

## EPISTEMOLOGICAL-COMPREHENSIVE PATH OF CRITICAL LITERACY IN INITIAL TEACHER EDUCATION

**Alejandra Patiño Jiménez**

[marpaji@utp.edu.co](mailto:marpaji@utp.edu.co)

*Universidad Católica de Manizales (Colombia)*

ORCID: 0000-0002-1198-1559

**Olga Patricia Bonilla Marquínez**

[obonilla@ucm.edu.co](mailto:obonilla@ucm.edu.co)

*Universidad Católica de Manizales*

ORCID: 0000-0002-4646-6901

**Félix Joaquín Lozano Cárdenas**

[felixlozano@ufps.edu.co](mailto:felixlozano@ufps.edu.co)

*Universidad Francisco de Paula Santander*

ORCID: 0000-0003-0832-6374

### Abstract

The article presents the critical-theoretical constructs that make up the theoretical framework of the doctoral thesis entitled: “*Conceptions of teachers in initial training from and for sociocultural critical literacy,*” which is under development. First, the epistemological reflections related to the school of thought that sustains the doctoral thesis are approached. A circuit of comprehensions and emergences between the triad critical literacy/conceptions/teacher training is proposed, and third, the relations where new theoretical fields of conceptual understanding underlie are established, to finally make explicit the methodological path that orients the scope of the purposes proposed for the research.

### First moment: School of thought

It is located as a school of thought that founds and shelters the doctoral thesis to the critical theory of the Frankfurt school, becoming the fundamental part that sustains and gives solidity to the research process; the Frankfurt school marks the historical moment where a group of thinkers gestated *the critical theory of society*, as one of the most influential intellectual movements of the twentieth century, its primary purpose is to delve deeply into the study of social phenomena, giving openness and room for other areas of knowledge to understand the phenomena related to politics, art, philosophy, sociology, among others. Proposing a look and reflection from different disciplines and with a social approach.

In the educational field, *critical theory* is based on the study of social problems; therefore, it focuses its interests on the interpretation and appeal of cultural issues that intervene in society,

focusing on the transformational and rational component of society towards the human community.

Under this theoretical approach, it will start to present the disciplines, thinkers and clues that gave rise to the concept of critical literacy from the Frankfurt school in the twenties of the last century; a plus is given to the concept of *criticality*, where it is possible to evidence an attitude of discussion, review and reformulation to social situations that have been accepted daily in an unreflective way, only by the imposition of others or the other. In this sense, Max Horkheimer (1974), a thinker of this school, states: “the intellectual effort not to accept without reflection and by simple habit the ideas, the ways of acting and the dominant social relations” (p.123) with this postulate he makes a solid admonition for the absolute objectification of scientific positivism and proposes to go beyond this disconnection, the creation of close relationships between the needs of people and the actions that arise.

In dialogue and expansion of the previous theoretical positioning, as heir of the Frankfurt School, Habermas (1987), undoubtedly one of the most relevant thinkers of today, criticizes instrumental rationality and places communicative rationality on the scene. Habermas’ theory of communicative action within the thesis becomes that element that sustains the critical theoretical structure and gives strength to dialogue with the other theoretical support from the *theory of communicative action*. This perspective arises because public opinion, which at that historical moment was a topic of the agora, referring to the fact that the owners of the media were the same who had the power over communication, the bet was directed towards the creation of a society and a deliberative public opinion that is capable of communicating through reasonable and rational arguments, based on an argumentative consensus that involves a two-way interaction. Habermas defined his work as the consolidation of the concept of *communicative action* that involves a *theory of rationality* centered on the concept of communicative reason, a *theory of society* thought within the framework of the world of life and social system, and a theory of modernity that addresses the main social problems present in modern societies.

It is worth considering that the theory of communicative action transcends the reductionism of being since communication and language are human phenomena with extensions of emotional and meaningful dimensions. In this sense, Habermas (1987) combines the *communicative* and *interactive* character of the use of language within the perspective of “understanding oneself with someone, about something” (p.72), for example, when addressing his idea of communicative consensus, which is closely related to the concept of truth that in itself is assumed as consensus, it is according to the community where truth is constructed, the way arguments are constructed from social, political and cultural interactions.

From this author, the theory of language is understood as a theoretical instrument for an empirical analysis of social structures. In line with the above, Michael Foucault (1977), from his idea of a device, broadens the theory of language, understanding that the device is “a set of relations of force that they condition certain types of knowledge” (p.299) which means that the *dispositif* is not reduced to a merely instrumental matter and that, as Agamben (2016) points out, taking up Foucault, the *dispositif* involves three elements:

A heterogeneous whole that includes virtually anything, both the linguistic and the non-linguistic: discourses, institutions, buildings, laws, police measures, philosophical propositions, etc. In itself, the *dispositif* is an established network between these elements.

-The device always has a concrete strategic function and is always inscribed in a power relationship.

-As such, it results from the intersection of power and knowledge relations (p.9).

Within this order of ideas, the position of Habermas stands out regarding *language*, which is understood as action and at the same time as interpretation, thus reacting to the question of knowledge, a place from where they question the absence of social position of those who wrote science.

These approaches revolve around the use of language to interact with others, to go beyond informing, to understand each other in the space of interaction and communicative interpretation, producing meanings within the same field of use. Hence, meaning is not pre-established; it is determined by interaction, context and social conditions. Postures sustained in three rationalities: I) empirical-analytical rationalities, II) hermeneutic-historical rationalities, and III) social-critical rationalities, which allow the human being to understand the world and in dialogue from different accents or reflections, in the economic (economic discipline), in the political (from politics), in the societal community (from sociology) and the cultural, cultural anthropology.

Finally, the theoretical perspective of action within the acts of communication supposes the recognition of truth; according to the author, “truth is a claim to validity that we attach to speech acts” (p.123). Therefore, it is a universal argument that encloses a social problem aimed at the search for consensus; this concept currently transcends the search for absolute truth, but as Machado would say, “Your truth? No, the truth, and come with me to look for it. Yours, keep it”, broadening the meaning of consensus in terms of the recognition of consensus and diverse truths that emerge in social contexts.

### ***Second moment: Theoretical insights and reflections***

When understanding critical literacy theoretically, a concept presents multiple and varied roots conjugated in the educational field with critical pedagogy. It is relevant to recognize that the

research processes on critical literacy emerged from *social studies* and quickly spread to all areas of knowledge until it was considered fundamental learning for human beings.

In order to glimpse this categorical reflection, it is essential to delve into the theoretical references that contribute to the conceptual construction; thus, Wittgenstein makes his contribution to critical literacy from the concept of the “*language game*” in 1988, which is a complete system of communication interwoven by rules, where the meaning is the product of the use of language within a context or way of life, a situation in which the rules are not individual, nor are they a priori rules, but contain a social context of reality (Wittgenstein, 1988).

In this way, Wittgenstein presents a clear awareness of the richness and diversity of linguistic forms, which is significant from the notion of the “*language game*” for its evocative idea of the use of language in context and as a way of life, adding the need for playfulness. It should be noted that this theoretical position aims to explain the way language allows to refer to the world. Therefore, it is a representation of the world, thus breaking with the perspective of communication with absolute truth, betting on the way language is used, directing its sense towards the use according to each human field, whether science, art, culture or sport, spaces where human beings build ways to communicate with meaning according to the space where they are.

Accordingly, *Finol* postulates a great change in 2006 since he emphasizes the use of language in the scenario where social practices are developed, in the words of this author: “*Space is a semiotic figure that plays a fundamental role in the organization of culture [...] it becomes a symbolic instrument, capable of articulating the contents of culture itself in a particular syntax*” (Finol, 2006). This is how language ceases to focus on the devices, to inquire about the subjects participating in the communicative act, in such a way that the semantics of the objectual sender-receiver, undergoes a transformation towards that of the experiential author-reader, no longer simply delivering and receiving information through a message, but in a meeting point called text.

For this reason, attention is focused on the forms of relationship with others, with the other, the other, with oneself and with one’s environment, configuring the territory as a scenario where traces are left. However, this place is configured by the relationships that the environment awakens in the subjects that experience it and that manages to extend widely to its spatial boundaries.

From other latitudes and taking as a point of reference the Latin American visions of critical literacy, it is important to highlight that initially; it was enunciated as “*critical literacy*” before the connotation of literacy emerged; in this sense, Freire (1970) refers to it as a *problematizing education* in contrast to a *banking education* (p.69). He also mentions it as “*reading the world*” (Freire 1970, p. 108) and as “*seeking a process of conscientization,*” that is, of the liberation of their consciousness with a view to their subsequent integration into their reality, as a subject of their history and history (Freire, cited in Barreiro, 2011, p.14).

From Freire's perspective, critical literacy takes on value insofar as it raises premises related to illiteracy and the institutional role of the school, from the pedagogy of oppression, placing the school as a place created with social and political interests oriented to reproduce more of the same, to respond to specific standards, it is at this moment that critical literacy would enable the empowerment of individuals to transform the reality that surrounds them.

In other words, critical pedagogy makes it possible to envision critical literacy from a bet where knowledge is located as problematic, which is the object of constant inquiry and rupture, thus empowering the subject from reading the word and the world.

This model evolved and was given with the concept of *Critical Literacy* from the works of Lankshear and MacLaren (1993), speakers of critical pedagogy, who, from their contributions to education from revolutionary and emancipatory thoughts, expressed that issues such as social injustices, class struggle, unequal society, domination from capitalism, patriarchy are fundamental aspects to address in teaching. Following the above, McLaren (2001) postulates that "critical pedagogy should consider the critique of ideology as its center of gravity" (p. XII). This is how the authors argued that the guiding principle behind transformation and praxis in literacy involves "understanding how agents work within established power structures and from these participate in social construction" (p.32).

Meanwhile, its postulates maintain that critical literacy is a more complex process than the skills traditionally defined in reading and writing since it emphasizes the approach to political, social, cultural and institutional contexts, approaching reading through a critical conscience that neither moralizes nor normalizes (p. 7). However, rather, it attends to the confrontation of arguments.

It is important to retake the postulates pointed out by Zavala (2002), for whom literacy is understood as a sociocultural approach to reading and writing, creating a space where the purposes of language use transcend the plane of achieving social and cultural purposes by identifying identity and the relationship between identity and context. Therefore, critical literacy moves between how ideology is read and written or, in other words, the point of view, bias, gaze or inevitable subjectivity that underlies any text.

This thesis is theoretically positioned in the postulates on critical literacy of Cassany (2006), who highlights a conceptual explanation through contrast, where critical literacy transcends the understanding of the text (reading the lines); it also means reading between the lines (deducing, making inferences, presupposing, finding double meanings, going beyond), but above all reading behind the lines (the ideology, the point of view and the argumentation supported by the author) to then assume one's position and act accordingly (p.52).

In this sense, the concept of literacy is related to all the knowledge, skills, attitudes and values derived from the generalized, historical, individual and social use of the written code; Consequently, reading critically or being critical when reading and writing means being able to manage the ideology of the writings, taking the term ideology in a broad sense and devoid of the negative connotations that this word has, ideology is seen as the position or look that is adopted in front of a text, it is the reading behind the lines giving the contextual sense, where students propose and argue from the reflection and knowledge of the social.

The exhaustive study of critical literacy in the 19th and 20th centuries has traditionally focused on cognitive, procedural and language use aspects perpetuated in the teaching practices of early childhood education teachers. Therefore, the research expands the epistemes toward sociocultural and political positions that circulate on the subject. This includes all practices aimed at teaching to read the world and transform it with one's own life, which implies the ability to solve problems and make creative and effective decisions that are susceptible to application in everyday life, in interaction and relationship with others, being necessary to promote teaching from a philosophical attitude between ideological discourses and events in a society that is characterized by the fact that, in school, obedient, productive and docile consumers are formed.

From the approaches of Milles (2015) cited by Castellví et al. (2018), the study is located in the *sociocultural critical literacy*, which brings together all the qualities stated above and additionally part of the postulate that thinking critically is not an individual and isolated matter but requires a social, collective and situated practice.

To continue, the second categorical reflection related to the conceptions in the field of initial teacher training can be framed in the research line of teacher thinking described by Wittrock (1997). This line and its production have been extensively developed from different theoretical and methodological approaches, which are reflected in publications such as Clark & Peterson (1990), García (1987), Rodrigo et al. (1993), Porlán et al. (2001), Feldman (2004), Pozo et al. (2006) and De Vincenzi (2009), among others.

One of these theoretical approaches is that of implicit theories (Rodrigo et al., 1993; Pozo et al., 2006), understood as personal constructs elaborated in sociocultural contexts. "Implicit theories are thus considered individual representations based on social and cultural experience" (Rodrigo et al., 1993, p. 52). They have also been called "common sense," "naive," "spontaneous," "causal," and "intuitive" theories as a dichotomous way of differentiating them from the scientific theories used by rationalists since they do not need to be verified and are true for the subject. They are characterized by being based on episodic or autobiographical information, being very flexible to the demands or situations in which they are used and presenting certain norms or conventionalisms in their contents, which would represent those of the social group to which the subject who constructs them would belong (Rodrigo et al., 1993).

From this perspective, when speaking of implicit theories, it refers to knowledge and ways of understanding that are not conscious but significantly influence the person's explanations and actions. This very character (of being unconscious) makes them challenging to verbalize and understand even by the subject who possesses them. In the specific case of teachers, several studies (Rodrigo et al., 1993; Wittrock, 1997; Porlán et al., 2001; Pozo et al., 2006; Perrenoud, 2007; Imbernon 2007; Zabala, 2008, Kember 2010) show that they have constructed implicit theories to explain both teaching and learning processes in the school environment.

Rodrigo et al. (1993) define them as “personal pedagogical theories, reconstructed on the basis of pedagogical knowledge historically elaborated and transmitted through training and pedagogical practice. They are, therefore, a synthesis of cultural knowledge and personal experience” (p. 245). Implicit theories are understood, then, as the set of knowledge, and derived from them, explanations constructed by teachers from what they observe in their environment, from the questions and answers that arise from their experiences as students or as teachers in the school context, from their professional experience and the observation of their colleagues' performances. In this way, implicit theories would be “a set of principles that restrict both the way of facing and interpreting or attending to different teaching situations” (Rodrigo et al., 1993, p. 79).

It is at this point where it is appropriate to specify why this research is installed in the framework of the conceptions since, in the educational field, this concept interacts with the individual representations of teachers based on social and cultural experiences; it is not possible to confuse the conceptions with the imaginaries because the conceptions cover the present, to face the situations that converge in the very act of education, thus seeking to find meanings and meanings in the voices of the protagonists of the training process that are the teachers.

By way of tension and justification of the conceptions within the research, the paradigm of teacher thinking is based on understanding the teacher as a reflective and rational subject who makes decisions, issues judgments, has beliefs and generates proposals for his or her development as a future professional, therefore, the teacher's thinking guides and orients his or her professional actions. Although, undoubtedly, it is a challenge to approach the conceptions of teachers, thinking that these are reflected in their educational practice, in this horizon, the first challenge is to recognize how conceptions are constructed and how they go from being implicit to explicit in their process of training as teachers, in order to build their theories of teaching.

Continuing with the discussion, conceptual confusions between imaginaries, representations and conceptions are a daily occurrence since they are notions that are often used indifferently in the literature. However, imaginaries, representations and conceptions have different uses, meanings and meanings, which leads us to question the existing differentiation.

Castillo *et al.* (2006) urge on the specific differences between imaginaries and representations; among these differences, the first is the objectivity of the terms, since when speaking of imaginaries, it refers to a historical-social construction based on imagination, far from objective facts, while representations are made on concrete objects and facts. The second differentiation is located in longevity; imaginaries are of greater durability and universality than representations, although both are modified according to time. Finally, the third is related to the way of unveiling, where imaginaries come to light as myths of universal character or particular contexts and representations are discovered from the beliefs, values, habits and customs of a community.

Finally, the last difference that demarcates these two terms is the adjective that accompanies them. The collective adjective is used to enunciate the imaginaries because they include a great multitude, entire societies and even cultures. However, the representations are qualified through the adjective *social* because they are proper of determined social groups of smaller dimensions and proportions.

Next, the third and final categorical reflection related to teacher training is highlighted; by way of contextualization, ECLAC and UNESCO (1992:125) place the teacher in a privileged position as social actors who are the axis of the material and cultural gestation of society, education is called upon to respond with quality to the challenge of modernizing society and building a just and democratic nation. In the words of Toro (1996) would be “A greater and better contribution of the educational system and the performance of educators to the construction of modernity, democracy and the appropriation of pertinent knowledge to our development model, means an increase in the quality of education” (p.6).

This theoretical corpus is based on authors such as Imbernón (2007), who supports the need to promote teacher training based on a project centered on communication and the exchange of experiences, given that the school is an intelligent institution that learns, transforms and in which the teacher, in his or her condition of constant learning, is located in the field of reflection in and on practice.

The author proposes two teacher training stages: initial *and in-service training*. The following is a broad outline of initial training, the area that is the subject of this research. From the author’s point of view, initial training is understood as a space of preparation for teaching, where a solid cultural, pedagogical, disciplinary, interdisciplinary, personal and knowledge background must be built for those who will be in charge of the training of the new generations; additionally, in this space, theoretical and didactic perspectives, processes, strategies and methods that lead to a reflective and critical positioning on their actions and at the service of students are provided. The

author's bet is to overcome education's technical and instrumental character, integrating a self-reflection posture and the context for the self-construction of disciplinary paths.

In dialogue with Francisco Imbernón, Dr. Denisse Vaillant (2007) postulates that initial teacher training is the first point of access to professional development; the author takes into account the training of teachers from several moments, starting from pre-training (experiences prior to becoming teachers), initial training (stage as students of a career to become teachers), initiation: novice teachers (marked by the first years of professional experience) and in-service training (oriented to professional development and improvement of teaching). Although, according to the interest of the research, the context of initial training is made explicit from the author's point of view, initial training is a central point of incidence in the classroom when the teacher in training becomes a practicing teacher; the author highlights the emergence of transforming the structure, the organization of training and the pedagogical model that sustains the initial teacher preparation programs.

The research purposes of this thesis are focused on the initial teacher training, specifically within the framework of the Faculties of Education and professionalization programs such as the bachelor's degree in elementary school, being essential for recognizing the postulates of Vaillant & Marcelo (2021). They twist the initial teacher training, proposing a disconnection at the curricular level, where the components are presented as subjects and isolated elements, calling it a fragmented curriculum. Marcelo (2021) gives a twist to initial teacher training by proposing a disconnection at the curricular level, where its components are presented as subjects and isolated elements, calling it a fragmented curriculum composed of areas, cores or disciplinary, pedagogical and didactic components. They warn that the consequences of this separation generate a teacher who dominates and manages the concepts extensively but cannot apply them in practical situations, resulting in a rupture between theory and practice. Therefore, they take up the proposal of Grossman et al. (2009). The latter has contributed to the issue of curricular organization, where they bet on the deep knowledge of teachers in training based on *key practices or core practices*, which seeks to transform curricular proposals based on subjects to models focused on professional practice.

Such an approach is linked to authors such as McDonald et al. (2013), Dotger (2015), Dinkelman and Cuenca (2020), Grosser-Clarkson and Neel (2020), Ward (2021). The concept of keyed practices supports the preparation of future teachers, starting from practices that are key to teaching, which allows them to confront interdisciplinary content that goes beyond curricula or standardized teaching methodologies, recognize the characteristics and needs of their students, understand that evidence and research allow for the improvement of teaching and thus student learning; and finally understand the systematic and holistic complexity of teaching.

It should be noted that the initial teacher training is found throughout the research, becoming the ultimate goal of the process, based on the principle that future teachers are the ones who will trace the transformations and changes in the mistakes of current education.

### ***Third moment: Theoretical fields of conceptual relation***

From the theoretical comprehensions and reflections, the following epistemological precisions are postulated to support the doctoral thesis: From the research, critical literacy makes possible a broadening of views, the recognition of each perspective and openness to listen to each position, thus extending the understanding frameworks of the world, instant, of relationship with the theory of communicative action; expanding from the critical sociocultural literacy a space to deal with disagreements, controversies and differences, in the consensus and recognition of the other, from the positioning of the search to know different ways of assuming a concept of truth, validated from the arguments of the individual that transcend to the collective, but at the same time different interpretations are built from controversy positions that necessarily require to be heard and staged without reaching established agreements, since in the dissent is also built society, in synthesis the sociocultural critical literacy transits in the recognition of the other in dialogue with the political, economic and social.

Regarding conceptions as a path for in-depth study, implicit theories are used to explain actions and interact effectively in teaching and learning spaces. The research is based on the approaches of Pozo (2006), who emphasizes that several sources or origins converge in the configuration of conceptions. First, they come from the theoretical, explicit knowledge teachers acquire through their pedagogical training and reflection as education professionals. Secondly, the set of beliefs, formed, among other elements, from his or her personal experience as a student in the educational system and, finally, from the professional practice that confronts and adapts what the teacher knows, what he or she believes and what he or she does.

To conclude, the initial teacher training is a key moment for professional development; in the thesis, this reflection is understood from the approaches of Manso (2013), who highlights the initial teacher training as a fundamental moment in the professional configuration of this group, placing it as the first stage in which the most important foundations are laid for the entire path of subsequent professional development. Furthermore, he specifies that at this moment, it contributes to the acquisition of professional competencies, the construction of professional identity and the elevation of the professional prestige of teachers. In this order of ideas, the initial teacher training becomes the first point of access to professional development, becoming an irreplaceable issue where ethical, political, and democratic issues are configured.

### ***Closing: Methodological assumptions***

The theoretical reference built from the critical theory is in line with the paradigm that gives meaning to the methodological route, which is the *critical theory of training*, while

highlighting the approach that will be qualitative, from the critical method from the critical action research method, which produces a co-constructed knowledge, where the researcher participates actively to produce a transformation of social and educational practices of teachers in initial training.

It is based on the paradigm of critical theory. It is based on the postulates of Elliot (1989, 1990), quoted by Imbernón (2012) “Critical action research is the study of a social situation to improve the quality of action within it... there is a commitment to the transformation of social and educational reality” (p.60).

This method is appropriate because it allows engaging the teacher in the process of initial training in the transformation of their knowledge, becoming researchers on themselves, leading them to reconstruct and transform their daily life in the classroom and the processes of preparation to perform as an education professional, to theorize, to continuously review their pedagogical work, conceptualizing the teaching and learning processes in their real contexts of action. In addition to allowing a process of improvement of educational practice, it is also a generator of an attitude of capacities of self-awareness of the educational and social reality.

Therefore, in the framework of the critical theory of training, the researcher goes beyond being a disinterested observer who collects data, the role of the researcher will be to get involved in the context to interpret it, assuming a position that allows him/her to reconstruct and understand the events, within the social dynamics of the initial training of future graduates, having social and political effects, which will allow the results of the research not to be recipes, formulas or rules to be followed to achieve something, it will be up to the judgment of teachers, new researchers and readers to make decisions of what their actions will be in light of the findings that will be presented in this study.

Finally, Latorre, cited by Boggino & Rosekrans (2007), indicates that *critical action* research is oriented to improve practices, broaden the protagonists’ understanding of their actions and understand themselves, reaching a critique of their social and educational environment. This reflection on the *raison d’être* of the teacher in initial training, on the role he/she will play once he/she completes his/her professionalization processes at the undergraduate level, will allow the construction of a society with greater equity and justice, to modify the assumptions that hinder progress in the social, political and historical context.

## REFERENCES

- Boggino, N. & Rosekrans, K. (2007). *Investigación-acción: reflexión crítica sobre la práctica educativa*. España: HomoSapiens.
- Cassany, D. (2006). *Tras las líneas. Sobre lectura contemporánea*. Barcelona: Anagrama.

- Cassany, D., y Castellà, J. M. (2010). *Aproximación a la Literacidad Crítica*. Perspectiva, 28 (2), 353
- Cassany, D. (2015). *Literacidad crítica: leer y escribir la ideología*. Barcelona, España: Anagrama.
- Castellví, J., Diez, M. C., Gil, F., González Valencia, G., Jiménez, M. D., Tosar, B., ...& Santisteban, A. (2018). *¿Verdad o mentira? Una investigación en formación del profesorado. Buscando formas de enseñar: investigar para innovar en didáctica de las ciencias sociales*, 391-401.
- Carr W. & Kemmis, S. (1988). *Teoría crítica de la enseñanza, La investigación acción en la formación del profesorado*. Ediciones Martínez Roca, S.A. Barcelona.
- \_\_\_\_\_ (1995) *Una Teoría para la Educación: Hacia una investigación educativa crítica*. Madrid: Ediciones Morata.
- CEPAL-UNESCO (1992) *Educación y conocimiento: eje de la transformación productiva con equidad*. Chile. Editorial Naciones Unidas.
- Davini, M. C. (1995). *la formación docente en cuestión: política y pedagógica*. Buenos Aires: Paidós
- Diker, G. Terigi, F (2008). *La formación de maestros y profesores: hoja de ruta*. Paidós. Argentina: p. 119.
- Dinkerlman, T. y Cuenca A. (2020). A turn to practice: Core practices in social studies teacher education. *Theory and Research in Social Education*, 48(4), 583-610. <https://doi.org/10.1080/00933104.2020.1757538>
- Finol, J. E. (2006). *Rito, espacio y poder en la vida cotidiana*. Designis No. 9.
- Freire, P. (1970). *Pedagogía del oprimido*. México: Siglo XXI.
- \_\_\_\_\_. (1987). *La educación como práctica de la libertad*. México D.F., México: Siglo XXI.
- \_\_\_\_\_. (1997). *Política e educação*. São Paulo: Cortez.
- \_\_\_\_\_. (2008). *Miedo y osadía. La cotidianidad del docente que se arriesga a practicar una pedagogía transformadora*. México: Siglo XXI.
- \_\_\_\_\_. (2011). *La educación como práctica de la libertad* (25 edición). México: Siglo XXI.
- Foucault, M. (1997). *Nietzsche, la genealogía, la historia*. Valencia: Pretextos.
- \_\_\_\_\_. (1982). *“La arqueología del saber”*. México: Siglo XXI Editores.

- Giroux, H. (1998). Los profesores como intelectuales hacia una Pedagogía Crítica del Aprendizaje. (pp.136-261). España: Paidós
- \_\_\_\_\_. (2006). La Escuela y la lucha por la ciudadanía: pedagogía crítica de la época moderna(pp.119-235) Madrid: Siglo XXI Editores.
- Habermas, J. (1968). *Conocimiento e interés*. Madrid: Ediciones Taurus.
- \_\_\_\_\_. (1987). *Teoría de la acción comunicativa*, T.1 y T.2. Madrid: Taurus.
- Hernández, G. (2016). *Literacidad académica*. México: UAM.
- Imbernón, F. (2002). *La investigación educativa como herramienta de formación del profesorado. Reflexión y experiencias de investigación educativa*. España: Graó.
- \_\_\_\_\_. (2007). *La formación permanente del profesorado*. Barcelona: Graó.
- Jurado, F. (2016). *Hacia la renovación de la formación de los docentes en Colombia: Ruta tradicional y ruta polivalente*. Pedagogía y Saberes, 45, 11-22.
- Lankshear, C.; McLaren, P.(1993). *Critical literacy. Politics, praxis, and the postmodern*. New York: State University of New York Press.
- Luke, Allan. (2000). *Critical Literacy in Australia*. *Journal of Adolescent and Adult Literacy*, Newark, De, USA, v. 43, n. 5, p. 448-461,
- MacDonald, M., Kazemi, E. y Schneider Kavanagh, S. (2013). Core practices and pedagogies of teacher education: A call for common language and collective activity. *Journal of Teacher Education*, 64 (5), 378-386. <https://doi.org/10.1177/022487113493807>
- Manso, J. (2013). La formación socioeducativa del profesorado de Educación Secundaria. Profesionalizando un oficio. En E. Prieto (Ed.) *La educación social en la actualidad ¿realidad o mito?* Sevilla:AJITHE.
- Manso, J. y Valle, J.M. (2013). La formación inicial del profesorado de secundaria en la Unión Europea. *Revista Española de Educación comparada* 22:165-184
- McDaniel, C. (2004). *Critical literacy: A questioning stance and the possibility for change*. *The Reading Teacher*, 57, 472-484
- McLaren, P. (2001). La vida de las Escuelas, una Introducción a la Pedagogía Crítica en los Fundamentos de la Educación. p. 213-216. México: Siglo XXI Editores.

- Pozo, J. I., Scheuer, N., Pérez, M. D., Mateos, M., Martín, E. & Cruz, De La M. (2006). *Nuevas formas de pensar la enseñanza y el aprendizaje. Las concepciones de profesores y alumnos*. España: Graó.
- \_\_\_\_\_. (2008). *El cambio de las concepciones docentes como factor de la revolución educativa*. (Traducción) Revista Q, 3 (5), 27, julio-diciembre. Disponible en: <http://revistaq.upb.edu.co>
- Rodrigo, M. J., Rodríguez, A. & Marrero, J. (1993). *Las teorías implícitas: Una aproximación al conocimiento cotidiano*. España: Visor distribuciones S.A. Rotstein
- Toro, J. (1996). *El proyecto de nación y la formación de los educadores en servicio*. Bogotá. Editorial Fundación Social
- Torres, R, M. (1996). *Sin reforma de la formación docente no habrá reforma educativa*. Revista Colombiana de Educación No. 31. Bogotá
- Valle, J. y Manso, J. (2015). La formación del profesorado a lo largo de su vida profesional. Boletín del Colegio Profesional Educación de Madrid 256, 5-8.
- Valles, M. (1999) *Técnicas cualitativas de investigación social. Reflexión metodológica y prácticas profesional*. Madrid, Editorial Síntesis.
- Vaillant, D. (2022). *Formación inicial y carrera docente en América Latina. Una mirada global*. Revista Ciencia y Educación. Vol. 6 (1)109-118. Disponible en: [https://www.denisevaillant.com/wp-content/uploads/2022/03/Vista-de-Formacion-inicial-y-carrera-docente-en-America-Latina\\_-una-mirada-global-y-regional.pdf](https://www.denisevaillant.com/wp-content/uploads/2022/03/Vista-de-Formacion-inicial-y-carrera-docente-en-America-Latina_-una-mirada-global-y-regional.pdf)
- Vaillant, D., y Marcelo, C. (2021) Formación inicial del profesorado: Modelo Actual y Llaves para el Cambio. REICE. *Revista Iberoamericana sobre Calidad, Eficacia y Cambio en Educación*. 19(4), 55-69 <https://doi.org/10.15366/reice2021.19.4.003>
- Vaillant, D., & Manso, J. (2012). *Tendencias en la formación inicial docente*. Cuadernos de Investigación Educativa, 3(18), 11-30.
- Vaillant, D. y Rossel, C. (2006) (editoras). *Docentes en Latinoamérica hacia una radiografía de la profesión*. Santiago de Chile: PREAL.
- Vaillant, D. (2005). *Formación de docentes en América Latina. Re-inventando el modelo tradicional*. Barcelona: Octaedro
- Wittgenstein, L. (1988). *Investigaciones filosóficas*. Barcelona: Critica-Grijalbo.
- Zavala, V. (2002) *Desencuentros con la escritura. Escuela y comunidad en los andes peruanos*. Lima: Red para el desarrollo de las ciencias sociales en el Perú.