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Artículos científicos

Implicaciones éticas de los formadores de docentes en una institución intercultural: discursos sobre la práctica

The ethical implications of teacher educators in an intercultural institution: discourses on practice

Implicações éticas dos formadores de professores em uma instituição intercultural: discursos sobre a prática

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Resumen

El presente artículo constituye un eje de análisis de una investigación mayor titulada *Nuevas perspectivas de la formación docente en el campo de la educación para el medio indígena en México*. El objetivo de este eje fue indagar sobre las implicaciones éticas que demanda la práctica del formador de docentes en una escuela bilingüe e intercultural. La metodología fue desarrollada desde un enfoque cualitativo, mediante entrevistas en profundidad, de las cuales identificamos las reflexiones que los profesores construyen en torno a los compromisos y orientaciones de su quehacer docente, particularmente desde un enfoque bilingüe e intercultural. Este escrito tiene como finalidad recuperar algunas de las ideas planteadas por los formadores de docentes en torno a un posicionamiento ético-pedagógico desde el que construyen sus prácticas. Los resultados nos permiten identificar algunos elementos que guían su quehacer y que dan un sentido a su identidad profesional desde un posicionamiento identitario que parte de un autorreconocimiento cultural y lingüístico.

Palabras clave: ética profesional, formación docente, formación intercultural, identidad docente, identidad profesional.



Abstract

This article presents an analysis axis of a major research project entitled *New perspectives in teacher training in the field of indigenous education in Mexico*. The goal of this axis was to investigate the ethical implications that teaching training practices demand in a bilingual and intercultural school context. The methodology utilized a qualitative approach and involved in-depth interviews, through which the reflections of teachers were identified in regards to their commitments and orientations towards their teaching work from a bilingual and intercultural perspective. This writing aims to recover some of the ideas raised by teachers regarding an ethical-pedagogical positioning from which they develop their practices. The results allow us to identify elements that guide their work and give meaning to their professional identity based on a positioning that recognizes cultural and linguistic self-identity.

Keywords: Intercultural education, Professional ethics, Professional identity, Teaching identity, Teacher education.

Resumo

Este artigo constitui um eixo de análise de uma investigação mais ampla intitulada *Novas perspectivas de formação de professores no campo da educação para o meio indígena no México*. O objetivo deste eixo foi investigar as implicações éticas exigidas pela prática da formação de professores em uma escola bilíngue e intercultural. A metodologia desenvolveu-se a partir de uma abordagem qualitativa, através de entrevistas em profundidade, a partir das quais identificamos as reflexões que os professores constroem em torno dos compromissos e orientações do seu trabalho docente, nomeadamente numa abordagem bilingue e intercultural. O objetivo deste escrito é resgatar algumas das ideias levantadas pelos formadores de professores a respeito de uma postura ético-pedagógica a partir da qual constroem suas práticas. Os resultados permitem identificar alguns elementos que orientam o seu trabalho e que dão sentido à sua identidade profissional a partir de uma posição identitária que parte de um auto-reconhecimento cultural e linguístico.

Palavras-chave: ética profissional, formação de professores, formação intercultural, identidade docente, identidade profissional.

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Introduction

Talking about education and the task of educating inevitably leads us to think of an ethical commitment. For this reason, for Freire, the act of educating is linked to the person as their intervention in the world, without dividing it into these dualities inside/outside, logic/emotion, theory/practice. Thus, the issue of teacher training is a theme that continues to summon us and can be problematized from perspectives related to institutional factors, tradition, the path of professionalization, professional identity, the times of training (initial, continuous), the agents involved, etc. However, despite this exhaustive analysis, we continue in this search for meanings, because in this way the voices of the actors continue to give an account of experiences that enrich the understanding of the education of the subjects and the meaning of their action in the world.

Indeed, because training is a human act, the relationship between trainer and student is influenced by factors that diversify the results —such as the school space mediated by times, rules, content, etc.— from which find a minimum of variations. However, as Morin (1998) puts it, in these times we only navigate in oceans of uncertainty through archipelagos of certainty. Because of this, the school is currently heavily criticized for the slow transition process it has incorporated into its practices; However, reality shows that in this evolutionary path the role of the teacher and the student has changed considerably, and if this process has slowed down, it has been due to that longing for what was considered effective, that is, the teacher as an unquestionable figure.

This new conception of seeing the teacher as a being who is also part of society, who does not have all the certainties, who recognizes his training as an unfinished process, who makes mistakes and who expresses emotions has caused a series of criticisms that only detract their image, but in reality they have always been part of the training processes. In this sense, the importance of knowing the teaching experiences through their experiences and perspectives gives us the opportunity to know those discursive narratives that give meaning to the practice. In this dialogue, teachers explain themselves based on their anecdotes, so that space is created where talking about their practice allows them to question themselves and express themselves.

Noting the above, the present work arises from a need to approach the realities and predominant imaginaries of teacher educators, that is, where they are headed and what are the perspectives from the concerns of teachers. Based on the investigation carried out, we

give an account of some ideas that we consider key to understanding the commitment to their teaching practice, the meaning of their work and the intentions that mark their path in the training of future teachers who will work in contexts of native peoples. In this complex network of meanings, the ethical implications demanded by the profession and particularly the teacher training project where they work constantly appear.

For this reason, the objective of this paper is to reflect on the ethical implications of trainers in relation to their practice. For this, we take fragments of the interviews carried out that show an ethical-pedagogical position, and from their enunciations we outline an ethical-political-pedagogical orientation regarding the issue of bilingual and intercultural education.

In this sense, we understand how, from the pedagogy of otherness, the educational challenges of our time are being faced, which are framed in periods of crisis, and in this contextual framework, the search for meaning in what we do becomes essential for humanity. When we think of schools with this pressing need for trained professionals to face the challenges of society to come, we inevitably turn to the field of teacher training, particularly those actors who are responsible for training new teachers. This research work emerges from this concern, specifically focused on teacher trainers for the indigenous environment, specifically from the Normal Bilingual and Intercultural School of Oaxaca.

Teacher training in intercultural institutions is a fundamental issue in contemporary education. They seek to train professionals capable of working in diverse cultural contexts, where inclusion and intercultural dialogue are promoted. However, this training process is not only about acquiring technical and methodological skills, but also about developing an ethical-pedagogical approach for which they will have the support of their trainers. Therefore, the ethical implications of teacher educators in an intercultural institution have become a topic of interest in this research. This is a complex issue that requires critical reflection on the role that teacher educators have in the education of professionals who work in diverse cultural contexts and on the ethical responsibility that this implies.

The approach with a group of teachers allowed me to know their stories, in which they told me anecdotes of their first experiences, some difficulties, strategies for the classroom, their positioning before theories and the satisfactions they have found in their professional practice. It was in this dialogue that I was able to identify some elements related to an ethical commitment in their practice, as well as certain values with which they are governed and that have great significance to carry out the task of training teachers. However,

in this regard, López de Maturana (2009) refers to the danger that trainers are not aware of their role in society:

Many teachers are not aware that they reproduce the professionalism conferred by the political and social complexity of professional life. In this sense, a large part of the responsibility falls on the trainers of the new teachers who must assume a professional and political role, since they generally also fall into the routine of linear transmission that is later repeated by their students when it is their turn to teach. (p. 90).

On the other hand, it should be noted that the category of good teachers was not addressed as an assessment of their practice, since they were questioned based on the elements that they considered a teacher should have and their relationship with a figure that had caused them admiration in their career. formative. In this way, an ethical dimension was identified by recognizing that desirable teaching characteristics lean towards a commitment to practice and to human relationships, an essential aspect to establish a relationship with students through empathy.

In the interviews, fragments were found about memories of professors who had promoted and oriented them beyond the academic content. In this regard, López de Maturana (2009) indicates the following:

The actions carried out by [the teacher] are not fortuitous, they respond to a history that has shaped them as teachers. This does not mean that all their action is cause-effect, but it cannot be ignored that there are motivations that guide the action according to certain situations that occurred in other times and educational spaces. (p. 77).

The motivations that we find are strongly linked to an ethical sense of their work, which corresponds to a social commitment as members of native communities and which is fostered from the approach they develop in the bilingual and intercultural school where they work.

The ethics of which we report is not entirely subscribed to what is considered professional ethics, which is regulated by society. We refer to lived ethics (López-Calva, 2014) that arises from reflection and is explained from a theoretical foundation. In this case, when they assume their role as trainers in a particular space, such as the Bilingual and Intercultural Normal School project. The construction of the teachers' speeches revolves

around what is expected of their work as part of a commitment with the original peoples, with culture and language.

It is necessary to clarify that in the narration of the experiences they describe a commitment to the institution where they work, which can be inferred by the following factors: they were part of the creation of the institution, they were trained in the institution and it was their first space in teacher training.

Now, it should be noted that although we cannot testify to the commitment expressed in the interviews, it is necessary to account for how the configuration of the discourse of professionals who are within these training spaces is linked from professional action to ethnic identity, which in turn, it seeks to consolidate itself in contextualized practices with a social sense. It is important to point out that the issue of questions that arise during practice is also taken up again and that they are part of the necessary reflection from the teacher towards the meaning of his work. This action does not mean losing the course of the practice, but a necessary process for continuous training.

The narrations also allow us to see the spaces of crisis, such as the low trust in the professions (Schön, 1998) that has put autonomy at stake, which results in persecution, surveillance and regulation through institutions that seek to value the teaching capacities in service, but they do little to strengthen initial training. Regarding these considerations, it is important to stop analyzing the profession from the technical aspect of the task to account for the implications that the teaching practice embraces and, therefore, the subjects that practice it.

Ethics from the meaning of the act of forming

The word ethics comes from the Greek *ethos*, which means 'character', 'custom': "Ethos is the dwelling place, which is being, where being is reconstructed, revalued and resignified. The *ethos* includes the generation of virtues such as *techné* and *phronesis*, that is, of doing and acting" (Chapela and Cerda, 2010, p. 19). This means that ethical thought is built from the deliberation that the subject makes based on the choice of his act, and its importance lies in the impact that this act has on the world, since active participants are always co-authors of a history. Therefore, we consider the issue of ethics in teacher training as an unavoidable and necessary issue, specifically transcendental for those who in their actions involve the educational processes of others, that is, the trainers.

Initial teacher training, from a bilingual and intercultural perspective, requires considering the particular ideas and methods that the teacher uses in his work. In this sense, ethics is presented as a challenge in the training process. As Oñate (2022) points out, "a training based on intercultural ethics emphasizes a dialogue that highlights the history, culture and traditions that have influenced the way in which different groups relate" (p. 105). Therefore, it is fundamental to question the ethical implications of the trainers in relation to the educational project they accompany, their students and the teaching practice they carry out.

Ethics are mistakenly thought of in relation to an act regulated by what is "right" or "wrong" in the judgment of others, taking the collective perspective as a reference. Thus, we appeal to the moral, which has an incidence on the ethical, although it is not equivalent. When we talk about the formation of subjects, we recover the idea that education not only provides factual knowledge, but leads us towards an awareness of how we build and rebuild ourselves in physical, intellectual and ethical development. This training is conceived as a trajectory that seeks to "build a training and self-training that will encourage us to learn to read the world and ourselves in another way, with the clarity that the world and the human being cannot be dissociated" (Monteiro, 2002, p.38). In this series of ideas, the concept of self-training (Navia, 2006) is also taken up as an act that they intend to develop in students, about which teachers report based on their experiences and the motivations of their practice.

By returning to the issue of the ethical implications of the trainers, we focus our attention on the inclinations that sustain their discourse. On this, it is important to highlight that the approach to this subject is not carried out from the "should be" of the practice, but from experiences that have occurred and anecdotes developed in teaching practice that shed light on the meanings that teachers give to teaching. formation of their students, that is, where they direct their practice and why such considerations are important. What it is about is understanding the professional ethos (Yurén, 2013) that they build from a different position, given the bilingual and intercultural nature of the institution where the teachers work.

Although it is true that historically a magisterial ethos (of the teaching profession) has been built, the particularity of time, context and ideology configure certain characteristics that the interviewed teacher educators assume or do not assume, and about it they report when making a decision. attitude towards questions of experiences, challenges and meanings of their work.

To understand and explain the ethical implications, we start from the postulates of Paulo Freire (1999) regarding the task of teaching. From his perspective, the educational act is necessarily reflective and must be oriented towards the emancipation of the oppressed, hence it is characterized by respect for life, society, nature and prevails the dignity of the human being. Likewise, the term being more is recovered to give meaning to the training. From Freire's postulates, "being more" can only occur in the exercise of freedom and autonomy, since it is a reciprocal ability that is built. In this sense, it is not the teacher educator who teaches his student to "be more", since both are impacted in the training processes.

Paulo Freire's postulates are framed within an ethical-pedagogical approach, which seeks to place the moral and ethical development of students at the center of education, along with the development of their academic training. From this perspective, it is considered that education should not only transmit skills and knowledge, but also develop moral and ethical awareness.

For his part, Nel Noddings (2009) states that education must be ethical and centered on care, as well as on the relationships between teachers and students. This author states that education is forged in an interpersonal exchange where an affective bond is present. For this reason, we cannot reflect on the teaching task without taking into account the relational process that involves emotions and positions regarding reality, not only of the student, but also of the teacher. The ethical-pedagogical approach focuses on the formation of people of integrity, capable of making conscious and responsible decisions in their daily life and in their relationship with others, which implies the promotion of values such as responsibility, honesty, justice, empathy and solidarity from the teaching task. From the reflection of the teaching practice, the trainers are building their own guidelines on what is the best way to develop their profession. These ideas are not static, as they are transformed according to the circumstances experienced.

In this work, therefore, some ideas raised by the trainers regarding the ethical implications of their practice are recovered to accompany the training processes of future teachers from a bilingual and intercultural approach. In accordance with this, the interviews sought to learn about their experiences and their self-reflection on the meaning of their practice. In the words of Yurén et al. (2013), "internalized professional ethics (in the form of beliefs, values, and intentions), the criteria and abilities to judge the correctness of a rule or

principle, and the modes of self-regulation and prudential judgment capacity constitute the professional ethos." (p. 8).

In this sense, we identify that the construction of the teaching act is subscribed to an identity position, which from Freire's thought would be recognized as an ethical fact, since teachers are cultural and historical beings to whom the ability to impact is attributed. and transform reality from the role of thinking and transforming entities. This recognition of the teacher's capacity for agency —despite how institutionalizing the profession can be— is a subject that still needs further investigation in educational research, especially now, since in the face of the new curricular framework, the figure of the teacher has a transcendental role. Having said this, we recover Freire's approaches when he exposes:

Although today it is claimed that education no longer has to do with dreams, but is related to the technical training of students, the need to insist on dreams and utopia is still valid. Women and men will thus become something more than simple devices to be trained or trained; we will become beings who choose, who decide, who intervene in the world; we will become responsible beings (Freire, 2012, p. 166).

The educational task —from the perspective of the Pernambucan pedagogue— emphasizes how the teaching task must be guided by an ethical sense aimed at raising awareness and humanization. Another aspect of the ethical sense that we are talking about is developed by Francisco Cajiao (2004), who from his position exposes the following:

The particular ethic that governs the exercise of the professions not only has to do with general postulates referring to what is right or wrong in a sociocultural context, but also tends to become perceptive in specific aspects that have to do with attitudes and behaviors of the which depend on the very identity of the professional as a human being and the reliability of his role in the social context within which he acts (p.80).

The particularity of being a teacher, from the narrations of the trainers, finds a meaning from the linguistic and cultural identity. Thus, they consider that explaining their practice from their place of enunciation is vital for the understanding of their students, the realization of their task and the significance of the commitment they assume with the institution where they work. In this regard, Ricoeur (1996) argues that narration is a fundamental tool for understanding reality, since it allows organizing the flow of temporal experience and giving it meaning.

In effect, in the interviews conducted, teachers report the limitations they face, as well as the uncertainties that overwhelm them and the reflections that challenge them, but at the same time motivate them, and the essentialisms that are latent in the processes. educational at a general level. In addition, in the established dialogue we find a constant self-affirmation of the subject; According to Morin (2003), “in the act of self-affirmation of the human subject is the act of self-affirmation of consciousness. The self-affirmation of the subject is the act in which he takes possession of his possessions, the act of appropriating his destiny ” (p. 217).

When we give an account of an aspect of our life, we choose the way in which we want to tell it, the most relevant and significant thing that arises at the moment, although it has a meaning, a structure. Ricoeur (1996) points out that narrating life is a self-interpretation of what we are, but also of what we would like to become. Giving an account of themselves in relation to their formative and formative experiences shows us the ethical implications that teachers face. This discourse is not exempt from opacities that outline a personal panorama in professional action based on the needs and possibilities of a collective project. The teaching act is closely related to ethical deliberation, on how to carry out the formative processes (establishing norms that guide their actions) and on how to teach/accompany students to consolidate their own judgment.

Having explained all of the above, the present investigation focused on knowing the practices of teachers and their formative perspectives, the meanings they give to their work and the points that guide their work (meanings and intentions). In this search we find that self-affirmation (Morin, 2003) has been a fundamental axis to give meaning to his profession; In addition, self-recognition from their language and culture is vital to work on a project like the one they accompany; however, this does not limit them to expand their work horizons and it does not mean that people with a different cultural background cannot embrace the project. We are talking, therefore, about the particularity of the context, in which the trainers account for a professional ethos that characterizes them by being part of the so-called native community and how this characteristic constitutes what Morin (2005) calls an act of religation with the world.

Finally, the perspective of intercultural ethics invites us to reflect on the importance of recognizing and valuing cultural diversity in the educational field. According to Fuica-García (2020), "intercultural ethics implies the explicitation of the ethos of each culture and the opening to intersubjective dialogues with other forms of reflection inherent to other

cultural contexts" (p. 2). From this perspective, teacher training plays a fundamental role, it requires developing a high reflective capacity for understanding cultural diversity and socio-pedagogical challenges (Oñate, 2022) present in the educational communities where it occurs. Therefore, it is necessary to analyze the role of the teacher educator and its ethical implications based on their narratives and the meanings they give them.

Methodological notes

The research carried out had the intention of approaching teacher educators in a bilingual and intercultural institution. This gave us the opportunity to talk with teachers based on their experiences and perspectives on teaching practice. Some elements of analysis were the following: their training processes, experiences in teaching practice, perspectives on intercultural education, teacher training for the indigenous environment, implications of teaching practice and social commitment to the challenges of bilingual and intercultural education.

For the development of the field work, the Normal Bilingual and Intercultural School of Oaxaca was chosen, since it is one of the first institutions that is called bilingual and intercultural, and it seeks the construction of a teacher training project according to the cultural and linguistics in a context of education for indigenous peoples. Due to the sanitary conditions caused by SARS-Cov 2, online contact was made with professors who at that time were part of the institution's staff. Of the answered invitations, two were left out because they were no longer working at the institution, with five of them there was no response and seven were the professors with whom an interview was arranged.

The meetings were held through the Zoom platform, in a period from December 2021 to April 2022. Before carrying out the interviews, a semi-structured script was constructed (Taylor and Bogdan, 1987) with the aim of identifying the themes and categories to address in the conversation. Said instrument was organized based on four axes: a) the first moments (contextualization of his professional training, initial work experience, his beginnings as a teacher trainer and his foray into ENBIO), b) consolidation (certain identifications that he recognizes their practice, the meanings it gives, significant experiences, motivations), c) identification (identities, their practices and the project in which they are part of), and d) positioning (regarding the intercultural, the challenges of the practice, uncertainties).

Tabla 1. Interview data collected

<i>Interview date</i>	<i>Nomenclature</i>	<i>Level of studies</i>	<i>Speaker of</i>
19/01/22	<i>Interview 1</i>	Doctorate	Ombeayiüts
27/01/22	<i>Interview 2</i>	Master's degree	Zapoteco
03/02/22	<i>Interview 3</i>	Doctorate	Zapoteco
04/02/22	<i>Interview 4</i>	Doctorate	Zoque
28/02/22	<i>Interview 5</i>	Master's degree	Zapoteco
16/03/22	<i>Interview Entrevista 6</i>	Master's degree	Chinanteco
25/03/2022	<i>Interview Entrevista 7</i>	Master's degree	Zapoteco

Source: Table created by the author

Once the different meetings were completed, the information was systematized based on the axes that guided the interview to later identify the categories: one of them was ethical implications in the teachers' discourse. It was also linked to the explicit enunciation of values necessary for teaching practice in general and those that implicitly revealed when they addressed the meaning and motivations of their practice in particular. As already mentioned, an attempt was made to account for a lived ethic (López-Calva and Bárcenas, 2014) enunciated by the teacher from the reflection of his past experiences or the current meanings that permeate his practice; In other words, we do not speak from what should be, but from what has been reflected on and will continue to be transformed. It is in this series of ideas where the following results are presented.

Results

Referring to the issue of commitment to the project that constitutes the intention of the institution, the professors have an idea of the desirable traits with which they identify and realize that identity as part of an original people and their profession. One of the teachers reflects on this when he states:

Generally, there is discussion about the indigenous teacher, but there is hardly any talk about what would be the element that could be identified when we refer to the "indigenous teacher." So, when we address identity, we are first reclaiming each student's own background. If we reclaim and reinforce students' own characteristics, both linguistic and cultural, we can then say that the individual is an "indigenous teacher," if recognized as such. Because it wouldn't be the same if we said that the individual is a "teacher indigenous." ¹

This play on words is loaded with meaning, insofar as what he calls indigenous goes from being an adjective to being a noun, that is, self-recognition that places his ethnic identity at the center from a position that is essential as the axis of his practice ethical-political from his professional being.

In this sense, we can affirm that the identity question plays an essential role, since these questions guide the meaning of the task. On this, a teacher explains: "A teacher who trains young people who are going to be teachers or graduates in primary education or bilingual intercultural preschool must have that identity, must know, must know their culture to be able now, to transcend towards the students and that they can work on these elements in their native towns"². The professional question is imbricated with a recognition that concerns the roots, and in this interpretation of the world there is necessarily an ethical position. It is a question related to the consistency that teachers assume, since they have a community affiliation and, therefore, they must be consistent. For this reason, they talk about how teachers who encourage students to use languages cannot be insensitive to the problems of bilingualism that is reflected in the work or in the expression of their students.

Now, in terms of responsibility and commitment to their profession, we find some phrases like these: "I mean, well, if I had a good teacher, I want to be a good teacher, and I

¹ Fragment of interview 3.

² Fragment of interview 7.

want my students to also understand what I'm going to do." working with them"³. "So we try to make them fall in love, on that side of loving the profession, embracing those [cultural and linguistic] elements, right?, that they already have, that they already possess, because it has also been like a constant struggle, I think we make them see that that fight is always maintained"⁴. In the process of daily practices, the teacher is reconfigured, but there is a guiding axis that guides them: the commitment to situated practices for bilingual and community contexts.

In this regard, a teacher explains that one of the pedagogical principles that they take up is "the part of communality, the question of sharing, mutual aid and those questions and we try to take it to the pedagogical field, precisely how one lives in the peoples and how we can retake those elements without transgressing them but as putting this seal before, from the pedagogical and how to be able to retake them"⁵. The teacher also explains the complexity that transforming practices represents, since in this trajectory there is a diversity of approaches and opinions that cause disagreements even among teachers, but in the end dialogue is a commitment that they promote.

Although in these projects there is a risk of opacity between essentialism and the legitimate search for other ways of training (from different logics), in the interviews carried out we found within the discourses that there is recognition of the possibility of dialogue, of understanding of the inevitable change and the need to implement other strategies: "A bit of that part we try to work with young people in such a way that we can say that the orientation and focus in some way has a tendency towards the decolonization of the teacher's thinking. This is an important, central part for us in that sense"⁶. One of the commitments they assume is related to social justice towards the original peoples. On language and culture, from the positions we find, they add to a current of thought that seeks to build a training that integrates the cultural and linguistic elements that students bring with them.

Another commitment that they assume is the need for continuous training: "That is a challenge, right? Teachers also have to continue preparing, we cannot stay in the same little place because things change, a book is written every day, new research is carried out daily,

³ Fragment of interview 3.

⁴ Fragment of interview 6.

⁵ Fragment of interview 1.

⁶ Fragment of interview ista 3.

there are pedagogical surprises every day and those are the ones that we must dare to do"⁷. In this sense, the professors interviewed are consistent because they have continued learning through courses, postgraduate courses, diplomas, workshops, etc.

In these fragments about the practice we find elements that account for this professional, social and academic identity configuration, although the importance of self-recognition continues to predominate as an essential part of the trainers' practice: "I suggest that the identity part is fundamental because if we think that the teacher can have and manage knowledge, theoretical, methodological, didactic skills, it will not be enough if he does not recognize who he is and does not recognize the other "⁸. This idea is predominant in the discourses that in one way or another defend the approach and meaning from which they constitute their figure as teacher educators.

In this giving account of oneself with respect to its practice, we find the words that encompass the commitment in the discourse, which we can appreciate in the following fragment:

As teacher educators, and above all, we have a responsibility to train human beings who are going to face other human beings, in a more diverse society, it really cannot be described in words because we run the risk of instead of forming , distort, and that knowledge is distorted as the similarity or similarity is made, like that famous broken telephone, right?⁹

The work that a teacher educator faces necessarily requires conviction, strategy, preparation and, above all, sense. In terms of the new proposals for education with intercultural approaches, it is necessary to understand and reflect on the practices that are incompatible with the turn that you want to make to education. In the words of the teachers, the commitment that teaching practice requires and that they assume as professionals whose task is to train teachers from a bilingual and intercultural perspective should be encouraged.

Today more than ever we need to learn to live with the crisis and uncertainties. In this context, teachers are the agents in the front row of the battle, since they are the ones who face these transformations: "We know that it is a constant fight against a system that is so voracious and increasingly insightful and subtle"¹⁰. The meanings they give to the practices

⁷ Fragment of interview 5.

⁸ Fragment of interview 3.

⁹ Fragment of interview 4.

¹⁰ Fragment of interview 4.

and the ethical implications of the trainers are a subject in continuous reconsideration and, therefore, a pending research axis to be developed from the voice of those involved.

Discussion

In the field of research on teacher training, work has been done especially from a narrative approach, that is, from the trajectories in the voice of teachers. This approach has allowed knowing the most personalized notions and individual perspectives to understand the complexity of teaching practice. The initial intention of the research, from which this paper emerges, was related to the investigation of the perspectives of teacher trainers to recognize lines of action from teacher training in an institution of a bilingual and intercultural nature.

Thus, the motivation of this study arises from the intention to answer some questions such as the following: what elements should a teacher who performs his work in an institution that trains bilingual and intercultural teachers have? That is, what are the implications and commitments of the practice of it? What discourses are woven around intercultural teaching practices and how are they evidenced in their realities? For this reason, an approach to teachers from their experiences and ideas was established.

The first limitation of the study was the conditions for carrying out the research, since the interviews were carried out remotely due to the confinement, for which reason further follow-up could not be carried out. Likewise, working with a small group of teachers limits us to talking about generalities, although the findings outline an overview of the elements that are involved in a teaching practice that can be called bilingual and intercultural.

On the other hand, it should be noted that the issue of ethical implications was not initially an axis of the investigation; however, in the analysis of the information, it emerged as a category from the discourses and the commitment that they repeatedly enunciate. In this regard, there are studies that focus specifically on ethical issues and teacher educators (García et al., 2011; Hirsh and Navia, 2018), but, in general, both the works of Teresa Yurén and Ana Hirsh have been focused on reporting this line of research, where they have built a broad discussion on ethics and the profession from various perspectives and actors. In relation to this background, we return to two dimensions that are related to self-understanding and the ideal towards which they direct their practice. They realize this in the construction of their speeches when they refer to the intentions of their teaching work.

In dialogue with other investigations, the proposal presented here does not intend to exhaustively develop the ethical perspectives with its approaches and authors. Therefore, only a selection of discourses where there is a strong orientation that can be called ethics is presented. The reflection that we present offers a vision of the dynamics of teacher training in this type of context. We can also identify specific challenges in intercultural teacher education, which can contribute to finding solutions and best practices.

The enunciations that are recovered here contribute to the construction of a line of research in teacher training, but from the voice of the trainers and the reflections that they build. Training from a bilingual and intercultural perspective is a topic that is transcending other higher education spaces; therefore, it is necessary to begin to focus on the elements that a teaching practice requires. In this sense, we can conclude that the ethical implications that teachers realize are an axis that gives direction to their professionalization and their practices.

Conclusions

It is not possible to apprehend the human condition of the actors in the educational process without an empathic contact, accompanied by a reflection on the praxis of our time. In the educational field we recognize a multiplicity of faces that intervene with different roles; in the case of teachers, these faces are stereotyped towards a poorly constructed concept. The sense that a teacher gives to their practice is full of small meanings that materialize in routines, patterns, phrases: they are meanings that they give to the spaces they inhabit and it is where these relationships with others take place.

It is the institutional discourse, in which a pragmatic economist prevails, which determines the aspects that make up a "good teacher". On the path towards professional autonomy we can recognize it in this introspection of teachers regarding their practices, their experiences and, in general, in the meaning of their practice. In this regard, López de Maturana (2009) states that it is important to investigate what is taken for granted. In fact, much has been written about what a "good teacher" should be, his concerns and the burdens that burden practices; however, it is worth talking to the actors again because although in educational research we tend to point out generalities that transcend temporality, it is important to question ourselves here and now what is the meaning of the practice. In fact, it is valid to question why it still makes sense.

The text presented here collects only a few ideas raised from the thoughts of the interviewed teachers, the intention of sharing their words from what I consider to be ethical implications, and from which they build their discourses. It is, therefore, a glimpse of endless experiences that account for the teaching path from an ethical and political position.

The kindly shared words are a small approach to multiple reflections that trainers build on a day-to-day basis and give meaning to their work in moments of doubt and uncertainty. In short, as Freire expresses it in his texts, the teaching action implies a constant rethinking of who we are and an ethical position in front of the world.

Future lines of research

This paper aims to account for the ethical implications and practices of teacher educators in terms of how they conceive their role and responsibilities in teacher training for intercultural contexts. The approach to a small group of teachers gives us just a sketch of the perspectives that they give account in their speeches. However, this approach allowed us to know that there is a need to analyze these discourses. We believe, therefore, that the ethical tensions faced by teacher educators when trying to integrate the cultural perspectives and values of local communities into their teaching were not considered.

Another aspect that can be delved into regarding this issue is the relationship between ethics and pedagogical practice in the training of intercultural teachers. In this sense, one could explore how teacher educators integrate ethical issues into their pedagogical practice and how these practices can influence teacher training for intercultural contexts.

Likewise, it is necessary to deepen the perception of teacher educators regarding their own ethical practices in intercultural contexts. That is, this line of research could explore how teacher educators perceive their own ethical performance in the context of teacher training for intercultural communities and how they can improve their practice in this regard.

The ideas raised here are a small approach to the perspectives of the trainers and the ethical implications of their practice. These aspects cannot be left aside in initial training to establish ethical bases in future teachers. Teaching practice at all levels requires the professional's commitment to direct educational processes towards a more humane and sensitive education.

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