

Magisterial dissident ethic in contemporary education

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Abstract

This article presents partial results of the research carried out within the doctoral program of Educational Development of the National Pedagogical University in Morelia, Mexico. The object of the text is about the ethics of dissident teachers; however, magisterial ethics in general is also addressed. Through a hermeneutical approach, in the first section the current characteristics of education are developed to place the conventional conception of the teacher, his/her knowledge and his/her ethical notions in positions that are antagonistic (unrestricted compliance with educational policy and commitment for influencing social transformation). Ethics is also discussed within social movements, clarifying the genesis of ethical values in their constitution, the fluctuations that these values suffer and the possibilities of dissolution of the movement, in addition to elucidating the most outstanding values in social movements. The construction of the ethical profile of teachers and union activists is presented through proposals related to teacher training and ethical concepts in the alternative training of dissident teachers. The last section explains how alternative pedagogies influence the shaping of an ethic and its impact on social transformation projects. In conclusion, teaching ethics is debated between the teacher's conception as a reproducer and the one who organizes to make claims together with social justice projects that turn him/her into a different ethical being.

Keywords: Magisterial ethic, militant teacher, teacher union, dissent, values.

Introduction

The argumentative content of this article is a partial result of the research process carried out within the framework of the doctoral program in Educational Development of the National Pedagogical University in Morelia, Mexico, related to ethic in the training processes of dissident teachers. In Mexico, as in several countries in the world, there is a teaching sector that mobilizes and manifests, reluctant to the educational policies of each country, and even with similarities in the international arena. These teachers assume an unconventional ethics and values, that is, they assume, as Muguerza (2002) well addresses, "the right to say 'No' [to current educational policy], and hence the most appropriate thing to do is call it, (...) The imperative of dissent" (p. 302). It is along this line of discourse that this article is developed, given that dissident teachers "manifest the will to oppose a certain morality (...); antagonizing morality is being done already (and cannot stop being done) from a certain moral, the 'contrary moral'" (Billbeny, 2012, p. 24). The search for this contradiction expressed in an ethical description and from



its values we obtain the relevant aspect that falls on this work. Thus, it is considered that the present writing makes a modest contribution to a little studied field: magisterial ethics with an emphasis on opposition or resistance groups.

Trying to identify a teacher ethic with a dissident perspective leads to building a general outline of the ethics and values that teachers possess. In this respect, the literature is, moreover, vast, since the characterization of plausible traits in the teaching staff has been taking shape for several centuries, although not so with the sources for dissident ethics, where, through an intertextual, logical and categorical follow-up, an outline of an unconventional teaching ethic could be constructed. It was precisely through this journey from the conventional to the radical that a particular ethic was clarified. In other words, for the theoretical-literary development of an ethics in the teaching staff that is mainly grouped in union organizations or that actively participates in social resistance movements, we have started by narrating the particularities of a conventional ethic, with a step forward to another *middle* ethic, to finally arrive at the dissident or more radical ethic.

Although this work attempts to acquire a general and broad connotation on the ethical values of the teachers in resistance, the ethical position of the National Coordination of Education Workers (CNTE) has not been omitted, as it is part of the research guideline that it has been taken up in the doctoral program. Except for some brief lines referring to the CNTE, this review of the specialized literature can be considered, without further ado, as part of a general panorama of conventional magisterial ethics and dissident ethics specifically. A state of the question about the ethical values of teachers' movements, constitutes a necessary contribution that helps to further understand dissident political practices of teachers.

The procedure for the construction of this literature review has consisted of a hermeneutic approach, addressing the three main fields mentioned above –conventional, middle and radical ethic–, through subsections in which a logical and categorical semantics converge. In this way, in the subtitle *The conventional characterization of the teacher, the militant educator and the teacher ethic*, the essential features that concern the teacher, inherent in a deontological scheme, are addressed, to later specify the ethical profiles from the three great outlines mentioned above. Then, in the *Ethics of Social Resistance Movements* section, it is explained how literature understands their organic life and the ethical positions that are required in their evolution. In *Ethical training in teacher-activists*, current ethical assumptions are addressed from initial teacher training to alternative training spaces, such as union or political training, which are already established in the professional practice of teaching. Finally, in the section on *alternative pedagogies and their influence on teacher ethic*, a recognition is made of those that are concatenated with dissident ethic and the ethical values that underlie them. There is still space for future work of greater specificity, not strictly theoretical, in which the elementary aspects of a union ethic can be addressed in teachers, mainly in America, in which the experiences of contingents from Canada, the United States and Latin America allow build a structural index on their ways of fighting and the aspects they resist.

The conventional characterization of the teacher, the militant educator and magisterial ethic

The role of the teacher has undergone changes throughout the history of education. The discussion, at the dawn of the modern school, focused on the functionalist and instructional character during his early years and was later related to training and education

from a holistic perspective. In the beginning, according to Negrin and Vergara (2009), under the current of humanism, emphasis was given to learning the vernacular language and useful knowledge, where the teacher stood more in the position of an instructor. Along with humanism and amid the transition to what is called the New School, there was the Lancastrian teaching model, as indicated by Tanck (2010), which tried to get outstanding students to be teachers for their peers, with a teacher who trained them in advance; the position of the teacher was only a literacy and basic arithmetic skills coach. For its part, this New or Active School (Diaz, 2009) incorporated aspects of scientific thinking and psychology by contemplating a paedocentric perspective, the teacher was no longer a literacy instructor and had then a more professional profile, albeit with a bias for cognitive models developed outside the socialist block. It was after the second half of the twentieth century that education took a critical perspective (Gadotti, 2003). However, this approach shares presence with the most recent lines of conventional education.

Currently, according to Marcelo (2001), teachers require ethical skills, competences and commitments, being conceived as learning professionals who manage their continuous self-training, with a cultural change within institutions to promote thinking, in what it has just been called learning communities. The ethical emphasis is found in the commitment to education, which must arise from teachers themselves, due to their training and constant updating. Along these guidelines, Marcelo (2001) recognizes that in the conventional characterization of teachers in the late twentieth and early twenty-first centuries, emotions, feelings, self-image, motivation and satisfaction of teaching work, are elements that determine the attitude teachers have during their work, in addition to defining their ethic and identity.

The so-called new global era brought with it several changes, which have repercussions in the appearance of notions about professional competences, as Imbernón (2001) points out, in the pedagogical, scientific and cultural fields. This means that stable knowledge now fluctuates more rapidly compared to previous times and the image of disciplinarity has provided new approaches in the construction of knowledge. As the space where the educational act takes place is changing, the teacher is expected to be able to adapt to it, argues Imbernón (2001), and have the social ability to develop coexistence with others –that is, the students–, other teachers and the community. These demands entail a construction of the teacher's must-be to identify, even implicitly, what is the most necessary knowledge for the current era and for the climate of coexistence and participation that is experienced within the institutions.

Under a controversial position of global society, the contemporary era expects all students to acquire the ability to learn throughout life, which undoubtedly influences the teacher's ethic. Given the changes in production relations and ways of life that are present in modernity, Pérez Gómez (2009) specifies that students must be able to understand, process, discriminate, reflect and transform the information they receive for the ethical purposes required in the specificity of contexts and personal projects. The social projects assumed in the school, possibly, may be what the teacher considers and these, in turn, contain the ethical perspective of the teacher. These skills are not only the responsibility of the teacher, but also require the construction of a school that is comprehensive in its values, although this is hampered by changes in society, where the contemporary school contributes to tasks of students' classification, selection, exclusion or submission.



The situation and identity of the teacher is found in a theoretical framework that, on the one hand, proposes the development of the best skills for the construction of learning in highly changing environments and, on the other hand, the unrestricted application of educational policy, regardless how relevant it is to global trends and the ethical notions the teacher has about good education. For example, Molina (2011) lists, in the first places of teachers' responsibilities, the application of the current norm regarding educational policy, the same with respect to the regulations of the school, which seems a kind of reproduction of the status quo. Sometimes, in the version attached to the official standard of the Secretaries or Ministries of Education, it is about fulfilling the contracted obligation, the agreement with the State; but also, in counterpart, education in a broader sense expects the teacher to fulfill an objective that goes beyond conformity, for the development of certain ethical values that result in the formation of free, plural and democratic citizens. This is to exceed the academic contents of the study plans, their idea focused on full cognition, for training in and for values (Jiménez, 2012).

This new conception of a teacher expects them to be "reflecting professionals (...), capable of indicating their why and for-what in an explicit way" (Trillo & Sanjurjo, 2012, p. 72), at which time, among other aspects, their ethic would be manifested by having clarity about the why and for what of their actions. In the same way, teachers are asked to assume responsibility for the complex world where they lived and to be "capable of trying new alternatives (...), working as a team [an ethical aspect in itself] (...), taking on the challenge of their own improvement" (Trillo & Sanjurjo, 2012, p. 72). However, teaching commitment will always be handicapped by the paradox of being free within a system that tries to avoid that responsibility. To do this, Trillo and Sanjurjo (2012) express it with the following words:

"consequently, teachers, masters and owners of what happens in their classroom are the first prisoners of the system" (p. 73), since one important part of their actions faces obstacles due to an educational policy logic permeated by international organizations, increasingly adopted by parents and society in general, which puts their ethical values in dilemma.

From the logic of the Organization for Economic Cooperation and Development (OECD), teachers must possess certain skills and knowledge, grouped into three main competences (López Rupérez, 2014): (1) work with others, (2) work with information, knowledge and technologies and (3) working with and in society. These skills, however, are approached from an educational policy perspective that rests solely on teachers, which influences the self-construction of teacher ethic. When promoting these educational approaches, the teaching profession suffers from over-regulation, since, despite having the necessary academic degrees and exclusive training, during the teaching exercise a verification of their daily work is observed. However, López Rupérez (2014) reiterates the definition of teachers as carriers of specific pedagogical knowledge and having a deontological code that commits its members to give certainty and respect to the profession before society. This last aspect requires further analysis, since the teacher is not only that, but an infinity of facets converge within themselves that can modify said deontological code to a broader and more diverse one.

In the intention of understanding this spectrum that constitutes teaching work and the configuration of its must-be, Travers and Cooper (1997) indicate that, under the changes that have occurred in the characterization of teachers, their functions carry contradictory roles. For example, they are asked to be a friend, one more member of the group, the facilitator in the learning community and, simultaneously,

the “evaluator, selector and disciplinarian” (page 23), which puts their ethical principles at odds. The authors also explain that the teacher’s identity shows concern, as their expectations, and that of society itself, no longer have the support they previously had; the way of judging them is now stricter and with more eyes on their actions. In this way, the work climate shows a discrepancy, Esteras, Chorot and Sandín (2018) note, between what teachers long for as ideal and what actually happens in their pedagogical work, that is, they do not find correspondence between their concept of ethic and reality. This dissatisfaction, undoubtedly, produces harmful effects in the good direction of education and clouds the ethical values that teachers consider essential, since the correspondence between their aspiration for professional development and the results obtained from reality does not convince them.

Imbernón (2014) describes how the teaching profession is constituted from various factors, such as

“salary, labor demand, work environment in the centers in which it is practiced, promotion within the profession, hierarchical structures, teaching career, (...) and, of course, through the initial and ongoing training that a person performs” (p. 180).

With this, it can hardly be expected that teachers, upon leaving the training institutions, will be configured around a mold, given the multiple factors that constitute it. There is and should be a general code of ethic, which details some ethical values, however, these values may be modified throughout the teaching career, others may be consolidated and even some may be abandoned.

Characterize these ethical values represents an arduous task. They may have some common features, but, undoubtedly, teachers have “a considerable plurality and sociological complexity, their origin, their contractual status, professional education, wages ...

that indefensibly affects (...) [their] personal identities, and labor” (Tejada, 2018, p. 76). In this sense, identities correspond to their ethic, their values, which may be different depending on the perception they have of themselves in the personal, professional and labor environments. In the case of our object of study, dissident teachers observe dissatisfaction in the workplace, says Imbernón (2014). Their professional development presents a downline, which is why they look for organization spaces seeking to realize their demands. This proletarianization is due, according to Contreras (2018), to an exacerbated decision-making system in which teachers do not participate and thus their ethical values are absent. Changes that do not account for teachers range from curriculum design to implementation of curricula, which leads to de-skilling the teaching profession and fragmentation of pedagogy. In short, the rejection of proletarianization is a claim for the expense of social status and identity itself, which has been influenced by various factors, whether political or economic.

In this exercise of teaching, according to García Flores (2012), although the teacher is present in all the practical fields of daily life as one, the person and the teacher are always going at each other. Each teacher has a life story, therefore, a specific ethic - although this does not mean the impossibility of congregating with colleagues for certain purposes - that guides them in acting and affirming their being, permeated by multiple factors and needs in the social reality. The family, personal, social, political, economic-labor difficulties they face will affect their identity-values and will move them to act proportionally to the levels of satisfaction they perceive in each of these difficulties. Hargreaves (2005), argues that these nonconformities are caused by an intensification process, typical of the global changes that labor flexibility has undergone for non-manual or intellectual workers, such as teachers. The intensification is based on the modifications to the responsibilities and tasks

that contemplate the working day, impossibility to reinforce their own skills due to the increase in the working hours and, simultaneously, a reduction in salary and an overload that results in stress.

Although authors such as Tardif (2013) consider that at the present time teaching is not a vocation or a craft, but a profession, we think that the teacher's being is constituted from the three conceptions: vocation, craft and profession. However, we agree with Tardif (2013) in that teaching has a support of solid, specific knowledge that justifies acts and judgments, in addition to an ethical code. Teachers require a love for the profession. In the classroom there should be an impetus to teach, as ethical evidence of his professionalism, which would generate for certain moments a world of learning that is alien to the condition of precariousness or, simply, of personal discontent. This represents a significant effort. It is the true vocation. It is that the teachers, for the sake of their vocation, profession and ethic, when teaching, feel a delight, they recreate from "the exuberance of happiness, (...) [being] a pastor of joy" (Alves, 1996, p. 17). However, creating a bubble of the educational act, permanently impervious to external reality, is impossible.

The previously written lines have outlined the current conception of the teacher, under a generality. Now it is about addressing what is the ethic that the conventional perspective of education establishes about teachers. Álvarez and Soriano (2012) speak of a deontological commitment, in the sense that education cannot be just teaching knowledge, hence the teacher must be trained with a framework of conduct for action. From this perspective, widely associated with the changes in globalization and current labor legislation, said framework of conduct is limited to the way in which teachers must conduct themselves in the classroom and the school institution, as well as to define their activities and participation

to didactic. In another similar line, Day (2006) explains that the moral ends of teachers are expressed in the commitment that exists with students within the school, forcing them to put students first. In turn, the author recognizes some important virtues in relation to the task of education: sincerity, courage, affection, impartiality, humility, practical wisdom and humanistic education. These virtues, with this approach, must serve as guidelines for an ethic of teaching typical of a globalized society in the 21st century.

In Mexico's official educational program, during Enrique Peña Nieto's presidential term, the ethic of the teacher and relationships in general would be based on what the document itself calls the ethic of care (SEP, 2017). It is based on the value of respect as primary to promote tolerance and solidarity. The teacher, from the perspective of the Mexican official curriculum, has to assume and promote democratic attitudes, the value of the community and dialogue for decision-making. Related to this, the document (SEP, 2014) that defines the teacher's profile, addresses an ethic that is reduced to the responsibility of the teacher to exercise the legal framework, over their own ethical values. The document certainly mentions the generation of an egalitarian classroom climate, but the social significance of its actions is absent. The Secretary of Education during the Peña Nieto administration, (Otto Granados, 2018), reaffirms this pragmatic and ideological vision that mobilizes a discourse of individualized profession, in addition to seeing teachers as the main responsible for the improvement or disaster of education.

It is clear that there is a general teaching ethic, which was addressed at the beginning of this section, referring to teaching commitment in the classroom, respect for the legal norm and interest in developing the curriculum and generating the learning outlined there. However, this general ethic, in our view, is absent or hides its political character. This

means that, apart from the general teaching ethic and the ethic of dissent, there is also a teaching ethic that tries to detach itself from the current educational policy –stuck to the logic of human capital- but does not affect the will of teachers to carry its speech of political content. It considers that the ethical values of the teacher influence society, but it is not, for example, a questioner of capitalism. It is an ethic, to name it in some way, of an “average” range, which is developed below.

This ethic, according to Meirieu (2006), expects a pedagogical practice that recognizes otherness, the existence of the other in the world of daily life. With this coexisting, the ethical values of the teacher must give rise to the desire to learn, to create the enigma (Meirieu, 1997), under a committed, dynamic image capable of inspiring others. Without reaching the fatalistic compassion of the students, which does not indicate perceiving their reality with a critical gaze, it is about making a joint ethic emerge (Meirieu, 2016), which demonstrates in the learners the subject that underlies them, their mobility in the different spheres of the human dimension and challenge them to build the necessary ethical values that the context demands. A true formation of values, as an expression of those that the teacher possesses, according to Meirieu, will require that they be learned

(...) like a contagion, like a virus. (...) Thus, the organization of the learning situation will be the carrier of the values, (...) witness the ability to allow access to this harmony with itself and with others that perhaps it can, with great caution, be called happiness. And it is that the values are not learned through courses; (...) they are built in the whole of the educational situations and the teaching sequences, as long as they are able to demonstrate better learning (2001, p. 163).

For Lorenz (2019), teachers are warriors because their ethic lead them to combat the stable. This break against the inalterable may be related to the learning that students possess,

but also, in our opinion, it should be towards the contexts or structures in which the educational act takes place. Magisterial ethic must seek the revaluation of the human species, through a thought that is back and forth between what is good in the past and what is required for the future. To do this, and as an expression of the ethic they hold, teachers must be out of tune, make a difference, trust and spread the idea that time can happen differently. In this aspect, Bara (2018) agrees, when he indicates that the true ethic of teachers means dedicating themselves firmly to the task of educating, giving themselves to the noble, worthy and good cause, to the degree of not withdrawing, but facing, the pitfalls before them. Obviously, the firmness shown by teachers will lead them to look for different ways to overcome obstacles and one of them may be union organization. But what must be clear is that, despite political activity, the impetus to educate will never fade.

Through various lines of research, some authors such as García, Jover and Escámez (2010), expect that teacher ethic minimally has a respect for the dignity of the educational community, the defense of rights, the conduct of the subject according to the justice, ensuring the autonomy of the profession, watching responsibly for the solidarity of the other, from presenting oneself honestly to those who question or criticize their role in society. The suggestions made by these authors will be valid as long as ethical values are not assumed as a natural habit. In other words, we consider that magisterial ethic must respond to the need to modify the historical moment that is lived or otherwise it would only be promoting the formation of highly educated minds that adapt to the scenario without any fright. It is true, as Polo Santillán (2014) expresses, that teacher ethic must promote the virtues that the profession considers necessary, in its most general features, in addition to not being impositions, but the way to achieve the internal good of the act of educate. However, the ideal lies in social transformation. With this ethic,

argues Polo Santillán (2008), at least, education aims at human fulfillment, the yearning for fulfillment, to find meaning in existence, and also to give continuity to one's life.

The meeting in teaching has the irrevocable task, declare Bárcena and Mèlich (2000), of avoiding the negation of the radical difference and alterity, allowing each one to simply be another, without abstracting from the gregarious instinct. At the same time, magisterial ethic must grant the power to discover the alterity of the other, because it is in this other that the possibility of thinking differently can be found. This ethical moment, as stated by Bárcena (2005), serves to place teachers' feet on the ground and make them understand that every human being is rational but dependent, where the bodies of each, life itself, occupies an important place in ethic, under a firm and critical position of

moral transaction between human beings through which adults [-teachers-] initiate newcomers in learning to become human; (...) because the educator is a committed agent in the initiation of others" (Bárcena, 2005, p. 124; 126).

It is about being a teacher, defines Mèlich (2010), who shows by means of an expressive inspiring, evocative, suggestive way, both the learning and the existence of the other, their suffering and their rejoicing, their wisdom and their ignorance, their dignity for social change.

On the other hand, and beyond "average" ethic, Díaz Barriga (2009) questions the subjection towards the teacher and its increasingly frequent connection to educational paradigms loaded with concepts and representations typical of human capital, positioning a characterization of pedagogy in tune with the mode of production and exhibiting an empty composition by addressing only the human dimensions that can be remunerated. Likewise, by releasing the broad influence that the teacher has in various contexts, it gives way to a de-professionalization.

As the teaching profession is tied up, its performance and ethical values have a predetermination that is present in the regulations of educational policy and in the pedagogical notions that underlie from the global perspective of human capital. The ethical transcendence of the teacher is hampered by the canons that are gradually introjected, to abandon the ethical values of commitment to society, beyond the classroom, and undo the projects for the improvement of humanity. Now what matters is quality, educating in the globalized world and respecting –as teacher ethic– the legal and curricular provisions legally defined. The role of transforming agent disappears and teaching opens up its margin of aspirants to more disciplinary profiles, an opening that is proportional to structural unemployment, and, moreover, lacks, in more than a few cases, pedagogical notions. We believe that this is where the reasons for the conceptualization of other teaching ethic are present, given that there is a teaching staff that is not content with their conventional role, nor with the reduction of ethical values typical of the teacher's work, but rather takes advantage of their position in the classroom to project certain teaching ethic. It is the opportunity to argue, as Giroux (2019) says, towards some ethic that, from pedagogy, commits to socio-political change and adopts hope towards an imaginable future.

This conception that gives the school a greater impact was perceived by Gramsci (2007) through a pedagogical rapport that reveals ethical values of commitment to the situation facing society. The participation and adoption of social problems by the educator, as an ethic that affects politics, according to Gramsci, "is verified not only within a nation, among the different forces that comprise it, (...) between sets of national and continental civilizations" (2007, p. 56). Through consensus, in light of the specific situation in society, teachers put their ethic at stake to correspond to current needs, so that their ethical values lead

them to “actively interfere in practical life, as builders, organizers, ‘permanent persuaders’” (2007, p. 66) in the outline of pedagogical practices and articulating projects that allow the transformation of the system. From this perspective, the ethical position of the teacher goes beyond the generation of learning, to contribute to the formation of their own thought and practices for the improvement of the human condition.

Said political commitment and solidarity with the subordinate classes was also stated by Makarenko (1977). The aims of education that the teacher must assume should “stem only from the demands of society, from their needs” (p. 41). That is, it is not only a matter of completing the contents mandated by the official curriculum and promoting the skills present there, but, in addition and with a critical focus, joining solidarity efforts towards a different future. Such obligation is prosecuted, as Makarenko (1977) will later say, to a principle of collectivity, as part of the human essence because in it “the solitary individual does not fit, neither with exaggerated forms nor dwarfed as a blade of dust; in it is the member of the community” (p. 46), reason why the teacher should promote respect, solidarity and cooperation without undermining their uniqueness. These principles should form part of their being as a subject in the different fields of social reality. Individualism would have no place in their ethic.

It is about the teacher overcoming the condition of the apostle that brings culture closer to communities in order, as Ponce (2015) proposes, to show rejection of misery and hunger, or else, the teacher will be open to injustice, with a flimsy ethic that only affirms its individuality. Suchodolski (1976), for his part, identifies himself with this political stance of education, through which the teacher assumes an ethic that “has the mission of creating a new system of collective life totally unknown in history” (p. 98). The pedagogical moral that

Suchodolski (1966) proposes is the teaching ethic that has endured in some teachers, which guides them to fight for a better future. Likewise, in correspondence with Ponce’s vision, Suchodolski (1966) claims solidarity as the authentic education of duty, through a value and ethical-political principle of action, for which, the teacher “cannot be separated from the daily human problems, of the concrete relationships between men, [of effort] (...) for the new social reality, (...) for the realization of what should be” (p. 157; 160).

In general terms, this political-educational perspective from Marxism (Ferge, 1991), expects the teacher to assume a defense of public education to alleviate inequalities, break with the monopolies of knowledge through comprehensive training beyond intellectualism, influence the values related to the participation of social life, in such a way that there are changes in the school relations of competitiveness for those of cooperation, within a solidarity community.

After the approaches of Makarenko, Gramsci, Ponce and Suchodolski, it was Paulo Freire who built an educational perspective that urges teachers to conduct themselves and guide their work under the lens of ethical criticism. It will be in his first work where he calls on teachers so that, in addition to promoting reflection and learning, they assume an ethical commitment “in the search for the recovery of their humanity, (...) to create it, [as deep liberation because] (...) they do not become (...) oppressors of the oppressors, but rather restorers of the humanity of both” (Freire, 2005, p. 41). Undoubtedly, his work demands a sublime effort from teachers in classrooms, but he recognizes that being “only a teacher” is not possible, because teachers forge an ethic that requires a commitment and attitude “in favor of overcoming social injustices” (Freire, 2008, p. 102). Despite denouncing a colonizing logic in education that hinders liberation, Freire (2014) asks educators to maintain their conviction for just causes, in order to carry out

a practice in the different spaces where the teacher interacts, for example the classroom, in which we encourage people to mobilize or organize themselves" (p. 61).

The ethic Freire demands of teachers is one of "deep commitment to social causes" (Macedo, 2001, p. 180). He hopes that there is a vocation in pedagogical practice, as simple as it may seem, so that together, with respect and admiration for the other part of the educational act –student and, at the same time, educator– may build a critical dialogue for transformative action. Precisely because of this drive towards transformation, teachers' ethic cannot be alien to social causes or their own causes. This ethic can be considered as radical, but what could be more radical if not the commitment for the lives of those who suffer the injustice of a system? Teachers' ethical values must be combined with, in addition to their own demands, a deep love for the other, so that, in their daily lives, they recreate and live "the fullness of the human being with their head, their heart and their body" (Gelpi, 2001, p. 222). The ethic contained in Freire's ideas hope for educators to be able to "recognize the not-me, the other, as well as respect and value the other person, (...) [and at the same time be] respected and valued by the other as a not-me" (Mergner, 2004, p. 70). In this sense, according to Huerta-Charles (2008), the ethical values of critical teachers are expected to redound in the search for social justice, as agents of change, based on an ethic of humanization and solidarity and not on Market ethic, therefore, prioritizes the preservation of human life as the center of all policies and actions carried out by society.

In this way, authors such as Giroux (2004), propose that the assumption of ethical values in educational practice, permeated by a transformation policy, equip students with

"forms of questioning that will allow them to critically examine the role that society has carried out in their own training, (...) with a notion of

political education in which a new language, qualitatively different social relations and a new set of values would have to operate with the purpose of creating a new environment" (p. 62; 65), that is, the future society.

It is important for Giroux (1997), to vindicate the role of teachers as intellectuals, without confusing them with technicians or reproducers, to responsibly assume the approach and criticism of what is taught and what is pursued within the classroom. Ethical commitment, Giroux and McLaren (1998) demonstrate, represents, then, breaking the hegemonic custom of isolated liberal individuality, to unite political forces and confront the existing social order of suffering. Solidarity, Leonardo argues (2007), will be the fundamental prerequisite for an ethic that contributes to universal justice, according to an approach that highlights the role of the teacher for its importance in transforming the social conditions of the most disadvantaged.

The unrestricted commitment to social causes and public education will have to result in the improvement of educational systems and the society in which these educational centers are inserted. With a teaching ethic that questions, explain Fernández, García and Galindo (2017), the tendency to reduce student instruction to operative training subjects, pedagogical practices must be modified in relation to an ethic that ensures the progress of humanity and not at the rate of mercantile efficiency or the fashion of education experts. Putting ethical values into action with great social impact is not an easy task, because, as Vega Cantor (2007) says, the existence of transformative intellectual teachers who can go against the air of the times is irrelevant to the trend of current educational policy, not only because of the low profitability of being aware of controversial teachers, but because its critical nature must be ignored by all means. Along with the fight for human life, the teacher's ethic must abandon the concept of

education "considered as a business in which an input is produced (called human capital) and its effectiveness is measured in the cost / benefit ratio and in the effect of human capital on employment and income" (Vega Cantor, 2007, p. 515).

Global trends give teachers a role that undoubtedly tends to predetermine the ethic that they must assume. Naturally, the teacher's role is the development of learning, conceptual and practical knowledge to think reality, however, this last aspect is increasingly reduced to a pragmatism that hopes to adapt students to the social and economic dynamics that a certain world-wide system imposes. Magisterial ethic must allow the revelation of the other as an educator, as a professional colleague, of the militant companion and of the non-dissident, to make way for dialogue between the different demands. We believe that the political content cannot be detached from the educational act, inside and outside the classroom, as it is ethical to criticize and fight for injustices. Up to this point, teacher ethic has been worked as a singular characterization, however, it is necessary to identify the ethic that underlie anti-systemic organizations, a topic that corresponds to the following section.

Ethic of social resistance movements

Magisterial dissent is part of social movements. Although it is made up of a union group, in this case, the teachers, its social influence lies in the discourse of thinking and wanting another education, another society. A dissident, anti-systemic or social movement is constituted by the necessary group to achieve their demands. Its ethic is based, according to Alonso (2013), on internal social networks that must remain firm for the continuity of political action or else they will not be able to develop the capacity to face challenges. Their consolidation is notorious when they no longer only dedicate themselves to protesting, but when they manage their organization. The

lack of an ethic within the movement tends to wear it down and predict its disappearance. The passing of the movement will always be combined between values such as collective responsibility and solidarity liberation, since anti-values to the aforementioned, such as individual interest, for example, only foster an illusion of social transformation.

The social movement has within its ethic, describe Tilly and Wood (2009), the solidarity and collective demand against a certain authority or entity that affects its actions, an inalienable need to associate around one or more ends, and unity and commitment in the forms of manifestation to disagreements. Social movements are, at the same time, the expression of the historical moment that is lived together with the ethical values that the dissident organization manifests for the proclamation that provides solutions to its problems. While a specific ethical profile is required for the organicity of the social movement, it also demands solidarity and cooperation with other social movements. An important aspect for the progress of the dissident movement, its permanence and recognition in other areas of society, will be the solidarity interaction that it maintains with the other groups, this as an example of an ethic that breaks with the limits of the organization itself.

For Pleyers (2018), social movements show their unique ethic through the commitment in each of their members, which is radicalized according to the levels of conviction that each of the members has. At the beginning, when the dissident movement is formed, it tends to happen that the levels of commitment are very high, due to the effervescence of having found an organization that joins forces to demand things. This degree of conviction will naturally decrease to remain at a medium level, with direct fluctuations at the moments of political participation, or failing that, towards a descending rate of commitment, proportional to the results and ethical coherence that the

movement manages to demonstrate. Values such as democracy, justice or dignity must be, above all, demands and practices constituting dissent.

In this sense, according to Valdés (2010), the internal ethic of the social movement has the function of harmonizing the demanding and constitutive aspects of the project itself. In other words, it is expected that the ethic, in effect, present in the militants, guide the demands made, so that the initial complaint does not obfuscate or absolutize the organization and lead to its disappearance, that is, not addressing the demands without the corresponding ethic. The credibility of dissent will be based on the ethic of its members and leaders. For this reason, society and organized groups will have to expose and experience the ethical values closest to the task that has been set. In the same way, the overcoming of setbacks must be conferred on the logistics of the social movement. A firm ethic will be the guideline to allow a socio-political articulation between subjects and organizations that strengthens the claims between social movements.

The above does not respond to uniform practices in the claims, on the contrary, within certain limits –in our case it is the dissident magisterium–, even relative, social movements have an ethical responsibility to include the most diverse demands of their militants. The recognition of diversity within the dissident movement, argues León (2010), represents a response to the detriment of living conditions, forms of exclusion, political oppression, discrimination, and the imposition of unique thinking. Solidarity and the emulation of a community are part of the values required to weave diversity into protests, through an ethical-political profile that does not exclude those who seek to help, but those who, through ignorance, seek to stigmatize.

The movement itself is a builder of historical subjects who, simultaneously, are the architects

of the dissident organization. Therefore, the ethic of the movement should not be an abstract conception, but

a constant construction by the set of social actors in reference to human dignity and the good of all; (...) A collective work that has its references in the defense of humanity. (...) The commitment [to have] is a social act characterized by a strong affective element" (Houtart, 2010, p. 102).

Under these premises, both members and leaders have the amendment to criticize and self-criticize the dissident organization. Being collectively shaped, the social movement always shows, implicitly, its degree of solidarity.

Most of the social resistance movements are inscribed on an anti-capitalist thought, although the bulk of their demands are palliative within the same capitalist mode of production. This, however, does not mean an absence of ethic, but a lack of theoretical depth. Beyond what is radical or not of his theory, Sandoval Vargas (2013) recognizes an ethical-political constitutive character in the conformation of social movements that allows them to deny their reality in order to demand things, where, in addition to denouncing, they try to announce another ethical horizon for society. The underlying ethic in social movements allow us to create other ways of doing politics, organization, meaning and life projects that undoubtedly influence the way they appear to society as an ethical subject. Whatever name the social movement receives - in our case it is magisterial dissent - it carries an ethic that, in the best of cases, would have to transcend the movement itself. However, it is legitimate that the ethic of the social movement correspond to the interests that the congregation has achieved. The problem is when this ethic is absolutized within the movement itself, to such an extent that it is corrupted.

It is true, as stated by Flecha, Gómez and Puigvert (2001), that within the social

movements there is a latent threat of the centralization of power that seeks to dominate under forms different of similar to the ones being criticized. Ethic, in this sense, corresponds to the necessary counterweight for the proper functioning of the organization and the future of the movement. One way of expressing a high degree of constitutive ethic to the social movement, according to the same authors, is that it reaches the name of social movement, which combines the interests of various groups with the interests of society in general, that is to say, it seeks to transcend the union or political sphere of the movement. In this regard, Rauber (2015) places ethic in a fundamental place to "overcome the reformist, avant-garde and elitist positions" (p. 51) that hinder both the correct view of economic and political realities and the ascendancy of the social movement and, once these practices have been overcome, "give prominence in these struggles [to the militants], and that they take charge (...) of political action and organization" (p. 52). This means that the social movement cannot start from an organization that is sustained on an ethic of verticalism, but around a structure that gathers all the voices in favor of maintaining solidarity.

The essence of social movements is in itself the activation of an ethical environment, based on what Tapia (2009) has stated. From the moment they question some type of exclusion, discrimination or inequality around an institutional universe, they bring up a specific ethic that modifies and recreates beliefs and norms of life, to articulate specificities within the social movement. This ethic, in effect, calls into question the ethic of the system and, in addition, must have the elements to argue the ethical meaning of the complaint in question. Related to this topic, from Bilbeny (2015), the ethic that sustain social movements can be supported. The author states that organizations have ethical consistency in that they seek to satisfy needs in favor of the preservation and care of life, which enable a better expression

of being, such as company, work, social recognition and participation, education, culture, among others. Bilbeny (2015) will say that the ethical content of some social project or organization - for our research is magisterial dissent - is the essential part of life that is linked through existing; to be is to exist. This leads us to indicate that magisterial ethic, as a social movement, in order to contribute to society, must aspire to have its claims and demands improve and develop the existence of those who gather around it, but, better yet, of those who are beyond organization, that is, advocating for the significance of their political actions towards society in general.

Linking up with other social movements is a sample of the specific ethic around the teaching movement. With the creation of forms of participation in which all the militants are satisfied, through a firm value of democracy, the movement exposes a general ethic, but also a particular ethic of those who are in charge of the organization. Understanding the social movement from this perspective, the leaders or representatives are not vanguard or elite, but delegates of the will of the militants. For this reason, Hernández Iriberry (2011), expresses that having clarity in the ethical values of the social movement and seeking its formation contribute to consolidate an identity, in our case, a magisterial one that impacts its historical-cultural present and, likewise, teaching practice. There is, then, a recognition of the subjects, within the social movement, as collective subjects that seek the inclusion of the different fronts of struggle, the criticism of the opponents and, most importantly, the self-criticism of the movement itself. As stated previously, if the movement or dissent seek to improve living conditions, it contains a minimal ethic. This is reiterated by Hernández Iriberry (2011) based on the ethical principles that he observes in the teaching movement, namely solidarity, the defense of common rights and interests, and consensus.



For his part, Touraine (2000) argues that the constitutive ethic of social movements lies in the ethical subject that composes them, under opposition to domination, in the name of better living conditions. It is a rejection of human conception that awaits the simple adaptation to everything that happens. The ethic of magisterial dissent should aspire to allow the free production of oneself, as an affirmation of the subject, and the fight for denied rights. The subject's ethic and, simultaneously, that of the movement itself, will be defined by the social situation that the subject-movement lives, as well as the situation to which they aspire. This requires from the social movements a very clear foundation of the ethic they hold for the denunciation of their affectations. Badiou (2004) explains that for this, it must be clear what evil is being fought against; from there, we may start judgment and action towards what is suffered and begin to recognize the ways that

they can stop what is denied, together with the corresponding means. The ethic of the social movement, then, will have to avoid victims, concludes Badiou (2004).

Despite the solid arguments that may be given regarding the movements, we consider it necessary to highlight the self-critical aspect that dissent should have, or, failing that, it would lack any ethical sense. When the social resistance movement stops perceiving and practicing the ethical values that allowed the birth of the movement, the organization begins a time of instability, due to the random application of ethical values in the different components of the movement. If the ethical deficiency worsens, that is, the presence of anti-values such as individuality or corruption becomes noticeable, the movement comes to an end and a substantial transformation of the components of the organization is necessary,

in order to recover main ethical values and, furthermore, take advantage of the situation to propose new values. Hence, every social movement has present ethical values related to its demands.

Imagining an ethic of the social movement supposes certain values to guide action and redirect the path. In this sense, the words of Pérez (2010) make it possible to clarify the substantial aspect of the criticism when observing

the obligation to review their practices on the basis of ethical behavior and pedagogical behavior to generate, once again, other and new transformative processes (...). The combatted system must be broken from within to imagine other logics of political relations and to structure a horizontal, participatory society that generates its own organization and to assimilate the urgencies and demands of the new moments and times of the revolution [-transformation-], which never ends, but is transformed" (p. 97).

Although this ethic of social-magisterial movements can be multifactorial, its importance is inalienable, because as Mejía (2011) says, "the ethical dimension of these new rebellions, (...) places us on a horizon of justice and recognition of the factors that contribute to inequality or the highest inequality rates on the planet" (p. 153). However, it is necessary to know what teacher training is like in the field of ethic, that is, what aspects are considered in teacher training and which in teacher dissent.

Ethical training in militant teachers

If, as it has been said so far, education is characterized in a complex way by the social and political relationships that exist within the educational act, the ethical training of teachers is important for our research. In the training processes, some proposed ethical elements can be identified, together with the alternative spaces to which militant teachers go, where the specificity of their ethic as a guild is affected and, at the same time, as an intersubjective

subject. There has also been comment on the existence of a specific ethic, which should not be understood as incomparable, but as an ethic that shares general features. It is in this line where ethical training, (Ibáñez, 2018), is presented as a reflective activity, focused on ethical-political and pedagogical decision-making, from where the educational actions of transformation are located, valued and solved such as the ones belonging to union, didactics and curricula. Teachers, being inserted in specific, contingent and highly variable contexts, require the construction and formation of general values that they will implement through the ethical and political options presented to them during their career. These values will come to configure an ethical discourse as a distinctive feature of their commitment in the educational task.

Ethical training, according to Trejo (2019), in addition to being a characteristic of initial studies for the teaching profession, must be a permanent task. This is because the new teachers are expected to be forgers of an essential ethical attitude, first in themselves and ultimately in their students. They are in charge of building the new humanism necessary for the 21st century. Hence, some essential ethical attitudes for contemporary teacher training can be listed (Trejo, 2019): developing an understanding of the other and the values of solidarity, respect, tolerance, plurality and predisposition to peace. Under this perspective, combining these values, along with some others that may be added, gives rise to being able to form an ethical profile that thinks, lives and acts based on the horizon of the human person, of their dignity.

Thus, ethical commitment is part of the possibility to overcome ethical dilemmas. It is around the different spaces of expression of the ethic of the teaching profession that their notion of duty is demonstrated. For this reason, for Bernal and Teixidó (2010), teacher training in the area of ethic must allow them to build the most appropriate attitude for the

profession, a disposition towards teaching and learning, clarity about what teaching means and the proper management of interpersonal relationships that occur inside and outside the school, among others. This shows that the school is not neutral, therefore, it is expected that the ethical commitment, as a result of the initial training, will develop stimulating and realistic experiences in the teaching staff for their dedication to teaching; the generation of learning environments that, due to their ethical climate, avoid violence, discrimination and, on the contrary, value heterogeneity, promoting solidarity, compassion and justice. This minimal definition of being a teacher is emphasized because, when educating, their values are present through what they say, what they do, the relationships they establish with others, with parents, with society. To act, for the teacher, is to reveal their ethic.

Training future teachers from an ethical perspective implies that they have a disposition for dialogue, a sublime respect for the relationships they maintain with the other and the impetus to participate socially under the critical use of reason. For Buxarrais, Martínez, Puig and Trilla (2004), the development of, what they call, moral judgment, takes vital importance because it allows teachers to put into play the cognitive capacity to reflect on certain situations that have conflict of values and identify what is correct and what is not. The authors, based on Kohlberg, consider that this judgment values their actions from equality, equity, freedom, autonomy and dignity, in short, from justice. Likewise, they add with great transcendence the aspect of self-awareness to reflect on one's ethical action, at the same time that it allows us to become absorbed in the link with the other.

For Imbernón (2007), this involves outlining an ethical identity, hence the training of teachers must contemplate the claim of that ethical self, of the subjectivity that composes it, as the necessary way to see and transform

social and educational reality. This position, as shown, already represents an attempt to go beyond the educational when it observes in the ethical training of teachers, its correspondence with the commitment to transformation not only in education, but also in reality as a whole. The teacher's narrative and discourse will be constitutive of the experiences and ethical notions that they have constructed. It is not, however, a subjectivism, but an intersubjective construct that values the subject and their relationship with others from alterity. The ethical training of teachers involves, in turn, achieving recognition of the identity of the educational task so that there is a better interpretation of education and the scope and limitations that it allows for social transformation. An ethic concatenated to reflection shows relevance to analyze what is, what is believed, what and how it is done.

The current perspective of teacher training, likewise, expects the teacher's ethos to possess the inalienable propensity to act with ethical principles and a vocation inherent in the identity of the profession. It is their ethic that allows them to make decisions about their relationship with complex contexts, in addition to defining how to act in favor of the reconstruction of the social fabric. For this reason, the social sense of the teacher, Maya (2010) says, which right now is at a crossroads due to global dynamics, must re-green as part of its essence and development, for the improvement of education and society in general. The teacher's adherence to the movements of change, then, is inescapable, as it expresses an ethic and policy for the shaping of new meanings in educational and social aspects.

For their part, Martín and Puig (2008) consider that the significance of ethical training consists in the fact that teachers can use their identity for the educational task, that is, their own personality, for the benefit of the construction of ethical values with their students or peers. In this sense, showing authenticity in social

relationships, respect for others, coherence when acting and tolerance towards different judgments is part of the necessary ethical profile for teachers, as well as for those who are being trained in the classroom: the students. Thus, the difficult task of teachers' ethical being will have fluctuations between shared and non-shared values, where their best expression of ethic will be tested. Savater (2012), in this sense, observes that the teacher's ethic and their essential training are actually the compass that guides what is important and real, in addition to indicating fallacies. Educators, now, can no longer deny their reality but, on the contrary, must contribute in teaching and learning to navigate, as the author says, through that murky sea in which the impetus for its control must never cease. The ethic practiced by teachers must take into account that "no one is subject in solitude and isolation, but always subject between subjects: the meaning of life is not a monologue but comes from the exchange of meanings" (Savater, 2010, page 33), so the argument about certain values will demand a high level of discourse in the teacher.

In Gil and Cortez's (2018) perspective, ethical models in teacher training must have some redundancy in social transformation, where their pedagogical knowledge is not only technical knowledge, but an ethical and political practice in itself. In this sense, pedagogy, permeated by ethical training in teachers, would be the attempt to expand relationships, practices and democratic identities, which address the most urgent problems, such as economic inequality and injustice. With this ethic, the teacher is urged to always tell the truth. Through a critical look, Gil (2018) outlines that the ethic to be developed in new teachers must configure the necessary devices for epistemic and social transformation, both of the subjects in training and of the spaces where the educational practice will be developed. The acquired ethic will allow us to deny the interpretations and meanings of the old reality, to intersubjectively build a better

ethic, which expresses new ways of thinking and living, but, above all, not only transform the existing reality, but also glimpse a new one.

Montero (2002) illustrates the ethic that corresponds most closely to magisterial dissent, the affirmation of human beings and the development of critical, free, tolerant, supportive, generous subjects who fight against injustice and oppression, with ethical action in favor of life and the Earth. In the same way, De Mesquita (2002) suggests taking teachers in training to the expression of their ethic, while recognizing the non-neutrality of the educational task, so that the pedagogical-political profile helps both teachers and students to read reality clearly and thus, discover what is their present and how they could be the ways to overcome that reality that is being denied.

In accordance with the ethic that the CNTE (2013) claims to have, the formation of a certain must-be of the teacher assumes the task of training students who are in a context of deprivation and inequality throughout the country. This ethic is based on the social root of the teacher in training, nurtured by none other than reality itself. Their ethic calls for demanding that militants have a high degree of commitment to education, respect for parents and their communities, to defend indigenous cultures and the rights of the contexts in which they are inserted. The values that they endorse must contribute to the mobilization of the most important actors and social forces for education, so that it becomes humanistic, replacing the values of the market, to forge solidarity in students and within the union. Therefore, they cannot imagine an ethic without the political character (CSIIE, 2015) that represents promoting the concretion of a historical project of the nation, which has the community as the main source for the definition of projects; it is respect for consensus and solidarity bonding with social movements. The ethical training of the militant teacher is in the spaces of political

action, in the assembly, in the classroom. León López (2017) adds that in this ethic, respect for social relations is weighed because above all, one is human and fights for the care of life.

The current conception of the ethical training of teacher-militants provides a perspective of what the profile that should be formed in the initial and continuous spaces should be, however, in this characterization, the alternative pedagogical proposals and their influence on the constitution of teacher ethic have not been addressed, hence the importance of knowing what these approaches are.

Alternative teaching methods and their influence on the magisterial ethic

In the development of pedagogical theory there have always been those proposals that are considered irreverent, trying to be critical of the most influential educational models of a certain time or, failing that, to the contribution that these have in preserving the given system. By possessing an alternative essence, different from what is established, these emerging pedagogies, as they have also been called, have an impact on the formation of the ethical perspective of teachers. Under these guidelines, the alternative pedagogy of Antón S. Makarenko, based on Trilla (2010), as well as criticism of the conditions of social inequality and the role of the school as a perpetuator of said conditions, in addition to having as a banner the community and its values in society, from an research-pedagogical perspective that started from concrete subjects and reality, outlines a certain ethical position in the teacher, that is, it underpins a commitment of social significance, to solidarity as an imperative that should be present in the classroom and vehement responsibility for the attention and action of the context. In the same way, the pedagogy of Célestin Freinet, indicates Imbernón (2010), as the benchmark that sought to establish a school for the people, by prioritizing the interest of students and their freedoms against dogmatic

teaching and impediments to development of thought, implants a magisterial ethic that recognizes differences with the other, warns the inadequacy of prejudice in acting, the ineffectiveness of authoritarianism and values diversity as a human condition, for which it invites the promotion of solidarity and cooperation.

In the same way, Suchodolski (1979) hoped, with his pedagogy, to build in educators a notion of the formative task beyond the institutional, a more open posture to daily life and its reorganization, towards a life worthier of the students and society as a whole. For this reason, Suchodolski's proposal demands from teachers an ethic that cares about the future of society and humanity as a whole. Through values such as responsibility, commitment and solidarity, teachers, from this pedagogical perspective, watch over and defend their ethical position before the world, while manifesting and acting for the living conditions that human beings need for their full development.

From the Latin American context, the previous ideas had their splendor and continuity on par with the so-called critical pedagogy, whose maximum reference is found in Paulo Freire. For his part, the Brazilian educator, with his educational project, proposes

tolerance as a virtue of human coexistence, (...) of the basic quality that must be forged by us and learned by the assumption of ethical meaning: the quality of living together with the different one: with the different one, not with the inferior one. (...) What authentic tolerance demands of me is that I respect the one who is different, their dreams, their ideas, their options, their tastes, not to deny them just because they are different (Freire, 2006, p. 31; 32).

This means that, in Freire's pedagogy, the ethic of the teaching staff is consistent around the valuation of humanity and its multiculturalism. In the same way, when asking for tolerance on the part of educators, they will have to conduct

themselves under the meaning of living with the other, by looking at them not as equal, but as different, with their own dignity, and through which the ethical notion is evidenced that people have, while the actions that emanate from the teachers affirm their life.

This conception is combined with the urgency of a pedagogy that is presented in Latin America as the support point for overcoming colonization in its various forms and the suppression of Eurocentric thinking in the region. For this, Bigott (2010a), from a decolonizing pedagogy, establishes in the teacher the ethical condition of being different from what is rooted, to show a unique commitment to the reformulation of an education that is located in a specific historical context, reason why their characteristics as teachers lead them to produce changes in the ethical-pedagogical conceptualization, along with their way of apprehending themselves, that is, of constructing their teaching identity. The awareness of their reality leads them to criticize the structures in which they operate and puts into practice their ways of responding to social commitment. With this view of Bigott (2010b), teachers and their ethic must shock social reality, seek its transformation, through the construction of a collective project, based on solidarity and difference, to arrive at the desired educational transformations in Latin America. In this sense, the duty of the teacher becomes subversive because it identifies the inconsistencies of the system and collectively writes the horizon to be reached. In this way, the teacher is the seed to question current values and create new ethical meanings of understanding for human life.

Along the same lines, within a framework correlative to critical pedagogy, the so-called pedagogy of resistance conceives the ethic of teachers, clarifies Rebellato (2004), as one in which respect for the other is experienced together, the importance of listening, valuing the potential of each person and

how inseparable solidarity and hope are with the fight for another school, another reality. Their values converge in the ethical challenge assumed for the construction of the required project, in order to eradicate class antagonisms, the destruction of life, nature and cultures. Therefore, the ethic that they practice deals with the commitment to deny what the being denies and, on the contrary, to affirm the life of the other as a condition to affirm life itself. In turn, for Ubilla (2004), this resistance imprints courage on teachers, who take an ethic that confronts them with the dominant discourse, where questioning the truly existing ethical values is synonymous with dangerousness, demonic, barbaric or immoral before the power structures. The ethical position is, then, of respect towards the other and their dignity, towards the possible accompaniment that can be given between the two to enhance their appreciation of each other. It is the ethic built in intersubjective practice, from the vital reality to choose in the paths of uncertainty, but without losing sight of the other. The value structure always involves continuous improvement.

It is a pedagogy that claims the community, argue Gómez and Mora (2019), like learning to live with others and with nature. This is the putting into play of respect as an ethical value that reaffirms the dignity of the common habitat and of humanity as a whole as part of itself. The assumption of ethic, from the community pedagogy, outlines what is educational as a way of life, where the presence of teachers transcends the functionalism of teaching, by collectively tracing destiny and breaking with the objective and subjective relationships that reproduce inequality and domination. In the educational encounter, ethical values are recreated from the alterity of the other, by looking into each other's eyes, elaborating the world from both. Similar to the previous point of view, Mora (2013) proposes a pedagogy where ethic contributes to the subject –whether a teacher or student– and their community developing a set of critical ethical values, from a

political commitment to the highest principles of socio-community justice, which are linked to the concept of good living, to keep in mind the existence and meaning of being.

Although the names of the pedagogies may vary, all the alternative or emerging pedagogies converge on the basis of what a critical reading of Freire, Latin American decolonial thought and Marx represent. Therefore, having an ethical-political commitment to build a fairer world represents, among other things, the common denominator of ethical values that the committed teacher must assume. This ethical approach, proposed by Torres Carrillo (2016), recognizes in others the importance of influencing reality, given that the world is susceptible to being transformed from other values, senses and utopias, which are not properly those of the status quo. With such a pedagogy, dialogical praxis is assumed as an ethical expression of the definition of horizons that start from solidarity. When the ethical subject acts in this way, in this case the teacher, a possibility opens up to approach different experiences and knowledge, other knowledge, that make denied voices emerge and restore dignity through genuine recognition, Cabaluz points out (2015). It is through making their own ethical values such as respect, solidarity and commitment, where humanity recreates itself in collective action and reflection. Furthermore, we cannot forget, as Gadotti (2002) exposes, that this reconstruction of humanity and its world entails an ethic that watches over the Earth against the economic interests that still persist where, if the category of globalization is to be used, it can only be to generate planetary solidarity within a single community: humanity and life on the planet.

This sense of community and solidarity becomes crucial in teacher ethic, because through these values, the teacher seeks and contributes so that human beings remain essentially united, Torres Carrillo (2018) points out, despite the differences, that is, the

different is recognized within the community of life. If we look at ethic and pedagogy this way, the value and horizon of the community contribute to the awareness of the perversity existing in social relations within capitalism. The primary values are, then, solidarity and social commitment. This ethic and its correlation with critical thinking implies "learning to be oneself in relation to and against one's own being, which implies having a human ethic in and with the world" (Walsh, 2013, p. 39), the same that shows distance from modern-western-colonial reason, with the creation of social structures and conditions of existence different from those imposed by modernity. Teaching ethic would aim, shows Imen (2017), to promote leading and participatory democracy, while committing itself to a process of transformation in inequality, to promote justice, with a view to a critical prospective of the future.

According to the authors D'Antoni, Gómez, Gómez and Soto (2013), the ethic that can be derived from a critical pedagogy does not seek the development of skills prioritized by the logic of the market, but a social and personal strengthening for the community-humanity. Critical educators, from this ethic, clarify the material conditions of life as a whole and work from solidarity for the necessary proposals before another civilizing project. They seek to problematize the needs and experiences of the students to explore the possible alternatives between their concrete lives and social limitations. Assuming an ethic linked to critical pedagogy, despite its edges or variations, is for Giroux (2005) the essential political claim to lay the foundations for the fight for a democratic, real and vital social order, accompanied by a utopian thought that should not be understood as illusory, but as critical and possible. Its responsibility lies in the

"enormous task to face current threats to the planet and daily life, (...) [by combining] the mutually interdependent roles of critical educators and active citizens. (...) [From this ethic], the role of a

critical education is not to train students only to work, but also to educate them to critically raise questions" (Giroux, 2013, p. 17).

McLaren (2012) observes in education the ethical path for overcoming capitalism, inasmuch as it invites us to be attentive in the alleged mist that is intended to be imposed on the social relations of production. It is also to ensure the reduction of the environmental impact within schools, the creation of schools as much as possible, the increase in the educational budget and the reformulation of a curriculum that contemplates another possible world, ecology and solidarity. It is typical of this ethical perspective (McLaren & Suoranta, 2009), that educators glimpse a vision of the future that transcends the present, recognizing the contradictions that humanity lives within capitalism today, so that social transformation and the new social order through democratic participation are imminent.

The requirement of ethic, shows Mejía (2016), is to keep an active eye to always choose the best political option in, from and for the interests of the excluded, the oppressed and for the survival of the Earth. This ethic, of which

the teacher is impregnated through pedagogy, is one that challenges one's own conscience, whether or not it corresponds to solidarity, with the gaze of the other. It centers us on the fundamental: give meaning to the other for life in community, argues Cussiánovich (2010). The affective and emotional dimension is present in the teacher, since it is clear that it is not only intelligence, thought or reason, but above all, an intersubjective being that is recreated and shaped together with the students (Maya Betancour, 2012). Values such as respect, understood as the essential quality that underpins democratic coexistence, in addition to intrinsically weighing human dignity, dialogue as a means of personal development and humanization and solidarity as the drive for those who suffer injustice, make up fundamental aspects that pedagogy demands; without them the education and the future of the teacher take another course that could seem stagnant, Jares (2006) points out.

Finally, we believe, as Aboites (2019) puts it, that the educational field should not be unconcerned with a teacher ethic, because the task of educating requires committed



teachers to “offer girls, boys and young people the conditions for a high-level, critical training oriented to work and committed participation in public life, (...) [and a democratic proposal as] the only way out of an otherwise insurmountable crisis” (p. 74; 75). However, it is important to say, lastly, that teacher ethic must remain expectant so as not to confuse values with individualistic training, indicates Polo Santillán (2004), but, on the contrary, from solidarity with nature and with the other.

Conclusions

The path taken around teacher ethic allows us to identify some important points such as, for example, that the society of the 21st century has influenced the reconfiguration of teacher ethic because it expects, from the beginning, a commitment to the profession itself and love or vocation to teaching, as the distinctive feature for the development of a prominent teacher ethic. The choice of profession, therefore, is not the refuge for subsistence, but the commitment to contribute to the maximum development of the subjects. Hence, in the initial ethical training, we make allusion not to promote cognitivism or only political commitment, but to seek a certain balance for an ethic of the common good.

However, when teachers fully assume their classroom commitment, but view their reality with indignation, their social role leads them to build a movement that vindicate their demands. Thus, whether its proletarianization or the educational deficiencies of its context will allow the constitution of a social resistance movement in which, without a doubt, the ethical values of each of its members will be present. Belonging to the group is in itself the test of its ethic and the permanence of the organization over time, a sample of the ethical solidity of the movement itself.

Likewise, without leaving aside the dissident organization, the presence of alternative

pedagogies manifests the construction and adoption of transcendental ethical models with which teachers identify themselves, which lead them to carry out the best symbiosis of their role as teachers and their presence in the social sphere. In sum, magisterial ethic puts into play the ethical values of social justice, solidarity, democracy, respect, collective responsibility, social commitment and hope, which will guide the path of criticism and self-criticism towards the inside of the teachers' organization and the future of society.

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