discursive constructions about perverted education and the limits of freedom and relations of power surfaced. This dimension considered the dichotomy between meditating the problem of early childhood in order to articulate a teacher education programme and preparing teachers for the sake of the market. This dimension seemed to reveal the emotions of the case in the struggle for the ideal of education and the disempowerment of teachers due to the impact of the neoliberal globalization.

Another dimension of the University (UDFJC) that revealed discursive constructions around *educational policies* entangled with sociocultural and other key elements of *social inequality*. It could be argued that the sensitivity towards issues regarding educational policies and social inequality from university-based early childhood teacher education programmes were expressed as the awareness of the public university, a place for educating teachers with critical consciousness taking into consideration that they are going to educate children. This dimension revealed the significant role of the university as a scenario for reflecting, defending, and fostering social justice.

### **8.4.3 Synergies**

Insights into teaching for social justice could also be captured in synergies among the discursive elements identified in the dimensional scope of the social justice

perspective in ECTE. In this particular case, synergies were seen as possibilities to create a collective vision towards teaching for social justice. For example, it seemed to me that there was a synergy between the intention of having a curriculum centred on social justice for human life and the day to day life and children's co-existence in early childhood settings. This may constitute an implication for the ethics-based practical professional knowledge component in the early childhood teacher preparation programme in terms of professional practice. It could be said the practice may be based on co-existence and the role of 'vivencialistas' (Tapiero, 2014) as early childhood educators who live in co-existence with children and with the awareness of these children's daily problems and challenges.

Moreover, it could be noted that there was a synergy between the intention of having an ideal of education based on the affective consciousness and/or recognizing the other and the understanding of collective work meaning to build up not to compete and win individual recognition. It could be argued that this synergy may constitute a strong implication for the ethics-based pedagogical and practical knowledge component in regard to preparing early childhood educators in the faculty of Sciences and Education. This was about considering co-potencies that according to a participant in the second focus group, is about uniting a potency with another and having those power sources intertwined by emotions and by passions, and in this case happiness which is what heightens the potency the most.

This repercussion seemed directly linked with stimulating a vision of the 'vivencialita' that may allow him/her to connect realities, with the sensitive forms, the passion and the intimate surroundings between the invisible and the visible, the closeness of the void and the proximity of the sublime with daily life. In this way, the subject-child from the experience of the aesthetic lives his sensitive being, and the

reality that constructs it (Tapiero, 2014). According to Tapiero (2014), the aesthetic development of children involves those processes associated with the sensitive attitude, the perception and the promotion of the actions related to the natural and spontaneous contact of children with art, literature, music, drama in which the child's senses are "caressed" and his/her expressive possibilities are enriched.

Furthermore, it was noted that a synergy between the role of the university as scenery to develop a critical thinking and the awareness and/or sensibility towards social inequality. This synergy was emphasised as the role of teacher educators at a public university which should be a privileged scenario to reflect, educate through respect, equality, tolerance and diversity of thought and action. As expressed by a participant in the written accounts, "when we respect what the other person expresses and thinks the other person, we are socially just and teach what is meant by social justice; and not only what ought to be, but, we need to consider how we are committed to be indeed citizens in social justice".

The awareness regarding the commitment to prepare citizens in and for social justice was captured as a relevant implication for the ethics-based pedagogical knowledge component in the early childhood teacher preparation programme at UDFJC. This implied preparing prospective early childhood educators to be able to teach children to be critical thinkers beyond the classroom and link their criticism to real-world problems (Boutte, 2008).



## **8.5 Conceptualising professional knowledge towards teaching for social justice in ECTE**

The findings of this instrumental case study demonstrated that a process of critical thinking could bring insights into teaching for social justice in ECTE. These insights are valuable for conceptualising professional knowledge in this regard. Unlike studies in which results have served as guidelines or models with regard to teaching for social justice for early childhood curricula or programmes (e.g. Hyland, 2010,) or provide recommendations (Boutte, 2008), this study considered the findings as opportunities to build collective actions towards teaching for social justice in the pre-service early childhood teacher education programme at UDFJC. The findings of this study suggest that teaching for social justice could involve three momentos:

A momento of making sense of social justice in ECTE aiming at preparing prospective early childhood educators able to: ‘...understand diversity that has to result in equity in early childhood education; ...create the culture of the right to be different, respect for differences and respect for others; ‘ ...guide children from an early age..., have the same opportunities ...’; ‘ ...inculcate a reflective process in which teachers create equality of opportunities; ...’ not disrespect other, but have the right to struggle for their values ...’ This momento would be essential to support the implementation of the new principles for the comprehensive development of the Early Childhood ‘Cero a Siempre’ State policy (Ley 1804, 2016). This policy is based on the general principles of the Colombian Political Constitution and it confirms the ten principles stated in the Convention of the Rights of the Child giving emphasis on the recognition of rights without exception, difference or discrimination without cause,

protection of freedom and human dignity and the highest interest of the child (ibid, Article 3).

A momento of intention for social justice in ECTE in which the pre-service early childhood teacher education programme would aim at: educating more in values... the teacher needs to be aware of his/her big commitment with society; reflecting on social justice as a way to see the world that is changing; finding a way to educate in co-potencies; preparing early childhood teachers to read socio-cultural contexts in daily bases regarding children's complex situations; and creating awareness towards social justice aiming at transforming it into a culture of citizenship.

A momento of sensitivity towards social justice in ECTE which aims at embracing understandings of social justice as a dual reality in the Colombian context and, at the same time, recognises the relevance of generative forces and options for a social and collective consciousness (Cannella, 2002) and awareness of injustice and consciousness raising (Freire, 1993 in Cochran-Smith et al, 2009b). This particular momento that assumes teacher educators in a dimensionality of the social justice perspective in the Early Childhood Teacher Education programme's social world, the Faculty of Science and Education's social world and the University's (UDFJC) social world.

This momento of sensitivity towards social justice would consider synergies towards teaching for social justice, such as the intention of having a curriculum in ECTE centred on social justice for human life and the day to day life and children's co-existence in early childhood settings; the intention of having an ideal of early childhood teacher education based on the affective consciousness and/or recognizing the other and the understanding of collective work meaning to build up not to compete

and win individual recognition; and a synergy between the role of the university as scenery to develop acritical thinking and the awareness and/or sensibility towards social inequality.

This momento should also recognise the implications for ECE and ECTE in which professional practice should be based on co-existence and the role of ‘vivencialistas’ (Tapiero, 2014) as early childhood educators who live in co-existence with children and with the awareness of these children’s daily problems and challenges. Besides, a pedagogy which stimulates a vision of the ‘vivencialista’ that may let him/her to connect realities, with the sensitive forms, the passion, the intimate surroundings between the invisible and the visible, the closeness of the void, the proximity of the sublime with daily life in order to allow the aesthetic development of children that involves those processes associated with the sensitive attitude, the perception and the promotion of the actions related the natural and spontaneous contact of children with art, literature, music, drama (Tapiero, 2014). Furthermore, there is an awareness of promoting a public university as a privileged scenario to reflect, educate thought respect, equality, tolerance and diversity of thought and action in order to enhance prospective early childhood vivencialistas’ committed to be indeed citizens in social justice.

## **8.6 Influence of the findings on professional knowledge**

It seems to be evident that the findings of this instrumental case study may have implications with regard to preparing prospective early childhood educators to work with children in Colombian Schools. In this regard, it could be said that teacher

educators in the Licenciatura en Pedagogia Infantil at UDFJC were engaged in understanding their *personal constructs* (Banks, Leach and Moon, 2005, p. 95, italics in original) with regard to the existence of a social justice perspective and/or teaching and learning for social justice in early childhood teacher education. I argue that this process could be assumed as an understanding of the dynamic process of critical thinking which may be intended to nurturing prospective early childhood educators' subject knowledge, school knowledge and pedagogical understanding and experiences (Banks, Leach and Moon, 2005) which aimed to interact with these educators' knowledge with regard to teaching for social justice in early childhood settings in the Colombian context.

The findings of this instrumental case study showed that particular understandings embedded in a 'momento' of sensitivity towards social justice could be understood as new components to be considered in teachers' professional knowledge. This is the case of preparing prospective early childhood educators to be immersed in the professional practice based on co-existence and their role as *vivencialistas* (Tapiero, 2014) who live in co-existence with children and with the awareness of these children's daily problems and challenges. I associated this knowledge with the act of knowing how to listen and teaching as a human act which presupposes the educational practice as an experience in humanisation (Freire, 1998).

It can also be said that another component was related to stimulating a vision of the 'vivencialista' that may allow the aesthetic development of children that involves those processes associated with the sensitive attitude, the perception and the promotion of the actions related the natural and spontaneous contact of children with art, literature, music, drama (Tapiero, 2014). This could be allied with the experience

in humanisation where education as a specifically human experience, is a form of intervention in the world (Freire, 1998).

Moreover, it can be noted that promoting a public university as a privileged scenario to reflect, educate through respect, equality, tolerance and diversity of thought and action in order to enhance prospective early childhood educators' committed to be citizens in social justice may implied that education as a specifically human action, has a directive vocation which Freire (1998) names the political nature of education.

I claim that the findings of this research may influence the practical, pedagogical and political dimensions of professional knowledge. In this regard, professional knowledge could involve more components in prospective early childhood educators' personal constructs with regard to teaching for social justice in early childhood teacher education, as illustrated in Figure 8.1:

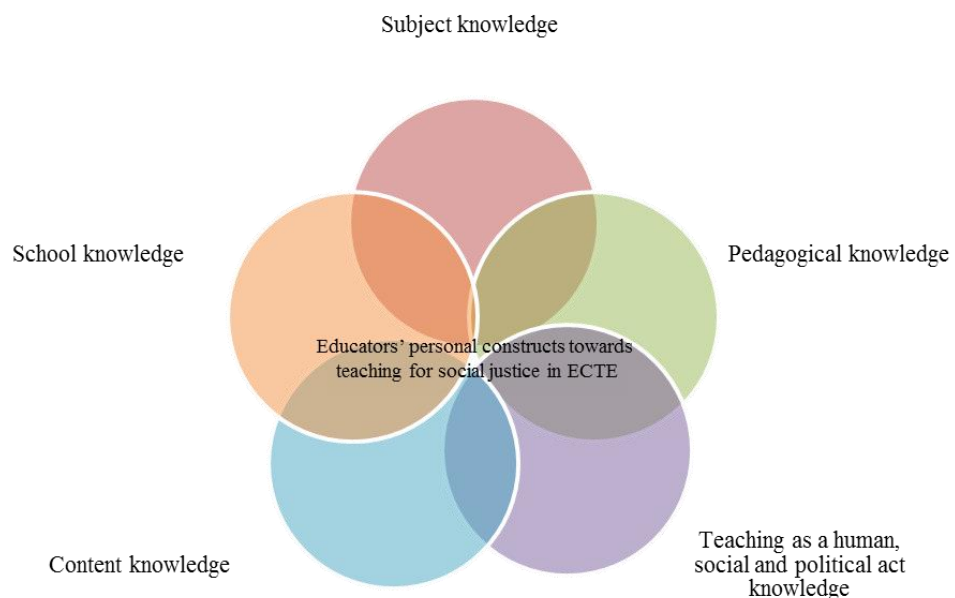


Figure 8.1 Adapted from Teachers' Professional Knowledge (Banks, Leach and Moon, 2005, p. 94, graph

This may mean that with the purpose of searching for new ways of seeing and new forms of understanding early childhood teacher education, teacher educators could challenge existing forms of knowing, through using different ways of seeing, perceiving and representing the existence of a social justice perspective in early childhood education in daily practice. This implies establishing a dialogue in an epistemological perspective in regard to their views and understandings of social justice and the way these understandings influence their political, pedagogical and practical professional knowledge with regard to preparing prospective teachers to work with children in Colombian schools.

### **8.7 Implications for early childhood educators' professional knowledge formation**

The findings of this critical qualitative instrumental case study suggest that 'teacher educators are crucial role models for the actual practice of the profession' (Loughran, 2006, p. 6). It could be argued that early childhood teacher educators at UDFJC are essential in reconceptualising the way in which prospective teachers are being prepared and provided with the knowledge (Howard, 2003), particularly towards teaching for social justice. I argue that in this assumption, early childhood teacher educators at UDFJC would be involved in a process of reconceptualising that knowledge which implies: 1) *thinking critically about theory and practice* (Fox et al. 2007, p. 25), 2) *thinking critically about practice in relation to research ideas* (ibid.), 3) *considering how to articulate this knowledge of practice* (Loughran, 2006, p. 65), and 4) *considering to articulate how this knowledge in and through teaching about teaching* which constitutes a way of conceptualising a pedagogy (ibid., p. 71) of early

childhood teacher education. This may mean that teacher educators in the ethics-based pedagogical knowledge component in the pre-service early childhood teacher education programme are responsible for thinking critically about theory and practice associated with ‘the notion of a theory-practice gap’ (ibid., p. 63) which can be approached through the construction of ‘epistemic and phronesis knowledge’ (Kessels and Korthagen 2001, in Loughran 2006, p.63) with regard to teaching for social justice in early childhood teacher education.

The results of this study demonstrated that teacher educators were involved in a process of thinking critically towards conceptualising professional knowledge towards teaching for social justice in early childhood teacher education. This critical reflection may prevent Colombian teacher education from integrating a prescriptive tone to social justice and equity, (Jackson, 2008, p. 137) and it may also help early childhood teacher education to overcome ‘the major problem of teachers’ self-concepts that are extremely resistant to change’ (Korthagen, 2004, p. 83).

It could be said that a process of critical reflection may benefit Colombian early childhood teacher education towards conceptualising professional knowledge in order to create an alternative pedagogical framework that may contribute to the development of professional knowledge for social justice and equity. This would enable prospective teachers to be involved in a process of collective transformative action aiming at teaching for social justice in early childhood teacher education in Colombia.

## 8.8 Summary

In sum, it can be said that the findings of this instrumental case study showed that views and understandings of social justice in ECTE were manifested in explicit actions with regard to preparing prospective early childhood educators to work with children in a kind of imbued momento of making sense of social justice in ECE.

The findings also demonstrated that there was a particular dual perception of social justice with regard to preparing prospective early childhood educators to work with children in Colombian early childhood settings. This dual view revealed the existence of two momentos: a momento of intention in which other views and understandings of social justice in ECTE were manifested in implicit actions. And a momento of sensitivity towards social justice in which generative forces towards social justice were understood as possibilities for a collective consciousness and awareness or sensitivity towards injustice in a dimensional trajectory of the social justice perspective in ECTE situated in the Early Childhood Teacher Education programme, the Faculty of Science and Education and the University's (UDFJC) social worlds.

In this particular momento, it was possible to identify synergies in regard to preparing prospective early childhood educators to work with children in Colombian early childhood settings. Firstly, a synergy between the intentions of having a curriculum centred on social justice for human life in day to day life and children's co-existence in early childhood settings. Secondly, there is a synergy among the intentions of having an ideal of education based on the affective consciousness and/or recognizing the other and the understanding of collective work. In other words, it is about building up an understanding of collective work rather than competing and winning individual recognition. Finally, there is a synergy between the role of the public university as



scenery to develop critical thinking and an awareness and / or sensibility towards social inequality.

The implications of these findings can be seen as influencing teacher educators' political, pedagogical and practical professional knowledge with regard to preparing prospective teachers to work with children in Colombian early childhood settings in three main aspects: a) their beliefs that professional practice should be based on co-existence and the role of 'vivencialistas' as early childhood educators who live in co-existence with children and with the awareness of these children's daily problems and challenges; b) their views on pedagogy as a space for stimulating a vision of the 'vivencialista' that may let him/her to connect realities, with the sensitive forms, the passion, the intimate surroundings between the invisible and the visible, the closeness of the void and the proximity of the sublime with daily life in early childhood settings. This may allow the aesthetic development of children that involves processes associated with their sensitive attitude, the perception and the promotion of the actions, have a natural and spontaneous contact with art, literature, music, drama; and, c) their directivity in education with regard to promoting a public university as a privileged scenario to reflect, educate thought respect, equality, tolerance and diversity of thought and action in order to enhance prospective early childhood vivencialistas' committed to be citizens in social justice.

## CHAPTER 9: Conclusions

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### 9.1 Introduction

In early childhood teacher education, the notion of teaching for social justice is, as researchers have noted, still complex to define (Griffiths, 1998; Wong, 2013). With the assumptions that we are all for social justice and that early childhood teacher education programmes need to take a stand on social justice, I carried out an instrumental case study aimed to illuminate a process of critical thinking towards conceptualising professional knowledge in teaching for social justice in a pre-service early childhood teacher education programme in Colombia. The purpose of the research was to bring insights into how teacher educators' views and understandings of social justice can have an influence on their pedagogical and practical knowledge with regard to preparing prospective teachers to work with children in Colombian early childhood settings.

Having included conceptualisations of social justice and different perspectives of economic or political imaginaries on just societies (e.g. Zajda, Majhanovich and Rust, 2006; Fraser, 2008) and in relation to teacher education (e.g. Garcia- Peinado et al., 2011), enable me to read my empirical findings, the findings demonstrated that teacher educators' views and understandings of social justice seemed to be associated with global discourses of inclusion, child rights, equity and equal opportunities for All as well as local and particular understandings of equity and equality that revealed a dual perception of social justice.

This dual insight could be perceived when deliberately position myself no within the different understandings of social justice in the existing studies presented in chapter 2, but when I looked at the different messages that teachers and teacher educators have conveyed in their studies in the form of the presence of a social justice angle in order to understand the actual perspective in my study. Hence, this dual perception exposed a momento of intention for social justice in ECTE and a momento of sensitivity towards social justice in ECTE in which it was possible to identify generative forces, synergies and implications of these views for professional knowledge towards teaching for social justice in pre-service early childhood teacher education.

In this final chapter, the main findings are summarised as learning from the case and lessons from the particular building on the theoretical analysis and contemplation of the existing literature in Chapter 2 (9.2). I also present a discussion on the recommendations towards teaching for social justice in early childhood teacher education (9.3) and the contribution of the findings to the field of early childhood education and early childhood teacher education in Colombia (9.4). The implications and recommendations for further research are also discussed in section (9.5). The limitation of the study (9.6) and a reflection on the challenges on my journey as a PhD student conclude this chapter (9.7).

This research aimed to illustrate a process of critical thinking toward conceptualising professional knowledge with regard to teaching for social justice in early childhood education in Colombia. Using a case study as the main methodology embedded in Critical theory, this empirical qualitative instrumental case study was developed in three stages: an internet-based survey, dialogical focus groups and written accounts.

Techniques of grounded theory extended with Situational Analysis were the main strategies to analyse the data. The findings showed that views and understandings of social justice seemed to be associated with global discourses of inclusion, child rights, equity and equal opportunities for All. These understandings were manifested by the case in explicit actions regarding equality, diversity and respect in early childhood education. The findings also showed that other views of social justice appeared to be embedded in local and particular perceptions of social justice in which a trajectory of the social justice perspective was captured and identified in two momentos: a momento of intention for social justice and a momento of sensitivity towards social justice in early childhood pre-service teacher education.

## **9.2 Learning from the case – lessons from the particular**

Having discussed conceptualisations of social justice that vary according to different definitions, perspectives and social theories (Zajda, Majhanovich and Rust, 2006) and reflected on its meanings from different perspectives (e.g. Fraser, 2008), allowed me to understand the findings of my study situated in a particular socio-cultural context. This understanding enabled me to position myself as a learner willing to perceive different messages teachers and teacher educators conveyed in their studies in the

form of the presence of a social justice angle discussed in Chapter 2, in order to understand a tangible perspective in my study.

In first place, I can say that the findings demonstrated that the views and understandings of 'social justice' were manifested through explicit, implicit actions towards preparing early childhood teachers for social justice and silenced actions embedded in expressions of negation of social justice. Explicit actions were about including social justice in front as centre of the curriculum (Nieto, 2000) whereas implicit actions were about issues on the ideal of social justice intertwining with elements around social injustice. Silent actions were understood as the presence of elements around emotions and perverted education.

In second place, I can express that I learnt that there is a trajectory of the social justice perspective in the ethics-based pedagogical knowledge component in the pre-service early childhood teacher education programme at UDFJC. Building on my understanding of a trajectory of the social justice perspective in ECE and ECTE in which researchers make sense of social justice in ECE (e.g. Robinson, 2002; Wong and Turner, 2014; Pillay, 2014), position social justice in ECTE (e.g. Christman, 2010; Brownlee et al., 2012) and develop pedagogies and practices towards teaching for social justice in ECE (e.g. Husband, 2010; Kuby, 2013; Hawking, 2014), I was able to identify the presence of social justice in my study.

According to the findings of this study, this trajectory encompassed three momentos: a momento of making sense of social justice that embraced global and regional understandings of social justice as inclusion, child rights, and equality of opportunities for all children manifested through explicit actions regarding diversity

and equality in the Colombian context and two momentos, one of intention for social justice and another of sensitivity towards social justice in early childhood teacher education which denoted local and particular views of social justice manifested through implicit actions as possibilities for preparing prospective early childhood teacher to work with children in Colombian early childhood settings. The momento of sensitivity towards social justice revealed particular and dual understandings of social justice which embraced generative forces for social justice, revealed a dimensionality and synergies as opportunities to build up a collective vision for action in regard to teaching for social justice in this particular pre-service early childhood teacher education programme.

### **9.3 Recommendations towards teaching for social justice in ECTE**

Taking into consideration that teacher educators are crucial role models for the actual practice of the profession (Loughran, 2006), their views and understandings of social justice and their perceptions of these understandings with regard to preparing early childhood teachers could bring insights towards teaching for social justice in ECTE. This process of critical thinking brought insights of the group of teacher educators' epistemic and phonetic knowledge vital for conceptualising professional knowledge that may contribute to the development of a shared vision towards teaching for social justice in the pre-service early childhood programme at UDFJC.

This collective vision for action can be identified in three different scenarios: one, in which teacher educators' pedagogical and practical knowledge confirm the possibility of making sense of social justice in ECTE aiming at preparing prospective early

childhood educators able to: ‘...understand diversity that has to result in equity in early childhood education; ...create the culture of the right to be different, respect for differences and respect for others; ‘ ...guide children from an early age..., have the same opportunities ...’; ‘ ...inculcate a reflective process in which teachers create equality of opportunities; ...’ not disrespect other, but have the right to struggle for their values ...’ In this way, prospective early childhood teachers will be essential for the implementation of the comprehensive development of Early Childhood ‘Cero a Siempre’ State policy (Ley 1804, 2016) in the country.

In a scenario of intention for social justice in ECTE in which the pre-service early childhood teacher education programme in its curricular aims consider the possibility of preparing prospective early childhood teachers able to be educated more in values. In this scenario early childhood teachers ought to be aware of their big commitment to society and reflect on social justice as a way to see the world that is changing; early childhood teacher education should find a way to educate in co-potencies and prepare early childhood teachers to read socio-cultural contexts in a daily basis regarding children’s complex situations in order to create awareness towards social justice aiming at transforming it into a culture of citizenship.

A scenario of sensitivity towards social justice in ECTE that embraces the possibility of social justice as a dual reality in the Colombian context and, at the same time, recognises the relevance of generative forces and options for a social and collective consciousness and awareness on injustice, consciousness raising. This momento of sensitivity towards social justice would consider synergies towards teaching for social justice, such as the intention of having a curriculum in ECTE centred on social justice for human life in harmony with the day to day life of children in co-existence in early childhood settings. A synergy towards teaching for social justice which considers the

intention of having an ideal of early childhood teacher education and the affective consciousness of recognizing the other and the understanding of collective work. In other words, it is about building up collective work rather than competing and winning individual recognition; and a synergy between the role of the university as scenery to develop critical thinking and the awareness or sensibility towards social inequality.

#### **9.4 Contribution to the field of early childhood education and early childhood teacher education in Colombia**

With the purpose of conceptualising professional knowledge that may contribute to the development of a shared vision towards teaching for social justice in the pre-service early childhood programme at UDFJC, it is of the utmost importance to recognise the implications for ECE and ECTE in which professional practice should be based on co-existence and the role of ‘vivencialistas’ (Tapiero, 2014) as early childhood educators who live in co-existence with children and with the awareness of these children’s daily problems and challenges. A pedagogy which stimulates a vision of the ‘vivencialista’ may let him/her to connect realities, with the sensitive forms, the passion, the intimate surroundings between the invisible and the visible, the closeness of the void, the proximity of the sublime with daily life in order to allow the aesthetic development of children that involves those processes associated with the sensitive attitude, the perception and the promotion of the actions related the natural and spontaneous contact of children with art, literature, music, drama (Tapiero, 2014). The awareness of promoting a public university as a political and privileged scenario to reflect, educate thought respect, equality, tolerance and diversity of thought and action



in order to enhance prospective early childhood vivencialistas' committed to be citizens in social justice.

### **9.5 Implications and recommendations for further research**

This instrumental case study showed that critical qualitative research embraces possibilities to conceptualise professional knowledge with regards to teaching for social justice in early childhood teacher education. This research should be considered as one of the starting points for future research practices regarding the social justice perspective in ECE and ECTE in the Colombian context. The findings of this study may influence early childhood teacher education due to the participation of teacher educators considered as responsible for education research (Calvo, 2009) in Colombian higher education.

This study demonstrated that teacher educators can resist the performative and evaluative culture in the process of learning and learning about teaching and learning about conducting statutory research. Teacher educators ought to 'understand that the teaching space is a text that has to be constantly read, interpreted, written and rewritten' (Freire, 1998, p. 89). With this understanding, educational research may be seen as the ground for beginning academic activism (Cannella, 2014) which implies exploring subjectivities, reimagining of discourses and constructing critical academic research as ways of being and acting (ibid).

Further research on the social justice perspective in early childhood teacher education can resist the oppression of developing research as a merely statutory requirement (Calvo, 2009) and to struggle for considering research with a capital 'R' that is

understood as the generation of new forms of knowledge about education which leads to the construction of knowledge that becomes an important signifier of the academic world (Murray et al, 2011, p. 268). More research regarding the social justice perspective in early childhood teacher education can strengthen teachers' directivity of education (Freire, 1998) in order to support teaching for social justice in the field of early childhood education and early childhood teacher education in the Colombian context.

## **9.6 Limitations of this study**

Kamberelis and Dimitriadis (2005) point out that focus groups have some quasi-unique affordances compare to other data collection strategies. Some of these powerful affordances include: mitigating the researcher's authority and generating deeper understanding; disclosing approximating the natural; drawing out complexity, nuance, and contradiction; disclosing eclipsed or invisible connections; and creating opportunities for solidarity building and political action (ibid, p.40).

During my focus group work I experienced that these spaces mitigated my authority as the researcher allowing participants to 'take over' or 'own' the focus group space. As Kamberelis and Dimitriadis (2005) point out, this resulted in richer and deeper understandings of teacher educators' theoretical and practical knowledge of with regard to social justice and manifested actions regarding teaching for social justice. Participants could talk freely and in fact they expressed themselves in a way that part of their interactions seemed more as monologues. This became one of the limitations when I wanted to illustrate different issues that emerged from the data using

participants' complete discussions. Therefore, I opted to exemplify issues using chunks of their interventions instead of complete interactions between participants.

I agreed with Kamberelis and Dimitriadis (2005) with regard to considering that focus group can afford a closer approximation to natural interaction than do individual interviews. Teacher educators could express their points of view without being interrupted by me or any other participant. Some of them used the prompts (different quotes about teaching for social justice in other sociocultural backgrounds) to start the conversation while others initiated their interventions as reactions from other participants' points of view. I refer to these aspects as a limitation because some teacher educators seemed to be very comfortable talking about their own experiences and backstories, while others remained almost in silence. This was the case of the interaction among participants in the second focus group session in which two participants were exchanging great amount of the interaction and a third participant was listening most of the time.

Given that focus group tend to draw out complexity, nuance, and contradiction (Kamberelis and Dimitriadis, 2005), these spaces made it possible to promote a kind of 'memory synergy' (ibid, 40) among participants. As a result, a collective memory of particular views regarding early childhood teacher education and the teaching profession emerged. Even though this was one of the strengths of the study because this collective memory allowed me to identify a new momento with regard to the presence of the social justice perspective in ECTE, I can say that it was also a limitation. This perspective that emerged as a confluence of varied perspectives and contradictions was my own interpretation of the invisible connections among the data.

For this reason, I believe that this study is limited in the sense that it presents one view to interpret the data. Other views could see more possibilities taking into consideration the fruitfulness and richness of the data collected. There were other aspects that I considered as challenges.

### **9.7 Challenges of my journey**

I faced challenges developing this qualitative instrumental case study as a doctoral student and as a researcher. As a doctoral student, the first challenge was the fact that I decided to work with teacher educators. I faced two types of cultural issues: a) the ‘why don’t you...’ culture and b) the hectic culture.

#### *a) The why don’t you...’ culture*

Given that teacher educators are dissertation and thesis advisors, they found themselves asking questions as judges and other research students, such as: Why don’t you work with student teachers, so you can observe what they do in their day to day practice? Why don’t you work with school teachers, they need to be involved in research practices and they are there to cooperate? Why don’t you plan a comparative study?

My colleagues at UDFJC: Why don’t you involve colleagues from other departments, so can talk about a study carried out at the Faculty of Sciences and Education programmes and not in just one department? Why don’t you concentrate on the curriculum dispositions and then we can complement what is missing? Why don’t you work with language teacher educators instead of early childhood teacher educators?

*b) The hectic culture*

My colleagues in the Faculty of Sciences and Education at UDFJC had many responsibilities including teaching, mentoring, answering daily and weekly e-mails, researching, writing for peer review, and attending accreditation and evaluation meetings, among others. It was challenging to persuade them to participate in this instrumental case study. The hectic culture had repercussions in my study as I had to develop three focus group sessions with the hope that teacher educators could be available to attend and participated. Besides, there were teacher educators who expressed their willingness to send their written accounts, but at the end of the day, I had just two written accounts from them.

As a critical qualitative researcher, it was a challenge to engage teacher educators in this type of research. In first place, teacher educators are the ones who are supposed to carry out educational research. Taking part as participants in this research project seemed not to be easy for them. Second, my colleagues were not familiar with the particularities of the research methodology I used to carry out this study. An instrumental case study needed to be explained and understood by them before accepting to participate. In third place, because of teacher educators' richness and verbosity in their critical discourse, as mentioned before, I listened many times the interactions of participants and had to read the focus groups transcripts in Spanish more than three times before making decisions with regard to selecting relevant chunks of information for further analysis and translation into English. This process became a strength in my study as I was very familiar with the data to the extent that I decided to keep some terms in Spanish because of their contextual essence and significance in the research setting.



## **APPENDICES**

### Appendix 1. Research body: 33 studies and 15 opinion articles

	Year	Journal	Authors	Title	Description
1	2002	<i>Contemporary Issues in Early Childhood</i> , Volume 3, Number 3, 2002	Robinson, Kerry	Making the Invisible Visible: gay and lesbian issues in early childhood education	The study focused on the perceptions, policies and practices operating around sexual identity issues of diversity and difference in early childhood education.
2	2004	<i>American Educational Research Journal</i> , Vol. 41, No. 1, pp. 115-157	Magnuson, K., Meyers, M., Ruhm, C. and Waldfogel, G.	Inequality in Preschool Education and School Readiness	Effect of inclusion of disadvantage children in ECE on children's school readiness
3	2004	<i>Teacher Education and Special Education</i> , Volume 27, No. 4, 323–341	Correa, V., Hudson, R. and Hayes M.	Preparing Early Childhood Special Educators to Serve Culturally and Linguistically Diverse Children and Families: Can a Multicultural Education Course Make a Difference?	Assessing a course in multicultural education through understanding preservice teachers' concepts of multicultural education.
4	2005	<i>Journal of Early Childhood Research</i> 2005 3: 127-147	Vasconcelos, Teresa	Early childhood education and equity issues in Portugal: a case study of four settings	Questions of equity because of recent legislation that reinforced it.
5	2006	<i>European Journal of Teacher Education</i> , Vol. 29, No. 3, August 2006, pp. 319–340	Allard, D.	'A bit of a chameleon act': a case study of one teacher's understandings of diversity.	Teachers and prospective teachers to develop knowledge of diversity along with the skills to utilise inclusive curricula and socially just pedagogies in response.
6	2007	<i>Aula Urbana</i> , Colombia: IDEP. N° 64	Valencia, F., Giraldo, C., Valderrama, C., Martinez, F. and Chaparro, C.	Proyecto pedagógico y social: Una escuela en y para la diversidad (Pedagogical and social project: a school in and for 'diversity')	Diversity
7	2007	<i>Revista Educación y Ciudad</i> . Colombia: IDEP. Número 13	Ramírez, A. and Escorcía, T.	La diversidad en la infancia: una mirada expedicionaria en la escuela (Diversity in childhood: an expeditionary view in the school)	Diversity
8	2009	<i>European Early Childhood Education Research Journal</i> , Vol. 17, No. 3, September 2009, 391–406	Bae, Berit	Children's right to participate – challenges in everyday interaction	Children's rights might challenge dominating discourses regarding relationships and adult roles, it calls for critical reflection.



9	2010	Journal of Research on Leadership Education, v5 n3.4 p107-137	Christman, Dana	Creating Social Justice in Early Childhood Education: A Case Study in Equity and Context	Assessment of the program vis-à-vis the framework, recommendations and implications for educational leadership preparation programs interested in enhancing their ability to inculcate social justice.
10	2010	Publication Social Studies Research & Practice, Vol. 5 Issue 2, p61-75. 15p.	Husband, Terry	He's Too Young to Learn About That Stuff: Anti-Racist Pedagogy and Early Childhood Social Studies	Anti-racist forms of pedagogical practice
11	2011	Educational Policy, January 2011; vol. 25, 1: pp. 215-239.	Abbate-Vaughn, J., Paugh, P. and Douglass, A.	Sound Bites Won't Prepare the Next Generation: Early Childhood Teacher Education Policy Public-Private Divide in Massachusetts	challenges related to finding and retaining highly qualified early childhood teachers, how this may impact preschool program quality, school readiness, and the ensuing academic achievement gaps among students of diverse backgrounds.
12	2011	International Journal of Educational Development 31 (2011) 50–58	Polat, Filis	Inclusion in education: A step towards social justice	How the drive for inclusion in education, allied to the goals of Education for All, addresses issues of social justice, equality, and human rights
13	2011	Professional Educator, v35 n2 Fall 2011. 20 pp	Lee, Young Ah	What Does Teaching for Social Justice Mean to Teacher Candidates?	This study provide early childhood teacher educators with insights and tools for encouraging social justice teaching.
14	2011	Journal of Early Childhood Research 9(3) 280–290	Gunn, Alexandra	Even if you say it three ways, it still doesn't mean it's true: The pervasiveness of heteronormativity in early childhood education	Heteronormative discourses in the context of early childhood education.
15	2011	Teacher Education and Special Education, 34(2) 133–151	Recchia, Susan and Puig, Victoria	Challenges and Inspirations: Student Teachers' Experiences in Early Childhood Special Education Classrooms	Describing experiences in segregated early childhood special education classrooms/ Preparing teachers to meet the needs of young children with disabilities

16	2012	Australian Journal of Teacher Education: Vol. 37: Iss. 4, Article 2.	Brownlee, J., Scholes, L., Farrell, A., Davis, J. and Cook, D	Learning to Lead: A Social Justice Perspective on Understanding Elementary Teacher Leadership in Papua New Guinea.	Leadership in elementary education is currently recognized as a political imperative in Papua New Guinea (PNG), as the nation develops strategies towards equitable access to schooling.
17	2012	IJEC (2012) 44:141–156	Phillips, Louise Gwenneth	Retribution and Rebellion: Children’s Meaning Making of Justice Through Storytelling	Children’s citizenship from a study of the author’s practice of social justice storytelling as pedagogy.
18	2012	<i>Early Childhood Research Quarterly</i> 27 (2012) 478–488	Soukakou, Elena. Oxford University, United Kingdom	Measuring quality in inclusive preschool classrooms: Development and validation of the Inclusive Classroom Profile (ICP)	this exploratory stage, it was important to consult with early childhood staff, policy makers, and professionals in order to conceptualize quality.
19	2012	<i>Early Childhood Education Journal</i> . Vol. 40 Issue 4, p195-202. 8p	Bentley, Dana	“Rights are the Words for Being Fair”’: Multicultural Practice in the Early Childhood Classroom	Classroom practices as children and teachers co-construct meaning around multiculturalism in early child-hood.
20	2013	<i>International Journal of Early Years Education</i> , Vol. 21, No. 4, 362–374	Konstantoni, Kristina	Children’s rights-based approaches: the challenges of listening to taboo/discriminatory issues and moving beyond children’s participation.	Children’s rights-based approaches
21	2013	Education, Citizenship and Social Justice, 8(1) 29–42	Kuby, Candace	‘OK this is hard’: Doing emotions in social justice dialogue	Emotions in social justice dialogue
22	2013	<i>Journal of Early Childhood Research</i> , 11(3) 274–291	Madrid, S., Baldwin, N. and Frye, E.	“Professional feeling”’: One early childhood educator’s emotional discomfort as a teacher and learner	What emotions “do” in the everyday life of one preschool classroom.
23	2014	<i>European Early Childhood Education Research Journal</i> , Vol. 22, No. 3, 397–411.	Formosinho, J. and Figueiredo, I.	Promoting equity in an early years context: the role of participatory educational teams	Pedagogy-in-participation: a participatory educational alternative for early years
24	2014	<i>European Early Childhood Education Research Journal</i> . Dec2014, Vol. 22 Issue 5, p723-738. 16p	Hawkins, Karen	Teaching for social justice, social responsibility and social inclusion: a respectful pedagogy for twenty-first century early childhood education	To support teaching for social justice with the judicious use of children's literature, that promotes young children's understanding of and sensitivities to Difference, Diversity and Human Dignity (the Three Ds).

25	2014	Management in Education, Vol. 28(3) 116–119	Szeto, E.	From recipient to contributor: The story of a social justice leader in a Hong Kong primary school	The seeds of social justice were unconsciously planted in his young mind. He was deeply impressed by the teachers' ideology and had a desire to become a teacher.
26	2014	<i>School Psychology International</i> , Vol. 35(3) 225–240	Pillay, Jace	Advancement of children's rights in Africa: A social justice framework for school psychologists.	Children's Rights
27	2014	Contemporary Issues in Early Childhood, Volume 15 (2)	Fennimore, Beatrice	Social Justice and the Work of Celia Genishi: the power of one-on-one	Leaders: Commitment to SJ focus on the 'one-on-one' approach
28	2014	<i>Journal of Education and Training Studies</i> , Vol. 2, No. 4	Lee, Young	Three Cases of Student Teaching Practice for Social Justice in Early Childhood Education	In-depth understandings of each participant's learning process regarding specific events of teaching for social justice.
29	2014	Contemporary Issues in Early Childhood, Volume 15 Number 1	Wong, Sandie and Turner, Kay	Constructions of Social Inclusion within Australian Early Childhood Education and Care Policy Documents	Social inclusion discourses have been powerful in informing early childhood policy contexts.
30	2015	<i>Early Child Development and Care</i> , Vol. 185, No. 1, 17–43	Nicholson, Julie and Kroll, Linda	Developing leadership for early childhood professionals through oral inquiry: strengthening equity through making particulars visible in dilemmas of practice	Social justice leadership, equity and SJ
31	2015	Topics in Early Childhood Special Education, 027112141456601 4, first published on January 7, 2015	Mui Lee, F., Seeshing Yeung, A., Tracey, T. and Barker, K.	Inclusion of Children With Special Needs in Early Childhood Education: What Teacher Characteristics Matter	Inclusion of children with special needs in teacher training.
32	2015	Dissertation Abstracts International Section A: Humanities and Social Sciences, Vol 75(7-A)	Byrne, Laurel L., Widener U	Multicultural teaching concerns of early childhood teacher candidates and beginning teachers with regard to their knowledge and understanding of diverse families.	Reaching out and engaging diverse families may be a daunting task for early childhood preservice teachers

33	2015	<i>Australasian Journal of Early Childhood</i> , Vol. 40 Number 1.	Guo, Karen	Teacher knowledge, child interest and parent expectation: Factors influencing multicultural programs in an early childhood setting	Multicultural programmes that are sensitive and responsive to the needs and interests of children and families of minority cultures
34	2002	<a href="http://search.ebscohost.com/login.aspx?direct=true&amp;db=ejh&amp;jid=4W2Y&amp;site=ehost-live">http://search.ebscohost.com/login.aspx?direct=true&amp;db=ejh&amp;jid=4W2Y&amp;site=ehost-live</a>	Canella, Gail	Reconceptualizing Early Education as the Struggle for Social Justice	Social Justice for young human beings
35	2007	<i>European Early Childhood Education Research Journal</i> , Vol. 15, No. 2	Vandenbroeck, M.	Beyond anti-bias education: changing conceptions of diversity and equity in European early childhood education.	Diversity and Equity
36	2008	<i>Early Childhood Educ J.</i> , 36:241–245	Powers-Costello & Swick	Exploring the Dynamics of Teacher Perceptions of Homeless Children and Families during the Early Years.	Teacher Perceptions
37	2008	<i>The Journal of Effective Teaching</i> , Vol. 8, No. 1, 33-41	Bouley, T. and Godfrey, P.	Reading Outside the Boundaries: Children's Literature as Pedagogy for Building Empathy and Understanding of Social Justice in the College Classroom	The Power of Stories for SJ
38	2008	<i>Social Studies</i> . Jul/Aug2008, Vol. 99 Issue 4, p165-173. 9p	Boutte, G. University of South Carolina	Beyond the Illusion of Diversity: How Early Childhood Teachers Can Promote Social Justice	Diversity and SJ
39	2009	<i>International Journal of Inclusive Education</i> , Vol. 13, No. 8, pp. 805–815	Purdue, K., Gordon-Burns, D., Gunn, A., Madden, B. and Surtees, N.	Supporting inclusion in early childhood settings: some possibilities and problems for teacher education	Inclusion
40	2010	<i>Young Children</i> . January 2010	Hyland, N.	Social Justice in Early Childhood Classrooms	Equality and Justice
41	2011	<i>Revista Iberoamericana sobre Calidad, Eficacia y Cambio en Educación</i> , Vol 9, Número 4	García-Peinado, R., Martínez Peiret, A., Morales-Pillado, C. y Vásquez – Sepúlveda, J.	Enseñar la Justicia Social en Educación Infantil	Perfil docente de infantil para la JS
42	2012	<i>European Journal of Education</i> , Vol. 47 (4), pp. 569-583	Murray, Colette	A Minority within a Minority? Social Justice for Traveller and Roma Children in ECEC	Recognition and respect for traveller and Roma Children in ECEC strategies

43	2012	<i>Childhood Education</i> , 88:1, 3-13	Zakin, Andrea	Hand to Hand: Teaching Tolerance and Social Justice One Child at a Time	Tolerance and SJ
44	2013	<i>Journal of Early Childhood Teacher Education</i> , 34:63-72, 2013	Kroll, Linda	Early Childhood Teacher Preparation: Essential Aspects for the achievement of social justice	Achievement of social justice in ECE prog
45	2013	<i>Contemporary Issues in Early Childhood</i> , Volume 14 Number 4	Mevawalla, Zinnia	The Crucible: adding complexity to the question of social justice in early childhood development	Social Justice and the complexity theory
46	2013	<i>Contemporary Issues in Early Childhood</i> , Vol. 14 (4), pp. 311-323	Wong, Sandie	A 'Humanitarian Idea': using a historical lens to reflect on social justice in early childhood education and care	concept of social justice is complex and diverse
47	2014	<i>Australasian Journal of Early Childhood</i> , Vol. 39 (3) pp. 121-128	Hawkins, K.	Looking forward, looking back: Framing the future for teaching for social justice in early childhood education	Difference, Diversity and Human Dignity
48	2014	<i>Management in Education</i> , Vol. 28(4) 167-174	Robertson, L. and Hill, D.	Policy and ideologies in schooling and early years education in England: Implications for and impacts on leadership, management and equality	Leadership, management and equality

## Appendix 2. Studies that explicitly refer to social justice issues

	Year	Country	Authors	Title	Abstract
1	2002	Australia	Robinson, Kerry	Making the Invisible Visible: gay and lesbian issues in early childhood education	Based on empirical qualitative data gained from a survey and interviews with a group of early childhood educators, the author argues for the inclusion of sexual differences, or more specifically, gay and lesbian equity issues, in approaches to anti-bias. The study examines the discourses that prevail in the field, that perpetuate the perceived irrelevance, invisibility and exclusion of lesbian and gay issues in early childhood settings and education generally. The discussion focuses on several main areas, including: the prevalence of the dominant discourses of childhood and sexuality that intersect to constitute sexuality as irrelevant to children; the pervasiveness of the discourse of compulsory heterosexuality and the assumed absence of gay and lesbian families in settings; or the assumed absence of significant gay and lesbian adults in children's lives; the presence of homophobia and heterosexism in early childhood settings; and the perceived irrelevance of broader social, political and economic issues to the 'child's world'. This article highlights some crucial issues for practice and policy development in the area of anti-bias education concerned with sexual differences.
2	2004	USA	Correa, V., Hudson, R. and Hayes M.	Preparing Early Childhood Special Educators to Serve Culturally and Linguistically Diverse Children and Families: Can a Multicultural Education Course Make a Difference?	This investigation reports on the changes in concepts and beliefs of 45 preservice teachers enrolled in a 17-week unified early childhood/special education multicultural education course. The course consisted of topics related to teaching students from culturally and linguistically diverse backgrounds. Instructors used a variety of pedagogical strategies in the course including small group activities, case study illustrations, videotapes, thematic unit instruction, and traditional large group lectures. Students were asked to draw concept maps on "multicultural education" and write explanatory paragraphs on the first and last day of the course. Conceptual and belief changes were found in both the concept maps and supporting paragraphs.
3	2005	Portugal	Vasconcelos, Teresa	Early childhood education and equity issues in Portugal: a case study of four settings	This investigation presents a multiple-case study of four early childhood settings in a borough in Lisbon, Portugal. Researchers were looking at questions of equity because of recent legislation that reinforced it. Participant observation, ethnographic interviews and artefacts collection were used as ways of collecting data. A brief description of each one of the settings is provided. Emergent themes were found which connect with: leadership and organizational structures; pedagogies and quality supervision; local policies of emancipation and self-realization. Implications are drawn that may serve as reference for educators, administrators and policy makers.

## Appendix 5. Screen shot - internet based survey data

	A	B	C	D	E	F	G	H	I	J
1	Timestamp	Primera idea	Segunda idea	Tercera idea						
15	11/26/2014 14:59:05	Equidad. Termino que de	Educación humana, ciencia	Conciencia afectiva y/o reconocimiento del otro.						
16	11/27/2014 22:20:44	Podria decirse la justicia	Justicia social es coherencia	En nuestra facultad se podria decir que es un punto de referencia para nuestra practica diaria. No podriamos enseñar, si no tenemos un sentido de						
17	11/27/2014 22:27:58	Coherencia entre nuestro	Estar consciente de las i	Promover la equidad e igualdad de oportunidades para todos. Asi los niños aprender a valorar su identidad sin sentirse relegados o rechazados.						
18	11/27/2014 21:27:51	Obligación de un determi	Derecho que tiene toda p	Tener en cuenta que dentro de una sociedad o comunidad no todas las personas requieren exactamente de lo mismo para su bienestar y desarroll						
19	11/27/2014 23:51:18	Educación con altos nivel	Los profesores mejor form	Mejores condiciones sociales, culturales y económicas para los profesores						
20	11/28/2014 0:55:29	Equidad de un grupo.	Trabajo por el bien común	Buscar la verdad de las circunstancias de un grupo determinado.						
21	11/28/2014 4:31:55	equidad. El mejor docent	Cumplimiento de Derech	Utopia						
22	11/28/2014 22:01:13	Atención integral	Co responsabilidad en la	Educación diferenciada						
23	11/28/2014 22:02:34	El sentido de justicia soc	La formación o la educac	La educación en humanidad, de todos los hombres, es una de las condiciones para que haya justicia social. Educación para que el hombre recu						
24	11/29/2014 0:09:46	Justicia social implica se	Implica promover la reflex	Es fomentar el dialogo rechazando las injusticias que viven los niños en sus propios hogares, la escuela y la sociedad.						
25	11/29/2014 0:11:07	Es la inclusión de todos l	Ensenar al niño a vivir cor	Implementar esquemas de participación democrática desde el jardín infantil.						
26	11/29/2014 0:12:39	La justicia social es un id	Es el respeto por el otro,	Es el camino a la libertad y a la verdad. Nociones que los niños nos enseñan y que los adultos nos encargamos de desdibujar.						
27	11/29/2014 0:15:09	Justicia social es un esta	El pedagogo infantil nece	Las injusticias de alguna manera, si las analizamos, nos darían una idea de lo que sería una definición de 'justicia social.'						
28	11/29/2014 0:16:24	Justicia social es mi mira	Es lo que se debate entre	Es difícil definir 'justicia social' porque lo justo para alguien puede ser injusto para otros. Por ejemplo, lo justo sería que le pagaran bien a los maes						
29	11/29/2014 0:18:17	La justicia social es la fut	La justicia social se form	Un niño que aprenda a ser justo socialmente, es un adulto capaz de superar estigmas sociales en busca de un mejor mañana para nuestro país.						
30	11/29/2014 0:20:21	Dificil hablar de justicia si	Importante definirla en ed	La justicia social entonces, se podría definir como la conciencia serena para discernir entre lo que busco como ser ético-político y las ataduras soc						
31	11/29/2014 0:22:38	Justicia social en educac	En una sociedad justa, lo	La justicia social en la licenciatura de pedagogía infantil se podría definir como la motivación para convivir sin diferencia, en una sociedad pluralista						
32	11/29/2014 0:23:45	Justicia social es un térr	Equidad social se aplica,	Hablar de justicia social o equidad social en una sociedad corrupta, es irrisorio.						
33	11/29/2014 0:26:37	Igualdad para todos en m	El concepto es complejo	Es el mismo nivel para todos, es dejar atras un abismo de injusticia, es tener un proposito para mirar la vida con esperanza.						

### Appendix 3. Internet based-survey



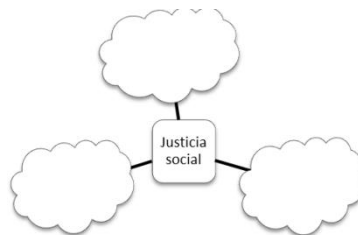
#### Internet based-survey in form of mind mapping strategy

##### Survey in form of mind mapping strategy

‘Political pedagogy and practice: A case study on teacher educators’ understanding towards teaching for social justice in a Colombian pre-service early childhood education programme’.

Dear colleague: I am currently developing the above research which attempts to illuminate a critical thinking process aimed at conceptualizing professional knowledge on social justice education and its relevance to early childhood teacher education at the Faculty of Science and Education. The project is developed in three stages: a survey in the form of mind map, a group interview (focus groups) and written accounts (the attached file contains a brief description of the study).

This exercise corresponds to the first stage of the study in which participants express key words or ideas that could be generated from a central idea in a form of mind map. According to Tucker et al (2010), a mind mapping technique which is a creative method in gathering a range of thoughts, ideas and information in a short period of time.



In this vein, express three words or key ideas that demonstrate your views on what you understand by 'social justice' in Early Childhood Education.

Please, use each space to write a key word or idea and do not forget to click on the 'submit' tab at the bottom to send your reply.

First idea

Second idea

Third idea



## Appendix 4. Encuesta por internet



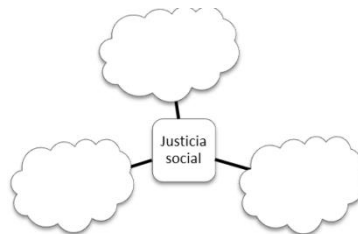
### Encuesta por internet a manera de mapa mental (versión en español)

#### Encuesta a manera de mapa mental

‘Political pedagogy and practice: A case study on teacher educators’ understanding towards teaching for social justice in a Colombian pre-service early childhood education programme’.

Apreciado(a) colega: Reciba un cordial saludo. En la actualidad me encuentro desarrollando la investigación en referencia, la cual intenta iluminar un proceso de pensamiento crítico dirigido a conceptualizar conocimiento profesional sobre la educación para la justicia social y su relevancia en la formación de profesores en pedagogía infantil en la Facultad de Ciencias y Educación. El proyecto se desarrolla en tres fases: una encuesta en forma de mapa mental, una entrevista grupal (grupo focal) y un relato escrito (el archivo anexo contiene una breve descripción del estudio).

El presente ejercicio corresponde a la primera fase de la investigación en la cual los participantes expresan palabras o ideas clave que se podrían generar a partir de una idea central a manera de mapa mental. Según Tucker et al (2010), la estrategia de mapa mental es un método creativo en la recopilación de una serie de pensamientos, ideas e información en un período corto de tiempo.



En ese orden de ideas, exprese tres palabras o ideas clave que demuestren sus puntos de vista sobre lo que usted entiende por ‘justicia social’ en Educación Infantil.

Por favor, utilice cada espacio para plasmar una palabra o idea clave y no olvide hacer un clic sobre la pestaña 'submit' al final para enviar su respuesta.

Primera idea

Segunda idea

Tercera idea

## Appendix 6. Dialogical focus groups



### Focus Groups (Stage 2 of the research)

#### ***‘Political pedagogy and practice: A case study on teacher educators’ understanding towards teaching for social justice in a Colombian pre-service early childhood education programme’.***

Four quotations will be used to elicit information from the group of teacher educators and the following questions will engage them in thinking critically about theory and practice:

1. How do I feel about teaching for social justice in these ways?
2. How can I illustrate these views in preparing prospectus early childhood teachers to work with children in Colombian schools?
3. Which actions should I advance to promote new understandings regarding teaching for social justice from the ethics-based pedagogical knowledge component of the pre-service early childhood teacher education programme?

1

“Teaching for social justice demands a dialectical stance: one eye firmly fixed on the students –who are they? What are their hopes, dreams, and aspirations? their passions and commitments? What skills, abilities, and capacities do they bring to the classroom? - and on the other eye looking unblinkingly at the concentric circles of context –historical flow, cultural surround, economic reality” (Ayers, 1998, p. xvii).

2

“I’m stuck behind this centuries-old stereotype teacher – teachers are helping us as bland transmitters of knowledge, devoid of any bias or life. But the kids... they wanted to see the real me. They liked it when a real person peeked out from behind the desk. And in this was the true subversion: I allowed myself to be honest with my students about who I was” (Koch, 1998, p. 161).

3

“An educator’s ability to make decisions is absolutely necessary to his or her educational work (Freire, 2008, p. 2009).

4

“The recognition that teaching and teacher education are political activities does not mean that teacher educators try to persuade prospective teachers to adopt a particular partisan viewpoints. Rather, the point is to help them understand that it is impossible to teach in ways that are not political and value-laden”. (Cochran-Smith, 2004, p. 19).

## Appendix 7. Grupos focales dialógicos



**Investigación:** *'Political pedagogy and practice: A case study on teacher educators' understanding towards teaching for social justice in a Colombian pre-service early childhood education programme'.*

**Investigadora:** *Clara Inés Rubiano. Docente Asociada– Facultad de Ciencias y Educación, Universidad Distrital FJC'*

### Grupo Focal - (Etapa 2)

La discusión gira en torno a cuatro posturas conceptuales relacionadas con la enseñanza en y para la justicia social en diferentes contextos socioculturales. Se invita a los participantes a pensar críticamente sobre los siguientes interrogantes aplicados a su saber pedagógico y práctico:

1. ¿Cómo me siento frente a la enseñanza en y para la justicia social desde estas miradas?
2. ¿Cómo ejemplificar estos puntos de vista en la preparación de los futuros estudiantes para profesor en educación infantil quienes ejercerán su profesión en las escuelas colombianas?
3. ¿Qué acciones propiciar para promover nuevos entendimientos con respecto a la enseñanza en y para la justicia social desde la Licenciatura de Pedagogía Infantil?

Enseñar en y para la justicia social exige una postura dialógica: un ojo fijo firmemente en los estudiantes – ¿quiénes son? ¿Cuáles son sus esperanzas, sueños, aspiraciones? Sus pasiones y compromisos? Qué destrezas, habilidades y capacidades traen al salón de clase? - y el otro ojo mirando sin parpadear a los círculos concéntricos del contexto – devenir histórico, acervo cultural, realidad económica, (Ayers, 1998, p. xvii).

Me sentía atrapada en el estereotipo de un maestro plasmado en la antigüedad de la profesión - los profesores nos ayudaban como frágiles transmisores de conocimiento, carentes de cualquier prejuicio hacia la vida. Pero los niños ... querían ver mi verdadero yo. Les gustó cuando una persona real se asomó desde detrás del escritorio. Y esta fue mi verdadera subversión: me permití ser honesta con mis alumnos acerca de quién era yo realmente (Koch, 1998, p. 161).

La habilidad de un educador para tomar decisiones es absolutamente necesaria para su trabajo educativo (Freire, 2008, p. 209).

El reconocimiento de que la enseñanza y la formación docente son las actividades políticas no significa que los formadores de docentes traten de persuadir a los futuros profesores para que adopten un punto de vista particular partidista. Más bien, se trata de ayudarles a entender que es imposible enseñar bajo posturas que no son políticas y cargadas de valores (Cochran-Smith, 2004, p. 19)

## Appendix 8. Data Internet-based Survey in Spanish

Participante	Primera idea	Segunda idea	Tercera idea
1	Tener las mismas oportunidades para progresar como ser humano.	Concientizar a los docentes de la justicia e injusticia.	Enseñar con diferencia.
2	Igualdad	Respeto	Sociedad justa
3	Preparar maestros capaces de mejorar aprendizajes en los niños que conlleven a concientizarlos en la búsqueda de mejores oportunidades de vida en su entorno.	Los futuros maestros deben conocer y promover los derechos de los niños.	Los futuros profesores deben promover el reconocimiento positivo de las diferencias sociales, de género, sexo, grupo étnico y capacidades humanas.
4	Igualdad de derechos y deberes	La verdad con indicación educativa desde el punto de vista de un niño, para que no haya maltrato emocional	Ejemplificar conductas a los niños con cuentos o historias ejemplo: rey midas
5	La justicia social en educación infantil se refiere a la formación integral basada en la aplicación real de los derechos de los niños, independientemente de las diferencias en cuanto a sexo, raza, religión, etnia, edad, estrato social, etc. Igualmente la formación valores humanos y competencias que garanticen un proyecto de vida exitoso para los niños.	Una educación en justicia social requiere de un currículo pertinente basado en las necesidades y requerimientos de la sociedad en un momento histórico que defienda las prácticas de inclusión, equidad, justicia, participación democrática, desarrollo de habilidades y competencias que ayuden al niño a desenvolverse en la cotidianidad con un enfoque multicultural. Entre las competencias se mencionan: la capacidad de cooperar, ser responsable, honesto, activo, creativo, comunicativo, flexible, capaz de resolver problemas y trabajar en equipo, tener pensamiento crítico, tomar decisiones y aprender a aprender.	La enseñanza de la justicia social en educación infantil supone profesionales de la educación con una formación pertinente en prácticas pedagógicas que respondan a las necesidades y características propias de los niños. De igual manera que posea unas cualidades humanas que garanticen la formación en valores humanos para que los niños puedan gozar de la igualdad, equidad, justicia y respeto a las diferencias individuales. Entre otras características, el docente debe ser capaz de: relacionarse y trabajar mancomunadamente con los diferentes agentes educativos; desarrollar valores que orienten su labor hacia la justicia social; aplicar diversos estilos de enseñanza basados en el afecto, la motivación, las diferencias en estilos de aprendizaje y el compromiso social.

6	Equidad	No discriminación	Me parece importante que este solucionada la familia, vivienda, economía y que no haya diferencias en cuanto a estrato social
7	Para mí justicia social es inclusión.	Justicia social es equidad.	Justicia social es participación democrática
8	Se entiende por justicia social en educación infantil aquella que se refiere a la formación integral del niño, para la vida, basada en la equidad, justicia y pleno desarrollo de los derechos del niño.	Ofrecimiento de oportunidades equitativas de desarrollo del niño independientemente del género, la raza, las condiciones económicas, clase social, etc.,	Formacion de una cultura de aplicación de los derechos de los niños, de formación en valores humanos y de respeto a las diferencias individuales.
9	Integralidad	Compromiso	Igualdad de oportunidades
10	Equidad en oportunidades de desarrollo, educación, salud, vivienda,	Políticas públicas y reglamentadas que estén en pro del ciudadano de una comunidad, sin discriminación alguna	Conciencia social y colectiva (Hogar/escuela) de formación de individuos que respeten sus pares en cada uno de los entornos en los que se desenvuelve.
11	Conocimientos en derechos, deberes y valores en la realidad actual.	Apropiación de los conceptos de derechos, contextualización de los mismos y sus redes de acción.	Socialización en derechos y corresponsabilidad
12	Equidad. Termino que desde mi punto de vista hace referencia a la justicia y que lo definiría como el “dar y recibir” para construir y promover al desarrollo de la sociedad.	Educación humana, ciencia y arte como bases para la construcción del conocimiento y así generar un cambio que potencie el desarrollo social en todas sus dimensiones.	Conciencia afectiva y/o reconocimiento del otro.
13	Podría decirse la justicia social es un concepto que trasciende más allá de las paredes de la escuela, de la universidad, del estado. Es un ideal que existe en nuestras mentes y que se manifiesta en nuestro discurso, en nuestra labor con los futuros pedagogos infantiles, y así mismos en sus prácticas y encuentros diarios con los niños.	Justicia social es coherencia, transparencia, decencia para tratarnos entre todos.	En nuestra facultad se podría decir que es un punto de referencia para nuestra práctica diaria. No podríamos enseñar, si no tenemos un sentido de justicia social que nos mueva como formadores éticos y justos de una nueva generación de pedagogos infantiles que tienen en sus manos el presente y el futuro de sus historias de vida.

14	Coherencia entre nuestro predicar y actuar.	Estar consciente de las injusticias sociales diarias, dialogar con los estudiantes del programa sobre sus posibles soluciones y organizar acciones concretas para desarrollar en los colegios.	Promover la equidad e igualdad de oportunidades para todos. Así los niños aprender a valorar su identidad sin sentirse relegados o rechazados.
15	Obligación de un determinado estado grupo social debidamente constituido o de una comunidad de satisfacer las necesidades básicas de sus miembros.	Derecho que tiene toda persona a que se proporcionen todos los medios fundamentales y oportunidades que le aseguren un desarrollo personal y social sano.	Tener en cuenta que dentro de una sociedad o comunidad no todas las personas requieren exactamente de lo mismo para su bienestar y desarrollo existen diversas circunstancias legítimas en cada persona, por tal razón, cada uno tiene derecho a unos bienes distintos acordes con sus circunstancias.
16	Educación con altos niveles académicos y humanos	Los profesores mejor formados y proactivos para la infancia más vulnerable	Mejores condiciones sociales, culturales y económicas para los profesores
17	Equidad de un grupo.	Trabajo por el bien común.	Buscar la verdad de las circunstancias de un grupo determinado.
18	Equidad. El mejor docente para quienes más lo requieren.	Cumplimiento de Derechos de los niños y las niñas	Utopía
19	Atención integral	Co responsabilidad en la atención	Educación diferenciada
20	El sentido de justicia social está intrínsecamente relacionado con la plena existencia de la vida cuya condición fundamental y principio es la dignificación humana de la vida. Y esta justicia social ha de estar garantizada tanto por el estado como por la propia sociedad civil, y que sea un ejercicio propio, una vocación y una razón de ser de comunidades y de sujetos de tal forma que estén ellos la justicia social	La formación o la educación han de estar orientada a esta dignificación humana, en tanto se trata de educar y elevar al hombre en el conocimiento y saberes, en el vínculo y convivencia con los otros y en el sentido de felicidad que ha de realizarse en cada individuo en este mundo.	La educación en humanidad, de todos los hombres, es una de las condiciones para que haya justicia social. Educación para que el hombre recupere y esté en el lenguaje como capacidad de pronunciar y crear mundos en todos los sentidos, legislar con otros las interacciones y relaciones sociales y simbólicas, y de la capacidad de formarse autónomamente como persona.

21	Justicia social implica sembrar pensamiento crítico hacia la mercantilización de la educación y sus consecuencias para las clases menos favorecidas.	Implica promover la reflexión sobre el papel del futuro pedagogo infantil frente a las injusticias sociales que viven nuestros niños colombianos.	Es fomentar el dialogo rechazando las injusticias que viven los niños en sus propios hogares, la escuela y la sociedad.
22	Es la inclusión de todos los niños en el sistema educativo con los mismos beneficios.	Enseñar al niño a vivir con equidad social.	Implementar esquemas de participación democrática desde el jardín infantil.
23	La justicia social es un ideal que supera una ideología.	Es el respeto por el otro, respeto por las diferencias individuales, respeto por el ser humano y por todo lo que lo rodea.	Es el camino a la libertad y a la verdad. Nociones que los niños nos enseñan y que los adultos nos encargamos de desdibujar.
24	Justicia social es un estado de conciencia, un modus vivendi, que viene de generación en generación. Aquí se habla de la injusticia como el pan de cada día.	El pedagogo infantil necesita tener claridad de lo que entiende por justicia social porque es el llamado a concientizar a los niños para defender su integridad frente a las injusticias que enfrenta a lo largo de su niñez y que lo forman como el hombre del mañana.	Las injusticias de alguna manera, si las analizamos, nos darían una idea de lo que sería una definición de 'justicia social.'
25	Justicia social es mi mirada al mundo y es circunstancial, cambiante.	Es lo que se debate entre lo coherente e incoherente en un plano ético.	Es difícil definir 'justicia social' porque lo justo para alguien puede ser injusto para otros. Por ejemplo, lo justo sería que le pagaran bien a los maestros y lo justo sería que dejara de dar clase mientras esto sucede. Pero resulta, que así sea injusta la remuneración, lo justo es dar la clase. Estoy más acostumbrado a estas situaciones injustas, las justas muchas veces resultan utópicas.
26	La justicia social es la fuerza individual y grupal para derrumbar las estructuras de poder que impone el modernismo.	La justicia social se forma en el niño desde muy pequeño por medio de sus vivencias en el hogar, en el entorno, y se afianza en la escuela con la convivencia pacífica y crítica sobre las injusticias que lo rodean.	Un niño que aprenda a ser justo socialmente, es un adulto capaz de superar estigmas sociales en busca de un mejor mañana para nuestro país.

27	Difícil hablar de justicia social en una sociedad sin igualdad social, donde existen diferencias abismales entre la población desfavorecida y la gente pudiente.	Importante definirla en educación infantil porque es como el equilibrio interno y consiente para lograr formar a niños justos y que procuren una sociedad justa.	La justicia social entonces, se podría definir como la conciencia serena para discernir entre lo que busco como ser ético-político y las ataduras sociales que me impone la sociedad colombiana. Es como la conciencia de libertad ante esas ataduras sociales, representadas en diferencias sociales.
28	Justicia social en educación infantil es propender por favorecer a los niños menos favorecidos para que asistan a las escuelas o jardines infantiles.	En una sociedad justa, los niños son los protagonistas de una sociedad sin diferencias de estrato económico, social, etnia, discapacidad, género.	La justicia social en la licenciatura de pedagogía infantil se podría definir como la motivación para convivir sin diferencia, en una sociedad pluralista, donde la injusticia sea lo inusual, y no al contrario.
29	Justicia social es un término ilusorio, lo relaciono con equidad social.	Equidad social se aplica, a la igualdad de oportunidades que pudiera tener una persona para ser y actuar como un ser libre, sin restricciones sociales o culturales que impidan vivir su libertad.	Hablar de justicia social o equidad social en una sociedad corrupta, es irrisorio.
30	Igualdad para todos en muchos sentidos: educación, empleo, oportunidades.	El concepto es complejo, pero en una sociedad como la colombiana, hay que saber cómo los niños asumen el concepto.	Es el mismo nivel para todos, es dejar atrás un abismo de injusticia, es tener un propósito para mirar la vida con esperanza.



## Appendix 9. Data Internet-based Survey – translation into English

Participant	First idea	Second idea	Third idea
1	Have the same opportunities for developing as a human being.	Raise awareness of justice and injustice among educators.	Teaching with difference
2	Equality	Respect	Fair society
3	Prepare teachers able to improve learning in children that leads to raise awareness on finding better life opportunities in their environment.	Future teachers must understand and promote the rights of children.	Future teachers should promote the positive recognition of social, gender, sex, ethnic group differences and human capacities.
4	Equality of rights and duties	The truth with educational guidance from the viewpoint of a child, so there is no emotional abuse	Exemplify behaviours to children with tales or stories, example: King Midas
5	Social justice in early childhood education refers to comprehensive education based on the actual application of the rights of children, regardless of differences in gender, race, religion, ethnicity, age, social status, etc. Similarly, education based on human values and competences to ensure a successful project life for children.	Education for social justice requires a relevant curriculum based on the needs and requirements of the society in its historical moment to defend the practices of inclusion, equity, justice, democratic participation, development of skills and competences that help children to develop themselves in their daily life with a multicultural approach. Among the competences mentioned: the ability to cooperate, be responsible, honest, active, creative, communicative, flexible, and able to solve problems and teamwork, critical thinking, decision making and learning to learn.	The teaching of social justice in early childhood education presupposes education professionals with relevant training in pedagogical practices that respond to the specific needs and characteristics of children. In the same way, professionals who possess human qualities that ensure education in human values so that children can enjoy equality, equity, justice, respect for individual differences. Among other features, educators should be able to: interact and work together with the different educational agents; develop values that guide their work towards social justice; apply different teaching styles based on affection, motivation, differences in learning styles and social commitment.

6	Equity	No discrimination	It seems to me that it is important to settle the family, housing, economy and that there are no differences regarding the social stratum.
7	To me, social justice is inclusion.	Social justice is equity.	Social justice is democratic participation.
8	Social justice in early child education means that which concerns the integral development of the child for life, based on equity, justice and full development of children's rights.	Offering equal opportunities for the development of children regardless of gender, race, economic conditions, social class, etc.	Formation of a culture based on the implementation of the rights of children, education in human values and respect for individual differences.
9	Comprehensiveness	Commitment	Equal opportunities.
10	Equity in possibilities of development, education, health and housing.	Public policies regulated in favour of citizen of a community, without any discrimination.	Social and collective consciousness (home/school) educating individuals who respect their peers in every environment in which they interact.
11	Knowledge on rights, duties and values in today's reality.	Appropriation of the concepts of rights, its contextualization and action networks	Socialization in rights and co-responsibility.
12	Equity. Term that, from my point of view, refers to justice that I would define as 'giving and receiving' to build up and promote the development of society.	Human education, science and art as the bases for knowledge construction in order to generate change that empowers social development in all its dimensions.	Emotional awareness and / or recognition of others.
13	Arguable, social justice is a concept that transcends the walls of the school, the university, the state. It is an ideal that exists in our minds and it is manifests in our speech, in our work with prospective early childhood educators, and in the same way in their practice and daily encounters with children.	Social justice is coherence (consistency), transparency, decency to treat together.	In our Faculty, it could be said that it is a benchmark for our daily practice. We could not teach, if we do not have a sense of social justice that moves us as ethical and fair teacher educators of a new generation of childhood educators who are 'holding in their hands' the present and the future of their life stories.

14	Coherence between our preaching and acting.	Being aware of the daily social injustices, discuss possible solutions with pre-service students in the Programme and organize concrete actions to be developed in schools.	Promote equity and equal opportunities for all. So, children learn to value their identity without feeling neglected or rejected.
15	Duty of a particular State, social group duly formed or a community to meet the basic needs of its members.	Right of every person to have all the basic means and opportunities that will ensure a healthy personal and social development provided.	Keep in mind that within a society or community not all people require exactly the same for their welfare and development there are several legitimate circumstances in each person, for that reason, everyone has a right to different goods according to their circumstances.
16	Education with high academic and human standards.	The better educated and proactive teachers for vulnerable children.	Better social, cultural and economic conditions for teachers
17	Equity of a group	Working for common benefit.	Seek the truth of the circumstances of a particular group.
18	Equity. The best teacher for those most in need	Fulfilment of the rights of the children	Utopia
19	Comprehensive care	Co-responsibility in care	Differential education
20	The sense of social justice is intrinsically related to the whole existence of life whose fundamental condition and principle is the dignity of human life. And, this social justice must be guaranteed both by the State and by civil society, and it should be an exercise, a vocation and a rationale for communities and individuals, so that they are in social justice.	Training and education must be oriented towards this human dignity, as it is to educate and raise human kind in knowledge and wisdom, in the bond and coexistence with others and in the sense of happiness to be reached by each individual in this world.	Education in humanity, of all people, is one of the conditions to bring about social justice. Education for the human kind to stand out and be in the language as a capacity to pronounce and create reality in all senses, legislate with others social and symbolic interactions and relations, and the capacity to educate autonomously as a person.
21	Social justice implies to plant the seeds of critical thinking towards the commodification of education and its consequences for underprivileged social strata.	It implies promoting the reflection on the role of the future early childhood educator towards social injustices that Colombian children live.	It is promoting dialogue against injustices that children experience in their own homes, school and society.

22	It is the inclusion of all children in the education system with the same benefits.	Teach the child to live with social equity.	Implement democratic participation schemes from kindergarten.
23	Social justice is an ideal that exceeds (goes beyond) an ideology.	It is the respect for others, respect for individual differences, and respect for human beings and everything that surrounds them.	It is the path to freedom and truth. Notions that children teach us and that, we, adults are responsible for blurring them.
24	Social justice is a state of consciousness, a <i>modus vivendi</i> that comes from generation to generation. Here, we talk about injustice as a daily supply ... (como el pan de cada día)	The early childhood educator needs to be clear what he/she means for social justice because he/she is the chosen one to sensitize children to defend their integrity against injustices faced throughout their childhood and shape them as the men and women of tomorrow.	Las injusticias de alguna manera, si las analizamos, nos darían una idea de lo que sería una definición de 'justicia social.
25	Social justice is my way to see the world, it is circumstantial, changing.	It is what is problematic between what is ethically coherent and incoherent.	It is difficult to define 'social justice' because what appears to be fair to someone may be unfair to other. For example, it would be fair that teachers are well remunerated and it is fair that they stop teaching while this happens. But at the end of the day, if even the compensation is unfair, it is fair teaching. I am more used to these unjust situations; often the fair ones are utopian.
26	Social justice is an individual and collective force to dismantle the power structures imposed by modernism.	Social justice is formed in children in their early years through experiences at home, in the environment, and it is supported in school with peaceful and critical experiences on the injustices that surround them.	A child who learns to be socially fair, is an adult able to overcome social stigmas in search of a better tomorrow for our country.

27	It's difficult to talk about social justice in a society without social equity where there are abysmal differences between the disadvantaged and the wealthy people.	It is important to define it in early childhood education because it is like the inner and conscious balance that manages to educate fair children who seek a fair society.	Social justice, then, can be defined as the calm consciousness to discern between what I search as an ethical-political being and the social ties that Colombian society imposes me; it is like the consciousness of freedom facing those social ties represented in social differences.
28	Social justice in early childhood education is promoting to favour disadvantaged children to attend schools or kindergartens.	In a just society, children are the main protagonists of a society without economic, social, ethnic strata, disability and genre differences.	Social justice in the early childhood education programme could be defined as motivation to live without difference, in a pluralistic society, where injustice is so unusual, and not vice versa.
29	Social justice is an illusory term; I relate it with social equity.	Social equity is applied to the equality of opportunities that a person could have to be and act as a free human being, without social or cultural restrictions that prevent his or her freedom.	Speaking of social justice and social equity in a corrupt society is a joke.
30	Equality for all in many ways: education, employment opportunities.	The concept is complex, but in a society such as the Colombian one, there is a need to find out how children understand this concept.	It is having the same level for everyone; it is to leave behind an abyss of injustice, it is to you have a purpose to look at life with hope.

## Appendix 10. Leaflet: Guía para participar en la investigación



### GUIA PARA PARTICIPAR EN ACTIVIDAD INVESTIGATIVA

***‘Political pedagogy and practice: A case study on teacher educators’  
understanding towards teaching for social justice in a Colombian pre-service  
early childhood education programme’.***

#### **¿Por qué estoy interesada en esta investigación?**

La investigación propuesta responde a mi motivación intrínseca como formadora de docentes en el componente de conocimiento ético-pedagógico durante más de quince años, en la Facultad de Ciencias y Educación de la Universidad Distrital en Bogotá, Colombia. Este componente busca preparar a futuros profesores para participar en la convivencia, tolerancia, responsabilidad y democracia en la sociedad, lo cual está relacionado con la agenda cultural y política de la profesión docente (Decreto 272, Artículo 4, de 1998; Resolución 1036, Artículo 2, 2004). En un país como Colombia, la formación del profesorado juega un papel importante que busca incentivar a los docentes para que reconozcan y relacionen las dimensiones moral, ética y política de la educación con su cotidiano quehacer docente y prácticas de aprendizaje en el aula de clase (Schugurensky, 2011). Haciendo investigación es otra manera de involucrar a los profesores en un proceso de pensamiento crítico dirigido a la conceptualización de conocimiento profesional, con el fin de contribuir al desarrollo de una visión compartida sobre la enseñanza por la justicia social, en beneficio de todos los niños colombianos que sufren las complejidades de la realidad socio-cultural.

**¿Qué se espera con esta investigación?** - Ante la falta de evidencia de investigaciones directamente relacionadas con ‘la enseñanza por la justicia social en la formación de docentes en educación infantil en Colombia’, y dada la importancia de ilustrar un proceso de pensamiento crítico, dirigido a conceptualizar conocimiento profesional, con miras a contribuir al desarrollo de una visión compartida sobre la enseñanza por la justicia social en la preparación inicial en educación infantil, esta investigación se pretenden los siguientes objetivos:

#### **Objetivo general:**

Ilustrar la manera como la perspectiva sobre la justicia social en la formación docente en educación infantil se manifiesta en los formadores de docentes que laboran en un programa de formación inicial de docentes en educación infantil, en una universidad colombiana.

#### **Objetivos específicos:**

- analizar los puntos de vista e interpretaciones de los formadores de profesores en educación infantil sobre la justicia social, en relación con el componente de conocimiento ético-pedagógico en un Programa de Licenciatura en educación infantil;
- identificar y definir las acciones que manifiesten los formadores de docentes relacionadas con la preparación inicial de educadores potenciales en educación infantil, para trabajar con los niños en las escuelas colombianas;

- discutir las implicaciones de los anteriores hallazgos en la preparación inicial de profesores en Educación Infantil para la enseñanza por la justicia social.

**¿Cómo puedo ayudar?** - Se trata de un estudio de caso instrumental enmarcado en la investigación participativa y comprende tres fases: la primera de ellas utilizará una encuesta por Internet en forma de correos electrónicos y anexo; la segunda etapa tendrá en cuenta una entrevista de grupo focal; y la tercera parte incluirá 'relatos libres' de los participantes. Me gustaría grabar la discusión y pediría voluntarios para escribir los relatos. Si usted piensa que estaría interesado en participar, por favor comuníquese conmigo.

Para que estoy haciendo esta investigación, otras investigaciones que ayuden a fortalecer la formación de los docentes en educación infantil.

**Más información:** - para obtener más información sobre este proyecto, por favor contacte a Clara Inés Rubiano Zornosa mediante correo electrónico en [rubianoc@roehampton.ac.uk](mailto:rubianoc@roehampton.ac.uk)

## Appendix 11. Participant Consent Form



### PARTICIPANT CONSENT FORM

**Title of Research Project:** *'Political pedagogy and practice: A case study on teacher educators' understanding towards teaching for social justice in a Colombian pre-service early childhood education programme'*.

The purpose of the proposed research study is to bring insight into how teacher educators' views and understandings of social justice influence their pedagogical and practical professional knowledge in regards to preparing pre-service teachers as agents of change in Colombian schools. The sample is the group of 35 teacher educators of the Early Childhood Teacher Education programme at the Universidad Distrital FJC in Bogota, Colombia.

I propose to develop three stages to collect the data: a) *an internet-based survey in the form of mind mapping strategy* which is a creative method in gathering a range of thoughts, ideas and information in a short period of time (Tucker *et al* 2010) in order to capture at least 35 teacher educators' understanding on 'social justice'. They will have between 2 and 3 weeks to send a reply. b) *focus groups* with at least 17 from the initial 35 participants who will have between 2 and 4 weeks to plan and agree on a date and time to develop a focus group meeting (one hour) with colleagues at the Faculty of Sciences and Education, Universidad Distrital FJC. And c) *written accounts* with at least 5 from the 17 participants. These volunteers will have between 1 and 5 weeks to produce a narrative with free commentaries on issue(s) that emerge from the previous stages of the research.

The internet-based survey, focus groups and written accounts will be administered developed in Spanish. The focus groups will be audio recorded and data from the survey, focus group and written accounts will be transcribed in Spanish and then translated into English.

- This is to confirm that this is a research project that will be carried out at the Universidad Distrital FJC in Bogota, Colombia.
- Participation is voluntary and participants have the right to withdraw at any time, or can withdraw the data at any time.
- The consent form will be securely stored away from the data.
- The focus group interview will be recorded and later transcribed.
- Anonymised quotes may be used in any resulting publications.



- The sample size is small and the researcher will take particular care to ensure that organisation and participants will remain anonymous and will not be able to be identified in any way.
- The findings will be disseminated via a Doctoral Thesis, a professional Conference and a presentation to participants and relevant community groups.

**Investigator Contact Details:**

**Name:** Clara Ines Rubiano Zornosa

**Department:** School of Education

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**Telephone:** 07971753582

**Consent Statement:**

I agree to take part in the first stage ; First and second stage ; First, Second and Third stage  of this research, and am aware that I am free to withdraw at any point without giving a reason, although if I do so I understand that my data might still be used in a collated form. I understand that the information I provide will be treated in confidence by the investigator and that my identity will be protected in the publication of any findings, and that data will be collected and processed in accordance with the Data Protection Act 1998 and with the University's Data Protection Policy.

Name .....

Signature .....

Date .....

Please note: if you have a concern about any aspect of your participation or any other queries please raise this with the investigator (or if the researcher is a student you can also contact the Director of Studies.) However, if you would like to contact an independent party please contact the Head of Research.

**Director of Studies Contact Details:**

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## Appendix 12. Formato de consentimiento del participante



### FORMATO DE CONSENTIMIENTO DEL PARTICIPANTE

**Título de la investigación:** *'Political pedagogy and practice: A case study on teacher educators' understanding towards teaching for social justice in a Colombian pre-service early childhood education programme'.*

Teniendo en cuenta la formación de profesores en y para la diversidad, esta investigación propone indagar sobre comprensiones en y para la 'enseñanza con justicia social' en un programa de formación de docentes en educación infantil. El estudio se desarrolla con un grupo de formadores de docentes y tiene como finalidad averiguar la posible influencia de sus comprensiones sobre la 'justicia social' en su conocimiento pedagógico y práctico en lo que respecta a la formación de estudiantes para profesor en educación infantil como agentes de cambio en las escuelas colombianas. Con este reto, la muestra compromete al grupo de formadores de docentes del Programa de Licenciatura en Pedagogía Infantil de la Universidad Distrital Francisco José de Caldas en Bogotá, Colombia.

La investigación plantea tres fases para recoger la información: a) *una encuesta por internet* en forma de mapa mental la cual es una técnica creativa para recopilar una serie de pensamientos, ideas e información en corto tiempo (Tucker *et al* 2010), y así captar la comprensión sobre la *justicia social* de por lo menos 35 participantes. b) *grupos focales* con por lo menos 17 participantes del grupo inicial. Se acordará la fecha y hora para llevar a cabo la reunión (una hora de duración) con colegas de la Facultad de Ciencias y Educación. Y, c) *relatos escritos* con comentarios libres sobre tema(s) que emergen de las fases anteriores con por lo menos 5 participantes.

La encuesta por internet, los grupos focales y los relatos escritos se administrarán y desarrollarán en español. Los grupos focales se audio grabarán y la información proveniente de cada una de las tres fases será transcrita en español y luego traducida al inglés.

- Esto para confirmar que este es un proyecto de investigación que se llevará a cabo en la Universidad Distrital FJC en Bogotá, Colombia.
- La participación en el mismo es voluntaria y los participantes tienen el derecho de retirarse en cualquier momento, o pueden retirar la información suministrada cuando lo estimen conveniente.
- El formato de consentimiento será archivado confidencialmente aparte de los datos de la investigación.
- La entrevista con el grupo de discusión será audio grabada y transcrita.

- Citas anónimas se utilizarán en cualquiera de las publicaciones resultantes.
- El tamaño del grupo es reducido y el investigador tendrá particular cuidado en garantizar que la entidad y los participantes permanezcan anónimos y que de ninguna manera puedan ser identificados.
- Los resultados se difundirán por medio de una tesis doctoral, una conferencia profesional y una presentación para los participantes y demás grupos relevantes de la comunidad académica.

**Detalles para contactar al Investigador:** Nombre: Clara Inés Rubiano Zornosa  
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 Area postal: SW15 5PJ  
[rubianoc@roehampton.ac.uk](mailto:rubianoc@roehampton.ac.uk)  
 Teléfono: 07971753582

**Declaración de Consentimiento:**

Estoy de acuerdo en participar en la primera fase \_\_; primera y segunda fase \_\_; primera, segunda y tercera fase \_\_\_ en esta investigación, y soy consciente de que soy libre de retirarme en cualquier momento sin dar razón alguna; a este respecto, entiendo que mis datos podrían utilizarse de manera comparada. Entiendo que la información que proporcione será tratada confidencialmente por el investigador y que mi identidad será protegida en la publicación de los resultados de la investigación, y que la información será recogida y tratada de conformidad con la 'Ley de protección de datos 1998', y con la 'Política de protección de datos' de la Universidad de Roehampton.

Nombre.....

Firma.....

Fecha.....

Tener en cuenta: si usted tiene alguna duda acerca de cualquier aspecto relacionado con su participación o cualquier otra consulta sobre este estudio, por favor plantearla al investigador (o si el investigador es un estudiante también puede ponerse en contacto con el Director de Estudios.). Sin embargo, si usted quiere contactar a un miembro independiente, por favor póngase en contacto con el Jefe de investigaciones.

**Contactar al Director de estudios:**

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### Appendix 13. Open coding- Internet based-survey

Participants	Responses	Issues
SP1	-Have the same opportunities for developing as a human being. -Raise awareness of justice and injustice among educators. -Teaching with difference	Same opportunities Awareness & Consciousness Miscellaneous
SP2	-Equality -Respect -Fair society	Equality Respect Just Society
SP3	-Prepare teachers able to improve learning in children that leads to raise awareness on finding better life opportunities in their environment. -Future teachers must understand and promote the rights of children. -Future teachers should promote the positive recognition of social, gender, sex, ethnic group differences and human capacities.	Awareness & Consciousness  Rights of children Miscellaneous
SP4	-Equality of rights and duties -The truth with educational guidance from the viewpoint of a child, so there is no emotional abuse -Exemplify behaviours to children with tales or stories, example: King Midas	Equality Freedom and truth  Miscellaneous
SP5	-Social justice in early childhood education refers to comprehensive education based on the actual application of the rights of children, regardless of differences in gender, race, religion, ethnicity, age, social status, etc. Similarly, education based on human values and competences to ensure a successful project life for children. -An education for social justice requires a relevant curriculum based on the needs and requirements of the society in its historical moment to defend the practices of inclusion, equity, justice, democratic participation, development of skills and competences that help children to develop themselves in their daily life with a multicultural approach. Among the competences mentioned: the ability to cooperate, be responsible, honest, active, creative, communicative, flexible, and able to solve problems and teamwork, critical thinking, decision making and learning to learn. -Teaching of social justice in early childhood education presupposes education professionals with relevant training in pedagogical practices that respond to the specific needs and characteristics of children. In the same way, professionals who possess human qualities that ensure education in human values so that children can enjoy equality, equity, justice, respect for individual differences. Among other features, educators should be able to: interact and work together with the different educational agents; develop values that guide their work towards social justice; apply different teaching styles based on affection, motivation, differences in learning styles and social commitment.	Rights of the children  Duty of the State  Miscellaneous
SP6	-Equity -No discrimination -It seems to me that it is important to settle the family, housing, <b>In-Vivo Code</b> economy and that there are <b>no differences regarding the social stratum.</b>	Equity Miscellaneous Miscellaneous
SP7	-To me, social justice is inclusion. -Social justice is equity. -Social justice is democratic participation.	Inclusion Equity Democratic participation
SP8	-Social justice in early child education means that which concerns the integral development of the child for life, based on equity, justice and full development of children's rights. -Offering equal opportunities for the development of children regardless of gender, race, economic conditions, social class, etc. -Formation of a culture based on the implementation of the rights of children, education in human values and respect for individual differences.	Rights of children  Same opportunities  Rights of children
SP9	-Comprehensiveness -Commitment -Equal opportunities.	Miscellaneous Miscellaneous Same opportunities

SP10	<p>-Equity in possibilities of development, education, health and housing.          -Public policies regulated in favour of citizen of a community, without any discrimination.  <b>In-Vivo Code</b>          -<b>Social and collective consciousness</b> (home/school) educating individuals who respect their peers in every environment in which they interact.</p>	<p>Equity          Duty of the State</p> <p>Awareness &amp;          Consciousness</p>
SP11	<p>-Knowledge on rights, duties and values in today's reality.          -Appropriation of the concepts of rights, its contextualization and action networks          -Socialization in rights and co-responsibility.</p>	<p>Human rights          Human rights          Human rights</p>
SP12	<p>-Equity. Term that, from my point of view, refers to justice that I would <b>In-Vivo Code</b> define as <b>'giving and receiving'</b> to build up and promote the development of society.          -Human education, science and art as the bases for knowledge construction in order to generate change that empowers social development in all its dimensions.          -Emotional awareness and / or recognition of others.</p>	<p>Equity</p> <p>Miscellaneous</p> <p>Awareness &amp;          Consciousness</p>
SP13	<p>-Arguable, social justice is a concept that transcends the walls of the school, the university, the state. It is an ideal that exists in our minds and it manifests in our speech, in our work with prospective early childhood educators, and in the same way in their practice and daily encounters with children.  <b>In-Vivo Code</b>          -Social justice is <b>coherence (consistency), transparency, decency</b> to treat each other.          -In our Faculty, it could be said that it is a benchmark for our daily practice. We could not teach, if we do not have a sense of social justice that moves us as ethical and fair teacher educators of a new generation of childhood educators who are 'holding in their hands' the present and the future of their life stories.</p>	<p>Ideal</p> <p>Coherence          Miscellaneous</p>
SP14	<p><b>In-Vivo Code</b>  <b>- Coherence between our preaching and acting.</b>          -Being aware of the daily social injustices, discuss possible solutions with pre-service students in the Programme and organize concrete actions to be developed in schools.          -Promote equity and equal opportunities for all. So, children learn to value their identity without feeling neglected or rejected.</p>	<p>Coherence          Injustice</p> <p>Same opportunities</p>
SP15	<p>-Duty of a particular State, social group duly formed or a community to meet the basic needs of its members.          -Right of every person to have all the basic means and opportunities that will ensure a healthy personal and social development provided.          -Keep in mind that within a society or community not all people require exactly the same for their welfare and development there are several legitimate circumstances in each person, for that reason, everyone has a right to different goods according to their circumstances.</p>	<p>Duty of the State</p> <p>Human rights          Miscellaneous</p>
SP16	<p>-Education with high academic and human standards.          -The better educated and proactive teachers for vulnerable children.          -Better social, cultural and economic conditions for teachers</p>	<p>Quality          Quality          Quality</p>
SP17	<p>-Equity of a group          -Working for common benefit.          -Seek the truth of the circumstances of a particular group.</p>	<p>Equity          Miscellaneous          Freedom &amp; truth</p>
SP18	<p>-Equity. The best teacher for those most in need          -Fulfilment of the rights of the children          -Utopia</p>	<p>Equity          Rights of children          Negation</p>
SP19	<p>-Comprehensive care          -Co-responsibility in care          -Differential education</p>	<p>Miscellaneous          Miscellaneous          Miscellaneous</p>
SP20	<p>-The sense of social justice is intrinsically related to the whole existence of life whose fundamental condition and principle is the dignity of human life. And, this social justice must be guaranteed both by the State and by civil society, and it should be an exercise, a vocation and a rationale for communities and individuals, so that they are in social justice.          -Training and education must be oriented towards this human dignity, as</p>	<p>Human dignity</p> <p>Human dignity</p>

	<p>it is to educate and raise human kind in knowledge and wisdom, in the bond and coexistence with others and in the sense of happiness to be reached by each individual in this world.</p> <p>-Education in humanity, of all people, is one of the conditions to bring about social justice. Education for the human kind to stand out and be in the language as a capacity to pronounce and create reality in all senses, legislate with others social and symbolic interactions and relations, and the capacity to educate autonomously as a person.</p>	Human dignity
SP21	<p>-Social justice implies to plant the seeds of critical thinking towards the commodification of education and its consequences for underprivileged social strata.</p> <p>-It implies promoting the reflection on the role of the future early childhood educator towards social injustices that Colombian children live.</p> <p>-It is promoting dialogue against injustices that children experience in their own homes, school and society.</p>	<p>Awareness &amp; Consciousness</p> <p>Injustice</p> <p>Injustice</p>
SP22	<p>-It is the inclusion of all children in the education system with the same benefits.</p> <p>-Teach the child to live with social equity.</p> <p>-Implement democratic participation schemes from kindergarten.</p>	<p>Inclusion</p> <p>Equity</p> <p>Democratic participation</p>
SP23	<p>-Social justice is an ideal that exceeds (goes beyond) an ideology.</p> <p>-It is the respect for others, respect for individual differences, and respect for human beings and everything that surrounds them.</p> <p><b>In-Vivo Code</b></p> <p>-It is <b>the path to freedom and truth</b>. Notions that children teach us and that, we, adults are responsible for blurring them.</p>	<p>Ideal</p> <p>Respect</p> <p>Freedom &amp; truth</p>
SP24	<p>-Social justice is a state of consciousness, a modus vivendi that comes from generation to generation. Here, we talk about injustice as a daily supply ... (como el pan de cada dia)</p> <p>-The early childhood educator needs to be clear what he/she means for social justice because he/she is the chosen one to sensitize children to defend their integrity against injustices faced throughout their childhood and shape them as the men and women of tomorrow.</p> <p>-If we analyse injustice, somehow, it will provide us with a definition for 'social justice'.</p>	<p>Awareness &amp; Consciousness</p> <p>Injustice</p> <p>Injustice</p>
SP25	<p><b>In-Vivo Code</b></p> <p>-Social justice is my <b>way to see the world, it is circumstantial, changing</b>.</p> <p>-It is what is problematic between what is ethically coherent and incoherent.</p> <p>-It is difficult to define 'social justice' because what appears to be fair to someone may be unfair to other. For example, it would be fair that teachers are well remunerated and it is fair that they stop teaching while this happens. But at the end of the day, if even the compensation is unfair, it is fair teaching. I am more used to these unjust situations; often the fair ones are utopian.</p>	<p>Miscellaneous</p> <p>Coherence</p> <p>Negation</p>
SP26	<p>-Social justice is an individual and collective force to dismantle the power structures imposed by modernism.</p> <p>-Social justice is formed in children in their early years through experiences at home, in the environment, and it is supported in school with peaceful and critical experiences on the injustices that surround them.</p> <p>-A child who learns to be socially fair, is an adult able to overcome social stigmas in search of a better tomorrow for our country.</p>	<p>Miscellaneous</p> <p>Injustice</p> <p>Miscellaneous</p>
SP27	<p>-It's difficult to talk about social justice in a society without social equity where there are abysmal differences between the disadvantaged and the wealthy people.</p> <p>-It is important to define it in early childhood education because it is like the inner and conscious balance that manages to educate fair children who seek a fair society.</p> <p>-Social justice, then, can be defined as the calm consciousness to discern between what I search as an ethical-political being and the social ties that Colombian society imposes me; it is like the consciousness of freedom facing those social ties represented in social differences.</p>	<p>Negation</p> <p>Awareness &amp; Consciousness</p> <p>Awareness &amp; Consciousness</p>

SP28	<p>-Social justice in early childhood education is promoting to favour disadvantaged children to attend schools or kindergartens.</p> <p>-In a just society, children are the main protagonists of a society without economic, social, ethnic strata, disability and genre differences.</p> <p>-Social justice in the early childhood education programme could be defined as motivation to live without difference, in a pluralistic society, where injustice is so unusual, and not vice versa.</p>	<p>Inclusion</p> <p>Just society</p> <p>Injustice</p>
SP29	<p>-Social justice is an illusory term; I relate it with social equity.</p> <p>-Social equity is applied to the equality of opportunities that a person could have to be and act as a free human being, without social or cultural restrictions that prevent his or her freedom.</p> <p>-Speaking of social justice and social equity in a corrupt society is a joke.</p>	<p>Negation</p> <p>Freedom &amp; truth</p> <p>Negation</p>
SP30	<p>-Equality for all in many ways: education, employment opportunities.</p> <p>-The concept is complex, but in a society such as the Colombian one, there is a need to find out how children understand this concept.</p> <p style="text-align: center;"><b>In-Vivo Code</b></p> <p>-It is having the same level for everyone; it is to leave behind an abyss of injustice, it is having a purpose to look at life with hope.</p>	<p>Equality</p> <p>Miscellaneous</p> <p>Injustice</p>

## Appendix 14. Intermediate Coding – Internet based-survey

Issues identified in the Open coding	Themes
<b>Respect</b>	
1. "Respect" [SP2] 2. "It is the respect for others, respect for individual differences, and respect for human beings and everything that surrounds them." [SP23]	Giving synonym Explaining
<b>Just society</b>	
1. "Fair society" [SP2] 2. "In a just society, children are the main protagonists of a society without economic, social, ethnic strata, disability and genre differences." [SP28]	Giving a synonym Explaining
<b>Democratic participation</b>	
1. "Social justice is democratic participation" [SP7] 2. "Implement democratic participation schemes from kindergarten." [SP22]	Stating a definition Expressing action
<b>Ideal</b>	
1. "Arguable, social justice is a concept that transcends the walls of the school, the university, the state. It is an ideal that exists in our minds and it is manifests in our speech, in our work with prospective early childhood educators, and in the same way in their practice and daily encounters with children." [SP13] 2. "Social justice is an ideal that exceeds (goes beyond) an ideology." [SP23]	Stating a definition Stating a definition  Stating a definition
<b>Equality</b>	
1. "Equality of rights and duties" [SP4] 2. "Equality for all in many ways: education, employment opportunities." [SP30]	Giving a synonym Explaining
<b>Human dignity</b>	
1. "The sense of social justice is intrinsically related to the whole existence of life whose fundamental condition and principle is the dignity of human life. And, this social justice must be guaranteed both by the State and by civil society, and it should be an exercise, a vocation and a rationale for communities and individuals, so that they are in social justice." [SP20] 2. "Training and education must be oriented towards this human dignity, as it is to educate and raise human kind in knowledge and	Explaining  Expressing desire  Expressing desire



wisdom, in the bond and coexistence with others and in the sense of happiness to be reached by each individual in this world."

[SP20]

Expressing conditions

3. "Education in humanity, of all people, is one of the conditions to bring about social justice. Education for the human kind to stand out and be in the language as a capacity to pronounce and create reality in all senses, legislate with others social and symbolic interactions and relations, and the capacity to educate autonomously as a person" [SP20]

Expressing desire

### Quality

1. "Education with high academic and human standards." [SP16]

Expressing desire

2. "The better educated and proactive teachers for vulnerable children." [SP16]

Expressing conditions

3. "Better social, cultural and economic conditions for teachers" [SP16]

Expressing conditions

### Coherence

1. "Social justice is coherence (consistency), transparency, decency to treat together." [SP13]

Giving a synonym

2. "Coherence between our preaching and acting." [SP14]

Explaining

3. "It is what is problematic between what is ethically coherent and incoherent." [SP25]

Explaining

### Inclusion

1. "To me, social justice is inclusion." [SP7]

Stating a definition

2. "It is the inclusion of all children in the education system with the same benefits." [SP22]

Explaining

3. "Social justice in early childhood education is promoting to favour disadvantaged children to attend schools or kindergartens." [SP28]

Stating a definition

### State duty

1. "Education for social justice requires a relevant curriculum based on the needs and requirements of the society in its historical moment to defend the practices of inclusion, equity, justice, democratic participation, development of skills and competences that help children to develop themselves in their daily life with a multicultural approach. Among the competences mentioned: the ability to cooperate, be responsible, honest, active, creative, communicative, flexible, and able to solve problems and teamwork, critical thinking, decision making and learning to learn." [SP5]

Expressing conditions

Expressing conditions

Expressing desire

2. "Public policies regulated in favour of citizen of a community, without any discrimination." [SP10]

Expressing desire

3. "Duty of a particular State, social group duly formed or a community to meet the basic needs of its members." [SP15]

### Negation

1. "Utopia" [SP18]

Giving a synonym

- |  |  |
|--|--|
| <p>2. "It is difficult to define 'social justice' because what appears to be fair to someone may be unfair to other. For example, it would be fair that teachers are well remunerated and it is fair that they stop teaching while this happens. But at the end of the day, if even the compensation is unfair, it is fair teaching. I am more used to these unjust situations; often the fair ones are utopian." [SP25]</p> | <p>Manifesting difficulty<br/>Expressing dissatisfaction<br/><br/>Expressing dissatisfaction</p> |
| <p>3. "It's difficult to talk about social justice in a society without social equity where there are abysmal differences between the disadvantaged and the wealthy people." [SP27]</p>  | <p>Manifesting difficulty</p>  |
| <p>4. "Social justice is an illusory term; I relate it with social equity." [SP29]</p>   | <p>Stating a definition</p>  |
| <p>5. "Speaking of social justice and social equity in a corrupt society is a joke." [SP29]</p>  | <p>Expressing negation</p>   |

### **Human rights**

- |   |                                  |
|---|----------------------------------|
| <p>1. "Knowledge on rights, duties and values in today's reality" [SP11]</p>  | <p>Explaining<br/>Explaining</p> |
| <p>2. "Appropriation of the concepts of rights, its contextualization and action networks" [SP11]</p>   | <p>Giving a synonym</p>          |
| <p>3. "Socialization in rights and co-responsibility" [SP11]</p>  | <p>Stating a definition</p>      |
| <p>4. "Right of every person to have all the basic means and opportunities that will ensure a healthy personal and social development provided." [SP15]</p> |                                  |

### **Freedom and truth**

- |   |   |
|---|---|
| <p>1. "The truth with educational guidance from the viewpoint of a child, so there is no emotional abuse" [SP4]</p>   | <p>Expressing conditions</p>                      |
| <p>2. "Seek the truth of the circumstances of a particular group." [SP17]</p>   | <p>Expressing action<br/>Stating a definition</p> |
| <p>3. "It is the path to freedom and truth. Notions that children teach us and that, we, adults are responsible for blurring them." [SP23]</p>  | <p>Expressing dissatisfaction<br/>Explaining</p>  |
| <p>4. "Social equity is applied to the equality of opportunities that a person could have to be and act as a free human being, without social or cultural restrictions that prevent his or her freedom." [SP29]</p> |   |

### **Same opportunities**

- |  |   |
|--|---|
| <p>1. "Have the same opportunities for developing as a human being." [SP1]</p>   | <p>Stating a definition</p>                   |
| <p>2. "Offering equal opportunities for the development of children regardless of gender, race, economic conditions, social class, etc" [SP8]</p>    | <p>Expressing action</p>                      |
| <p>3. "Equal opportunities" [SP9]</p>  | <p>Giving a synonym<br/>Expressing action</p> |
| <p>4. "Promote equity and equal opportunities for all. So, children learn to value their identity without feeling neglected or rejected." [SP14]</p> | <p>Expressing desire</p>                      |

### **Children's rights**

- |  |                          |
|--|--------------------------|
| <p>1. "Future teachers must understand and promote the rights of</p> | <p>Expressing desire</p> |
|--|--------------------------|

children." [SP3]

2. "Social justice in early childhood education refers to comprehensive education based on the actual application of the rights of children, regardless of differences in gender, race, religion, ethnicity, age, social status, etc. Similarly, education based on human values and competences to ensure a successful project life for children." [SP5]  
Explaining  
Expressing conditions  
Explanation
3. "Social justice in early child education means that which concerns the integral development of the child for life, based on equity, justice and full development of children's rights." [SP8]  
Expressing conditions
4. "Formation of a culture based on the implementation of the rights of children, education in human values and respect for individual differences" [SP8]  
Expressing desire
5. "Fulfilment of the rights of the children" [SP18]

### Equity

1. "Equality" [SP2]  
Giving a synonym
2. "Equity" [SP6]  
Giving a synonym
3. "Social justice is equity." [SP7]  
Giving a synonym
4. "Equity in possibilities of development, education, health and housing." [SP10]  
Expressing conditions
5. "Equity. Term that, from my point of view, refers to justice that I would define as 'giving and receiving' to build up and promote the development of society." [SP12]  
Explaining  
Stating a definition
6. "Equity of a group." [SP17]  
Stating a definition
7. "Equity. The best teacher for those most in need" [SP18]  
Expressing conditions
8. "Teach the child to live with social equity." [SP22]  
Expressing desire

### Awareness & Consciousness

1. "Raise awareness of justice and injustice among educators." [SP1]  
Expressing action  
Expressing action
2. "Prepare teachers able to improve learning in children that leads to raise awareness on finding better life opportunities in their environment." [SP3]  
Expressing desire
3. "Social and collective consciousness (home/school) educating individuals who respect their peers in every environment in which they interact." [SP10]  
Expressing action
4. "Emotional awareness and / or recognition of others." [SP12]  
Stating a definition  
Explaining
5. "Social justice implies to plant the seeds of critical thinking towards the commodification of education and its consequences for underprivileged social strata." [SP21]  
Stating a definition
6. "Social justice is a state of consciousness, a modus vivendi that comes from generation to generation. Here, we talk about injustice as a daily supply (como el pan de cada dia)" [SP24]  
Expressing negation  
Expressing difficulty
7. "It is important to define it in early childhood education because it is like the inner and conscious balance that manages to educate fair children who seek a fair society." [SP27]  
Stating a definition
8. "Social justice, then, can be defined as the calm consciousness to discern between what I search as an ethical-political being and the social ties that Colombian society imposes me; it is like the consciousness of freedom facing those social ties represented in social differences." [SP27]  
Stating a definition

## Injustice

1. "Being aware of the daily social injustices, discuss possible solutions with pre-service students in the Programme and organize concrete actions to be developed in schools." [SP14] Expressing conditions  
Expressing action
2. "It implies promoting the reflection on the role of the future early childhood educator towards social injustices that Colombian children live." [SP21] Explaining
3. "It is promoting dialogue against injustices that children experience in their own homes, school and society." [SP21] Expressing action
4. "The early childhood educator needs to be clear what he/she means for social justice because he/she is the chosen one to sensitize children to defend their integrity against injustices faced throughout their childhood and shape them as the men and women of tomorrow." [SP24] Expressing conditions  
Expressing desire
5. "If we analyse injustice, somehow, it will provide us with a definition for 'social justice'." [SP24] Expressing conditions
6. "Social justice is formed in children in their early years through experiences at home, in the environment, and it is supported in school with peaceful and critical experiences on the injustices that surround them." [SP26] Explaining  
Expressing action
7. "Social justice in the early childhood education programme could be defined as motivation to live without difference, in a pluralistic society, where injustice is so unusual, and not vice versa." [SP28] Stating a definition  
Expressing dissatisfaction  
Expressing desire
8. "It is having the same level for everyone; it is to leave behind an abyss of injustice, it is to you have a purpose to look at life with hope." [SP30] Expressing hope

## Miscellaneous

1. "Teaching with difference" [SP1] Stating a definition
2. "Future teachers should promote the positive recognition of social, gender, sex, ethnic group differences and human capacities." [SP3] Expressing desire  
Expressing action
3. "Exemplify behaviours to children with tales or stories, example: King Midas" [SP4] Expressing desire
4. "The teaching of social justice in early childhood education presupposes education professionals with relevant training in pedagogical practices that respond to the specific needs and characteristics of children. In the same way, professionals who possess human qualities that ensure education in human values so that children can enjoy equality, equity, justice, respect for individual differences. Among other features, educators should be able to: interact and work together with the different educational agents; develop values that guide their work towards social justice; apply different teaching styles based on affection, motivation, differences in learning styles and social commitment." [SP5] Expressing desire
5. "No discrimination" [SP6] Expressing conditions
6. "It seems to me that it is important to settle the family, housing, economy and that there are no differences regarding the social stratum." [SP6] Expressing dissatisfaction  
Expressing desire
7. "Comprehensiveness" [SP9] Giving a synonym
8. "Commitment" [SP9] Giving a synonym  
Explaining

- |  |   |
|--|---|
| 9. "Human education, science and art as the bases for knowledge construction in order to generate change that empowers social development in all its dimensions." [SP12]   | Stating a definition                    |
| 10. "In our Faculty, it could be said that it is a benchmark for our daily practice. We could not teach, if we do not have a sense of social justice that moves us as ethical and fair teacher educators of a new generation of childhood educators who are 'holding in their hands' the present and the future of their life stories." [SP13] | Expressing conditions<br><br>Explaining |
| 11. "Keep in mind that within a society or community not all people require exactly the same for their welfare and development there are several legitimate circumstances in each person, for that reason, everyone has a right to different goods according to their circumstances." [SP15]   | Expressing action                       |
| 12. "Working for common benefit." [SP17]   | Giving a synonym                        |
| 13. "Comprehensive care" [SP19]  | Giving a synonym                        |
| 14. "Co-responsibility in care" [SP19]   | Giving a synonym                        |
| 15. "Differential education" [SP19]  | Stating a definition                    |
| 16. "Social justice is my way to see the world, it is circumstantial, changing." [SP25]  | Stating a definition                    |
| 17. "Social justice is an individual and collective force to dismantle the power structures imposed by modernism." [SP26]  | Expressing hope                         |
| 18. "A child who learns to be socially fair, is an adult able to overcome social stigmas in search of a better tomorrow for our country." [SP26]   | Manifesting difficulty                  |
| 19. "The concept is complex, but in a society such as the Colombian one, there is a need to find out how children understand this concept." [SP30]   |   |

## Appendix 15. Focus group transcripts

### TRANSCRIPTS: Focus group 1

- 1 FG1P1: Yo pienso que la formación que estas tu proponiendo es para los niños de primaria, pues esa formación va a dirigida a los niños de primaria. Y pues, a mí me parece una excelente propuesta, nuestro país la necesita profundamente, porque pienso que la base de nuestra sociedad se basa, perdona por la redundancia, en la injusticia social y no en la justicia social. La injusticia social es, de pronto, la madre de casi todos los problemas que tiene Colombia. Por eso tenemos guerrilla, por eso tenemos paramilitares, por eso tenemos estudiantes en las calles, por eso tenemos habitantes de las calles, por el nivel de injusticia social en Colombia. Entonces, esta propuesta, si la universidad la acoge, me parece que sería un primer paso para sacar a Colombia.... Yo creo que la proyección puede ser: ¿a cuánto tiempo... tienes tu proyectado que salgan los niños de primaria con un poco de ilustración con un poco de entrenamiento y de proceso de justicia social, a cuánto tiempo tienes tu proyectado?
- 2 FG1P5: Pienso que una propuesta como esta tiene que ver más con los ideales que manejamos nosotros, tiene que ver con posturas desde la parte epistemológica, desde la parte de contribución que podemos hacer desde el componente pedagógico, lo cual no implica tiempo. No implica una implementación como tal de una investigación, pero implica una postura desde el docente frente a un ideal de justicia social; entonces, no estoy procurando tiempos, sino posturas en el tema.
- 3 FG1P2: Y es esa parte, por ejemplo, de justicia social, creo que es un elemento que es fundamental en la formación del docente, porque, o sea, si los derechos, en general, dicen que todos somos iguales, que tenemos iguales derechos y todo, es importante que el docente se forme en ese campo porque así mismo él, ya en su quehacer pedagógico tiene que plasmar todas esas ideas que han sido producto de su formación; tiene que entender que en la formación de los niños va a encontrar una cantidad de diversidad que tiene que resultar que haya una equidad donde uno vea la diferencia entre el niño que tuvo mejores oportunidades, oportunidades sociales, oportunidades económicas, sino que ese niño lo asume como un ser que viene dentro de un contexto y que él es capaz de leer ese contexto y aplicar todo lo que el niño necesita para crecer integralmente.
- 4 FG1P3: Por supuesto que acá en nuestro país, a diferencia de otros países, la formación del docente de primaria es fundamental porque él es el formador de seres humanos. Todo lo que él puede enseñarle desde niño es lo que va a ser de adulto. Entonces el programa, el objetivo del proyecto es importantísimo para acá para nuestro país porque va a formar profesores de esta forma que tengan otra visión a la que tuvieron los profesores de antes en su formación, que no es la idea de que están formando niños precisamente con justicia social, más bien con injusticia como lo dijeron mis compañeras. Es también oportunidad de orientar a los niños desde pequeños no discriminarlos por ninguna razón ni política, ni social, ni económica. Que tengan las mismas oportunidades todos y yo creo que así llegan a un bachillerato con más pertenencia y con mayor razón cuando salgan a hacer una carrera a estudiar, pues, que tengan la oportunidad en igualdad de condiciones, no solo los de la clase alta sino todos los de los diferentes grupos sociales.

5	FG1P4: Bueno, pues veo muy importante la investigación de Clarita que se dirige básicamente o principalmente a la formación infantil, la formación en justicia social y para la justicia social en los niños, en la educación infantil y yo creo que ella empieza por donde debe ser, porque es que a un niño se le enseña la justicia social; pero para poder enseñar, el maestro tiene que tener ... ser consciente de... cierto, y realmente, como ella dice, lo que quiere es crear esa conciencia en el maestro, me parece excelentísimo que la universidad procure eso. De crear esa conciencia en el maestro, para que cuando él llegue a la práctica, realmente también pueda hacerlo frente a los niños y frente a la comunidad educativa en general, pues la justicia social tiene que transformarse como en una cultura ciudadana, cierto? pero que esa cultura se da a través de los docentes, lo cual es muy muy importante, porque , es que uno no puede dar lo no sabe, lo que no cree y lo que no vive . Entonces, el maestro da de lo que es él, de lo que él cree, de sus creencias, de conocimientos y de la cultura que él vive también. Entonces, para que haya esa justicia social y esa formación en justicia social pues realmente debe empezarse allá desde el hogar y se continúa en la escuela. ¿Y quién en la escuela?, los maestros. Si realmente el país quiere transformar y si queremos que haya esa igualdad, que haya esa vivencia real de los derechos de los niños, el derecho a la diferencia y el respeto a la diferencia, el respeto a los demás, pues, toca ir creando esa cultura entre todos, cierto? y empecemos por los niños. Uno cree que los niños no entienden y ellos desde muy niños, desde muy pequeños se van formando y van asimilando qué es eso de la justicia o la injusticia social.... Cierto?
6	FG1P1: empecemos con los niños por medio de los maestros. Hay que empezar a formar a los maestros porque, un maestro sin formación no puede transmitir nada. Y no solamente, o sea, aquí estamos empezando por la universidad estatal pero hay muchas universidades privadas que están formando maestros con una visión del mundo completamente diferente a esta.
7	FG1P5: Creo que la justicia viene a ser de pronto el sentido de... ¿qué es lo que merezco yo qué es lo que merecen estos y estos otros y se vuelve en una competencia que es uno de los componentes principales de la mercantilización de la educación.
8	FG1P2: pero es importante, por ejemplo, que sea una universidad estatal...
9	FG1P1: Si claro!
10	FG1P2: ... donde muchos de los estudiantes que han elegido esa profesión de ser docentes, que viven, o sea, en sus entornos han vivido toda esa injusticia social, pues, para ellos va a ser más fácil, como tomar todas esas situaciones que ellos han vivido, assimilarlas y luego sí poder ser coherentes en el momento de enfrentarse.

## TRANSCRIPTS: Focus groups 2

1	<p>FG2P1: Se instaura la feroz y furiosa manía del calcular de los proyectos, de la competición. Hay un filósofo que a mí me encanta mucho y que aporta mucho cuando hablamos de competencias pues porque lo que sí está claro por culpa de un sentir generalizado es que la pedagogía y la educación digamos se han convertido en espacios pervertidos. Eso lo dice un francés que se llama Lewisher que habla sobre este tema de una manera muy interesante. Y ¿por qué es pervertido? Porque todo se convierte en formar para un mercado formal, para esa máquina desecante del capitalismo que es la que se ha instalado y en ese marco es muy difícil encontrar espacios de lo humano inclusive en las mismas perspectivas pedagógicas uno se preguntaría bueno porque dar tanta trascendencia en lo cognitivo en el siglo XX, porque la tuvo. ¿Por qué lo curricular se está recuperando? O lo humanista también... como esas perspectiva digamos de estudios del lenguaje que también se han recuperado. Porque definitivamente la idea de la época moderna en donde la idea era formar “hombres de ciencia” es decir convertirlos en máquina fue un proyecto ético terriblemente nefasto y eso se materializa en dos guerras en el Siglo XX y en todos los desastres creados. Entonces hablar de justicia social es justamente cuestionarnos sobre la potencia y no sobre las competencias sino las compotencias que deberíamos tener en los procesos de formación. Compotencias en el sentido de Espinoza como le decía y es unir una potencia con otra y una potencia con otra para constituir el estado por ejemplo, de alguna manera; de lo contrario no y una de las... por eso me gusta Espinoza... que para el Estado era la unión de una potencia con otra y esas potencias estaban entrelazadas por las emociones, por las pasiones, en este caso la alegría que es la que más aumenta la potencia. Pero en una sociedad como la nuestra donde la alegría se ha disuelto. En una sociedad como la nuestra en que somos maquinas que producimos todo el tiempo entonces es muy difícil esa perspectiva ética que creo que la que hay que recuperar un discurso. Pero meterle en los tuétanos un proyecto ético para evitar poéticamente nuestro presente y nuestro espacio esa es me parece a mí digamos la clave de toda la educación que no sea pervertida.</p>
2	<p>FG2P4: Tú crees digamos... que en nuestra facultad la educación digamos esta pervertida? Es decir los docentes que tenemos en nuestra facultad...</p>
3	<p>FG2P1: Digamos que ahí es importante hablar del adentro y del afuera</p>
4	<p>FG2P2: y de los planteamientos y de las practicas</p>



5	<p>FG2P1: Y del adentro y el afuera yo diría... Nosotros como facultad nosotros como universidad no hemos logrado tomar una postura dese algo sagrado que tenemos como es la autonomía frente a las políticas del ministerio de educación y Colciencias y el ministerio de educación y Colciencias está obedeciendo a políticas transnacionales sobre educación. Y todos queremos a groso modo formar para el mercado por eso la preocupación nacional de formar técnicos, por eso la dificultad de trabajos e investigación en el campo nuestro como las ciencias sociales... investigar en filosofía se convierte en una pregunta de... para qué?! Y en ese sentido las políticas, especialmente, para América Latina son tremendamente pervertidas y estoy hablando en términos de un afuera. Al interior de nuestra facultad, entonces, hay unas convergencias, hay unas tensiones, si... y yo creo que la facultad tiene unos proyectos en términos políticos ...la vocación política del proyecto de facultad... por ejemplo... formar maestros investigadores tiene muchos sentidos en varias dimensiones, lo estético, lo ético, lo político, lo económico y lo social y por supuesto lo cognitivo. Sin embargo, digamos, uno podía decir que son tareas en las que prácticamente nos convertimos en defensores de unos proyectos en los que creemos muy pocos inclusive al interior de la facultad hay muchos profes que creen muy poco en esos proyectos de educación. Entonces yo diría estamos en un terreno fértil, en un terreno donde están lo habitual y lo inusual, es decir un terreno donde siempre estamos en una línea de peligro... pero en la educación eso es importante. En donde uno se tropieza y donde uno se resbala esa es la idea donde uno realmente puede pensar y creo que la facultad podría fortalecer esos espacios para pensar la educación quienes son los actores... quienes son las personas que digamos podrían pensar en profundidad en ese tema.. Pero en términos generales uno dice si se está cumpliendo con unas políticas a pesar de que hay unas resistencias que son muy valiosas y muy significativas. En conclusión yo diría que somos un poquito pervertidos y un poquito creativos y un poquito de todo... O sea, yo creo que en humanidades, en infancia, en matemáticas la preocupación de muchos de nosotros como profesores no está en formar solamente profesionales para el mercado. Ahora pasémoslo personalmente ...uno educa a sus hijos y uno igual uno es un pervertido quíeralo o no...porque mis hijas tienen que saber mucho del mundo contemporáneo, de lo digital... de sistemas de los medios de la informática, tienen que saber inglés y además otra lengua y uno patrocina, y uno hace todos los esfuerzos, uno financia todo eso... porque en el fondo uno también quiere librarse en un aparato laboral tan feroz y tan sórdido de que ellas entren a competir más o menos en decentes condiciones frente a otros y en ese sentido uno también le hace juego a esas políticas y a esa educación pervertida. Yo lo que creo es que la facultad ha hecho un ejercicio interesante de preguntarse cuáles son las luchas que debemos encarar en el marco de la educación. Y el solo hecho de reconocer que para transformar la escuela, que para transformar las prácticas del territorio escolar, que para interrogar el tejido del aula del territorio escolar es importante la formación de maestros investigadores esa ya es una puntada fundamental... que uno como papá reconozca que claro que tienen que entrar en un aparato laboral y que tienen que competir porque es ineludible esa vaina pero que uno también piense en otras posibilidades de formación... en e. lenguaje del arte en una postura política en una postura ética frente a si misma yo tengo dos hijas... y frente al mundo yo creo que ahí ya uno esta con unas preocupaciones que lo logran sacar un poco digamos de la perversión... pero desde algún a manera el mundo vive en una gran enfermedad y todos habitamos esa enfermedad de alguna manera.</p>
6	<p>FG2P4: A mí me apasiona lo que tú dices porque si están habitando en todo este maremágnum de problemática social y nuestra misión y nuestra misión. La visión... que es crear esa conciencia de que tiene que existir como un balance entre lo que llamas que esta pervertido y ese ideal que uno quiere de la parte humana de lo que debería ser la educación, la formación....</p>

7	<p>FG2P1: Y en el estricto sentido yo diría que no... que la facultad en cierta medida no ofrece una educación pervertida a la manera que uno podría visualizarlo en otros espacios porque ... porque es que también la perversión uno tiene que mirarla en términos de libertad y yo creo que uno puede hacer cosas pero no lo puede hacer todo ... o sea cuales son los límites de mi libertad ... La Universidad Distrital, nuestra facultad, está comprometida a formar maestros investigadores porque considera que esa es la vocación política fundamental? Lo haremos más o menos bien, regular, mal o bien o excelente, pero esa vocación política yo creo que ya es importante y la tarea es hasta donde podemos llegar con esa vocación política. Es decir, pues porque es que la educación pervertida o lo que yo hago en mi vida cotidiana lo que hacemos en la Universidad, en la vida cotidiana de la universidad y de la facultad tiene que ver con los límites de la libertad. Por ejemplo hay cosas que no podemos hacer en la facultad pues porque los límites no lo permiten, porque hay cosas administrativas, hay unas órdenes de poder. Sin embargo a pesar de todo eso se hacen cosas, pero hay cosas como por ejemplo meditar serenamente sobre el problema de la infancia para formular un programa académico. A mí me parece eso que en términos más que académicos, en términos políticos eso tiene una potencia enorme</p>
8	<p>FG2P4: A mí me gusta el término “meditar”... me gusta ese término porque es ir más allá, poder retomar qué es lo que está a mi alrededor desde mi propia comprensión del mundo y poder transformar, poder trascender en un pensamiento que inicialmente es individual . Yo me pregunto hasta donde yo puedo trabajar con una comunidad desde ese pensamiento que yo tengo...como entablo esa comunicación... de qué manera puedo entablar un dialogo en el que podamos entendernos no solamente... porque cuando yo recuerdo los discursos casi que dice este discurso es de esta persona, de este profe...pero no es ese discurso de lo que tu estas diciendo de este grupo casi nunca puedes verlo porque no existe ese colectivo que se represente en cierta temática...</p>
9	<p>FG2P1: Si. Yo pienso que si el trabajo que yo hice como tesis, se reduce a algo tremendamente sencillo. Yo me pregunto sobre el ambiente emocional en el aula de clase. Ese es mi trabajo.</p>
10	<p>FG2P2: Eso no es sencillo.</p>
11	<p>FG2P1: Es sencillo, es muy sencillo.... No, lo que quiero decir es... puede hacerse una lectura de eso como algo... o sea yo considero que es sencillo pero no frívolo ni nada de eso. Pero digamos... cual es el asunto cuando uno trabaja las emociones para responder a tu pregunta ... que hacer no es suficiente ... a mí me gusta mucho la pregunta tuya porque el que hacer... hace referencia al objeto a lo general pero la pregunta política siempre tiene algo estratégico , algo metodológico por eso cómo? Si me parece una pregunta muy fuerte. Yo estoy convencido que el tema de las emociones es crucial en una época como la nuestra, por varias razones. Vuelvo a retomar lo de la época moderna que centrado en esa idea de formar hombres de ciencia, radicalizados con Kant es decir es figura antológica de ciencia y técnica , elimino las emociones, y estamos en una época done lasa emociones se recuperan y las emociones se recuperan porque también este presente es el del individualismo, el de estar aislados... a mí siempre me sorprende que yo voy a cine y estoy con trescientas personas pero no hay un cruce... no estoy con nadie, estoy aislado uno vive en un conjunto residencial donde pueden vivir cincuenta, cien, quinientas personas y uno no conoce a nadie ni interactúa con nadie.</p>
12	<p>FG2P2: Ni al vecino de al lado...</p>

13	FG2P1: Por eso, a mí eso me parece... y entonces ¿qué significa esto? La emociones pueden jugar un papel muy importante a la hora de preguntarnos sobre el cómo, por qué? Porque es en la emociones donde uno puede entender mayormente lo que los griegos llamaban la homonoia... es decir comunidad desde el dese el lazo social. Es fundamentalmente desde las emociones... inclusive las emociones de ira a veces le permite distanciar al otro, pero posteriormente acogerlo, recogerlo, acortar distancias... yo creo que lo que tenemos que hacer es tejer comunidad y esas comunidades se crean acá... en lo micro. Yo no creo en el tejido de comunidad de los medios de comunicación y lo podrían hacer... lo que pasa es que ellos no tienen esas vocaciones políticas. Hay un pensador contemporáneo y él muestra una cosa que a mí me fascina ... dice en la época medieval, en la época griega bueno... toda esa época donde no habían los medios masivos de comunicación el poema era el que tenía el lazo social ... las cartas de amor y los poemas ...pero eso ya se ha perdido y él dice los medios de comunicación son los encargados hoy, de tejer comunidad pero lo que pasa es que los medios de comunicación son empresas terriblemente poderosas con intereses muy definidos. Yo creo que no les interesa mucho la idea de tejer comunidad. Por eso yo creo que lo que nosotros podemos hacer es eso que se insistió en el pensamiento contemporáneo... tejamos comunidad pero acá en lo micro... con los estudiantes con los amigos, colegas... ahí es donde podemos reconstruir ese tejido... con los vecinos... con mis hermanos, con mis padres.
14	FG2P2: Y la manera de hacerlo dentro de la universidad... si me parece para hacerla desde el círculo de tu propio discurso es la meditación. O sea, en la universidad es necesario pensar y es necesario desarrollar el pensamiento. Es decir, este es el lugar privilegiado. Por eso la comunidad en la facultad, si se constituye a partir de la meditación. Es decir, es necesario pensar la formación. Efectivamente la meditación sobre la infancia es lo que permite proponer un programa, nos damos la pala con círculo de personas... siempre y esas personas somos los que de alguna manera sostenemos ese programa... hay cosas muy complicadas aquí., por ejemplo había una revista extraordinaria de pedagogía y se murió el profesor que la dirigía y entro en un pequeñísimo conflicto miserable de intereses y murió la revista...de opciones pedagógicas, puf.
15	FG2P1: Y con una tradición tremenda
16	FG2P2: Una revista súper importante en nuestro contexto
17	FG2P1: O sea la primera que trabajó y mantuvo vivas las pedagogías críticas
18	FG2P2: O sea muere la persona que está encargada de eso y muere el proyecto, porque... lo que quiere decir que ahí no hay un tejido aunque haya una meditación y aunque haya una fuerza que recoge fuerzas dispersas y las convierte en un objeto pedagógico fundamental... pero muere la persona y muere el proyecto entonces tenemos es también digamos fragilidad...
19	FG2P1: Pero yo recalco más a esto, para el caso de las revistas... es curioso que la facultad encare unas luchas tan duras para tener una revista en educación...y pensar que .. porque es que además de todo lo anterior porque publicaciones como... se me óvido el nombre... opciones pedagógicas... también sufre el embate de las políticas... y es que como no tenía reconocimiento en Publindex... porque lo que menos interesaba era cumplirle a Colciencias o al Ministerio o lo que fuera...
20	FG2P2: Teniendo todas las calidades...
21	FG2P1: Entonces nunca cumplió con eso...porque no...no era el camino y entonces no fue reconocida y al no ser reconocida pierde el sentido en el ámbito de lo público y a mí me parece algo grave...
22	FG2P2: porque significa también... lo que tu decías al principio... nuestra falta de autonomía...
23	FG2P4: Es lo que tu decías anteriormente fue un esfuerzo individual –lo que tu hablas del tejido- y que no se armó nunca, y entonces esa lucha no fue de una comunidad fue una lucha individual y de algunas personas que tuvieron esa comprensión pero que nunca acompañaron la lucha individual.

24	FG2P2: De toda maneras era un objeto, el objeto si captaba, captaba energías de gente que producía, de gente que leía ... o sea el objeto si era comunidad , pero estaba en manos de una persona que era la que sostenía ...contra el ... es que es increíble que la institución no haya defendido la revista
25	FG2P1: Pero yo quiero insistir en eso... en lo individual...y en algo que tiene que ver con la primera pregunta... con la segunda... y es la facultad está en el ámbito de la educación pervertida? Y en muchas cosas Si... porque si hay algo que nos hace daño en la facultad y en la universidad, y que yo lo he dicho públicamente en muchas asambleas es que nosotros actuamos por facción... eso es gravísimo... y aquí nos sectorizamos, el sector tal el grupo tal... eso es grave para tener comunidad...pero sobre todo lo más grave es que cuando actuamos por facciones, que es una palabra muy importante también
26	FG2P2: Y fuerte
27	FG2P1: ...lo que estamos sembrando nutriendo y cuidando como si fuera lo más preciado es la desconfianza y en ese sentido la Universidad Distrital si cae en un proyecto pervertido...porque si hay algo que nos daña es eso... es la desconfianza y eso se materializa en cosas tan... la revista porque un proyecto es de tal facción o de tal sector no lo apoyamos o si lo apoyamos y a mí me parece eso grave...
28	FG2P4: Con ese pensamiento como verías tu ese término ahí...de justicia social...Haciendo esa descripción
29	FG2P1: Digamos... toda educación de justicia social lo que buscaría es el auténtico pensamiento de izquierda y este es buscar la igualdad y en ese sentido este tipo de perspectivas, ese tipo de procederese ese tipo de formas de pensar mmm riñe con la equidad y yo creo que a pesar de que riñe tenemos que seguir luchando por la equidad por la igualdad...
30	FG2P4: Pero frente a la desconfianza como se vería?
31	FG2P1: Insisto, yo sí creo que si hay un tema de desconfianza hay que mirar aspectos técnicos procedimentales para mirar como tejer comunidad, por ejemplo... a mí me parece que una de las cosas que más ha hecho ruido en este momento de la reforma académica de la universidad es la desconfianza y unos sectores y de unos representantes que no han sido elegidos democráticamente... entonces...por ejemplo la confianza se construye...
32	FG2P4: Sino dedocráticamente.
33	FG2P2: Y la desconfianza también, por ejemplo en este caso
34	FG2P1: Claro,
35	FG2P2: Porque ellos han traicionado muchas cosas...
36	FG2P1: Pero lo más importante es que la desconfianza hace que de un cierto desdén por lo que pasa, eso genera la desconfianza... yo no me meto... no me interesa... y eso hace que pasemos de una democracia de participación que ha sido históricamente importante a tener que pensar en una democracia...eso lo dice un norteamericano en ciencia política... a una democracia de compromiso... porque? Yo me pregunto...porque hay muchas cosas sobre las que ni siquiera nos interesa hablar o porque hay muchas cosas sobre las cuales uno quiere no meterse... es más hay unas enunciaciones en el mundo de la vida cotidiana: “No se meta en problemas” , “quédese callado” “fresco” . Y la otra cosa, hablando ya de nuestro gremio como profesores... que tanto compromiso tenemos con la institución, es decir cuando pasan cosas como la desconfianza como la mentira o el engaño que hacemos nosotros ¿ estamos comprometidos? Y yo creo que esa desconfianza nos conduce a una actitud donde nos vale nada lo público y la misma institución y eso es terrible para mí.

37	FG2P4: En una discusión que la recuerdo mucho. Estábamos hablando de ese compromiso con la institución y un profesor de dijo... es que yo tengo un compromiso con mis estudiantes, no con la institución... y eso me quedo sonando hartísimo porque yo decía pero que es eso... o sea como puedo yo pensar que esto es diferente a lo otro. La institución para mí tiene que ver con los estudiantes que son los futuros docentes. Sí, hay una parte que también ...la parte administrativa... toda esta estructura que tenemos aquí pero yo no puedo decir yo miro eso solamente miro este pedacito que me corresponde en la sala de clases y además pensando en esto que estoy tratando de explorar, cual ese pensamiento que tengo en cuanto a que todo es injusto y lo digo así en las reuniones de docentes y que estoy lo que estoy diciendo a los futuros docentes... esa inconformidad ese pesimismo y la manera de leer el mundo la estoy inyectando allá a mi estudiantes.
38	FG2P1: Yo creo que esa enunciación de yo tengo compromiso con mis estudiantes es muy interesante de analizar, en principio yo diría... hay dos cosas para decir de eso... la primera una desconfianza a las instituciones y a la institución misma o sea, y vuelvo a la desconfianza, porque también hay mucha decepción, hay mucho cansancio hay fatigas innecesarias en cada uno de nosotros como profesores que nos ha puesto la institución a nosotros mismos, muchas fatigas que cargamos y muchas veces uno dice... pues finalmente yo me forme fue como profesor y si hay algo que tengo que respetar es el espacio sagrado del aula... y eso es así ese profesor cambiara su postura política y dirá pues finalmente la institución esta tan congestionada tan que yo podría decir no me importa. Esa es una primera lectura y si es un profesor que se compromete con sus estudiantes de alguna manera ya está comprometido también con la universidad. Pero digamos que lo que quiero decir es, esta enunciación puede ser un síntoma también de apatía, de frustración y es que uno... yo he trabajado mucho en el ámbito académico administrativo y yo he entrado en muchas decepciones. Estoy coordinando el comité de investigaciones... y para hacer cualquier cosas se convierte en una tarea... mejor dicho Ulises para volver a su Ítaca natal libro menos batallas que para poder aquí publicar un libro y no mío....a mí me parece que eso fatiga y genera una desconfianza y una decepción frente a la institución. Y si hay profesores que dicen yo me comprometo con el aula de clases con mis estudiantes bueno... pero
39	FG2P2: Ese es uno de los enemigos clásicos... pues pensado desde los pensadores de estas regiones, de estas orillas y es el enemigo de la burocracia, o sea que es enemigo general de toda empresa humana. La burocratización que tiene que ver con la clientela y con todas las otras infecciones.
40	FG2P1: Si, y la segunda cosa que esa enunciación es muy interesante escucharla pero lo cimbra a uno. La otra cosa es que habrá profesores que piensan también su presente y que no creen en las instituciones. O sea finalmente hay una desconfianza a las instituciones heredadas también de la época moderna. Y son menos institucionalistas y entonces yo digo, yo más que creer en el Estado colombiano yo más que creer en las Universidad pública, o más que creer en la universidad privada, yo creo en las solidaridades que podría establecer con los que tengo cara a cara y en ese sentido también es muy valioso, es decir... a mí no me interesa la institución me interesa la institución de nuevas formas otras de solidaridad. Y por el otro lado también hemos heredado del pensamiento contemporáneo. Finalmente uno no se compromete sino con uno mismo... es decir, esa fue la lucha entre Jean Paul Sartre y Foucault lo digo porque me parece sentido acá. Sartre en mayo del 68 decía "tenemos que comprometer"... era un filósofo grande, el mayor. Y un filósofo joven como lo era Foucault, dice pues...yo no me comprometo con nada, no me voy a comprometer con nada y si me comprometo con algo me comprometo con la microfísica del poder, es decir con los que están conmigo, con mi familia, con mis colegas, con los que tengo acá...eso son como las dos cosas que yo podría decir. Pero en términos políticos, si, y en términos de tejer comunidad tendríamos que recuperarla, pensarla y metodológicamente para decir si hay algo que funciona en el mundo nuestro es el tema de la identidad. El tema de la identidad no es para ser todos iguales, sino para unirnos y trabajar cooperativamente por ciertas propuestas, por ciertos objetivos, no ideales pero...
41	FG2P4: Igual yo pienso que cualquiera de esas decisiones pues es una postura política
42	FG2P1: Todas Son

43	FG2P4: Entonces que postura política tengo ante esa formación de los docentes o estoy aquí en esta pizarra de clases.. También quiero trascender en esos otros escenarios para hacer un poco de impacto o impactar en una comunidad más amplia. Me pregunto yo entonces qué clase de impacto yo estoy queriendo hacer en mi sala de clase, que es lo que yo tengo en la cabeza en cuanto a la formación de docentes, ¿qué es lo justo o injusto para mí? Y si yo tengo esa mirada solamente en la sala de clases si también estoy formando a esas personas para que compartan ese mundo conmigo y entonces tengan solamente esa postura política de decir “ no me meto allá” los estamos también como formando en ese sentido de ser un poco más cortos en cuanto a la clase de impacto que yo pueda tener como formador.
44	FG2P1: Pero yo si pienso que eso tiene que ver con el engranaje de la facultad, yo vuelvo a lo que dije antes... si tomamos la pregunta de San Agustín sobre cuál es la diferencia entre una banda de ladrones y el Estado....? La justicia, lo justo, lo que es justo.
45	FG2P4: Y que es justo?
46	FG2P1: Por eso, y en ese sentido vivimos en un mundo marcadamente injusto, ya situando ese discurso en términos de la facultad...a mí me parece que lo justo... lo justo y lo justo y justo a medias... o sea lo justo en términos de justicia pero lo justo también en términos de lo que es nuestro presente , en donde somos diferentes, en una época en donde más emergen subjetividades y esas subjetividades lo que generan es el pluralismo, somos plurales y el pluralismo también en consecuencia genera relativismo epistemológico, relativismo histórico, relativismo moral. Es decir, es lo que tu decías el relativismo moral es una de las cosas más complejas de asumir... pues porque hablando ya en cuestiones morales habrá cosas para lo que son tremendamente buenas y otras para las que no lo son. Pero la facultad en medio de todo ese maremágnum de nuestro presente, ha tomado una decisión... que creo que también las situaciones, la cuestión es cómo se toman decisiones y porque se toman decisiones. Y el solo hecho de pensar en formar maestros investigadores para transformar el territorio escolar y que hallan unos actores que de una u otra manera se vincules a esta, sea dando digamos amplitud a ese proyecto político dentro y fuera del aula, o incluso solamente fuera del aula a mí me parece que eso es ya una gran victoria, una gran victoria, porque no es fácil. Y no es fácil qué? Comprometer y comprometerse, y yo sigo insistiendo, comprometerse significa pensar los ambientes emocionales ya no solamente del aula sino de las mismas instituciones. Y s hay algo que a uno le duele de la Universidad Distrital son los ambientes emocionales que han surgido en los últimos tiempos.
47	FG2P2: Si es cierto.
48	FG2P1: Porque a uno le da, creo que a todos nos pasa...será que con el profesor puedo hablar sincera y tranquilamente de cualquier cosa? No les ha pasado? Como que aquí esto se vuelve en unos discursos de la desconfianza pero también de la cautela... a mi si me duele
49	FG2P2: Si claro claro,
50	FG2P1: Y muy estrategias para hablar para...por eso estos espacios son bonitos, porque aquí uno habla como profesor

51	<p>FG2P2: A mí me causa mucha curiosidad el tema de la "compotencia". Tal como lo explica Carlos, porque yo nunca lo entendí. Pero en el sentido de que cada persona tiene una potencia que se pone en acción o se desarrolla en la medida en que entre en relación con la potencia de otra persona. Esa sería la competencia. Estaría en diametral divergencia con la competencia que supuestamente son cualidades individuales que se pueden supuestamente desarrollar mediante un proceso educativo. Es decir, no sé si eso se llame enseñar, se llame condicionar o si eso se llame cualificar es decir... no sabría qué termino concederle al desarrollo de competencias individuales... y el problema de la competencia es el problema de la... mejor dicho ...me pone a pensar...todavía no he pensado el tema.. pero en aras de la conversación , me pone a pensar en que esa disposición digamos del maestro, que tiene que desarrollar lo que tradicionalmente se ha llamado las potencialidades de sus estudiantes, pero que a la vez tiene que formar el grupo, es decir formar la solidaridad, formar el reconocimiento mutuo, formar la mutua admiración, formar también la postura crítica frente al otro... ese segundo o tercer aspecto del que habla Carlos en la formación ciudadana , es decir que tiene que ver con tu trabajo. Es precisamente, hay una cosa que es la ley y que todo el mundo debería cumplir, hay otra cosa que es el juicio social que es que los demás nos indignemos por lo que otros hacen, es decir ya ahí no interviene fundamentalmente la ley sino el sentido común de alguna forma de lo que tiene que ver con el beneficio, con la tarea con el bien común, con todas estas cosas que produce el espacio de la indignación. Y el tercer elemento que es la vergüenza o sea que si alguien no es capaz de sonrojarse pues esta deficiente efectivamente en su relación con los demás , es alguien que puede producir mucho daño en un momento determinado, es posible que no lo produzca pero es potencialmente alguien que puede hacer mucho daño porque nunca se va a sonrojar, es decir porque no tiene esa fortaleza interior que implica sentirse fracturado frente a sus propios actos que rechaza, o que rechaza su propio pensamiento, su propia convicción. Entonces digamos que eso tres elementos me pare que encuentran como un representante interesante en la "compotencia", porque efectivamente, como logro yo saber de mí si no por mi relación con el otro. Entonces cuando yo me desarrollo en virtud de mi relación con el otro pues evidentemente sigo siendo yo, es decir no hay ninguna fractura del sujeto, pero es un sujeto que reconoce al otro y que entiende de alguna forma que el otro es su propia potencia; la potencia del otro esta en relación con su propia potencia. Digamos que formar así, si se lograra descubrir la manera de formar en la "compotencia" se solucionarían una cantidad de problemas inimaginables... inimaginables, y entraría en una nueva concepción filosófica el problema de la justicia, porque el problema de la justicia ya no es que yo me avergüenzo que tú me juzgas e incumplo la ley...no sería un fraccionamiento, una digamos un fraccionamiento o una estratificación en niveles que digamos sigue siendo el relativismo. Si existe una "compotencia" se supera el relativismo.</p>
52	<p>FG2P1: O se podría vivir en un medio relativista, como comunidad</p>
53	<p>FG2P2: Exacto! Es decir mi relativismo no está en eso que está bien para ti no me interesa porque para mí lo que está bien es otra cosa. No, porque si mi "compotencia" es contigo me interesa lo que para ti este bien aunque para mí este mal. Y entonces vivo en el conflicto, es decir, el conflicto se vuelve autentico. Y</p>
54	<p>se vuelve la posibilidad de la construcción social. Es decir, digamos que uno de los elementos principales del programa nuestro es la construcción social de la infancia, si se lograra pensar desde la "compotencia" sería extraordinario, es decir evidentemente ya vislumbro un texto por lo menos, y ya vislumbro unas maneras de asumir las problemáticas de la formación de un modo diferente . Por ejemplo, ¿por qué uno cree que siempre que tiene salidas?, pero no se da cuenta que la estructura desde donde uno promueve las salidas depende también de una hegemonía del pensar. Que mientras uno no desestructure su propio pensar no puede pensar de otra manera.</p>
55	<p>FG2P4: Pero eso tiene unas repercusiones grandes para la investigación. Porque si se piensa la investigación desde esa manera, las investigaciones no tendrían necesidad de ser individuales.</p>
56	<p>FG2P1: Eso es una consigna de la investigación. Y eso sí me parece que es una consigna generalizada. Ya no hay una investigación... el investigador individual, solo, solitario, sino que la investigación es primero transversal en términos digamos de esas divisiones que se hacen del campo del saber, interdisciplinario, es decir ponerle convergencia a las diferentes disciplinas, complejas todo esto y cooperativas que esas son las consignas...</p>

57	FG2P4: Pero digamos, en la estructura, yo digo en el proceso mismo, casi siempre surgen de certezas. Pero cuando uno empieza a trabajar de esta manera, pues hay incertidumbre, estamos en un dialogo en el que estamos tratando de unir pensamientos para que surja otro que no sabemos cuál. Si la investigación tuviera eso en donde se parte de la incertidumbre, no sabemos que es lo que va a resultar de esa investigación. Porque yo me pongo a mirar las investigaciones y los objetivos son...
58	FG2P1: Tienen que ser claros y precisos
59	FG2P4: Así, eso es lo que nos piden, y claro tiene que ser... de qué manera los puedo yo proyectar, para invitar a la gente para que una investigación no tiene que ser sobre la certeza. Casi siempre un investigador sabe exactamente lo que quiere y a que es lo que va a llegar
60	FG2P2: Ese es el positivismo.
61	FG2P4: Pero que tal esa investigación en la que no sabemos...
62	FG2P2: O sea tiene que construir la pregunta de tal manera rigurosa que todo esté previsto en la pregunta, que ya! La metodología todo... sigue sus pasos perfectos y simplemente se hace el ejercicio formal ... sabiendo a que se va a llegar ( risas)
63	FG2P4: Mi investigación creo que tiene un poco de eso... armar un conocimiento, un pensamiento un dialogo y plasmar una idea grupal de lo que podría ser la enseñanza en y para la justicia social... yo casi no paso esto...allá en esos comités... porque
64	FG2P1: En esos filtros... per si yo si pienso que dentro de las ciencias sociales han pensado ese problema...hay una cosa que decía Picasso que me parece cae muy bien a esto. Picasso decía " yo no busco....yo encuentro"
65	FG2P4: ehh qué bien!
66	FG2P1: Y eso es muy lindo porque cualquier investigador debe meditar esa enunciación. Y las ciencia sociales creo que lo han pensado yo sí creo que lo han pensado. Y lo han pensado tanto así, que una cosa es que yo mande la lanza, pero uno no sabe cuál va a ser el recorrido de esa lanza. Como esta conversación es una aventura, la investigación también es una aventura tanto así que aparece lo que en ciencia social le da tanta "“compotencia”" tanta potencia a las variables emergentes. Que significa eso? Cuando nosotros hacemos investigación ya no desde deducciones, investigación solamente teórica sino que nosotros analizamos datos , es decir tomamos corpus de los fenómenos, entonces los datos nos dan información en donde todo el tiempo yo tengo que estar como en el mar, como en las olas del mar, van y vienen ; como que uno está todo el tiempo a la Chaplin, reorganizando el mundo, eso es muy importante en los estudiantes de investigación. Tanto así que hay epistemologías que llaman de terremoto; es decir las epistemologías de terremoto, es decir que y que debo hacer ... no lo sé; lo que tengo que hacer es rehacer como cuando sucede un terremoto, que yo actuó por pura intuición...a veces hay que actuar de esa manera. Y esas son epistemologías bien potentes en las ciencias sociales y yo creo que cada vez, la investigación tiene que ampliarse y ampliar los límites para que el ejercicio de la investigación sea efectivamente un ejercicio creativo, porque es que el pensar y el investigar está asociado a eso.... Al pensamiento crítico y si algo le heredamos del pensamiento crítico del siglo XX es... uno critica para crear ... es decir toda investigación instala el pensamiento crítico; y en ese sentido cualquier investigación está en el plano de la creación... de yo crítico para crear, lo que pasa es que a veces interpretamos la crítica en el plano del odio. Somos expertos en demoliciones, con una bazuca de alcance mayor.
67	FG2P4: Pero es ahí donde aparece ese poder que debo tener yo para destruir al otro, y poder reinar mi pensamiento. Yo no puedo vivir en la diferencia.
68	FG2P2: Los que más piensan en la destrucción, no piensan en que su pensamiento reina sino en reinar.... Risas



69	FG2P1: Pero mira, frente a lo que tú dices, yo quiero decir algo... mí me aflige mucho porque cuando uno habla de investigación de todas maneras uno si pone cosas que son tremendamente importantes. Para mí el rigor es tremendamente importante, la responsabilidad.. y si hay algo difícil en el ejercicio nuestro como profesores, investigadores o lo que sea ... es también esas fuentes socioculturales...Y si hay algo terrible que a mí me duele mucho es que hemos perdido el rigor, es decir Liporoski “vivimos en sociedades de decepción” y en los jóvenes eso se visualiza muy fácil los jóvenes no quieren leer, los jóvenes como que... hablo de los jóvenes pero digamos que eso es muy general; hay un gran sector de la población que no quiere nada y que nada los motiva, como que todo es decepción...
70	FG2P4: Pero me pregunto yo... muchas veces uno se encuentra con mas que todo los niños cuando uno les pregunta que porque es que no te gusta la clase: ... hay es que el profesor es muy cansón es el profesor, y desde pequeñito aprenden a no querer ver nada de matemáticas etc... o el caso contrario, le encanta leer porque el profesor o la profesora tenían una voz divina y les cultivaba eso, ese espacio...
71	FG2P1: Yo por ejemplo fui muy buen estudiante de biología y yo no me puedo olvidar de la profesora Alicia Nino, jamás...en la vida me olvide de esa mujer... ( risas)
72	FG2P4: Pero entonces me pregunto... si esos jóvenes de hoy en día no quieren leer... quien inspiró eso?
73	FG2P1: Digamos que claro, el profesor es un actor fundamental... pero ese profesor... es, digamos uno como actor de esta obra de teatro que se ha montado, y en ese sentido ese profesor... voy a dar el caso del lenguaje que a mí también me duele mucho... yo conozco profesores...yo dirigí muchos años practicas ... acá... en lingüística y literatura ..antes y si había algo que a uno lo dejaba obsecrado es la palabra, el termino ...y cansado es encontrar profesores que creen que leer un poema en un aula de clase es perder el tiempo... y ese profesor seguramente fue un licenciado que quiso ser médico o ingeniero y en el sistema educativo tan feroz que tenemos encontró escampadero en una licenciatura... entonces ese es un actor que también tiene que ver con una fuentes sociales y culturales, entonces en ese sentido pues no excuso a ese profesor pero tampoco digamos lo puedo juzgar a él directamente porque también él es el resultado de una cosa compleja. En ese sentido pienso más positivamente, en ese sentido por ejemplo si hay algo que yo he defendido y que voy a seguir luchando y que voy a seguir insistiendo más es el que entre una licenciatura debe entrar con una claridad de que va a ser profesor... y que esa es una profesión decente como cualquier otra, que esa es una profesión que es exigente como cualquier otra, pero sobre todo que es una profesión como la medicina donde yo necesito tener una claridad frente a la dimensión ética y estética de lo que significa ser profesor y profesor en un campo específico y en ese sentido digo, pienso positivamente en el sentido de cuáles son las luchas que tenemos que encarar en la facultad de educación y creo que son esas yo creo que la facultad debería instalar la idea de 50% la entrevista y 50% el ICFES porque... sucede mucho que el estudiante llega tiene un examen de ICFES altísimo y no viene a presentar la entrevista y pasa pero le vale nada la carrera como licenciatura... Mire, sucede cuando yo dirigía practicas –ahora no sucede tanto- pero yo recuerdo que yo llegaba... mire son estudiantes de último semestre y lo miraban a uno así y decían... yo pensé que esto nunca me iba a pasar a mí,.. Pero en serio... porque llegar a práctica docente para ellos era una cosa terrible... entonces por ejemplo que hacer para transformar? En el mundo de la cultura los cambios no son digamos meter la carne aquí y a los dos minutos salió una salchicha o lo que sea. Son procesos ... y ahí es donde en esos procesos las vocaciones políticas tienen que ser muy importantes, yo considero, mire nosotros estamos en una facultad de educación en la universidad Distrital Francisco José de Caldas y si algo decía él era “para ser un buen profesional hay que aprender a amar su profesión” eso lo decía él y yo creo que eso es una de las cosas más importantes que nosotros aprendamos a amar nuestra profesión en el sentido de que ... yo me acuerdo al primera vez que yo me enamore es que yo llevaba a esa mujer a todas partes y en todas partes de mí... y cuando uno ama su profesión es pensando, meditando en ella todo el tiempo, sus prácticas... y todo... y en ese sentido para mí es como logramos nosotros aquí afincar mucho más ...a pesar del desprestigio que tienen las licenciaturas en el país.... Porque también hay una política de desprestigiarlas como logramos nosotros que el que entre acá, logre una mirada erotista por ser docente , es decir una mirada erotista es desear mirar el objeto a mirar, es decir la formación de docentes. Porque a veces lo miramos que eso también es así... mire yo les puedo contar una

	<p>experiencia personal... yo vengo de una tradición popular campesina popular campesina yo hasta los 21 años lo que yo sabía hacer era montar a caballo desyerbar papa, sembrar maíz... es decir yo vengo de una tradición popular campesina. En la época nuestra mi mamá quedó viuda cuando yo tenía 6 años, yo soy de una familia muy grande de muchos hermanos y yo soy uno de los menores, en esa época las decisiones no las tomaba uno, yo terminé bachillerato ya grande a los 18 años y yo me acuerdo que algo sucedió y me dijeron lo inscribimos en la Universidad Nacional de Colombia y yo no sabía ni que era la Universidad Nacional de Colombia, no yo sabía que iba a terminar el bachillerato e iba a seguir estudiado, yo dije pues terminé el bachillerato y me caso con Fabiola y sigo de jornalero en la finca donde crecí esa era ... yo no tenía ese proyecto. Resulta que a mí me inscribieron a la UNC a sistemas y yo pase a sistemas...y yo estudié 5 semestres de ingeniería de sistemas en la UNC, pero mi vida siempre estuvo vinculada a la palabra ... yo era feliz leyendo literatura, era lo que me gustaba pero en la época en la que yo entre a la universidad no existía la literatura, existía la filología y yo todo el tiempo busqué el cambio de sistemas... peor a escondidas... y es verdad porque el día que llegué a la casa y le dije a mi mamá, ya tengo la carta de traslado y voy a estudiar filología... ella lo primero que me dijo fue que es esa vaina! Porque filología es una palabra muy cristológica para una tradición y yo le dije pues eso es como estudiar lenguaje, literatura ... Filosofía... y ella me preguntó y usted de que va a vivir... y ella reaccionó cómo reaccionan las mamás y en esos ambientes tradicionales populares que son violentos y me rajó la mula.... Como se dice... me pego. Mi mamá no podía aceptar que una familia en una tradición de esclavos... comiendo literalmente mierda... toda la vida, ya en quinto semestre casi casi medio ingeniero en donde el aparato laboral es bueno, terminara estudiando una vaina que no sirve para nada ... ese era el problema. Y mi mamá duro mucho tiempo en donde la distancia fue enorme... si acaso el saludo... saben que me reconcilio con mi señora madre ? que yo desde que entre a la universidad, siendo estudiante de ingeniería todavía yo me meto al grupo de teatro estudio y tuve la suerte de contar con excelentes directores, la primera vez que mi mamá vio teatro y fue a un teatro al Teatro de Artes que era histórico y al León de Greiff por supuesto... fue a ver una obra de teatro donde actuaba su hijo y a ella eso le pareció mágico, y desde ese momento como que empezó a decir oiga... como que chévere... ella no entendía muy bien la vaina pero desde ese momento empezó a reconciliarse y en ese sentido yo digo si yo hubiese sido ingeniero de sistemas... seguramente, claro en esa época ser Ingeniero de sistemas era económicamente bueno y era importante, y peo a mí me gustaba era otra cosa... y seguramente yo hubiera sido no se hubiera sido un profesional responsable, pero la pasión de mi vida es eso la literatura y a mí si me gusta eso hablar ... ( risas) entonces cuento esta historia porque en el fondo yo digo a mí lo que me paso fue una cosa maravillosa porque en lugar de disminuir la potencia, las potencias se aumentan con el amor allí hubo una convergencia entre el amor... y no odio de parte de ella pero si esa resistencia que lo que hacía era que yo me erotizara más por aquello que deseaba, o sea miraba mi objeto con mucha más pasión y en ese sentido yo me goce mucho mi vida escolar en la universidad</p>
74	FG2P2: Además lo que valía tanto... estabas haciendo un esfuerzo por hacerlo valer para tu mamá, desde la negación inicial que era una negación aparentemente eterna o sea esto no va a cambiar, eso no vale para mí.
75	FG2P1: Entonces este testimonio es para decir, a mí si me parece que tenemos que amar mucho esto de las profesiones pero especialmente estas profesiones que también por política se desprestigian mucho y tenemos que ser rigurosos, ojala que los profesores seamos, docentes decentes en esta ciudad suciedad, porque de eso también... tu sabes yo a acabo de sustentar... y ahora tu estas en eso pero yo siempre menciono que las universidades ahora todo le apuestan a doctorados en investigación...y nos hemos interrogado que pasa al interior del aula, que estamos haciendo...cual es la competencia, pues es la potencia de lo que yo hago con la palabra en el aula de clase
76	FG2P2: Y además en la formación básica
77	FG2P1: Claro en la formación básica eso hay que llamarlo, en el pregrado y antes del pregrado

78	FG2P4: Pero yo, hablando de los doctorados, yo miro estos ejemplos de allí... en el programa de doctorados de allí...en el programa de doctorado 10 personas y en esta 13... no tienen nada ... porque la exigencia más que todo de esta parte formal de los comités etc...que pasar el comité de ética, el comité de departamento, hasta que llega al comité más alto que es el de la escuela de graduados, es violenta, es violenta para que alguien pueda pasar, caprichosamente diría, no existe un pensamiento como el que estamos compartiendo aquí... para nada, ellos ente menos se vea la gente mejor.
79	FG2P2: Tú te fuiste por el lado de arriba, yo quería irme por el lado de abajo o sea ocurrió algo que en algún momento que te hizo conectar con la literatura?
80	FG2P1: Antes... en el bachillerato yo siempre fui...
81	FG2P2: Pero alguna vez paso algo...
82	FG2P1: Si paso algo, es que también había allí una resistencia, una política familiar, porque mi papa fue un líder político era un campesino, analfabeta sin educación que no tuvo primero de primaria pero era un intelectual... yo tengo un Quijote que para mí es una reliquia, yo tengo un Quijote edición 1859, entonces mi mama.. Mi papa termino sacrificado, mi mama no aceptaba que a su esposo lo hubieran asesinado por estar hablando carreta...
83	FG2P2: Ud. estuvo en mi presentación... del encuentro Internacional de enseñanza xxxx
84	FG2P1: No yo estaba afuera... pero si oí del... pero entonces mi mama además de que de que iba a vivir estudiando literatura... era va a repetir la historia de su papa!!!, entonces era en el fondo eso... entonces pues mi papa murió cuando yo era muy chiquito pero de mi papa nunca olvido ... papa murió cuando yo tenía 6 y medio, pero nunca me olvido la forma en la que él hacía centros literarios, lo que en el colegio llamábamos centros literarios o sea se recitaba, se cantaba se recitaba se escribía, y yo era un niño Yo no sé cómo escribiría yo, y yo me acuerdo que el... por eso para mí leer poemas en el aula es muy potente porque yo recuerdo la forma en la que mi papa leía y personificaba, nunca se me olvida, eso es lo que más guardo el leía y hacia las voces, toda esa vaina, y yo tuve una profesora en primaria una profesora que me marco mucho con la palabra y en especial en 10 mo grado que también me mostro el Quijote, y la Iliada ... que tuve esa suerte.
85	FG2P4: es que esas profesoras de primaria de esa época fueron excelentes...
86	FG2P1: Entonces digamos que esa fue claro esas las pasiones, en algún momento se asientan...y por eso la importancia de uno como profesor, es que uno también seduce y la seducción no siempre es para...
87	FG2P4: Pero para nosotros es como un doble de trabajo,... seducir...
88	FG2P3: Seducir a los seductores, seducir a los que deben ser seductores y bueno... ahí hay justicia social. (Risas)
89	FG2P1: No, pero es que todo esto tiene que ver con la justicia social
90	FG2P2: Claro porque es la democracia de la cultura si no hay democracia en la cultura no hay justicia social
91	FG2P1: Yo diría, finalmente la justicia social es como yo debo comprometerme con mi proyecto existencial, ahí ya se logra una justicia social. Hubiera sido muy injusto que yo terminara siendo ingeniero cuando me gustaba tanto la palabra o quizás hubiera sido un buen escritor porque ahí hubiera tenido más tiempo, aun hoy en estas profesiones a veces...hubiera sido muy injusto que yo hubiera terminado haciendo algo en lo que no encontraba acomodo eso debe ser muy injusto.
92	FG2P4: Me parece muy lindo que hayas hecho tu tesis sobre este tema de las emociones...

93	FG2P1: les voy a contar otra cosa... yo quise hacerlo... yo tenía, yo dije voy a hablar de las emociones... mi papá murió hace muchos años y el día que yo sustente mi madre es una mujer de 85 años estaba en la clínica y cuando yo escribí mi tesis doctoral que es sobre la emociones y uno se reconoce en sus mayores como dicen los de la sierra pues yo le dedique el trabajo a mi padre y a mi madre por su valentía porque mi trabajo se llama el género exclusivo epidídico en el aula, el orgullo del maestro. Así se llama mi trabajo doctoral. Entonces yo dije el día de mi sustentación, no sé si mi mama se muera esa noche,... pero yo quiero dedicar públicamente el trabajo y yo sabía que iba a operar con mis emociones, y que iba a ser una puesta en escena, y que mi trabajo seguramente eso iba a ser un exordio a la sustentación. Pues resulta que cuando yo dije ... :dedico este trabajo a mi “apá” y a mi “amá” (risas) juepucha, me descoloque y yo pensé que iba a controlar la puesta en escena y me costó arrancar, me costó... además juepucha...lo que paso es que la puesta en escena así como dice xxx el lenguaje jugo conmigo, no jugué yo con el lenguaje como dice xxx y no me costó arrancar, me toco pararme y pedir disculpas, porque de todas maneras es un ritual ...
94	FG2P4: Pero para mí es el mejor inicio...
95	FG2P2: Mi primera presentación digámoslo así...como maestro del anillo del IPAR en el proyecto que teníamos con Myriam, lo llevaba una cantidad de cosas para decirles a los papas, yo llevaba un mes con los niños, porque los niños estuvieron un mes sin maestro yo llevaba solo un mes con ellos; y ya tenía un compromiso afectivo con ellos y quería decirles muchas cosas como para que los papas se comprometieran con el proyecto, porque finalmente yo no había hecho nada, había empezado a conocer a la gente y llegue con miles de vainas en la cabeza y cuando fui a hablar me salieron las lágrimas y no las palabras (risas)
96	FG2P1: Esta buena esa se me salieron las lágrimas y no las palabras...
97	FG2P2: No dije nada hermano, solo llore delante de toda esa gente
98	FG2P4: Pero eso esas son las personas que tienen la pasión por la profesión.
99	FG2P2: Y ahoritica en el doctorado me paso... imagínese que vamos a una finca, tenemos que leer una serie...un seminario que hicimos con German de la pedagógica, entonces era leer unos ensayos de un profesor que es un líder académico de la universidad de Antioquia entonces leímos unos ensayos de él y cada uno hizo algo sobre un ensayo o varios lo que fuera pero nuestros textos eran sobre eso... Entonces había un ensayo de esos que se llamaba La Gracia y otro ensayo de un viejito que se llamaba El Maestro, entonces yo hice un ensayo que se llamaba El maestro y la Gracia, y pues lo trabajé hasta el último día porque me toco presentarlo durante el último día y durante cuatro días que estuvimos allá cinco días ... las cuatro noches nunca me acosté en la cama, todo el tiempo tratando de armar el texto y llegue a la lectura del texto y empecé a leerlo y lea y lea el texto y levanto la cara y veo a dos personas llorando... hermano y otra vez (risas) , no pude seguir leyendo el texto... que cosa tan violenta...
100	FG2P1: Las emociones son una cosa maravillosas.
101	FG2P2: Y sobre todo porque es la pasión
102	FG2P1: Pero todas las emociones, incluso cuando uno siente tristeza, nostalgia, esas son importantes para la existencia, no solamente de la alegría...no, inclusive cuando uno siente dolor, nostalgia, tristeza, eso también es un motor muy importante para la existencia y eso es muy importante decirlo porque casi siempre cuando se hacen esas puestas en escena que no son siempre planeadas, como que la historia en occidente ha puesto al margen o a desvalorizado el tema de las emociones y ha engrandecido la idea de la palabra, de la razón, de la lógica; entonces a mí me parece que eso es tremendamente importante.
103	FG2P4: Una persona egresada de la Universidad Pedagógica, yo soy egresada de allá, nos decía, eso que tu estas diciendo, usted tiene que llegar muy consciente de su situación porque así como usted llegue así va a reaccionar la gente que tiene a su alrededor. Así de fácil. Entonces tú vienes con un pensamiento, con una emoción como tú dices y esa es la que transmites y esa es la que pasas... y que los niños son esponjitas, ellos saben exactamente, qué estas sintiendo y preguntan .. ¿Qué problemas tienes?

104	FG2P1: Ustedes han leído “fábrica de monstruos educadísimos”? es un texto de una página, pero está en un libro que se llama En búsqueda del sentido, y lo escribió Víctor Flan que vivió el tema de los campos de concentración...y él escribe uno de tantos textos en búsqueda del sentido es esto... en grueso lo que muestra Víctor Flan es que la educación forma profesionales tremendamente competentes pero que esos profesionales competentes como ingenieros, enfermeros todos. Fueron los que construyeron y actuaron en los campos de concentración. Yo con esto no estoy invitando a que dejen la formación universitaria, sino que la educación universitaria debe centrarse más en lo humano... y él dice nunca recuerdo que mis profesores siempre me hablaron de los quebrados, del griego y el latín, pero nunca me hablaron de sus vidas, de qué soñaban, de cuales eran sus dificultades, entonces, él lo que dice es necesitamos una educación que recupere eso, porque si nos centramos solamente en el furioso calcular, y en la ferocidad de los proyectos la cosa se vuelve desértica, se vuelve estéril. Me parece una lección muy linda la de Víctor Flan.
105	FG2P4: Que bueno compartir eso con nuestros futuros docentes.
106	FG2P2: Hay incluso el cuento... las crisis de xxx que fue un contradictor de Sartre en el mismo sentido que tu nombras la contradicción con Foucault, la pelea de ellos dos era muy semejante porque Camus nunca creyó que la cosa era afiliarse es un hombre rebelde... y yo creo que es más interesante que Foucault, porque Foucault finalmente le concede demasiado a la palabra poder, entonces todas las otras cosas se subsumen entonces Camus logra como un equilibrio muy interesante. Camus en su última obra que para mí y para muchos, para algunos era el intento de una nueva guerra en paz; entonces esa vaina era muy ambiciosa...pero quedó en el esbozo, él dice, en las primeras páginas quedo en una nota al pie de página “ es importante que Jacke, que es él mismo como niño, aparezca desde el principio como un monstruo y luego tiene en las notas al final otras referencias al monstruo ... y hay un ensayista francés que hizo su ensayo sobre el primer hombre.. El monstruo capuchino y es... él se hizo monstruo a partir de su increíble pobreza ... de su situación de ser emigrado a un país colonial, de haber perdido a su padre cuando tenía un año en la guerra del 14.. la primera batalla se quedó sin papa, así que al año ya no tenía papá, y la mamá prácticamente no hablaba porque tenía un problema de sordera, el tío era prácticamente sordo y la abuela era una abuela española que lo maltrataba, lo golpeaba así que no tenía ninguna esperanza, pero él amó la escuela y después encontró un maestro que le permitió abrirse a la cultura mayor, y realmente él se construye a sí mismo y esa es su tragedia porque olvida a su origen, olvidas los afectos iniciales, se olvida durante toda la vida hasta ser Premio Nobel, cuando es Premio Nobel se da cuenta de que los abandonó, de que no volvió donde su madre de que ... entonces es el monstruo porque nunca pudo compaginar su propia construcción de sí con el reconocimiento de los afectos que le permitían construirse.
107	FG2P4: Que interesante. Yo creo que podríamos estar aquí quien sabe cuántas horas.
108	FG2P1: Esta conversación fue espontanea que maravilla no fue planeada
109	FG2P4: Ni siquiera leímos las preguntas que teníamos aquí
110	FG2P1: De verdad y lo voy a decir con emoción, no siempre uno tiene la ocasión de darse en esta palabra, de conversar, que cosa tan deliciosa.
111	FG2P4: Muchas gracias a mis colegas.... Es un trabajo que va a salir en una cantidad de procesos por los que he pasado.
112	FG2P1: Pero hay un detalle más, con Daniel nos hemos cruzado pero nunca hemos hablado... y contigo tampoco en el plano de la decanatura... es decir conversamos entramos a un horizonte

## TRANSCRIPTS: Focus groups 3

1	<p>Lo que es el proyecto. La mayoría de ustedes ya me acompañaron en la etapa de pilotaje. Les agradezco los pensamientos que compartimos la semana, y para nuestros compañeros que están acompañándonos hoy, quiero recordarles, que es un estudio que tiene que ver con lo que es la enseñanza en y para la justicia social, relacionada con la formación de docentes en la Educación Infantil. Entonces, como formadores de docentes en educación infantil, hay diferentes comprensiones, pudiéramos tener diferentes comprensiones acerca de este término de justicia social y su aplicabilidad en la formación de docentes. En esta investigación lo que se pretende es ilustrar un proceso de pensamiento crítico en torno a esa idea de lo que sería para nuestro contexto colombiano una mirada a la enseñanza en y para la justicia social en las escuelas colombianas. Como parte de la dinámica está el recoger información para el éxito de la tesis que estoy desarrollando, les propongo que me acompañen en tres fases de la investigación. Una de ellas ya gracias a ustedes, está hecha y es el compartir el pensamiento de lo que sería la comprensión desde ustedes en cuanto a la justicia social en la formación de docentes en Ed. Infantil. Esta es la segunda fase o etapa, que consiste en un dialogo que pudiéramos tener relacionado con pensamientos, posturas desde otras culturas relacionadas con la enseñanza en y para la justicia social. En nuestro contexto, estamos utilizando y me esfuerzo cuando se dice en y para la justicia social, un poco, haciéndole eco a lo que es diversidad, educación en y para la diversidad. Me refiero a lo que manejamos en la normativa de las políticas educativas en Colombia. Entonces aquí tenemos cuatro pensamientos, yo les ruego a ustedes que lean estas citas. Que están en español, hay tres preguntas iniciales que vamos a tener en cuenta para la discusión, no tiene que ser necesariamente el orden, sino más bien como mantener esta reflexión en cuanto a las citas traemos a colación. Una de las preguntas tiene que ver con, el cómo me siento frente a la enseñanza en y para la justicia social desde estas miradas, una ellas es de un sociólogo norteamericano, es un pensamiento bonito porque él habla de una postura dialógica entre lo que sería enseñar contenidos y adoptar una clase de mirada o monitoreo en cuanto a las personas con las cuales se comparte el proceso enseñanza aprendizaje en el salón de clase. La segunda es un pensamiento de una docente, que nos ilustra un poco lo que para ella sería, ser subversivo en el salón de clase. Y la tercera es un pensamiento suelto que traigo allí de Paulo Freire. La última tiene que ver directamente con las actividades y que significaría para algunas personas la enseñanza para la formación de docentes en y para la justicia social, exactamente en Norteamérica. Entonces, bueno, vamos a dejar la discusión abierta, eso sería como me siento frente a estas posturas. Ustedes pueden hablar de una o de varias, o como ustedes, quieran. Eh, y hay otra pregunta: como ejemplificar estos puntos, de pronto, pues casi siempre traemos nuestras experiencias, si ya he tenido experiencia relacionada con el tema o de pronto una proyección de lo que pudiera ser.</p>
2	<p>FG3P1: yo opino en cuanto al primer pensamiento, y estoy totalmente de acuerdo porque yo soy docente del sector oficial y esto es lo que vivimos cada día, xxxxxx..., acostumbrados a enseñar contenidos, los logros que vamos a tener y eso, pero en realidad, no conocemos el entorno de los estudiantes, la problemática que tienen, lo que dice acá, sus aspiraciones, sus intereses, no le prestamos atención a eso. Sino, llegamos y nos limitamos a enseñar lo que hay que enseñar y a evaluarlos. Entonces, esto me parece importantísimo, desde ese punto de vista, conocer al estudiante, precisamente enfocarnos en eso. Es lo que nosotros sacamos, el producto de lo que nosotros enseñamos y formamos. Ese es el ejemplo.</p>
3	<p>FG3P2: frente a la idea de Glorita, creo que es bien importante tener en cuenta que por ejemplo, en la formación del maestro, se debe tener en cuenta ese aspecto de justicia social, si se entiende justicia social es como ..., equilibrar esas fuerzas diferentes que vamos a encontrar en el salón de clase y eh, precisamente, si nosotros tenemos un conocimiento específico; o sea, no debe limitarse la formación del docente a que maneje ese conocimiento específico, sino que dentro de su formación, él aprenda a leer entornos, entornos sociales, aprenda a conocer ..., bueno si, ve pedagogía, ve psicología, dentro de eso, que no sea solamente teoría de decir, 'a esta edad el niño debe tener tales habilidades de conocimiento', sino que él debe leer ese entorno social para saber que cada uno de sus alumnos es un individuo, un individuo con aspiraciones, con necesidades, con de pronto fortalezas y también debilidades, si?</p>

4	FG3P6: Pero, cuando tú, hablas de eso, que es natural no solo el seguir un programa o un currículo sino también poder tener otro espacio de poder leer ese entorno, ¿tú crees que si hay tiempo hoy en día para toda la responsabilidad que debe tener un maestro, para cumplir un programa?
5	FG3P2: eh ..., Yo creo que, o sea, no se trata de que tenga o no tenga el tiempo, cierto, porque es que es un compromiso social, y yo creo que la labor del docente es esa!, No podríamos decir que es un ..., dentro de su misión esta eso ..., que lea a su estudiante, analice su estudiante y mire que no todos tienen las mismas habilidades sino que cada uno es un mundo y como hago yo para que ese conocimiento específico que yo tengo, sea solo un instrumento. Sea un instrumento que me permita atender a esas necesidades de ese estudiante; porque si solamente es bueno, que a mí me interesa, que este aprenda y como no aprendió, bueno ..., entonces, yo siga con los otros!, pero ahí, ¿dónde está la justicia social? O sea, no todos han tenido las mismas oportunidades. Creo que en todos los niveles, en infancia, en todos los niveles de aprendizaje y en todos los niveles de educación, se da eso, que hay diferencias. Cuando el profesor entiende que es un compromiso social, que dentro de su misión está el aplicar la justicia social, y es ahí, esa es la justicia social, pero mi estudiante con necesidades, con aspiraciones, con limitaciones, fortalezas, ..., y ¿cómo llego a él, con mi conocimiento que es simplemente un instrumento.
6	FG3P6: Perfecto
7	FG3P3: bueno, yo creo que ese primer pensamiento es muy importante, quizá el más importante de tener en cuenta en esta investigación. Se dice enseñanza en y para la justicia social, no es cierto? Y digamos que estamos entrando, estamos centrando la discusión en el sujeto de la educación que es el estudiante, que es el niño. Eso de la enseñanza en y para la justicia social, pues, es una parte fundamental del currículo. Como hoy hablamos de una educación integral, de una formación en valores, pues simplemente, hay que dejar un poquito de lado, y debe ser así, en esta época, en este momento histórico, dejar un poquito de lado aquello de los contenidos como tales, pues porque los contenidos los consiguen nuestros estudiantes en cualquier parte, cierto? a través de todos los medios de comunicación, pueden adquirir fácilmente la información, pueden adquirir los conocimientos. Entonces, el currículo tiene que ser pertinente precisamente a todas estas necesidades, acordes con el contexto, a lo que realmente requiere el estudiante, el niño. Entonces, cuando hablamos de enseñanza en y para la justicia social, es enseñarle para la vida, es formarlo para la vida. No puede haber un divorcio entre lo que se está enseñando y lo que realmente vive o realmente vivencia, en cada momento, el estudiante. Entonces, hoy en día hablamos de eso, de que la educación debe ser para vida y si es para la vida, pues digamos, que la justicia social es el centro de ese currículo porque tiene una relación muy directa con la vivencia, la vivencia y la enseñanza y la práctica de los derechos del niño. Era algo que también hablábamos en otro momento, cierto? Entonces, si hay una verdadera aplicación de los derechos de los niños, y se les enseña también sus responsabilidades, porque es una cosa de derechos y responsabilidades, y ese es el diario vivir, cierto? Entonces, los derechos se aplican, y la justicia social se aplica, no solo en la institución educativa sino que se aplican en todos los contextos especialmente en el diario vivir, en la familia, en la comunidad. Entonces, creo que en este primer pensamiento se habla de que hay que pensar en los estudiantes primero que todo, quienes son, cuáles son sus sueños, sus esperanzas, cuál es su contexto, esa debe ser la formación y quien debe orientar esa formación? pues el maestro. Y entonces, ¿Cómo hace el maestro para que pueda orientar? ¿Qué recibe el? ¿Cómo recibe el, esa formación el maestro para poder orientar a los estudiantes? ... en la universidad. Y entonces en la universidad, pues unos y otros, quienes forman a los educadores también deben tener esa conciencia crítica de que, bueno, yo estoy formando unos educadores que van a ir a formar a los niños. Y entonces, cual también es mi pensamiento crítico y como lo oriento para esos educadores que van a estar allá, directamente en un contexto estudiantil. Entonces fíjese que es una cadena. Es tener en cuenta el pensamiento crítico de quienes forman a los maestros, de los mismos maestros y los maestros mismos deben conocer a sus niños y a sus familias, donde están ubicadas las familias. Si, y ese es el currículo, debe estar centrado en las necesidades, en los sueños, en las aspiraciones y en la realidad del estudiante. Por eso, digamos que, ya no se puede hablar de un currículo tan estricto, tan concreto, tan direccionado a los contenidos, porque si estoy en la Guajira, o estoy en Amazonas o en Bogotá los contextos son distintos y el maestro debe tener esa capacidad grande de leer ese contexto y de que yo voy a formar en ese

	<p>estudiante, lo forme para su vida, para su diario quehacer. Y así, pues se verá que haya justicia social, o sea que tanto al estudiante indígena, o al quien vive en cualquier sitio del país, y reciba orientación, recibirá una educación en valores. Volvemos a repetir, el maestro es el que debe tener, muy, muy claro, que quiero yo hacer con mis estudiantes, en donde yo estoy enseñando, en donde estoy orientando el proceso de enseñanza y aprendizaje, y para que le va a servir a ese niño. Ya, hoy en día no es tan importante enseñar a sumar, hoy en día es más importante enseñar los valores a los niños y que haya esa vivencia de la justicia social.</p>
8	<p>FG3P2: En esa partecita que dice María Inés, es donde creo que los formadores de los futuros profesores es donde se tiene que aprender a ser subversivos, como dice en la segunda cita. Ser subversivos en el sentido de que no es como dice acá, como los profesores de la antigüedad que son frágiles transmisores de conocimientos, sino es que hago yo, en este momento para que este que va a ser profesor, ... viva, experimente la justicia social y pueda también, luego aplicarla, lo que es formación en y para la justicia social; o sea, nosotros podemos decir de pronto, que el maestro no nace, se hace. Puede que tengamos una inclinación, una vocación pero no con la vocación no es suficiente, sino es necesario que dentro del proceso de formación haya todos esos valores, y que él primero los aprende con sus maestros, que son sus formadores en la universidad, y luego vaya a reproducir esto con sus alumnos, porque lo que decíamos la vez pasada, nadie puede dar de lo que no tiene.</p>
9	<p>FG3P4: me permito intervenir. Yo no me quiero salir del objetivo del punto específico propuesto. Entonces hablemos del proceso de contextualización. Pues, tenemos la primera cita donde dice que tenemos que pensar en los estudiantes, de donde vienen, que quieren... bueno, ese es el proceso de contextualización que es responsabilidad, de quién? Porque, muchas veces, la responsabilidad, toda se la damos toda al profesor y el profesor todo se la da a las políticas, y entonces no se generan políticas donde, digan, bueno, el Ministerio de Educación Nacional tiene que diseñar políticas donde se contextualice a los estudiantes. Entonces, digamos que es una responsabilidad del profesor y el profesor dice, pues a mí me están dando los contenidos que tengo que cubrir. Entonces, yo voy y cumplo con mis contenidos y listo. Entonces, para la justicia social no hay que verlo desde los muchachos que estamos formando, que van a ser formadores, sino también hacia arriba, como xxx hay que mirar para arriba y para abajo, porque tienen que generar políticas que apoyen a los maestros o formadores que están formando a otros formadores, porque de otra forma no se podría. Qué responsabilidad tengo yo como maestro? Yo podría dar el mejor, las mejores enseñanzas, manejar los mejores procesos de enseñanza y aprendizaje... pero si estamos acompañados con las políticas sociales, económicas que no nos dejen implementar eso, pues nada. Tienen que haber unas políticas desde arriba. Dice que todo cambio,... cuando hablamos de innovación, entonces, nosotros, muchas veces, confundimos algo innovador con algo novedoso. Entonces, cuando salió el celular, fue novedoso, tener unos aparaticos con los que yo llamo, pero la innovación fue la comunicación, y empezamos a comunicarnos en cualquier momento. Esos procesos de innovación se dan por medio de procesos culturales. Y esos procesos culturales, desde mi punto de vista, se dan por medio de políticas. Las políticas son necesarias. Entonces digamos que debemos tener una responsabilidad social. El profesor, o el formador de formadores, tiene una responsabilidad social. Obviamente, yo estoy formando a las personas que van a formar igualmente a futuros ciudadanos de la comunidad. Y repito, debemos estar acompañados de políticas. Cuando hablamos de y me meto a la parte de la tecnología, hablamos de la nueva adaptabilidad, se habla que es one side learning. Se crean los programas, para que todo el mundo aprenda, sin tener en cuenta quien es, que edad tiene. Eso pasa con los currículos, eso pasa con las políticas. Aquí generamos esto como si nosotros aquí fuéramos clones. Entonces, cuando hay un proceso de adaptabilidad, que es cuando el software comience a adaptarse al usuario y no que el usuario al software. Qué tal que la educación o el proceso educativo o los currículos se adaptaran al individuo y no al contrario el individuo, diga, no es que me tengo que adaptar al software. Entonces pasa, “¿para dónde va Vicente? para dónde va la gente”. No... que cada individuo tenga su propia ruta, que tenga su propio proceso de enseñanza aprendizaje. Esto lleva a la justicia, a la justicia social, porque cada uno está creciendo de manera independiente, pero en colaboración con los demás. Heee..</p>
10	<p>FG3P3: Si, en esa parte, sumerce dice: “cada individuo debería tener su propio proceso”. Pero, ¿quién tiene la responsabilidad de orientar ese proceso?.</p>



11	FG3P1: el maestro
12	FG3P3: Allí es donde entra en juego, como el rol del maestro, y como ese perfil que debe tener, debe tener una mente muy abierta y una capacidad grande de adaptación a las diferentes circunstancias y las diferentes culturas de nuestros estudiantes. Que es lo más difícil. El maestro dice: bueno, y ¿cómo hago esto con cuarenta o cuarenta y cinco niños, en un salón de clase? ¿cómo hago yo para atender a cada niño y ponerle atención? Ahí es donde entra en juego lo que sumerce dice, las políticas, las políticas organizativas. Digamos en países donde el maestro tiene, 13, 15 máximo 20 estudiantes, en un sitio donde se puede conocer las necesidades de los estudiantes. Pero bueno, hablemos de nuestro país. El maestro aquí, debe ser un mago, cierto?
13	FG3P4: Si
14	FG3P3: precisamente para eso, para que pueda entender, cuáles son las necesidades del estudiante, que tipo de estudiantes tengo y quienes tienen características similares para que yo pueda orientar por ahí, el proceso de enseñanza, una metodología, unas técnicas pedagógicas con este grupo de tal manera, con este grupo de esta otra manera, frente a todas las formas de aprendizaje que hay hoy en día también.
15	FG3P6: bueno, lo que yo estoy escuchando es: enseñanza para la responsabilidad... enseñanza para la vida... adaptabilidad... todos suenan muy de actualidad... cuando dices que se crean los programas como si fuéramos clones, etc. y luego María I dice, debe ser un mago... Todas las esperanzas están allí, en ese docente, un salvador. Tiene que hacer de todo para llegar al salón de clase. Y como formador de docentes, yo me pregunto: con toda esa sapiencia que pudiéramos tener y con todas las ganas que tenemos para trabajar, se nos olvida que las personas que vienen a la universidad Distrital, a los programas de pregrado, a las licenciaturas, tienen problemáticas sociales fuertes. Y, entonces, es un reto fuerte: ¿cómo trabajar con estas personas? ¿Cómo entender su contexto? Porque sabemos que, con ese bagaje que presentan ellos, con esa esa problemática que vengan, muy probablemente, es la problemática con la que van a enfrentarse a los niños en las escuelas colombianas. Me pregunto yo, si nosotros mismos no estamos siendo los mismos transmisores de la problemática social en las escuelas? Y la formación de docentes, no alcanzamos a percibir eso, precisamente por todas las responsabilidades que tenemos en las universidades. Y entonces, esa idea de mirar la problemática de cada uno de nuestros futuros docentes, queda ahí, y problemáticas colectivas. ¿Cómo podemos nosotros pensar que en que pudiéramos propiciar una educación en y para la justicia social desde esa formación de docentes?

16	<p>FG3P5: Casi siempre, nosotros, nos enfocamos solamente en el asunto del proceso de aprendizaje. Inmediatamente, pensamos también, en el profesor, en otras palabras, en aquel que está enseñando. Pero resulta que el que enseña y el que aprende, puede ser al mismo tiempo concomitante de esas ideas. Porque a veces pensamos que solamente es el profesor el que enseña, y el alumno es el que aprende. Pero, resulta que entre alumnos, ellos están aprendiendo también mucho. Y el profesor aprende del alumno y el alumno aprende de los profesores. Y entonces no es solamente mirar la política y el contenido, sino mirar, el que se conoce como término ‘programa’ o yo le diría más bien que cada uno debe ser consciente de la realidad en la cual está. Y en ese horizonte y en esa realidad hay unos valores hay algunas conductas que las podemos calificar como no tan buenas, o como anti valores, le corresponde a cada ser, en cada una de sus etapas cuando niño, saber cuál es su comportamiento, cuál es su capacidad, cuáles son sus capacidades, sin necesidad de desconocer cuál es su propia realidad y sus propias aspiraciones. Y a veces llegamos, si vamos a analizar a los niños, los niños pueden tener como valores, la misma... de pronto ... la cualidad que puede ser semejante a la que tienen algunos adultos, pero también, los adultos lo pueden practicar como un antivalor, en ese horizonte y con esa política, yo creo que deben haber unos principios generales, que son los que llevan a la comunidad y a la sociedad hasta una buena meta. Y esos principios yo creo que son innegables. Y hay algunos que no se pueden cambiar. Y a veces llegamos, si vamos a tomar a los profesores, los podemos tomar como enchapados a la antigua, y que no tienen de pronto ninguna aceptación por algún grupo de personas, o puede ser también que a ese profesor lo tengan como el excelente, y el modelo. Entonces, yo creo lo que si debemos tener en cuenta es que hay muchas cosas que los alumnos tienen y que los profesores tienen, y que deben tenerse como principios generales y como principios invariables. Al menos, al menos, vuelvo a decirlo Ejemplo, a veces se dice que la educación, y aquí al principio escuche una anotación que estamos enchapados a la antigua y yo si llevo a la antigua la enseñanza por ejemplo ‘el mapalé’, que era ‘el mapalé’? y se enseñaba y aprendía en las contradicciones, entonces creo que en términos generales mirar esa política, entenderla y llevarla a la práctica, y algunos valores, que son generales, deben ser tenidos en la base, en el medio y en la altura, y cuando digo base me refiero a todos, niños, jóvenes, medios también ... profesores, y las altas esferas del aspecto de la política que deben estar en constante , digamos, comunicación y girar todos en la misma dirección. De lo contrario yo creo que será muy difícil. Ejemplo...</p>
17	<p>FG3P1: como en...</p>
18	<p>FG3P5: ejemplo, a veces en nuestras instituciones estamos diciendo y tomando decisiones, vamos a normar para los niños, en el respeto a... y vamos a legislar para esta clase de gente, para este grupo que sean blancos, negros, mestizos, para las mujeres y para los hombres, en el respeto de que... yo creo que antes de legislar para determinado grupo, de enseñanza para determinada persona, ¿Por qué? vamos a legislar para las mujeres, disculpe que por referirme al grupo de mujeres, que aquí son la mayoría, no, que respeto a la mujer. Y por qué insistimos los medios de comunicación y estamos insistiendo también en que no sé qué... que se está maltratando que a la mujer, y es que acaso a los hombres no los maltratan, y esto lo toma la sociedad, cuando los niños escuchan eso entonces ellos empiezan ya con la discriminación, y entonces nosotros estamos en contra de la justicia social. Cuando hacemos estas discriminaciones, es en contra de la justicia social. Entonces legislemos simplemente, y así, respetamos allá al niño, porque debemos saber cuál es la realidad del niño, nosotros fuimos niños, fuimos rebeldes de pronto, pero también fuimos de aquellos que aceptamos muchos valores de nuestros antepasados porque así los tenemos, tenemos es que encaminar estas situaciones y en ese caso, no vamos a legislar o insistir en las políticas en ese horizonte aquí se está fallando y echémosle entonces para los de la reza amarilla, para los de la raza blanca, y los de la raza negra, y los mestizos en qué quedamos?</p>
19	<p>FG3P6: Una pregunta</p>
20	<p>FG3P5: Si se está legislando, si se está legislando así para los demás, pero en Colombia somos la mayoría mestizos y entonces en qué quedamos? si se dice que la educación, allá, la debemos dirigir simplemente determinada clase porque es con determinadas características, ¿Por qué no optamos más bien para que cualquier actividad que se realice sea por el mejor sea, grande, pequeño, amarillo, verde, azul o negro, o blanco o mestizo.</p>

21	FG3P6: muy bien a mí me encanta esa mirada. Pero, yo tengo una pregunta, por ejemplo, en relación con lo que dices tú, una idea, en relación con los valores, pero una idea también en antivalores, como nosotros podemos trabajar con esto en relación con los profesores, de qué manera nosotros podríamos promover un entendimiento como el que tu estas planteando, que sea una postura pluralista, que no tengamos esa discriminación, como podríamos nosotros hacer si esas personas traen un bagaje, una herencia de antivalores, y eso no es solamente en nuestra universidad distrital, sino xxx
22	FG3P3: eso está en lo social, es un fenómeno social.
23	FG3P2: pero es que yo creo que se puede, digamos, aprovechar esa situación porque tenemos todo un xxx, ellos vienen de una cantidad de situaciones de desigualdad social, cierto? donde de social ,cierto, de lo que decía Humberto, si, se ha legislado para los del norte y para los del sur, cierto,
24	FG3P6: para los privados y los públicos,
25	FG3P2: si, los privados y los públicos, ellos vienen de pronto de colegios públicos, la mayoría, por ejemplo aquí, los que entran a la distrital, son estudiantes que perteneces a estratos de colegios públicos, del norte, donde han tenido que vivir una cantidad de situaciones de desigualdad, desigualdad porque allá el colegio bilingüe y aquí son 45 para que vean una clasecita, si de 45 estudiantes que han vivido todas esas situaciones. Entonces por qué no tomar, porque finalmente cuando uno reflexiona sobre lo que vive, y entiende lo que vive, no quisiera que los demás, tuvieran que vivir eso, cierto? Entonces ese proceso reflexivo, del profesor como decíamos es el transmisor, lo tuvo, lo vivió, pero usted quiere ser maestro. Entonces miremos esa situación y veamos cómo le afectó y qué podemos cambiar. Yo creo que solamente viviendo esa situación de reflexión, porque decimos en y para la justicia social, en reflexivo de su vivencia y que vamos a poder cambiar. Humberto decía por ejemplo que esa situación en la que el maestro se siente que es el trasmisor, el que sabe, el que todo lo tiene y lo deposito acá, por ejemplo Paulo Freire, él hablaba sobre la educación bancaria, yo soy el que sabe y le voy a depositar todo aquí (mostrando la cabeza del colega), para que usted, repita, sí, pero usted no es un sujeto activo de aprendizaje, entonces como yo soy sujeto, en el rol de maestro, pero que el alumno está en igualdad de condiciones, esta es justicia social. Porque según los derechos humanos dice que los educandos son iguales todos, en general todos, son iguales en dignidad y son sujetos activos de iguales derechos y libertades, esos esta publicado en los derechos humanos desde 1948. Pero entonces, lo que decía Humberto, se legisla para los negros, se legisla para los blancos, se legisla para los indígenas, pero es que aquí, dice que todos son sujetos activos de iguales derechos y libertades. Yo como maestro tengo unos valores y mi alumno también, yo aprendo y el también aprende. Como hago yo para que esto que me lo sé de memoria, como hago ese proceso pedagógico justo para que él vaya logrando lo que yo logré. Sí, no a depositarle lo que yo sé y a que repita de memoria lo que yo sé. Entonces yo creo que ahí hay una aplicación también de los derechos humanos.
26	FG3P3: mire, permíame, ahí entra en juego la .. el objetivo central de la investigación de Clarita, y es el desarrollo del pensamiento crítico frente a una realidad tan amplia, tan de muchas circunstancias, tan desigual, entonces, que tiene que hacer el maestro, desarrollar el pensamiento crítico, para que el niño desde allá, desde chiquito, van analizando las diferentes situaciones y van estableciendo puntos de vista ... Entonces es eso, entonces lo que el maestro tiene que hacer es desarrollar en ellos el pensamiento crítico y darles las mismas oportunidades de participación, cierto, dejarlos presentar sus puntos de vista, y enseñarlo a que respete, mi mama piensa de una manera, mi papa de otra, que viva en la diferencia, que aprendan a respetar la diferencia. Porque no vamos a lograr un mundo igual, no va a ser posible, que nuestros niños piensen igualitico todos.
27	FG3P5: antecitos de esa afirmación que decía allá, en relación a los derechos, y decía que el niño tenía iguales derechos que todas las demás personas, yo creo que también en otro artículo dice que es el ser humano.
28	FG3P2: si yo lo adapte a los niños, pero es el ser humano.

29	FG3P5: si en otra parte dice que es el ser humano, y cuando se habla allá es directamente de derechos y obligaciones. Y cuando se hizo aquí el inicio de la conversación, se entró en el término de realidad, cuando hablamos de realidad debemos tomar al hombre completo como tal, niño o viejo. Y de ahí, todas esas diferencias. Y cuando se habla de realidad, el de arriba, y el que hasta ahora está empezando a nacer, e incluso el que está ahora en proyecto porque de allá viene, tiene unos derechos. Pero el niño y después el alumno debe reconocer, que esos derechos van hasta donde no vienen los derechos del otro. Es decir que el niño desde el primer momento empieza a reconocer, que esto es mío, pero aquello es de mi compañerito. Y que en oportunidades y en la casa también, al niño, le estamos dando, porque a veces fallamos allá, le estamos dando la oportunidad de hacer lo que se le dé (pensamiento: la gana) ... y no nosotros mismos se le dé la voluntad para no decir otro termino, y no estamos orientándolos, y nosotros mismos no estamos orientando y dejamos que nuestros derechos se estén vulnerando por el niño. Y desafortunadamente el niño ahí está aprendiendo un comportamiento. Primero lo que debemos hacer a nivel de toda la sociedad es que nosotros reconozcamos como ser humano cuales son nuestros derechos y hasta donde van nuestros derechos y por consiguiente cuáles son nuestras obligaciones. Entonces, el derecho del profesor, tiene que velar por cuales son las capacidades del que está allí a su lado, que puede ser alguno o un padre de familia, cualquier cosa que sea, cualquier situación que sea la realidad, y eso si no ir a estropear, los derechos que tiene el otro, las oportunidades que puede tener pero tampoco él alienar nuestros derechos. Por eso decía, que hablaban de unas situaciones, bajo unas realidades que en mi criterio al menos identificarlas como principios generales. Y esas cosas son absolutas para todos, pero, esos derechos también, nunca debemos olvidar que muchos derechos no son absolutos, a no ser, unos de ellos que son los principios fundamentales.
30	FG3P6: y como canalizar todo este pensamiento en la formación de docentes, que acciones propiciar para ello?
31	Edilia: porque es eso, educar en valores. Como se educa en valores? En la formación del docente, eso mismo que dice Humberto, que se hace con el niño, también con el maestro. Dentro del conocimiento específico, el valor de la justicia. Primero que todo, digo yo, un proceso reflexivo, sobre todas las situaciones que él ha vivido, comprender esas situaciones, porque se dieron, y es bueno que analice como es él. La otra es que en todos esos procesos pedagógicos que se dan con el conocimiento específico, que él l pueda vivenciar el valor de la justicia. Porque se educa es en valores. Y volvemos a decir, lo que no ha recibido, no lo puede dar.
32	FG3P4: hay unas cosas que estaban hablando hace un ratico, y espero retomarlas. Hablamos de procesos de enseñanza y aprendizaje. Yo le pongo mucho cuidado a eso de procesos de enseñanza ‘Y’ aprendizaje. Ahora otros están omitiendo la ‘Y’. Procesos de enseñanza-aprendizaje, lo están convirtiendo en uno solo. Eso es importante. Porque esos procesos, yo por ejemplo que soy profesor de las licenciaturas acá en la Distrital y egresado de acá, a mí me enseñaron de una forma y muy probablemente yo voy a enseñar de esa misma forma. Mi proceso de aprendizaje se convirtió en mi proceso de enseñanza. Y de la misma manera mis estudiantes van a tener esa misma forma. Y entonces estoy atendiendo a lo que dice la profe Clara, si yo tengo mi problemática social, mis antecedentes como estudiante de la licenciatura, como hago yo para no transmitir eso y como salir de ese círculo vicioso? Y entramos en otra lo que ustedes decían de las escuelas privadas y las escuelas públicas. No sé, me puedo estar equivocando, pero yo estudie en escuela pública y enseno en escuela o colegio privado. O sea que yo como profesor en lo privado fui formado en lo público. Que cambio se genera ahí? ¿Por qué yo soy formador de la privada, si me forme en la pública?
33	FG3P6: pero, pero, como ves eso?
34	FG3P4: me parece que, hay ahí una pregunta que no sé cómo dar respuesta. Me parece que es extraño
35	FG3P3: yo creo que la universidad no lo formo a sumerce como maestro para que fuera a orientar el proceso de enseñanza aprendizaje en escuelas públicas sino en educación en general .

36	<p>FG3P4: pero esa es una realidad social, la escuela pública a la privada cambia muchísimo. No tanto por la escuela como tal, sino por los hogares que hay allí detrás de esa escuela. Decía una encuesta que hicieron por ahí, eh, estamos satisfechos porque los estudiantes de escuela pública les encanta estar en la escuela, y los de la privada no. Los de la escuela pública estamos arriba, no, no, no, pero míremelo desde otro punto de vista. A los de la escuela pública les encanta estar en la escuela porque no tienen hogar, la mamá no está, el papá no está, el de la privada de pronto si quiere estar en la casa porque tiene un hogar. Este es un punto de vista que se puede mirar. Teniendo todo eso en cuenta, venimos nosotros, otra vez volvemos a la problemática, y es cuando vamos a hacer la investigación, es la pregunta que nosotros vamos a hacer, una investigación sin una buena pregunta, muy probablemente va a fracasar, un investigador sin una buena pregunta, o un formador sin una buena pregunta, si inicia una clase sin una buena pregunta va a fracasar, porque nosotros como profesores iniciamos una clase con unas preguntas que no nos han hecho. Esto es así, esto es así y esto .. usted está aquí y no quiere aprender, entonces me imagino que no quiere aprender, los procesos de contextualización, entonces comenzamos con estos estudiantes, que los estamos formando, y yo siempre digo a mí me hizo profesor la universidad distrital y me formo la experiencia en el instituto de lenguas, esa es mi vivencia. Cuando estamos formando estas personas, empezamos a darles respuestas, de problemáticas que yo traigo, y no le pregunto, usted que quiere hacer, cuál es su problemática, yo no pregunto. Y puedo ser muy profesor de la nueva ola, pero solamente les dejo allí que discutan, pero también estoy sesgando esa discusión. Y yo digo, no, yo estoy siguiendo los mismos planteamientos, que escuela nueva, constructivismo, porque los dejo discutir y todo, pero de una manera si, sesgando, así: discutamos sobre esto. Yo creo que la idea es, la pregunta es, cuál es su pregunta para la vida, su pregunta como profesor, como formador y de allí partir. O sea, dije tanto, pero no dije nada, pero que pena, dejar muchas preguntas.</p>
37	FG3P6: esa es una parte central
38	FG3P2: si
39	<p>FG3P6: no tener la certeza de que yo tengo todo el conocimiento, sino como dices tú, sembrar pensamientos para esa reflexión crítica y para que la gente también tenga ese inicio de pensamiento reflexivo, con lo que tu decías, su vivencia, y en que consiste mi contribución, mi presencia en esta comunidad.</p>
40	<p>FG3P1: todo lo que acaban de decir los compañeros con lo de los licenciados, enfatizando en el formador de formadores para los niños, pero en sí que cubre todo ese proceso de concientizar. Pues que sea consciente de la realidad que está viviendo en este momento, pero y como llegarle a los niños dentro de la justicia social. ¿Qué acciones? Dentro de la justicia social? Que el maestro sea conocedor de su realidad, de la de sus estudiantes, futuros profesores y los niños que ellos van a liderar. Y que no repitan los estereotipos con los cuales nos criamos nosotros, sino que tiene que ser un profesor con la mente muy abierta, que se adapte a todo lo que venga nuevo pero que adapte, es eso.</p>
41	Todos: xxx
42	<p>FG3P6: hay algo que a mí me queda sonando, que el maestro se adapte a qué? A la problemática o al contexto? A qué?</p>
43	FG3P1: al contexto que está viviendo en ese momento y a los niños.
44	<p>FG3P6: yo me pregunto, muchas veces ese contexto está cargado y ya dijimos de problemáticas, y por lo mismo pesa, hay una tendencia como de incertidumbre, como de ... sin esperanza, y muchas veces el ser consciente del contexto, el inspirar a la gente a que pueda tener otra realidad..</p>
45	FG3P1: un cambio, si.
46	FG3P6: a mí me parece que eso es muy importante.
47	FG3P1: difícil.

48	FG3P4; y es el caso, el profesor también es un ser humano, también se cansa, entonces por ejemplo, teniendo un poco en cuenta los términos, cuando hablamos de justicia social, igualdad social. Que es una cosa y que es la otra? Si hablamos de igualdad social, la puede generar el gobierno, tenemos oportunidades de estudio, oportunidades en el salón, oportunidades de salud y oportunidades de vivienda, una igualdad social. Y la justicia? La generamos los individuos?
49	FG3P1: o sea, como lo llevamos en la práctica.
50	FG3P4: yo me pregunto, o sea para mí que es justicia social? Para muchos existe es igualdad. Para sumerce, eh le voy a dar este pastel, le doy un pedacito igual, un pedacito igual (mostrando a cada participante), eso es igualdad, pero para mí es justicia también de pronto.
51	FG3P1: que tenga las mismas oportunidades.
52	FG3P4: pero si usted aporato para comprar este pastel con el 20%, yo le doy a usted un poquito más, entonces ya es desigual. Entonces, como comienzo a ver .. jeje
53	FG3P2: entonces la igualdad, mejor dicho, la justicia implica igualdad, cierto:
54	FG3P4: Mmmm
55	FG3P3: pero que es igualdad
56	FG3P2: igualdad de oportunidades, Pásemelo al salón de clases. Entonces, decíamos que .. en relación al maestro, estamos pensando en cómo preparo ese maestro para que practique esa justicia social allá. Entonces María lo decía, tiene que partir de un proceso reflexivo, critico, que a veces en su misma situación, cierto, para que aprenda a leer contextos. Y que primero lea su propio contexto, por que sucedió todo eso? Es justo que haya sucedido todo eso? Es justo que se siga reproduciendo todo eso? Entonces ya, aterrizándolo aquí al salón de clase, entonces yo creo que uno como maestro, aprende que la justicia social no se puede hablar solamente en términos de gobierno, sino yo como maestro, como aplico la justicia social. Entonces estoy en un salón de clase donde todos somos seres activos, todos somos igualdad, digo iguales oportunidades, pero que indica la igualdad de oportunidades, por ejemplo lo que usted decía, Humberto dio más platica, y entonces él tiene derecho a una tajada mayor. Él tiene unas fortalezas, Glorita no esta tan fuerte en eso, cierto, frente a esas fortalezas que él tiene, ella tiene una debilidad, el aprende más rápido. Entonces, es como reparto yo este proceso de formación teniendo en cuenta que él tiene unas fortalezas y ella tiene una debilidad. Aquí donde podría analizar eso, que no es fácil, entonces como hago yo para que este estudiante pueda tener igualdad de oportunidades con sus fortalezas y sus limitaciones.
57	FG3P6: ese pensamiento que tú tienes, yo lo puedo llevar a las políticas de orden global relacionadas con la educación infantil. Digamos la UNESCO siempre promulga que esto debe ser para los niños más necesitados, y casi todas las políticas están alineadas en esa dirección, que ellos estén inmersos, que podamos tenerlos en las escuelas, .. pero lo que tu decías, bueno nos preocupamos por la niñez desamparada, pero que tal la niñez de esas familias pudientes, que también tienen una problemática social en la familia, que no ven a los papas, y entonces allí que hacemos,
58	FG3P2: si donde está la justicia social ahí?
59	FG3P6: entonces, como hacer para que nuestros futuros docentes, tengan una comprensión tal, que salen de una universidad pública, pueden ir a un colegio privado a enseñarle a los niños...
60	FG3P3: o pueden ir a un colegio público...
61	FG3P6: pero igual, como podemos lograr que ellos tengan esa comprensión de enseñar en y para la justicia social? Que acciones pudiéramos tener?

62	FG3P3: allí si es una responsabilidad muy muy grande de la entidad formadora, digamos en este caso de la universidad. También pensar en que currículo tiene integrado para formar a los maestros. Porque no puede haber el divorcio entre como estamos formando aquí a los maestros y la realidad que ellos van a enfrentar, como ya en su práctica. Que esa es una de las críticas que se han dado muchas veces, que hay ese divorcio, que entonces, por eso es que echamos la culpa, cierto? Que los de secundaria dicen que es que en primaria no se les enseno, y que los que llegaron acá vinieron sin saber leer, ni escribir. Es precisamente por eso, porque no hay esa coherencia entre todos los niveles educativos, cierto, y sobre todo, hay si yo lo tengo que decir así, la responsabilidad grande de las universidades que forman maestros. Porque es muy triste que hoy en día salga un maestro de una universidad pública, como es el caso de la universidad pedagógica, yo quiero mucho a la universidad pedagógica que me formo y todo, cierto, pero es muy triste que salga un maestro, hoy, hoy en día especialmente, digamos que unas épocas anteriores salía uno y como que iba con la conciencia de que yo voy a ser el maestro y allá llegaba y se enfrentaba y en la práctica se hacía el maestro, uno se hace maestro enseñando, claro. Pero hoy en día está más difícil la situación. Sale el maestro, va y se enfrenta a una realidad en cuidad bolívar, en cualquier sitio, digamos que hay unos lugares más delicados que otros, y de una vez quedaron fracasados como maestros. Llegan y pa! El impacto es durísimo. Llegar y enfrentarse a unos estudiantes con una cantidad de problemáticas tremendas y que no saben manejar. Es por ese divorcio. Yo quiero hacer ese énfasis, por ese divorcio entre los diversos niveles. Es indispensable que la universidad le enseñe al maestro a leer contextos.
63	FG3P1: pues tenemos el caso de que el maestro dentro del contexto social es nadie, si, por su labor, por la remuneración, entonces los estudiantes por ese lado menos van a estudiar esa carrera porque hay mucho perjuicio social. Ahí entramos, otra vez, no hay justicia social tampoco en las profesiones.
64	FG3P4: si, si.
65	FG3P1: tampoco en lo profesional, entonces ahí está la problemática, como formar al educador de niños dentro de esa justicia social.
66	FG3P2: y esta señora en el primer artículo dice que enseñar en y para la justicia social se requiere una postura dialógica. Dice un ojo fijo firmemente en los estudiantes, quienes son, cuáles son sus esperanzas, sueños y aspiraciones. O sea, independiente donde se forme, independiente donde vaya a trabajar, lo que tiene que hacer es eso el ojo fijo, el ser rico tiene necesidades, no solamente el conocimiento, lo que yo voy a transmitir, sino, mirar cuáles son sus esperanzas, sueños y aspiraciones. Humanizar, humanizar la educación.
67	FG3P4: hay una cosa importante que sumerce dijo, somos formadores de formadores de niños, tenemos que conocer una problemática, tenemos la propia y sabemos la de los estudiantes. Como contextualizamos a los estudiantes con lo que ellos dicen. Tu quien eres, cuando ellos nos dicen, tu que dices? Yo digo, vivo en tal lado, lo que me dice el Facebook y lo que veo en las fotos. Ese es el contexto del estudiante. La tecnológica saco una idea nueva, yo no sé si alcanzaron a aplicarla, que es comenzar a invitar a los padres de familia...
68	FG3P6: aquí también.
69	FG3P4: yo creo que es una buena idea, conocer esa realidad de mi estudiante que va a ser profesor de pedagogía infantil, el papa , la mama drogadicta, tuvo problemas de infancia, viene cargado de tanto y va a ser profesor de niños, entonces qué proceso se debe tener con esa persona? No se académicamente que procedimiento, psicológicamente que procedimiento se debe llevar con ese profesor? Por ejemplo la realidad, mi padre me violaba y yo voy a ser profesor de 20 niños? Que acompañamiento necesita un profesor de estos para que lleguen a hacer una buena labor? Entonces esa parte de invitar a los padres me parece un buen inicio de conocer a los padres, este es su padre, esta es su madre, están comprometidos, vino, no vino, conocen la universidad, ninguno de los dos vino, o de pronto no quieren. Entonces ese compromiso empezó a .. el hogar también. Para que se proyecte en el futuro como un buen docente.
70	FG3P2: y ahí empieza ..

71	FG3P3: y es labor de la universidad formar a los maestros, es decir, se debe formar más en valores, es que uno aprende para la vida, no porque llegó a la universidad, ya es perfecto y ya se formó en valores, hay que, así como nosotros decimos, que ya no nos interesa muchísimo ya a veces tanto los contenidos, también en la universidad, también se debe incluir la formación en valores, la concientización de la cual sumerme hablaba. Y como que el maestro sea consciente de ese compromiso grande que tiene con una sociedad a la cual va a ayudar, cierto, que misión de los miembros de una sociedad.
72	FG3P6: yo, en la licenciatura, en Pedagogía infantil, veo un componente pedagógico ético, que es transversal, y claro hay allí una parte importante teórica, que sería esa formación en valores, pero en la práctica? Muchas veces lo aprendemos es teórico, y es en la sala de clases como se aprende por el ejemplo.
73	FG3P5: yo escuchaba que dijeron aquí para las personas que estamos aquí, el término 'conocer la realidad'. Y la realidad es en ese momento, lo que nosotros traemos, y lo que nosotros aspiramos hacer. Esa es la realidad y eso es lo que se debe tener en cuenta. Como manejo esta situación? Nosotros a veces, cuando hablamos aquí del tema, tratamos de hacernos una división, allá los alumnos y aquí los profesores, sino pregunto, cuando entramos a una especialización, no nos convertimos en estudiantes, y cuando nosotros vamos allá nos consideramos el profesor y los vamos a calificar con determinados valores, donde nuestra actitud no empieza a sentirse distinta, a pesar de ser, si nosotros somos profesores, por qué..
74	FG3P1: ¿por qué no considero al otro?
75	FG3P5: por qué no considero al otro y no les tomo sus valores? Esos valores y esa concepción, que en ese momento estamos reflejando allá, esa no es otra que la que hemos alcanzado, alcanzado desde cuando éramos niños. O desde cuando la mamá nos llevaba a cada uno de nosotros en el vientre, entonces era ella la que reconocía y la que decía qué era lo que se debía hacer y qué era lo que se tenía como bueno, eso que se tiene como bueno, vuelvo a insistir, eso que se tiene como bueno es un principio general y es para todos. Y ese es el que nosotros debemos empezar a tenerlo como guía, y en toda nuestra vida tenerlo como guía. Nosotros cuando estamos como profesores, de pronto, decimos, esos estudiantes revoltosos, pero si nosotros, nos colocamos cuando vamos a la especialización, por qué no miramos allá al profesor y nosotros los revoltosos. ¿Quiénes somos? Somos los mismos. Lo importante es que nosotros conozcamos esa realidad tengamos la capacidad de reconocer, cuáles son nuestros derechos, pero también nuestras obligaciones.
76	FG3P1: que es lo que los niños no ...
77	FG3P5: no debemos irrespetar al otro sino saber tenemos derechos y que no debemos permitir nunca que se vulneren o que se pisen y esos deben ser principios generales en los niños y en la parte de adultez. Y también enseñarle que cuando somos niños estamos tratando de hacer más, hacer más, y esto suyo y esto es mío, porque uno trata de captar lo positivo y ser más.. entonces, cuando estamos allá en la especialización también, valoremos a los que en ese momento tenemos como orientadores que pueden ser los más adelantados, que no siempre pueden ser los más adelantados porque de pronto uno de los compañeros que está en nuestra especialización en determinado tema puede ser el mejor. Pero entonces decir, que no tienen la verdad absoluta, pero que todos podemos conseguir y alcanzar, pero abra unos valores generales, y debemos tener una perspectiva, como decía allá Gloria, unas políticas, unos programas, unos contenidos, no sé cómo llamarlos, pero todos estamos allá, tiramos hacia la misma dirección, así que sea un reflejo allá, que ese reflejo nunca se va a acabar en una buena sociedad porque siempre se debe ir marchando porque si nosotros lo vemos como terminado, deja de proyectarse. Y eso es lo que se debe tener, en mi criterio, yo creo, como en cualquier campo que sea y como dije con el término que utilice al principio, nosotros no somos ni profesores, ni estudiantes, de todo somos, la enseñanza va y al mismo tiempo es enseñanza-aprendizaje. Nosotros desde el primer momento empezamos a aprender, pero desde el primer momento también, estamos enseñando.
78	FG3P2: Mmm xxx



79	FG3P5: con ejemplo y sin ejemplo, lo que aquí calificamos como las buenas costumbres, los valores, busquemos cuales son nuestros derechos también, pero también no estropeemos los derechos que tienen los demás.
80	FG3P2: sumerce, sigue muy amigo de Freire. Y él lo que dice es que en la enseñanza no hay sujetos y objetos. Todos somos sujetos de aprendizaje, todos podemos aprender, pero no es recibir solamente, que ya el conocimiento se logra ....
81	FG3P6: muchas gracias. Esto es simplemente como lo hemos expresado, un proceso de concientización y de crear conocimiento colectivamente.
82	FG3P2: y lo estamos haciendo porque fíjese que todas estas ideas que da el uno o el otro, estamos reflexionando sobre nosotros, estamos haciendo también conocimiento.
83	FG3P6: muchísimas gracias compañeros.
84	FG3P3: yo creo que una cosa bien, una idea bien importante es, que cuando se habla de la justicia social, probablemente lo que ... pide y quiere es que haya igualdad de oportunidades, claro ... en educación, porque en el país, todavía hay algunos que no pueden acceder al sistema educativo. Entonces en primera instancia, esa es una parte muy importante de la justicia social, darle la oportunidad a todos de que se formen, de que se eduquen, de que vayan para adelante, que se muevan, cierto.
85	FG3P6: pero eso ya no es una tarea de la formación de docentes, eso tiene que ver con las políticas del gobierno.
86	FG3P2: pero si tiene que ver en el sentido de que yo como formadora de docentes, debo inculcar, ayudar a haya ese proceso reflexivo de que él cree igualdad de oportunidades ...
87	FG3P3: para sus estudiantes
88	FG3P2: que haya oportunidad de oportunidades de acuerdo a sus fortalezas y oportunidades pero que haya igualdad de oportunidades.
89	FG3P6: yo diría que, esa palabra, tu dijiste, que ellos accedan, muchas veces, yo lo entendería de otra manera. Yo tengo 30 niños, pero cuantos están ausentes, así este su cuerpo presente. Como traer al niño, como invitarlo para que sea parte de ese proceso de aprendizaje?
90	FG3P2: como son sujetos activos.
91	FG3P3: y la otra palabra que sumerce la sabe perfectamente, y es la palabra, 'participación'. Los niños se sienten terribles cuando no se les da la oportunidad de participar. Por qué aquel si y yo no? La escuela genera muchas cosas, y no todos participan, a veces, los que no participan se sienten relegados.
92	FG3P6: esa si es una acción concreta, como hacer que ese niño que está allí, este inmerso en ese proceso de enseñanza-aprendizaje, se sienta participe, se sienta como parte de esa comunidad.
93	FG3P5: aunque allí en ese niño hay algo especial. Si el niño tiene en la conciencia de que 'todo me lo dan' entonces es pidiendo y pidiendo. Se pudo haber formado esa idea. Y por qué lo digo, porque no es la conciencia de, sino es la política del gobierno. No es la política de cada quien. Uno pide y uno da. Entonces el profesor pide y también da. El profesor da y el alumno da. Pero si se forma la conciencia de 'darnos' que sería la de participar con nuestras capacidades y hasta donde nosotros debemos ir.
94	FG3P6: Muchas gracias.

## Appendix 16. Intermediate Coding Internet based survey

Partic	Issues	Intermediate coding
SP1	<ul style="list-style-type: none"> <li>-Have the same opportunities for developing as a human being.</li> <li>-Raise awareness of justice and injustice among educators.</li> <li>-Teaching with difference</li> </ul>	Same opportunities Awareness & Consciousness Miscellaneous
SP2	<ul style="list-style-type: none"> <li>-Equality</li> <li>-Respect</li> <li>-Fair society</li> </ul>	Equality Respect Just Society
SP3	<ul style="list-style-type: none"> <li>-Prepare teachers able to improve learning in children that leads to raise awareness on finding better life opportunities in their environment.</li> <li>-Future teachers must understand and promote the rights of children.</li> <li>-Future teachers should promote the positive recognition of social, gender, sex, ethnic group differences and human capacities.</li> </ul>	Awareness & Consciousness  Rights of children Miscellaneous
SP4	<ul style="list-style-type: none"> <li>-Equality of rights and duties</li> <li>-The truth with educational guidance from the viewpoint of a child, so there is no emotional abuse</li> <li>-Exemplify behaviours to children with tales or stories, example: King Midas</li> </ul>	Equality Freedom and truth  Miscellaneous
SP5	<ul style="list-style-type: none"> <li>-Social justice in early childhood education refers to comprehensive education based on the actual application of the rights of children, regardless of differences in gender, race, religion, ethnicity, age, social status, etc. Similarly, education based on human values and competences to ensure a successful project life for children.</li> <li>-An education for social justice requires a relevant curriculum based on the needs and requirements of the society in its historical moment to defend the practices of inclusion, equity, justice, democratic participation, development of skills and competences that help children to develop themselves in their daily life with a multicultural approach. Among the competences mentioned: the ability to cooperate, be responsible, honest, active, creative, communicative, flexible, and able to solve problems and teamwork, critical thinking, decision making and learning to learn.</li> <li>-Teaching of social justice in early childhood education presupposes education professionals with relevant training in pedagogical practices that respond to the specific needs and characteristics of children. In the same way, professionals who possess human qualities that ensure education in human values so that children can enjoy equality, equity, justice, respect for individual differences. Among other features, educators should be able to: interact and work together with the different educational agents; develop values that guide their work towards social justice; apply different teaching styles based on affection, motivation, differences in learning styles and social commitment.</li> </ul>	Rights of the children   Duty of the State   Miscellaneous
SP6	<ul style="list-style-type: none"> <li>-Equity</li> <li>-No discrimination</li> <li>-It seems to me that it is important to settle the family, housing, economy and that there are no differences regarding the social stratum.</li> </ul>	Equity Miscellaneous Miscellaneous
SP7	<ul style="list-style-type: none"> <li>-To me, social justice is inclusion.</li> <li>-Social justice is equity.</li> <li>-Social justice is democratic participation.</li> </ul>	Inclusion Equity Democratic participation
SP8	<ul style="list-style-type: none"> <li>-Social justice in early child education means that which concerns the integral development of the child for life, based on equity, justice and full development of children's rights.</li> <li>-Offering equal opportunities for the development of children regardless of gender, race, economic conditions, social class, etc.</li> <li>-Formation of a culture based on the implementation of the rights of children, education in human values and respect for individual differences.</li> </ul>	Rights of children  Same opportunities  Rights of children
SP9	<ul style="list-style-type: none"> <li>-Comprehensiveness</li> <li>-Commitment</li> <li>-Equal opportunities.</li> </ul>	Miscellaneous Miscellaneous Same opportunities

SP10	-Equity in possibilities of development, education, health and housing. -Public policies regulated in favour of citizen of a community, without any discrimination. -Social and collective consciousness (home/school) educating individuals who respect their peers in every environment in which they interact.	Equity Duty of the State  Awareness & Consciousness
SP11	-Knowledge on rights, duties and values in today's reality. -Appropriation of the concepts of rights, its contextualization and action networks -Socialization in rights and co-responsibility.	Human rights Human rights Human rights
SP12	-Equity. Term that, from my point of view, refers to justice that I would define as 'giving and receiving' to build up and promote the development of society. -Human education, science and art as the bases for knowledge construction in order to generate change that empowers social development in all its dimensions. -Emotional awareness and / or recognition of others.	Equity  Miscellaneous  Awareness & Consciousness
SP13	-Arguable, social justice is a concept that transcends the walls of the school, the university, the state. It is an ideal that exists in our minds and it is manifests in our speech, in our work with prospective early childhood educators, and in the same way in their practice and daily encounters with children. -Social justice is coherence (consistency), transparency, decency to treat together. -In our Faculty, it could be said that it is a benchmark for our daily practice. We could not teach, if we do not have a sense of social justice that moves us as ethical and fair teacher educators of a new generation of childhood educators who are 'holding in their hands' the present and the future of their life stories.	Ideal   Coherence Miscellaneous
SP14	-Coherence between our preaching and acting. -Being aware of the daily social injustices, discuss possible solutions with pre-service students in the Programme and organize concrete actions to be developed in schools. -Promote equity and equal opportunities for all. So, children learn to value their identity without feeling neglected or rejected.	Coherence Injustice  Same opportunities
SP15	-Duty of a particular State, social group duly formed or a community to meet the basic needs of its members. -Right of every person to have all the basic means and opportunities that will ensure a healthy personal and social development provided. -Keep in mind that within a society or community not all people require exactly the same for their welfare and development there are several legitimate circumstances in each person, for that reason, everyone has a right to different goods according to their circumstances.	Duty of the State  Human rights  Miscellaneous
SP16	-Education with high academic and human standards. -The better educated and proactive teachers for vulnerable children. -Better social, cultural and economic conditions for teachers	Quality Quality Quality
SP17	-Equity of a group -Working for common benefit. -Seek the truth of the circumstances of a particular group.	Equity Miscellaneous Freedom & truth
SP18	-Equity. The best teacher for those most in need -Fulfilment of the rights of the children -Utopia	Equity Rights of children Negation
SP19	-Comprehensive care -Co-responsibility in care -Differential education	Miscellaneous Miscellaneous Miscellaneous
SP20	-The sense of social justice is intrinsically related to the whole existence of life whose fundamental condition and principle is the dignity of human life. And, this social justice must be guaranteed both by the State and by civil society, and it should be an exercise, a vocation and a rationale for communities and individuals, so that they are in social justice. -Training and education must be oriented towards this human dignity, as it is to educate and raise human kind in knowledge and wisdom, in the bond and coexistence with others and in the sense of happiness to be reached by each individual in this world. -Education in humanity, of all people, is one of the conditions to bring about social justice. Education for the human kind to stand out and be in the language as a capacity to pronounce and create reality in all senses, legislate	Human dignity   Human dignity  Human dignity

	with others social and symbolic interactions and relations, and the capacity to educate autonomously as a person.	
SP21	-Social justice implies to plant the seeds of critical thinking towards the commodification of education and its consequences for underprivileged social strata. -It implies promoting the reflection on the role of the future early childhood educator towards social injustices that Colombian children live. -It is promoting dialogue against injustices that children experience in their own homes, school and society.	Awareness & Consciousness  Injustice  Injustice
SP22	-It is the inclusion of all children in the education system with the same benefits. -Teach the child to live with social equity. -Implement democratic participation schemes from kindergarten.	Inclusion Equity Democratic participation
SP23	-Social justice is an ideal that exceeds (goes beyond) an ideology. -It is the respect for others, respect for individual differences, and respect for human beings and everything that surrounds them. -It is the path to freedom and truth. Notions that children teach us and that, we, adults are responsible for blurring them.	Ideal Respect  Freedom & truth
SP24	-Social justice is a state of consciousness, a modus vivendi that comes from generation to generation. Here, we talk about injustice as a daily supply ... (como el pan de cada dia) -The early childhood educator needs to be clear what he/she means for social justice because he/she is the chosen one to sensitize children to defend their integrity against injustices faced throughout their childhood and shape them as the men and women of tomorrow. -If we analyse injustice, somehow, it will provide us with a definition for 'social justice'.	Awareness & Consciousness  Injustice  Injustice
SP25	-Social justice is my way to see the world, it is circumstantial, changing. -It is what is problematic between what is ethically coherent and incoherent. -It is difficult to define 'social justice' because what appears to be fair to someone may be unfair to other. For example, it would be fair that teachers are well remunerated and it is fair that they stop teaching while this happens. But at the end of the day, if even the compensation is unfair, it is fair teaching. I am more used to these unjust situations; often the fair ones are utopian.	Miscellaneous Coherence Negation
SP26	-Social justice is an individual and collective force to dismantle the power structures imposed by modernism. -Social justice is formed in children in their early years through experiences at home, in the environment, and it is supported in school with peaceful and critical experiences on the injustices that surround them. -A child who learns to be socially fair, is an adult able to overcome social stigmas in search of a better tomorrow for our country.	Miscellaneous  Injustice  Miscellaneous
SP27	-It's difficult to talk about social justice in a society without social equity where there are abysmal differences between the disadvantaged and the wealthy people. -It is important to define it in early childhood education because it is like the inner and conscious balance that manages to educate fair children who seek a fair society. -Social justice, then, can be defined as the calm consciousness to discern between what I search as an ethical-political being and the social ties that Colombian society imposes me; it is like the consciousness of freedom facing those social ties represented in social differences.	Negation  Awareness & Consciousness  Awareness & Consciousness
SP28	-Social justice in early childhood education is promoting to favour disadvantaged children to attend schools or kindergartens. -In a just society, children are the main protagonists of a society without economic, social, ethnic strata, disability and genre differences. -Social justice in the early childhood education programme could be defined as motivation to live without difference, in a pluralistic society, where injustice is so unusual, and not vice versa.	Inclusion  Just society  Injustice
SP29	-Social justice is an illusory term; I relate it with social equity. -Social equity is applied to the equality of opportunities that a person could have to be and act as a free human being, without social or cultural restrictions that prevent his or her freedom. -Speaking of social justice and social equity in a corrupt society is a joke.	Negation Freedom & truth  Negation

SP30	<p>-Equality for all in many ways: education, employment opportunities.</p> <p>-The concept is complex, but in a society such as the Colombian one, there is a need to find out how children understand this concept.</p> <p>-It is having the same level for everyone; it is to leave behind an abyss of injustice, it is having a purpose to look at life with hope.</p>	<p>Equality</p> <p>Miscellaneous</p> <p>Injustice</p>
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## Appendix 17. Illustration of Initial and Intermediate Coding Focus groups

*Code: Initial Coding\Injustice*

pienso que la base de nuestra sociedad se basa, perdona por la redundancia, en la injusticia social y no en la justicia social. La injusticia social es, de pronto, la madre de casi todos los problemas que tiene Colombia. Por eso tenemos guerrilla, por eso tenemos paramilitares, por eso tenemos estudiantes en las calles, por eso tenemos habitantes de las calles, por el nivel de injusticia social en Colombia.

*Code: Intermediate coding Focus groups\Expressing incoherence*

la base de nuestra sociedad se basa, perdona por la redundancia, en la injusticia social y no en la justicia social

*Code: Intermediate coding Focus groups\Defining injustice*

La injusticia social es, de pronto, la madre de casi todos los problemas que tiene Colombia.

*Code: Intermediate coding Focus groups\Identifying causes/reasons*

Por eso tenemos guerrilla, por eso tenemos paramilitares, por eso tenemos estudiantes en las calles, por eso tenemos habitantes de las calles, por el nivel de injusticia social en Colombia.

*Code: Intermediate coding Focus groups\Expressing hope*

Entonces, esta propuesta, si la universidad la acoge, me parece que sería un primer paso para sacar a Colombia....

*Code: Initial Coding\Equity*

es importante que el docente se forme en ese campo porque así mismo él, ya en su quehacer pedagógico tiene que plasmar todas esas ideas que han sido producto de su formación; tiene que entender que en la formación de los niños va a encontrar una cantidad de diversidad que tiene que resultar que haya una equidad donde uno vea la diferencia entre el niño que tuvo mejores oportunidades, oportunidades sociales, oportunidades económicas, sino que ese niño lo asume como un ser que viene dentro de un contexto y que él es capaz de leer ese contexto y aplicar todo lo que el niño necesita para crecer integralmente.

*Code: Initial Coding\Injustice*

FG1P3: Por supuesto que acá en nuestro país, a diferencia de otros países, la formación del docente de primaria es fundamental porque él es el formador de seres humanos. Todo lo que él puede enseñarle desde niño es lo que va a ser de adulto. Entonces el programa, el objetivo del proyecto es importantísimo para acá para

nuestro país porque va a formar profesores de esta forma que tengan otra visión a la que tuvieron los profesores de antes en su formación, que no es la idea de que están formando niños precisamente con justicia social, más bien con injusticia como lo dijeron mis compañeras. Es también oportunidad de orientar a los niños desde pequeños no discriminarlos por ninguna razón ni política, ni social, ni económica.

*Code: Initial Coding\Equality*

Es también oportunidad de orientar a los niños desde pequeños no discriminarlos por ninguna razón ni política, ni social, ni económica. Que tengan las mismas oportunidades todos y yo creo que así llegan a un bachillerato con más pertenencia y con mayor razón cuando salgan a hacer una carrera a estudiar, pues, que tengan la oportunidad en igualdad de condiciones, no solo los de la clase alta sino todos los de los diferentes grupos sociales.

*Code: Initial Coding\Awareness & Consciousness*

De crear esa conciencia en el maestro, para que cuando él llegue a la práctica, realmente también pueda hacerlo frente a los niños y frente a la comunidad educativa en general, pues la justicia social tiene que transformarse como en una cultura ciudadana,

*Code: Initial Coding\Respect*

Si realmente el país quiere transformar y si queremos que haya esa igualdad, que haya esa vivencia real de los derechos de los niños, el derecho a la diferencia y el respeto a la diferencia, el respeto a los demás, pues, toca ir creando esa cultura entre todos, cierto? y empecemos por los niños.

*Code: Initial Coding\Children's rights*

Si realmente el país quiere transformar y si queremos que haya esa igualdad, que haya esa vivencia real de los derechos de los niños, el derecho a la diferencia y el respeto a la diferencia, el respeto a los demás, pues, toca ir creando esa cultura entre todos, cierto? y empecemos por los niños. Uno cree que los niños no entienden y ellos desde muy niños, desde muy pequeños se van formando y van asimilando qué es eso de la justicia o la injusticia social...

*Code: Initial Coding\Injustice*

FG1P2: ... donde muchos de los estudiantes que han elegido esa profesión de ser docentes, que viven, o sea, en sus entornos han vivido toda esa injusticia social, pues, para ellos va a ser más fácil, como tomar todas esas situaciones que ellos han vivido, assimilarlas y luego sí poder ser coherentes en el momento de enfrentarse

## Appendix 18. Written accounts



**Investigación:** *'Political pedagogy and practice: A case study on teacher educators' understanding towards teaching for social justice in a Colombian pre-service early childhood education programme'.*

**Investigadora:** *Clara Inés Rubiano. Docente Asociada– Facultad de Ciencias y Educación, Universidad Distrital FJC'*

### Relatos escritos (Etapa 3)

#### **Primer relato escrito recibido el 28 de noviembre de 2014.**

Como formador de docentes de la carrera de licenciatura en pedagogía infantil siento que la enseñanza en y para la justicia social en nuestra universidad se ve opacada en cierto modo, opacada en gran parte porque la mayoría de las ideas se quedan plasmadas en el papel, en términos y conceptos que cuando son estudiados en clase y parcial o enteramente comprendidos, se limitan en su aplicabilidad en los contextos educativos reales, incluyendo el contexto educativo de las universidades públicas.

Para ejemplificar esta afirmación y al mismo tiempo reflexionar en torno el concepto de justicia inicialmente abordada desde el concepto de equidad, es necesario observar tres agentes claves dentro de la realidad educativa dentro nuestra institución y el país. El primero es el contexto político social, no desde un punto de vista partidista, sino desde un punto de vista participativo en el que las leyes y regulaciones que se tomen en torno a la educación se hagan basadas en las necesidades reales y no en las necesidades de quienes en su momento tengan altos cargos en las instituciones educativas y el mismo gobierno. Esta es la realidad no desconocida por estudiantes y docentes que se vive en el país y en la universidad. El segundo se refiere a los docentes, y es en este momento cuando hoy día, aún algunos nos preguntamos acerca de los perfiles de algunos docentes que pertenecen por ejemplo al programa de licenciatura en pedagogía infantil, y si cumplen con los requisitos mínimos y la idoneidad y capacitación necesarias para desempeñar su cargo y educar a los estudiantes en justicia social aplicando justicia social en sus clases. Finalmente y como tercer aspecto, pienso en el rol del estudiante, su realidad familiar, su vida cotidiana, su contexto, sus bases éticas y morales, y el conocimiento adquirido en educación básica y secundaria. La realidad es que dentro de nuestro contexto, existen estudiantes que sin estar convencidos de su vocación, se inscriben en muchos programas de licenciatura y son aceptados. En cuantos estudiantes del programa, realmente existe una convicción y la vocación hacia el hecho de querer ser docentes de niños? Es una pregunta que es definitiva ya que así mismo



su actitud y convencimiento guiará su proceso preparación en la universidad y esos resultados se verán reflejados en su práctica docente futura. Por otro lado, es necesario analizar y entender si el pensamiento político, social y ético de cada estudiante se enriquece y fundamenta lo suficiente como para que pueda adoptar una postura que lo lleve a ser un formador ejemplar y que actúe con justicia social promoviéndola el mismo tiempo dentro del aula de clase.

Las acciones que desde mi punto de vista se podrían sugerir comprenden tres aspectos fundamentales dentro de la realidad educativa. Primero la equidad, para mí el término equidad hace referencia a la justicia y que lo definiría como el “dar y recibir” para construir y promover al desarrollo de la sociedad. Desde un punto de vista más práctico se trataría de unir esfuerzos y fijar metas a largo y corto plazo que tengan como objetivo principal el beneficio colectivo y que uno de los resultados sea, entre otros, el beneficio individual de cada miembro que haga parte de cada campo específico dentro de la esfera social.

Segundo un enfoque en la educación humana, ciencia y arte como bases para la construcción del conocimiento y así generar un cambio que potencie el desarrollo social en todas sus dimensiones. Dentro de este aspecto se incluyen los maestros y estudiantes, entendiendo que la educación, más que un derecho, es una herramienta para construir sociedad e impulsar el desarrollo de la nación. En el momento en el que se haga conciencia acerca del rol social de cada individuo y se comprenda finalmente que la educación y el currículo deben estar enfocados no solo en el hecho de tener una carrera para mejorar los ingresos y posiblemente tener una mejor calidad de vida, sino a la construcción colectiva de una sociedad más justa, el individualismo dejará de ser la barrera que obstaculice el progreso.

Finalmente, se debe educar en la conciencia afectiva y/o reconocimiento del otro. Es necesario que cada individuo que haga parte de la sociedad comprenda que el trabajo en equipo se hace para construir y no para competir y ganar reconocimiento individual, como se ha entendido erróneamente desde hace muchos años. Dentro de este aspecto, entender el concepto de valores es fundamental ya que el hecho de reconocer a cada individuo como un ser humano con características afectivas, que no lo hacen diferente a otros, sino que por el contrario pueden ser un punto a nivel interpersonal que lleve al reconocimiento conjunto, hacen que sea una ayuda para identificar las necesidades colectivas que servirían como base para establecer criterios y objetivos a alcanzar a nivel ético dentro de un contexto social.

Profesor Herrera

**Memo: *Primer relato escrito recibido el 28 de noviembre de 2014.***

**Investigación:** *'Political pedagogy and practice: A case study on teacher educators' understanding towards teaching for social justice in a Colombian pre-service early childhood education programme'.*

**Investigadora:** *Clara Inés Rubiano. Docente Asociada– Facultad de Ciencias y Educación, Universidad Distrital FJC'*

### **Relatos escritos (Etapa 3)**

La justicia social es un espacio en la cotidianidad de la enseñanza y la convivencia en cada uno de los espacios que se encuentre el individuo. La justicia social se vive en la cotidianidad y ese es el espacio en el que el niño aprenderá a ser justo con ese contexto.

Como docente de una universidad pública, considero que la justicia social, es el escenario para formar el pensamiento de respeto, de igualdad, de tolerancia y diversidad del pensamiento y actuación del otro. Cuando respetamos lo que piensa, lo que opina la otra persona, somos justos socialmente y enseñamos que debe ser la justicia social; y no solamente que debe ser, sino que, consideremos como nos comprometemos a que efectivamente seamos ciudadanos en justicia social.

Como docente en la formación de estudiantes que se preparan para atender y formar a los niños en la etapa de pre-escolar, considero que la cotidianidad y convivencia del día a día deben estar reflejadas en detalles pequeños, que me permitan enseñarle al niño que está en proceso de desarrollo cognitivo, afectivo y socio-cultural, lo que es 'ser justo'. La justicia se mide en actos pequeños, en el compartir de onces, compartir un espacio académico, en el espacio del descanso, que el niño aprenda a ser justo a través de la convivencia con los otros.

Profesora Karina

**Memo: Segundo relato escrito recibido el 8 de mayo de 2015.**

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