

Maria Bertely Busquets Conociendo Nuestras Escuelas

RM Cervero

El proceso de investigación social cualitativo Adrián Oscar Scribano, 2007

Conociendo nuestras escuelas María Bertely Busquets, 2000-01-01 La etnografía de la educación es un campo reciente y en acelerado crecimiento, cultivado a la vez por antropólogos y sociólogos que por psicólogos y pedagogos interesados en comprender las particularidades de la cotidianidad del salón de clases. En *Conociendo nuestras escuelas* se narra como una maestra de jardín de infantes se convierte en etnógrafa educativa y modifica en el proceso su concepción de la enseñanza. La autora sistematizó su amplia experiencia docente, tanto en la enseñanza a niños en preescolar como en la impartición de seminarios, cursos y talleres a normalistas y estudiantes universitarios, a fin de elaborar un método didáctico que ayudara a maestros e investigadores educativos en formación a adquirir habilidades para interpretar la cultura escolar desde un punto de vista etnográfico. Así, el futuro investigador aprenderá aquí no solo la manera de realizar un protocolo, de plantear las preguntas y delimitar el problema, de seleccionar técnicas e instrumentos, de elaborar registros, de confrontar las conjeturas en la teoría, sino también la respuesta a preguntas como: ¿cómo y por qué hacer etnografía educativa?, ¿qué clase de situaciones significativas nos ayudan a comprender mejor lo que ocurre en las aulas? y cuáles son las dificultades metodológicas que enfrenta el etnógrafo de la educación? En síntesis, el gran propósito que guía esta obra es hacer más grata y amable la interminable tarea de descifrar lo educativo.

Constructivismo y prácticas de aula en Caracollo B. Víctor Pinaya Flores, 2005

Entretejer espacios para aprender y convivir en el aula Cecilia Fierro, Bertha Fortoul, 2018-09-17 Entretejer espacios para aprender y convivir en el aula es una propuesta que desafía las concepciones tradicionales de práctica y formación docentes al ofrecer una mirada compleja, respetuosa y crítica de este quehacer. Desde el interaccionismo y la sociología crítica, las autoras desarrollan una propuesta para la formación inicial y continua de los profesores, que los ayudará a reflexionar, analizar y recrear la docencia con el fin de construir oportunidades para el aprendizaje y la convivencia de sus estudiantes. Este libro es una nueva propuesta teórica y metodológica enfocada al trabajo en el aula; un texto indispensable para docentes, directivos escolares, formadores e investigadores interesados en mejorar las prácticas en el aula.

Ethnography and Educational Policy Across the Americas Bradley A.U. Levinson, Sandra L. Cade, Ana Padawer, Ana Patricia Elvir, 2002-08-30 Third in the series Sociocultural Studies of Educational Policy Formation and Appropriation, this

volume brings together scholars from North America, South America, and Europe to examine the relationship between ethnographic research and educational policy. The product of papers and discussions originally taking place at the Interamerican Symposium on Ethnographic Educational Research, the book presents both original empirical research reports and theoretical-methodological proposals for using ethnography to study and influence educational policy. After an introduction and opening chapter that highlight the different ways of conceptualizing education, education policy, and diversity across American borders, five full chapters address the relationship between ethnography and educational policy through sustained empirical attention to specific research sites and projects. The next section of the book presents shorter position statements that relate specific research or policymaking experiences and reflect on the ways that ethnography can be involved in a project of formulating or revising policy. In this section, edited transcriptions of workshop discussions give the reader a vibrant sense of the challenging issues facing educational ethnographers attempting to address policy. The book closes with a commentary by a veteran educational ethnographer. Of interest to educators, researchers, and policymakers across the Americas, this volume contributes to an ongoing dialogue about how ethnographic research can intersect advantageously with the policymaking enterprise.

Calidoscopios comenianos Georgina María Esther Aguirre Lora, 1997-01-01 El texto presenta un estudio sobre Juan Amós Comenio (1592-1670) como clásico del pensamiento educativo, el hilo conductor ha consistido en tener presente el carácter sociocultural de la educación, es decir, en no perder de vista una verdad elemental: las aportaciones en el ámbito educativo, trátense de discursos, de prácticas, o bien de ambos, aún cuando pudieran presentarse ante nuestros ojos con cierto grado de abstracción, son elaboraciones que proceden de personas concretas que viven coordinadas de tiempo y espacio precisas y que por ende, se vuelven comprensibles con mayor profundidad y plenitud en la medida que uno se aproxima a la forma en que vivió esta persona. Este libro constituye un proyecto de investigación más amplio, pero prioritariamente aborda aspectos de las atmósferas del siglo XVII propias de la Europa protestante que marcan la vida de Comenio b) algunas tradiciones y legados que sustentan su proyecto educativo.

Los conocimientos comunitarios del pueblo Ayuuk y los contenidos escolares Francisco Antonio, Enrique, 2015-01-01 El Dr. Enrique Francisco Antonio, maestro originario del pueblo ayuuk, profesor de la Escuela Normal Bilingüe Intercultural de Oaxaca (ENBIO) y egresado del Doctorado en Pedagogía de la Universidad Nacional Autónoma de México (UNAM), sistematiza y analiza los conocimientos comunitarios del pueblo ayuuk en relación a los contenidos del curriculum escolar de educación básica. Partiendo de una crítica al carácter persistentemente colonial y eurocéntrico del sistema educativo nacional, el autor opta por una veta de análisis que denomina el pensamiento decolonial. A diferencia del clásico discurso de la descolonización (de origen decimonónico), que a menudo se queda en la constatación superficial de procesos de descolonización formal y administrativa, el pensamiento decolonial parte del necesario reconocimiento de que vivimos en

sociedades poscoloniales aun profundamente marcados por relaciones de origen colonial. Solamente si visibilizamos este legado de colonialidad (Quijano, 2005), que estructuranuestras categorías de percepción de la diversidad y de la otredad y que encubre el carácter sesgadamente occidental del curriculum nacional, podremos transitar hacia modelos educativos decoloniales, conscientes del reto de la colonialidad del saber y por tanto explícitamente abocados a diversificar los saberes oficializados en la escuela (Medina Melgarejo y Baronet, 2013).A partir deuna investigación cualitativa, etnográfica y dialógica en la que participan actores escolares y comunitarios de las comunidades de Jot Nēē (San Juanito) y Kots Koom (San Juan Cotzocón), de la región mixe media de Oaxaca, Enrique Fran-cisco Antonio entabla novedosos diálogos de saberes sobre todo con niños y niñas de ambas comunidades, con quiénes elucida formas de aprendizaje tanto como con-tenidos de saberes comunitarios del pueblo ayuuk. Estos diálogos discurren a través de las nociones ayuuk del espacio, del territorio, del tiempo cíclico - cotidiano tanto como festivo - y de las prácticas culturales asociadas acada una de estas coordenadas básicas de la cosmovisión ayuuk. Este análisisdetallado y minucioso de los saberes ayuuk, tal como se transmiten en ambas comunidades hacia los niños y niñas, desemboca finalmente en una propuesta didáctica acerca de cómo integrar saberes provenientes de los pueblos originarios en los contenidos escolares de la educación básica pública. Oscilando de formacreativa entre sus papeles de etnógrafo y pedagogo, el autor logra presentar una propuesta que parte de la flexibilidad curricular -prevista por el constructivismo pedagógico contemporáneo, pero prescrita asimismo en las últimas reformas de la educación básica- y de la complementariedad de saberes como instrumento metodológico, que contribuye a rediseñar la enseñanza-aprendizaje en la escuela a partir de mallas curriculares que entienden los saberes no como contenidos fijos ni encasillados, sino como recursos metodológicos a los cuales lasy los educandos acuden.

Los aprendizajes del niño indígena Macías Ortiz, Ramiro Daniel,2015-01-01 La presente investigación, fruto de cuatro años de trabajo, pretende ofrecer un panorama de los aprendizajes de los niños de y en la calle de la comunidad ñha ñhu en la ciudad de México, en particular de la colonia Roma. Para su realización fue necesario identificar las partes que buscan dar coherencia teórico-metodológica. En el primer capítulo se revisa lo que conforma la investigación; se da cuenta de los antecedentes, esto es, 18 años de trabajo en la calle yel acercamiento a niños de y en ésta. Asimismo, se presenta a las instituciones que trabajan con ellos. La identificación del objeto de estudio permitirá saber quiénes son los personajes principales: los niños indígenas de y en la calle, sus aprendizajes en el tránsito del lugar de origen hasta los predios donde habitan con sus familias y la función que desempeña la calle para sus aprendizajes. En el segundo capítulo se revisan aquellas investigaciones relacionadas con el tema, que van desde las tipológicas para identificar al niño de la calle, hasta las que hablan de la construcción social de éste, junto con los jóvenes que viven en la calle. Al tratarse de niños indígenas de y en la calle, fue necesario hablar de la población indígena en la ciudad de México, esto es,analizar el proceso migratorio y los estados de procedencia, así como los lugares de arribo con sus características de temporalidad y definitividad. Cuandose

trata de hablar de una realidad de niños de la calle, la Unicef cuenta condatos que enriquecen el panorama de la realidad callejera y su vínculo con lo indígena. Por último, se abordará a las instituciones de más relevancia que una u otra forma han trabajado con nuestros sujetos de investigación. El tercer capítulo presenta el contexto de la comunidad a partir de lo general de la comunidad ñha ñhu, desde un esbozo del proceso histórico de México, hasta llegar a la comunidad que es parte del objeto de investigación, ya que los niños de los que se habla son de Santiago Mexquititlán y se encuentran asentados en la colonia Roma. También se reflexionará acerca de lo que es el proceso de aprendizaje en la escuela intercultural. El cuarto capítulo, inicialmente, hace un balance de lo que es la ingeniería del trabajo: las preguntas de investigación, los objetivos y el método. También pretende dar cuenta del acercamiento a la realidad en los predios de la colonia Roma al brindar la oportunidad de reconocer a esta colectividad con sus características generales en la ciudad de México y al mismo tiempo ir vislumbrando los aprendizajes que se ofrecen a los niños y a la comunidad en general. Lo anterior fue posible por el apoyo de Cides (Centro Interdisciplinario para el Desarrollo Social)-Colibrí. Además, se indagó la realidad en la calle, en la que el proceso de tránsito hacia ésta se hizo evidente a través de las familias que trabajan en la Zona Rosa de la colonia Juárez, donde los niños y jóvenes viven y desempeñan su actividad laboral. Por último, en el quinto capítulo se analizan los datos de los diversos escenarios a partir de la óptica de los aprendizajes y la construcción de sus identidades urbano-ñha ñhu, el aporte de esta investigación al campo de la pedagogía y la implicación personal que se dio a lo largo del proceso de realización.

Retos Internacionales ante la Interculturalidad Encarnación Soriano Ayala, 2010-05-26

Educación e integración de la diversidad, 2009

Pensar en colectivo Raúl Ramírez Betanzos, 2001

Género y educación Rubén González Ramírez, 2006

Perfiles educativos, 1999

Educare, 2002

Racismo y antirracismo costeño Cristina V Masferrer León, 2023-09-27 Este libro busca visibilizar la problemática del racismo y mostrar cómo se relaciona con la memoria, la educación y la niñez de personas mixtecas y afromexicanas en la Costa de Oaxaca, pero, al mismo tiempo, espera mostrar las expresiones y potencialidades antirracistas de la educación y de las acciones cotidianas que realizan las personas de todas las edades de la región.

Escuela albergue Lorena Gallegos Renova, 2008

La formación de los jóvenes en México María Teresa Yurén Camarena, Citlali Romero, 2008

Una mirada al aula Lucila Parga Romero, 2004

Currículum, calidad y evaluación César Silva Montes, 2009

Reviewing **Maria Bertely Busquets Conociendo Nuestras Escuelas** : Unlocking the Spellbinding Force of Linguistics

In a fast-paced world fueled by information and interconnectivity, the spellbinding force of linguistics has acquired newfound prominence. Its capacity to evoke emotions, stimulate contemplation, and stimulate metamorphosis is actually astonishing. Within the pages of "**Maria Bertely Busquets Conociendo Nuestras Escuelas** ," an enthralling opus penned by a very acclaimed wordsmith, readers set about an immersive expedition to unravel the intricate significance of language and its indelible imprint on our lives. Throughout this assessment, we shall delve in to the book is central motifs, appraise its distinctive narrative style, and gauge its overarching influence on the minds of its readers.

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