

# Innovative educational praxis with a focus on ethics and politics

## Abstract

The place of innovative praxis as a possibility for the realisation of the ethical and the political in an educational setting, within the framework of legal literacy and early citizenship is presented; to this end, the project is described as one of the techniques to address these processes, defining a specific didactic situation, which was applied to a community of students between twelve and fifteen years of age, for which the results are presented.

**Keywords:** educational practice, political work, innovation, praxis, project

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## Introduction

The article presents a collection of ideas and concepts on educational action as an innovative praxis, as a possibility and concretisation of the ethical and the political, it is divided into five sections, the first of which briefly outlines the scope of the terms: legal literacy and early citizenship. The second deals with innovation in relation to practice, as a process resulting from research oriented towards educational intervention; it then establishes the relationship that exists between praxis, ethics and politics, with the aim of analyzing educational action and innovation as forms of praxis to develop proposals and projects; it then deals with the project, as a technique through which people interact and therefore develop their political role, where they choose to act ethically or not; Finally, we present the results obtained in the implementation of a project that made possible the interpretation and systematisation of a legal system, which was developed in the first, second and third grades of secondary school, for children between the ages of twelve and fifteen, thus demonstrating the viability of developing legal literacy through early citizenship, precisely through innovative praxis with an emphasis on ethics and politics.

## Legal literacy and early citizenship

In previous documents we have referred to legal literacy as an educational proposal on citizenship training which consists of the development of a competence on specific knowledge for the interpretation of laws, precisely, considering that the literacy process of people, in general terms, that is, the form and objectives that are sought in the learning-teaching of reading and writing has a specific purpose: The development of this ability is indispensable for being part of a society and interacting in it on the basis of multiple relationships, in addition to which a specific genre is added to this competence: legal discourse.

The primary objective of legal literacy is to enable citizens to interpret the law so that they can use it as a parameter of conduct in the exercise of their rights and obligations, facilitating the prevention and resolution of conflicts. In this context, early citizenship is an intentional process to intervene in the ages prior to the exercise of citizenship, and after the stage of imputability, i.e. after the age of twelve. Thus, there are six years of preparation, between the ages of twelve and eighteen, for the exercise of early citizenship or pre-

citizenship, from which this age group of students will be linked to the reading, interpretation and application of laws, based on the relationships that develop in their daily lives.

We argue that the need to link citizens with the law, by enabling them to interpret it, is based on the relationship between legal science and democracy, from which it is possible to build knowledge that helps individuals to understand what the law is and what role they should assume in accordance with it, based on deliberation, using the law, reason and categorical imperatives. Let us recall that, according to Kant, the individual must move on the basis of three spheres: reason, law and categorical imperatives.

Therefore, it is necessary to shape a process of acquiring an identity towards the law, starting from the formation of ethical individuals with the capacity to make judicial deliberations, that is, practical applications of the rules, as well as the ability to exercise their creativity in conflict resolution and the qualities of participatory and disciplined persons in accordance with reason.

This is because, although there is nowadays a consensus that civic education is necessary, so that it is established in the curricula, from the way in which its content is developed, the competence to read, interpret and apply the legal provisions to which a citizen is subject is not considered.

Naturally, if it is accepted that a competence of this type should be taught and learnt at this age as part of citizenship training, it requires the elaboration of didactic situations developed from methods and techniques based on educational theories and methodologies, which are suitable for incorporating the study of Law.

This is where the need to innovate in education arises, for only in this way can scenarios that have not been explored be imagined and undertaken. We then need to determine how, when and where educational processes can be carried out in order to achieve these objectives.

What is suggested here is that innovation should be approached from the praxis of everyday life, stamping a stamp with an emphasis on ethics and politics from the interpretation and application of law; and this depends on teachers designing and executing activities from which this competence can be thought, developed, executed and evaluated.

## Innovation in teaching practice and its relation to ethics and politics

Innovation, speaking in business terms (where it originates), implies being aware of changing needs and the evolution of the context in which it is located: periodically analysing one's own activities to find areas for improvement, as well as detecting new needs or products that can satisfy other needs already covered in order to improve processes.

Among the basic aspects of innovation are; how to incorporate technologies and knowledge that one does not have, and how to learn what one does not know, but should know, as well as the design of strategies to follow to carry it out. For these reasons, the problem of innovation was transferred from the business sector to the research sector, and developed from the theories of innovation networks, in which a classification was made on types of knowledge necessary for innovation, in order to understand channels and mechanisms in which learning takes place.<sup>1</sup>

The purpose of transferring the theoretical aspects of innovation to education was to know what, why, how and for whom, as basic information for establishing social networks. Moreover, we can argue that, from innovation, research has the possibility to go further, doing applied science (possible uses of knowledge), and not only basic science (analysing properties and structures to formulate hypotheses).

Thus, innovation takes place only from praxis, in the possibility of intervening, of acting to change reality in a strategic way, from the identification of social experiences. All the basic aspects of innovation are shaped by intentional practices.

Thus, the definition of praxis to which we refer: conscious activity that unfolds as the production of knowledge, concepts, theories, or laws, through which man knows reality, which, unlike simple activity, is a mode of articulation and determination of acts of a process, which involves consciousness.<sup>2</sup>

By differentiating praxis from a simple activity, it is explained why praxis can only be understood in its totality from its complement: theory. Pacheco, A & Cruz, M.,<sup>3</sup> argue that there should not be a sharp separation between theory and practice, because strictly speaking both form a whole, since the former only acquires meaning with the latter: "theory without practice is sterile lucubration and practice without theory is blind pragmatism".

Praxis is the brain's ability to conceive, organise and carry out a sequence of actions that involve planning and executing coordinated movements in three sequential steps: the ideation or conception of the action, the planning or choice of an action strategy and the motor execution of the action.<sup>4</sup> Therefore, innovative praxis is one of the main objects of study of educational research for implementation purposes.

### Teaching praxis and its relation to ethics and politics

Let us start with the following question: why should we understand educational practice as a political endeavour?

Let us consider that teachers, in their role as researchers of social reality, whose functions include the fulfilment of institutionally established learning objectives, are often faced with the dilemma of acting in accordance with ethical and political factors. For example, in curriculum development, should a teacher innovate in his or her practices or blindly follow institutionally established objectives?

According to Gutiérrez PF,<sup>5</sup> education is an explicit and conscious political action. The school is a social institution that, by its nature,

functions and structure, fulfils political objectives, it is the instrument that reflects the ideology of the governing groups or parties in power, in this way, the evolution of society goes hand in hand with the educational system, from which the type of man that societies seek is formed. To educate is to socialise, to prepare individuals for a concrete and ideologically defined society, in such a way, to promote a type of man, culture and beliefs, is a clear political action.

In this scenario, let us consider the way in which pedagogical relations have taken place, where the pupil normally avoids confronting the power of the teacher, as they are governed by subordination, obedience, patience and alignment to rules, to the detriment of personal development, the teacher serves as an instrument of political action, whose task is not in the school, but in society.

For this reason, Gutiérrez, quoting Lobrot, recalls the sentence that "tomorrow's society will either be one through education or it will not be one at all". This suggests that a change in social awareness driven by education is only feasible through the action of teachers, through the recognition of the role they play.

In doing so, the research teacher must be guided not only by a sense of innovation, but also by a sense of ethics, which must act in accordance with its equal, political character. If educational praxis is a political fact that carries an implicit relationship of power and intentionality, its establishment, that is, the way in which teachers develop their curricula, must not only conform to operational standards, such as innovation, but must also be subject to ethical standards implicit in the political nature of their work.

According to BAUMAN Z,<sup>6</sup> because anyone's actions affect others, and, from technology, many more people are affected, the ethical meaning of actions reaches a new dimension. In addition, morality does not offer practical concepts, so there is a need to liberate the norms, to construct a responsibility of extended reciprocity, understood as a fair exchange of benefits, an ethics of self-limitation, whose task is to visualize the consequences of action or inaction in the context of a moral group, and to reduce action to the measure of the consequences, which lies entirely with the actor.

In that sense, it should be considered a duty: the establishment of a future ethic: visualizing long-term effects to counteract uncertainty and conflict scenarios, visualizing a future impact, which means acting under the pressure of doubt.

The moral attitude is to ensure that uncertainty is not pushed aside, but consciously. An ethic of preservation and prevention, rather than progress and improvement, which would require the analysis of whether a morality at a distance can be translated into social interests, as a tangible political force. Therefore, if we have placed ourselves in the scenario of political praxis in order to analyse the educational act, aware that we must investigate on the basis of a methodology that examines the present-future, which can only be carried out on the basis of research into the real, which is done on a daily basis (ethnographic in nature), it will be necessary to locate didactic situations that are useful to us for the development of the ethical and political objectives of education.

### The project as a possibility and concretisation of the political

In accordance with the above, the exercise of teaching praxis is based on the development of projects, taking into account that each project constitutes a particular way of articulating the economic, social and cultural elements of reality, given that its construction refers to the social product promoted by the social subjects that coexist in society.

For this reason, Zemelman H,<sup>7</sup> maintains that reality is defined in the measure of the effort to construct it (what can be empowered); it is not theoretical, but a will to act that sets out criteria for operation. The actor's reality consists of his own capacity to transform himself into a project: reality makes his projection possible, it is the power to promote a vision and the capacity to reproduce himself as a subject, for which it is not necessary to think in a global vision, but in practice oriented towards solving the problem of everyday needs.

The political constitutes a way of thinking about socio-historical reality according to the way in which social consciousness has been structured, a way of thinking situated in the perspective of a demand for the future that reflects a vision of reality as a construction:

- 1) It is a product of previous processes and events;
- 2) The situation contains several possibilities for activation by the practice of social subjects.

Therefore, from the elaboration of projects, the subjects enter into a dialectic relationship: product-potentiality, which allows them to outline a problematic, a way of thinking about historical reality according to the way in which it has been structured, and at the same time, a way of thinking situated in the perspective of a demand for the future, which requires a concept that reflects a vision of reality as a construction.

The project, due to its characteristics, corresponds to a political vision, as a social capacity to re-act on determined circumstances to impose a direction to the development of socio-historical situations, where reality only reaches its fullness in the project of building the future as a possible experience. The political cannot be identified with a particular real object; its content is objective reality as a content of direction and change.

Thus, the potentiality of the projects encompasses the present-future vision, and, in addition, contemplates the way in which situations have occurred socio-historically: present-past, with the aim of structuring a social conscience, which ceases to be merely the reflection of historical trends, to become the capacity to re-act on the immediate.

## Material and methods

The project's methodology has its theoretical basis in the thinking developed in Piaget, from his genetic epistemology and Vygotsky's socio-cultural theory. As such, both epistemic approaches complement each other, as they bring together the internal (biological) and external (cultural) elements that act on individuals in their psychological processes, on the basis of which they create their concept of reality and act on it.

Piaget's theory is useful for determining at what ages, according to the maturation of the nervous system, it is possible to intervene in educational processes in order to develop specific skills. In the case that concerns us here, where the essential objectives of citizenship education are: interpretation of norms, formation of critical judgment, deliberative exercise, and disciplining of reason, we can maintain that its development is viable from the age of 12 onwards, because from that age onwards the brain has matured sufficiently, as well as being the time when identities begin to be formed, from which categorical imperatives are shaped in each individual. In addition to this, Piaget warns of the problem of knowledge from a dynamic point of view, action.

For his part, Vygotsky explains the relationship between social interactions and cognitive development, arguing that even when

intelligence is largely determined by heredity, the contribution of the social environment (learning) still has a constructive character, which is not reduced to an activating role, like a stimulus.

Education is not only limited to influencing the processes of development, but also participates in development by fundamentally restructuring all behavioral functions. Education becomes development. Human development is not only limited to changes that occur within the human being but manifests itself as a development that can take various forms.

This is due to the fact that cultural instruments are extensions of man, they strengthen his perception in the construction of external reality, and they are factors of extension and amplification of human capacities. The interaction of the individual with these tools supports his psychological processes.

## There is a relationship between learning, development and social interaction

In order to distinguish the relationship between these concepts, it should be noted that when Vygotsky refers to development, he is referring to the growth that takes place through psychological processes -intellectual operations- such as observation, attention, concentration, abstraction, deduction, among others, which he argues are used to determine fundamental and real capacities.

## The project realized

In this context, this article presents an educational proposal that can be followed for the development of competence in reading, interpreting and applying the legal provisions to which one is subject, in the case of secondary education, with an emphasis on ethics and politics.

## Context in which the intervention took place

The project was carried out as part of a field intervention based on participant observation with children between the ages of twelve and fifteen, in a controlled environment: the school, specifically in a private secondary school, based on the development of subjects aimed at citizenship training in Mexico:

## State subject

- a) Citizenship training for a democratic coexistence in the framework of a culture of legality in the Federal District. (First year of secondary school);
- b) Civics and Ethics I (Second year of secondary school);
- c) Civics and Ethics II (Third year of secondary school);

The purpose of this ethnographic intervention was to identify:

- a) Areas related to language use;
- b) Discursive genres as an activity;
- c) Multi-focal analysis of literacy practice (reading and writing is discovery and research).

The approach of organisational and administrative theory in education was adopted, as it focuses on the identification of current conceptual and praxeological challenges for the development of a democratic perspective of administration, with the application of concepts of citizen participation, equity and freedom. According to Benno, S. (1996), this approach introduces the concepts of democracy and quality, and opens up, among other debates, those of community effectiveness and democratic management for quality education for all.

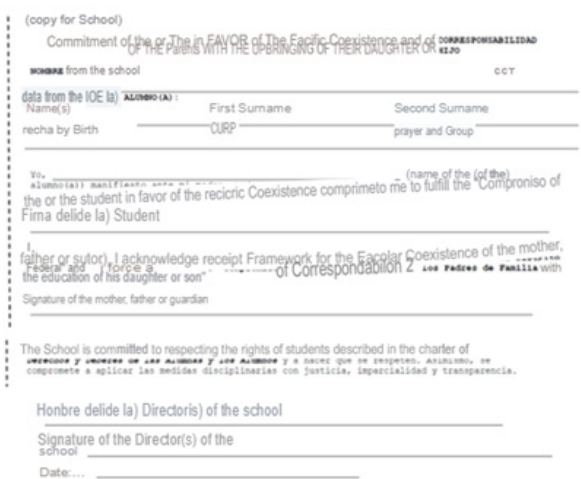
It should be added that the fact that the intervention was carried out on the basis of participant observation implies a high degree of interaction with the subjects of study, for which it was necessary for me as a researcher to assume the position of teacher of these subjects, in order to be able to quantify what can be learned about law. This could hardly be achieved by intervening occasionally or intermittently, since the data collection deals precisely with the daily life of the students, and this is what gives the results obtained a degree of certainty.

**Project objectives**

The project was based on the guidelines for coexistence in secondary education communities in Mexico City, which are described in the Framework for School Coexistence in Mexico City’s Secondary Schools, available at the following web address: [https://www.gob.mx/cms/uploads/attachment/file/263834/MLCE\\_secundaria\\_DF.pdf](https://www.gob.mx/cms/uploads/attachment/file/263834/MLCE_secundaria_DF.pdf).

Considering this document as a legal order, in that it establishes a set of rules to which pupils, parents, guardians, school management and school authorities must adhere in their relations with each other.

Also, that its content is transcendental for the life of secondary schools, as it describes the parameters of conduct to which the educational community must be subject, whether they like it or not. So much so that it establishes a co-responsibility agreement to be signed by the parties involved, including the students, at the beginning of the school year; the document is as follows: (Framework for Living Together, pp.33-34) (Figure 1).



**Figure 1** Agreement to be signed by the parties involved, including the students, at the beginning of the school year.

Thus, students generally sign for the first time a legal document, from which they commit themselves to follow the behavior described therein, it is, so to speak, the first legal act generally signed by young people between twelve and fifteen years of age, who according to Mexican law, Although they have not yet reached the age of majority and do not have full exercise capacity, it is possible for them to sign acts and for their actions to have legal consequences, since, once they have reached the age of twelve and before they turn eighteen, the law classifies their conduct within three age groups: twelve to fourteen, fourteen to sixteen and sixteen to eighteen, thus distinguishing the psychological capacity to act differently according to the degree of maturity.

The clearest demonstration of the impact of social relations where the actions of young people have legal consequences is visible in the work of the jurisdictional bodies of the Federal Judiciary, which in

interpreting different laws: criminal, civil, administrative and labor, have set precedents on what should be understood as “the evolution of the autonomy of minors”, identifying that it refers to the evolution of faculties, and has its basis in the processes of maturation and learning, through which minors progressively acquire knowledge, faculties and understanding of their environment. Thus, as children acquire increasing competencies, their need for guidance is reduced and their capacity to assume responsibility for decisions that affect their lives increases.

What better way, then, to introduce citizenship education with an emphasis on ethics and politics than by studying the legal system that governs the daily life of the school?

Let us consider the undesirable costs of the fact that reading, interpreting and applying legal provisions has so far not been regarded as an indispensable life skill. In our case, where secondary education is governed by a legal provision called the Framework for Coexistence, and based on that provision is laid down in a written agreement, where the parties who sign it: school authorities, parents, guardians and pupils commit themselves to follow a certain behaviour according to that document, it is a legal act that in the environment of everyday life goes completely unnoticed. Signing a document with legal consequences and understanding the scope of that act are two issues that do not necessarily occur at the same time, even for adults, let alone an adolescent understanding the scope of signing a contract.

Let’s look at the way most adults act in signing contracts that govern their daily lives, commonly, they give their consent for the performance of various acts: the use of apps, leasing, employment relationships, hiring services, among many others, and all this, without being fully aware of the legal consequences of signing such contracts, even done to save time: It is a long, tedious, uninteresting reading, which, in the opinion of many, they are forced to accept, so that, in most cases, contracts are accepted and signed without being read. In other words, there is a tendency to overestimate the content of the rules.

The premise we argue here is that this is precisely because reading and interpreting legal rules is not part of the hard skills to be taught in school. Returning to our example, let us consider how the act of signing the aforementioned agreement to comply with the Framework for Coexistence becomes a mere formality that goes unnoticed by all concerned. This happens when school authorities and directors, when they ask pupils to fill it in and give it to their parents and guardians to sign, do not explain to them the scope of this document; also, when parents and guardians sign the document without being aware of its content, nor explaining to their children what it consists of, thus, the implicit message of this behaviour by adults: signing a contract is a simple and unimportant formality, it leaves a lesson that is assimilated in the brain of minors as a behavioural parameter that will gradually become habitualised.

**The question then arises: who educates children in a society?**

This is food for thought, for a quick, poorly thought-out response would indicate that it is only parents and guardians, as if no one else has an influence on the shaping of the identity and personality development of maturing minors.

According to Barreiro, identity is determined by the environment, culture and the world around us; he warns that this is due to the enveloping character of culture: we see reality through the spiritual lenses with which our environment has provided us; he describes the

importance of the group in the life of human beings, as a determinant in the genesis of personality. Culture does not penetrate us globally, but, rather, through small groups, in a private sphere where interpersonal relationships take place. We are made up to a large extent of our significant others: people who serve as models we identify with, who leave us with behavioural patterns, norms and values, who provide us with fundamental tools for survival and adaptation to the environment. Figures who also project onto us the elements to build our self-image.<sup>8</sup>

Barreiro’s point is reinforced by the educational theories of vicarious conditioning of Bandura, Lorenz, Tinbergen, Rosenthal, which describe behaviours acquired through observation, social learning acquired from social conditioning by imitation of models.

If this is so, there are several people involved in the process of formation of an individual, each one, according to their history and context, will take the example of various figures who have decisively influenced their way of being, thinking and acting; mostly, these figures will be identified with parents, tutors, teachers, caregivers and all agents that have an impact on education, however, peers will also serve as examples: siblings, schoolmates, friends, whom they come to admire and copy their ways of being. We could even consider in this category all the individual idols that can occupy this role: artists, influencers, public figures, who project a way of being that many would like to assume. Then, the education of minors is a matter that can be imputed to a large part of society, not only to parents and guardians, but above all to the State, starting with the work that teachers carry out in schools.

Thus, it was considered that the competence to interpret legal norms can well be introduced from early citizenship, addressing aspects that refer to the environment of everyday life, precisely, ethical deliberation occurs from our interests, considering that all social relations find their foundation in law, consequently, from the examination of how these social relations develop, we can understand the functioning of law with respect to those facts.

In addition, the Framework for Coexistence develops various legal figures inserted in different regulations, both national and international, for example:

- 1) The bill of rights is an excerpt of those set out in various human rights: education, inclusion, equality, care, free development of the personality, best interests of the child, among others;
- 2) The obligations refer to a standard of respect for the dignity of persons and their belongings, peaceful coexistence free of discrimination, violence, bullying, among other barriers to the development of the rights supported;
- 3) Misdemeanours “typify” conduct that is considered contrary to social order and the public interest;
- 4) Sanctions are established as disciplinary measures to discourage violations of rules and to sanction order.

These legal figures correspond to events that occur in the course of everyday life, even if we are not aware of their content, because everything that happens at school, for example, happens as a result of the development of a regulation.

- 1) Pupils go to school by virtue of a right
- 2) Students must comply with obligations or they will commit an offence that must be sanctioned.
- 3) School authorities must comply with various rights of pupils while providing them with education, such as care, protection, among others.

- 4) A parent or guardian must answer for the de jure and de facto consequences of their children’s behaviour.

However, the rights and obligations that govern the relationships that govern daily life are generally not questioned, the majority of the population is not involved, especially not at this age, when they begin to come into contact with legal rules without even knowing it. They follow the order established by an uninterrupted continuity, which is occasionally altered by certain facts that we place as misdemeanours. One does not think about the law until one’s own rights are individually affected.

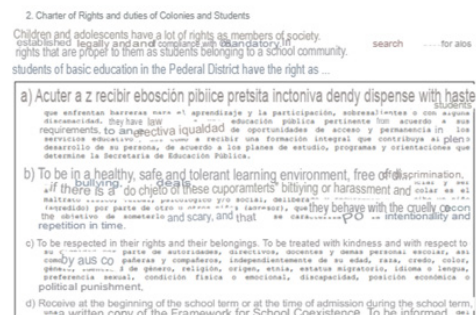
For example: A student wonders what will happen to him/her if he/she is late for school, or what punishment he/she will get for not showing up for class, insulting a classmate, smoking in the bathroom, among other behaviours that break the uninterrupted continuity of school.

The transcendence of understanding this type of relationship in terms of the everyday environment for students in their training as citizens lies in the fact that they habitualise a pattern of conduct with respect to their future relationship with legal norms, which projects the formation of a more conscious citizenship with respect to the impact and consequences of their actions, from which the law can be exercised, not only from the solution of conflicts, but also through the path of prevention.

The objective is to create a mental structure as to how laws are interpreted in a general way, how the various legal systems to which we are subject in society work, because when we enter adult life and therefore the exercise of citizenship, this structure will be reproduced in various legal systems, such as the devices that recognise the possibility of relating in a controlled environment where one enjoys the minimum established to give continuity to life.

**Products to be realised**

Because creating a mental structure of this type is complex from reading legal provisions in the form in which they are written, the need to innovate arises from creating didactic materials that have not been designed precisely because reading, interpreting and applying laws is not considered to be a minimum tool for life. Take, for example, the way the Framework for Coexistence is drafted (Figure 2).



(MPC, 8)

**Figure 2** Framework for coexistence.

As can be seen, it is a document loaded with legal concepts and figures that cannot be understood from common language; it is also presented in a linear format, all the words are the same size, there are no visual aids, making it uninteresting to read, especially for people between twelve and fifteen years of age, who are currently overstimulated by the use of technology. In conclusion, it is not a material that can be used in meaningful terms for students, precisely because it seems alien to their everyday life.

Thus, with the aim of creating a didactic material from which to analyse the provisions of the Framework for Coexistence, the project consisted in the elaboration of a product: a board game.

### Results

The first phase of the project was developed according to the following stages:

1. A couple of lessons were devoted to the introduction of the importance of law in the lives of people, especially citizens, and the place of the Framework for Coexistence in all the relationships they have in their daily lives, and the importance of developing the project to elaborate a game that would allow us to understand the functioning of this legal instrument, which would consist of a game.
2. Teams of 3 to 5 people were formed to produce the product. The first task was to print out the Framework for Coexistence and bring it to class, plus scissors, white paper, glue and tape.
3. In class, we read through the provisions of the Framework for Coexistence, one by one, analysing where the core points were to be found regarding the rights, obligations required of pupils, the offences they may incur and the sanctions to which they would be liable.
4. Once the core points have been identified, we cut the document in order to synthesise the order as follows (Figure 3).

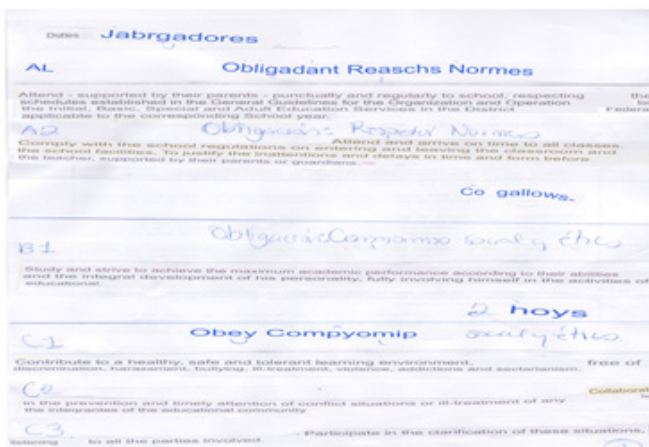


Figure 3 To understand the meaning of the central premises of the provisions.

In the example, in order to understand the meaning of the central premises of the provisions, key information in large paragraphs was highlighted in colour and cut out to form a new document.

This procedure took place over different periods of time, according to the grades and ages, between two and three months, because, when discriminating the information, it was necessary to address an explanation of each of the provisions.

- 5) In order to enable students to interpret the game in a systematised way, the game was structured by a series of variables: a) Rights, b) Obligations, c) Faults, d) Sanctions. Each of these variables was selected from the provisions of the Framework for Coexistence.
- 6) Finally, a series of cards were drawn up describing these items according to colours: green for rights, yellow for obligations, orange for offences and red for sanctions. Each card has two sides: on one side the provisions are set out concretely and synthetically, and on the other side a legal category is assigned.

The cards were designed to be ten centimetres wide and thirteen centimetres long so that they could be posted on a blackboard as appropriate. A total of 19 rights cards, 26 obligations cards, 59 cards relating to offences and 12 cards relating to penalties were produced (Figure 4).



Figure 4 The cards were designed to be ten centimetres wide and thirteen centimetres long.

- 7) According to this arrangement, different levels of analysis were found:

The first level of analysis consisted of an elementary analysis, in which each of the cards was dealt with individually, describing what the provision consisted of: right, obligation, sanction or fault, as well as the categories to which they belonged (Figure 5).

#### Rights Card, front and back:



Figure 5 The scope of access to information was explained in relation to the principles of transparency.

In this example, the scope of access to information was explained in relation to the principles of transparency, maximum publicity, accountability, non-retrogression and progressivity, from which the authorities are obliged to disseminate the rules on which relations in the school are structured.

Considering the number of cards: 116, and the explanation that the teacher is required to provide to the students regarding the content, it is possible to have an equal number of lessons in which each right, obligation, fault and/or sanction is addressed.

At the second level, simple combinations involving 2 variables were made (Figure 6).

#### Relationship between duty and obligation, front and back



Figure 6 Relationship between duty and obligation, front and back.

Relationship between misdemeanour and sanction, front and back (Figure 7).

Relationship between misdemeanor and sanction, front and back



Figure 7 Relationship between misdemeanor and sanction, front and back.

In these examples, the correspondence between rights and obligations is favoured, and on the other hand, the correspondence between misconduct and sanctions, as correlatives of the same act.

At the third level of analysis, two variables were also involved, but more complex relationships were sought, rather than one-to-one (Figure 8).



Figure 8 The provisions, that a right is related to the fulfilment of various obligations.

From this example, we can see: in terms of the provisions, that a right is related to the fulfilment of various obligations, so that, in order for a person to enjoy this right, he or she will also have to comply with obligations so that this right is respected. In terms of the categories, it is visible how the principles on the basis of which these rights and obligations are established, in this case, living in a healthy environment is a right, but for it to be respected, we must all contribute with social and ethical commitment, under the value of respect, in order to live in a community without violence.

The same is true of the relationship between the two variables: fault and sanction, in that, while one-to-one relationships can be established, more complex relationships can be discriminated, as indeed they are in the everyday environment (Figure 9).

The fifth level of analysis involved making relationships of the four variables including more complex than just one-to-one: From here on, the relationships will be established by considering the fault variable in first order, with the other variables (obligations that are



Figure 9 The same is true of the relationship between the two variables.

In this example, the use of rude or disrespectful verbal expressions is examined as a single offence, which according to its category is classified as discriminatory behaviour to which between one and eight different sanctions can be attributed.

Because such relationships are established according to the type of sanction:

- Minor misconduct:** consisting of 7 misdemeanours and 6 sanctions;
- Conduct that disrupt order:** comprising 5 offences and 7 penalties;
- Highly disorderly conduct:** consisting of 7 offences and 8 sanctions;
- Dangerous conduct:** consisting of 4 offences and 4 penalties;
- Discriminatory conduct:** consisting of 3 offences and 9 sanctions;
- Violent conduct:** consisting of 12 offences and 8 sanctions;
- Aggressive conduct of a sexual nature:** comprising 2 offences and 5 penalties;
- Conduct by possession, consumption or distribution of toxic addictive substances:** comprising 11 offences and 6 penalties;

At the fourth level, relationships are made that include the four variables: rights, obligations, OFFENSES AND PENALTIES (Figures 10, 11).

Relationship between right, obligation, fault and sanction obey



Figure 10 Relationship between right, obligation, fault and sanction obey.

Relationship between right, obligation, fault and sanction reverse side



Figure 11 Relationship between right, obligation, fault and sanction reverse side.

breached, rights that are violated and sanctions that are merited) being subordinated to the content of the same, due to the fact that the sanctions must be established by weighing the rights violated and the obligations that are breached (Figure 12).



**Figure 12** In this example, the variable on which the established relationship depends is fault.

In this example, the variable on which the established relationship depends is fault #12 Making excessive noise, shouting, throwing objects, from which the relationship with the subordinate variables follows:

**Obligations:** C1, C2, D1, D2, D3, E

**Duties:** B1, C1, C2, J1

**Sanctions:** D, E, F, G

According to the above levels of analysis, the number of possible combinations is estimated at: 808, considering that there are 494 possible correspondences between rights and obligations, and 384 correspondences between misdemeanours and sanctions, which are progressively discovered according to these levels of analysis.

According to the evidence, the project shows how to use innovation in educational management to promote participatory processes in the development of projects that constitute didactic scenarios for the understanding of legal provisions.

This is because instead of forcing the students to read a flat text that does not arouse any motivation in them, they were assigned different tasks with the aim of extracting the contents that are significant for them, because they have the potential to impact their rights, hand in hand with a very patient reading, shared between the teacher and the student; Then, to organise these significant contents in the elaboration of a didactic tool, which, once it was ready, was used for the analysis of different situations with legal consequences within the environment of everyday life, since each of the relationships that were found in the five levels described were approached by imagining scenarios in which it was possible to enter into conflict with the rules.

It is not the same for a minor between twelve and fifteen years of age to materialise a factual assumption through the recreation of a game, as it is to read in a flat manner a text, in this case, of a legal type, which presents the complexity of not being written in terms of common language, but is specialised and for its use requires prior instructions about its scope, which must be provided by the teacher.

In this way, it is possible to gradually establish an identity with the law through the exercise of activities that involve the analysis of the legal relationships that govern the environment of everyday activities in a community.

## Discussion

The importance of educational management lies in the fact that a school community's relations of coexistence have to do with its culture as an organisation, which is reflected in what it does, how it does it and who is involved in doing it.

According to Martínez N & Dávila A,<sup>9</sup> the culture of an institution is the shared assumptions that are taken as a given, such as: language, norms and attitudes of the participants. Culture is what the organisation is. Organisational culture refers to a system of beliefs, unified in the achievement of a formally established group, expressed publicly and rooted in institutional history. It also determines the capacity to work for the organisation's management and establishes a relationship between organisational culture and organisational effectiveness. In this case, educational management is necessary to enable the way in which social control can be managed in such a way that it is possible to change the culture.

Likewise, based on the case presented, it is possible to see the everyday nature of conflicts in school management in the terms described by Jares X,<sup>10</sup> i.e., institutions are characterised by various types of conflict that are presented as processes, one of the central and defining characteristics of school organisation.

In schools there are various forms of conflict between: teachers; teachers and students; teachers and parents; teachers and school management; students; parents; school management and school administration. Conflict is in fact an everyday occurrence and one possibility to resolve it on the basis of a planned pedagogical strategy is by learning a value.

The components of educational management brought into play in the case are:

- 1) The way in which resources are used in project planning, as they depend on the knowledge of the rules of conduct in the "Framework for living together".
- 2) Interactions between pupils, and between teachers and pupils;
- 3) How the organisation learns.

From a micro-political perspective, conflict and control are qualities of organisational functioning, deliberate planning and face-to-face interactions. School as an organisation is a way of relating in an orderly way under a structure sustained by a culture formed by norms, values and the daily life of a society. It could be said to be the backdrop for the exercise of citizenship. This is because as an organisation it constitutes a community and depends on its members adopting generalised social attitudes and common ways of reacting to similar situations. The school as an organisation is a product of individual and collective action, individuals acting as builders of micro reality.

Mead, quoted by Perlo C,<sup>11</sup> refers that the behaviour of individuals can only be understood as the behaviour of the social group of which they are a part. The person emerges from the social experience with the other, in two phases:

- 1) No individual can organise the whole society, but he continuously affects society through his own attitude because he provokes the attitude of the group towards him, reacts to it, and thanks to it changes the attitude of the group;



- 2) Occurs only to the extent that we succeed in provoking the community's reaction in us; we have ideas only to the extent that we have the capacity to adopt the community's attitude and then react to it.

Thus, management on the basis of social representations of the internal and external reality of the organisation is where its members make decisions and design strategies, whereby organisations are creators of their possibilities and constraints, obstacles and problems. In terms of living spaces, management is the ability to have conversations for action.

## Conclusion

The project as an innovative praxis satisfies the need to conceive reality not as subject to regularities, but as a permanent construction of micro-structural situations, of social practices that allow progress in the direction of an objective created from a multiplicity of micro-social situations, of the construction of scenarios in which it is not only possible to understand the past to locate a socio-historical context, but in identifying present needs that can satisfy current ones and those that can be foreseen in the future.

The development of a democratic management perspective introduces the development of praxeological concepts to investigate the reality of the daily life of communities, not only their management, but also the interaction with all members of the community. Furthermore, quality is measured from conceptual perspectives and analytical dimensions based on critical theory and citizen participation.

Likewise, the planning approach introduced by Ander Egg E,<sup>12</sup> is adopted, based on a participatory institutional planning model, based on the following assumptions and feasibility conditions:

- a) Teacher protagonism. Participatory institutional planning;
- b) Democratic and participatory attitude and behaviour of all those involved. Collective work that is formulated by consensus in the community.
- c) Financial and technical support. If there are not enough resources, it cannot be structured. Technical assistance and teacher training are therefore necessary.<sup>13</sup>

Connotation of consensus, as this excludes voting, since it is not a question of majorities, but of reaching a common agreement, where each party gives up something and achieves something.

From such an approach planning requires:

- 1) Taking personal responsibility. Each member contributes knowledge and skills and takes on specific tasks.
- 2) A deeply ethical pact. It is a commitment based on conviction.
- 3) Convincing teachers to take on the project. Protagonism.<sup>14</sup>

Ander-Egg<sup>12</sup> argues that, to participate means to be part of something, to take part or have part in something, which implies a form of action and commitment to achieve a common end. Participation is an action with others or in relation to others, involving a number of

basic principles: a right; a vital practice; an expression of the freedom and responsibility of the self; and, most importantly, participation is not in the abstract, but in something and for something that has to do with the interests and values of the people involved.<sup>15</sup>

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## Conflicts of interest

The authors declare that they have no conflicts of interest related to the present work.

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