

## Reflexiones en torno a la narrativa como proceso formativo

*Narrative as a reflective practice in the formative process*

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### Resumen

El presente artículo es resultado de mis estudios de doctorado en Ciencias de la Educación, durante los cuales desarrollé un trabajo de investigación en torno a lo que significa en la actualidad ser docente de jardín de niños, con el propósito de acercarme y comprender esta realidad a partir de la voz de las protagonistas. Tras utilizar el recurso de la narrativa, tanto desde el aspecto teórico como del metodológico, finalmente descubrí que esta es un proceso formativo que brinda la posibilidad de interpelar, interpretar y/o comprender tanto a uno mismo como a los que nos rodean.

En primer lugar explico los motivos que me condujeron a hacer las reflexiones aquí contenidas, así como la vinculación que existe entre el lenguaje y la narrativa; después doy una breve introducción a la misma y hablo de la narrativa como una forma de autocuidado; finalmente expongo unas breves consideraciones.

**Palabras clave:** narrativa, formación, educación.

## Abstract

The present article is the result of my doctoral studies in education sciences, during the time I did my PhD studies I did a research, which explains what is it like to be kindergarten specialist nowadays, the purpose of the research was to understand the reality of a kindergarten teachers told by the protagonists involved in this activity. To carry the research study I used the narrative, in the theoretical part, also as a methodological approach, however I discovered that the narrative itself is a formative process that allows the users the possibility to interpellate, interpret and understand oneself and the people around us.

This article first presents the reasons that led me to wards the reflections included, I also point out about the connection between language and narrative, later I make a brief introduction of it, finally I present a dialogue about the narrative as a way of self-practice, I end presenting some brief considerations connected with narrative.

**Key words:** narrative, training, education.

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## Introduction

It seems that doing a job cut narrative, this lost significance, as if what you say or think of things and that lives were not important; however, at present the narrative allows us to explore a number of possibilities for research, education and training itself, since it aims to weave senses and understand a reality for, if possible, transform or at least influence she. Therefore, I allow me to express and show some of its benefits as a learning process for which start by to share how I got into the world of the narrative.

**Discovering the possibilities of narrative in the classroom and in research**

During the years he labored as a teacher at the preschool level, I turned to different narrative forms always were liked by my preschoolers, either with stories, poetry, stories of their daily lives, among other things, the same that took out in various ways. By working these, it was always in me the feeling that there was more at stake than simply entertain or distract children and, therefore, it became necessary to find other ways to understand and address.

Gradually I discovered the importance of these activities for the development of personal identity, notions of time and space, language, memory, imagination, order and succession ..., among many other things. For this, I started reading Ricoeur, Cullen, Larrosa, Argüelles, Egan, Greene, to name a few, always with the intention to understand more deeply I do in the classroom and above all, understand the children with whom He is working to promote their development.

Years later, for my degree of mastery I did a research paper entitled "Narrative: a way to enhance thinking in preschool child," which brought me great satisfactions and certainties, but also several uncertainties, a great curiosity and the need to continue appropriating narrative pace to expand my view of it, recognizing that it is a vast universe that provides possibilities to approach some facts and understand as well as know me and recognize me as a thinking, and recognize the others with whom I share in the daily life in all areas of my life.

For this work, in addition to the authors mentioned, I went back to Ricoeur and Bruner, plus I started in the readings of Bakhtin, Zambrano, McEwan, Connelly, Clandinin and Rosiek. The latter enabled me to discover narrative as a methodological approach, although I admit that this research failed me address it further. However, let me appreciate the experience as a primary objective in all work of cutting narrative.

At present I am in the process of completing a research paper about what it means to be a teacher in kindergarten today, called "Being an educator for the narratives of teachers in pre-school education: the tensions between the established and the lived "in order to know and understand this reality from the voice of the protagonists, ie, the same educators, in addition to obtaining the degree of Doctor of Science in Education. For this I turn to the narrative, both in theory and methodology. During the development of this work sometimes some people have asked me why I

chose the narrative and not another theoretical or methodological approach; my answer is always the same: "because the narrative gives me the opportunity to formarme".

Before getting into the narrative I consider appropriate to speak of language, since this is inherent in the narrative.

### **Language and narrative**

Humans are language and through him we relate to our surroundings and communicate. Usually we seek to communicate with others, be they family, friends, colleagues or even strangers. Through language we express ideas, feelings, dreams and stories. "The language necessarily imposes a perspective in which things look and an attitude toward what look" (Bruner, 2014, p. 127).

Since man appeared in the world sought to communicate with others, first by signs, gestures, sounds and drawings, all of which allowed him to create a system of signs that led to the oral and written languages.

Recall that in speech communication is face to face and can make corrections at the time or find other ways to give our partner what we want. In the written language this becomes more complicated since, on the one hand, involves more elaborate processes to express our ideas and, on the other hand, rarely have about whom we read or who read to clarify or clarify our doubts. The language in general "also represents the specific means of understanding" (1999, p. 229) with building human narratives.

As is known, the man appears as subject and object of study in the humanities and human sciences the day "was established in Western culture as well as that which you have to think and what to know" ( Foucault, 2010, p. 358), when he began to question his stay and do in the world. Humanities or sciences of the spirit born from the life of the man, whom they recognize as a social being who exists as a whole and in its historicity because "men are the result of history not only in their clothes and in their behavior, by him and in the way they feel, but also in the way they see and hear, which is inseparable from vital social process as it has evolved over millennia

"(Horkheimer, 2002, p. 35). they arise and new possibilities to understand the man and his do in the world while appearing new narrative about it.

The human sciences also defined other forms of life, work and language. As individuals we create and recreate in language, through him we project the sense of what we think for others interpret it. Language is a central hub in the lives of people. In this connection, Foucault (2010) speaks of empiricities, namely: life, work and language. Meanwhile, Habermas (1999) mentions three main elements in human life: work, language and interaction. Zambrano (2007) there is a fundamental basis of human making is composed of language, work and desire. In the three authors found the language, work and life-interaction-desire as cornerstones with which people can transcend and form.

The language we can see how what allows us to write in the world, communicate, have a place, enhance our thoughts transcend. With the work we can read us, recreate and being in the world, it also allows us to achieve their goals and meet needs. Finally, with life-interaction-desire (even change the concepts, the meaning given to them is similar) we open ourselves to the world, to experience, we measure our limits, we discuss, we think, we question. In these respects, the common thread that allows weaving and weaving webs is precisely the language. With him we realize our experience. Without language there is no experience.

Then, the language allows man thought and think about what surrounds him, to doubt, question, reflect. We think with and from the language. However, the ways of thinking have changed over time forming epistemes of each period, understood these as "the specific order of knowledge, configuration, taking the knowledge available at a particular time and gives it a positivity as for knowing "(Machado, 1990, p. 25); establish some measure of what you can think and what you can not think from the prevailing narratives of the time.

Each culture has its own episteme turn humans have a particular epistemic look from everyday experiences herds of the different dimensions of life such as family, friends or work. All this pervades and is reflected in their narratives.

But what is the narrative?

### **A brief look at the narrative**

Born in the eighteenth century positivism with which states that the only valid knowledge is scientific. However, to paraphrase Bolivar (2002), years later to an interpretative posture in which the meaning of the actors becomes the research center, social phenomena are beginning to understand how text and narrative is changed becomes a way of constructing reality, from actors to voice the fact that we observe and / or investigate, to what is called Giro Hermeneutics. With this shift narrative inquiry then arises as an emerging paradigm in education, and having long practice since it is necessary to know the voice of the actors; in this case, the actors in the educational process.

Speaking of fiction, perhaps the first theorist in which we think is Paul Ricoeur, who says, "Look what happens as a thought-provoking event, move in time" (2002).<sup>1</sup> All this with the idea of "being" rather than just "being in the world". As mentioned earlier, the narrative is language and as such is a fundamental aspect in the life of human beings, as well as allowing us to communicate and express ourselves gives us the possibility to transcend.

The study of narrative is "the study of the ways in which human beings experience the world" (J.Clandinin, 2000). "These lived and told stories and talk about the stories are one of the ways that fill our world of sense ... It is an encounter with another or with others, on the one hand, transforms the researcher and the actors of the fact participants and on the other hand, allows us to think that we live in everyday life and to broaden and / or grant our senses and meanings to what we do, what we live from, of course, on how you perceive and how we experience it.

Not only are we continually narrating to organize and structure our life experiences, we also heard many stories over the course of the day and every day. We create narrative for ourselves and for others about our experiences, and we understand, we recreate and interact. Life itself can be considered a narrative within which are other stories that reflect our passage through the world. Narratives are starting point but also a point of arrival, and a narrative may arise one or many narratives.

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<sup>1</sup> De acuerdo a Ricoeur, el discurso escrito nos brinda la posibilidad de mirarnos para "ser en el mundo".

Narrative as research is to enhance the experience, make history and methodological approach is the way to build, reconstruct and analyze the phenomena, the experience as something that can think, learn and understand.

As well as research or methodological approach, the narrative has its antecedents in the work produced by Connelly and Clandin, Goodson, Huberman, Jackson, Zabalza, Berk, Burgess, Manen, Bolivar, among others.

As shown, there is a close and inseparable link between experience and narration, since "experience has to be told, language needs of the narrative, the literary language" (Mélích, 2012, p. 72). The experience narrative allows us to leave the sameness and focus our attention on what is significant to our eyes and what we do not stop to think and, moreover, leads us to understand why we find something significant. Is continuing a story, ie "understand the actions, thoughts and subsequent feelings about present us with a home address" (Ricoeur, 2004, p. 252), from the significant events that happened, whether they are pleasant or painful because "every narrative rests on any success or failure of any major men who live and work together ..." (Ricoeur, 2004, p. 254). Therefore it is important to know and reflect on our own experiences and the experiences of others.

Like all telling "is a narration of something that is not narrative but life process" (Ricoeur, 2004, p. 495), teachers, sharing our experiences within our workspaces realize unique issues with which may identify other teachers.

The narrative as discourse is an event in the form of language, the event is that "someone speaks, someone expresses to take the floor and has to do with understanding the meaning that is given at the same ... It is the temporary phenomenon of exchange the establishment of the dialogue may be initiated, continued or discontinued "(Ricoeur, 2002, p 98.); ie reason invites us to question us and challenge others with the intention of establishing a dialogue or to know or find out more about something.

The speech then "calls for increasingly complicated externalization process in himself" (Ricoeur, 2002, p. 154) and date of immediacy to penetrate the essence of things, reflect, away from

prejudices, fresh look at the known; also it thinks differently, this means forcing us to see things from another perspective and distance to reflect.

Regarding the speeches, Bakhtin points out the existence of two speech genres, one primary and one secondary or simple and complex that are "novels, dramas, scientific research of all kinds, large and emerging journalistic genres ... under the conditions of a more complex (mostly written) ... "communication (1989, p. 13).

For its part, Ricoeur does this reference as such, however, he speaks of discourse as a work and says that is characterized by the composition, membership of a genre and an individual style and makes the speech is "a narrative poem an essay, etc. "(2002, p. 101). Then, two types of speech are distinguished: a little prepared and having only a communicative sense; and a more complex, apart from communicating it intends to foster reflection, interpretation, recreation, imagination, imaging, among other things.

Bruner only refers to the story and says that it is nothing more done from the "I" who narrates, but also includes the self of the other, because we are essentially social beings; however, emphasizes that the "I" must maintain a balance, because "on the one hand, you must create a conviction of autonomy, persuade us that we have a will ... but it should also take a relationship to the world of others ... "(2003, p. 113). Thus, every narrative is the exchange of experiences and spaces we share with certain people at certain times and places.

Also, this author distinguishes two modes of thought, namely:

- 1) Paradigm or logical mode científica.- Try to fulfill the ideal of a mathematical, formal, system description and explanation. It deals with general causes and determination, and procedures used to ensure verifiable references and to verify the empirical truth.
- 2) Produce mode narrativa.- good stories, interesting plays, credible historical chronicles. It deals with the intentions and human actions and the vicissitudes and consequences that mark their course. Try to place its timeless miracles in the events of the experience and put the experience in time and space (2004, pp. 23-25).

These authors allude at least 2 levels of narrative, a simple and a more complex level but giving value to each of them.

The recount or narrate certain events allows us to communicate and organize our experiences not only to account for them, but to establish relations with other revealing meaning from the reality in which we operate and each make sense of what we do. "Through the narrative build and rebuild our stories, in a sense we reinvent our yesterday, our today and our tomorrow" (2003, p. 130). Realize who we are, what we do, what we think and how we think. It has to do with the here and now, it is related to the past and the future.

Let's see how the narrative may enable the formation of human beings.

**The narrative or narrative as a learning process for himself**

Speaking of training is a little hard not to talk about education. Zambrano (2007) refers to education and training "are rooted in the question What is man? Two concepts that imply both that it is sometimes difficult to distinguish between them; however, each has its own specifications as shown in the following table:

Educación	Formación
<ul style="list-style-type: none"> <li>• Transmisión de valores y principios esenciales para una vida virtuosa.</li> <li>• Enseña a medir la fuerza de los deseos.</li> <li>• Supone una acción cuyos resultados se observan con el devenir del tiempo.</li> <li>• Adviene una lucha entre la razón y la animalidad.</li> <li>• Su especificidad es la razón y se dirige al control del instinto</li> <li>• Forja la conciencia de nuestros propios límites.</li> <li>• Busca que el individuo participe en sociedad.</li> <li>• Hay educación donde hay institución.</li> </ul>	<ul style="list-style-type: none"> <li>• Remite a la pregunta del cómo y del porqué de un saber.</li> <li>• Nace en la enseñanza y se logra a través del aprendizaje.</li> <li>• Es la finalidad última de la educación.</li> <li>• Es reflexiva.</li> <li>• Permite al hombre pensar en su libertad y reconoce sus límites pero lucha contra ellos.</li> <li>• Es el resultado de la transformación.</li> <li>• Es un estado espiritual.</li> <li>• El sentido es su materia prima.</li> <li>• El sujeto formado se detiene en el sentido de sus experiencias.</li> </ul>

Education is a social process whose main human core meanings from the perspective of each, from the point of view of the actors and practices. Instead, the formation is spiritual and has to do with the transformation of subjects to reflect on what they are and on their actions. Also it has to do with doubts about what they see, what they tell you, about your feelings. In addition, training involves education, but education always assumed form.

Foucault (1982) that the idea of the formation of the subject comes from ancient times to the epimeleia heautou self-concern, the fact take care of himself, procure himself, when the first awaken, encourage others deal with each other. Dealing with itself, rather than a philosophical approach is the principle of rational behavior. It is the framework in which the gnothi seauton-know thyself, which is an "imperative of prudence, not to ask too much" is founded.

Concern itself is recognition of man as a thinking, the know himself is the recognition of man as man, not a god. This known, the "self-care" which is a way of being and an attitude to the world is clear. It is also a reflection that involves spirituality conceiving this as a set of searches, practices and experiences that are "not for knowledge but for the subject, to the very being of the subject, the price to pay for access to the truth "(Foucault, 1982, p. 33). However, we must be aware that when you access the truth, subjectivity is transformed, no longer can be the same person. The deal itself is a privilege that today little is grown, because it would seem that we live in the immediacy. Taking care of yourself takes time and will and means to form, understand and find a place to be in the world. Precisely for that meet and take care of yourself is the written speech as an opportunity to transform.

Zambrano (2007) refers to that training is another narrative (narrative also understood as speech), to build on the experience as well as text and restart from that we're recreating and transforming into writing. Writing is an act that involves responsibility for what is said, reflection and awareness. Following this author, the story itself involves three moments where training is recreated, namely heading the search and return; however, inevitably involves starting the search.

When something catches our attention and sometimes we doubt we pause to question or challenge to reality, it is as if we stopped in time. For this need to let go of our beliefs and prejudices becomes. From the "left something from us; what we love or hate the most; An item is individual even if done in the company of someone or someone "(Zambrano, 2007, p. 219),

because we each have our own history and particular way of being and interpreting the world. Splitting invites us to satisfy our desires and our curiosity, to doubt and question what we live. Once we left we started looking for clues, answers to our questions or tips thread (as expressed by this author) that lead us to what we want, invites us to move physically and intellectually.

Then comes the return in which the transformation occurs we can not return the same as when we started, because then there would be no training. We return to make sense and interpret events. The sense "marks the direction of something, is the essence of that thing said and heard in the dialogue ... embodies the understanding, it is his last and genuine purpose ... is an essential condition of experience" (Zambrano, 2007, p. 146) . We interpret, understand and explain to give meaning to our lives. Capture the experience in a written speech, split, search and return allows us to form to establish relations of meaning and "being in the world".

### **Some considerations**

The narrative in general and research in particular, is the basis for the subject can understand us in the world and so we can interact and communicate with others. It is one way among many others, to approach reality to talk about the man himself, society and / or events.

The act of analyzing and reflecting on teaching experiences, can rediscover writing, view this as a learning process, but most of all, creative and recreational involving responsibility for what is said.

It also gives us the ability to identify, reflect, doubt, confront and confront us while helping to reveal feelings and meanings to understand our reality, in this case the educational reality.

Man is always in a state of understanding the world, trying to be interpreted and / or understood, that is, looking for self-consciousness.

As human beings we are, it is always possible to reinvent and recreate in our daily walk, to this narrative as training involves a game with a different return for each of us, whether processed, refurbished or new doubts, uncertainties, concerns.

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