

Formation, School and Community in the Teaching of History in Chiapas

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Abstract: The points addressed in this document relate holistically: The monocultural training of teachers, the westernization of their eyes, the accumulated experience of their life and work history (by multicultural peoples and communities), the resignification of their teaching practice in the experience lived in the indigenous communities where the schools are located, as well as the institutionalization of the national history, the exclusion of the original peoples in that story told (in plans, programs and textbooks), the very significance of the current school as a liberal modernity project, separated from the communities and their problems of existence. All this places a type of practice and teaching subject that needs to be read from their contexts and possibilities of autonomous action. The objective of the work is to show the imaginary, experiences and relative autonomy of the history professors trained in the conceptions of Western culture against the indigenous world in Chiapas, Mexico. The methodology used is interpretive based on interviews, life experiences and narratives of the actors. Main conclusions: Despite the unfavorable conditions, the teacher finds, under certain characteristics, a relatively autonomous conjuncture or insterstic to build a specific historical thought that investigates cultural identity, collects the excluded history and questions the national hegemonic view, manifested in a version of political history, cultural values imposed as universal and a way to stratify the past in order to dominate the present.

Key words: training school, community, teaching the history of Chiapas, worldview

1. Introduction

The construction of the Mexican Nation State is a long-term historical process, begun in the 19th century, marked by the liberal accents of the time, which shaped the modern approach of the current hegemonic organization of centralized power and its structural and systemic reproduction in the various social, economic, cultural and regional areas of the country. What is translated in educational terms and cultural assimilation could be summarized in a proposal of unidirectional and hegemonic interculturality, dominant and imposed. In this sense:

After independence, sealed in 1821, the ruling Creole elite will turn their attention to building a new homeland. It is committed to a modernizing project, inspired by European liberal models, which does not know its past and looks optimistically towards the future, trusting in scientific and technological progress. Indigenous people are seen as the greatest drag on the country's development; their languages and customs represent a primitive stage of civilization that must be urgently overcome to build a modern society (Florescano, 2005). This colossal task was entrusted to education, for which it proceeded to endow it with homogeneous and patriotic contents, which place the emergence of the Mexican people in Independence and relegate the

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indigenous to a remote past, outside of history (Dosil, 2010, p. 74).

However, in Chiapas, an entity located in the Mexican southeast, border with Guatemala, the modernizing projects coming from the center always came late, presenting to the local ruling class the ideas of liberalism, progress and current neoliberalism, received initially with suspicious, but then regionalized to the own criteria and local interests of caciques and old landowners. The passing of the region was different and the saga of national history, separated from the great metropolises, not only in distance but also in interests, views, forms of subordination, marginalization and discrimination, processes and colonial sentiments represented in Chiapas by the groups hegemonic of local power, but also adapted by the pressures and resistance of the “others” — the native peoples¹, such that changes were eventually adopted with certain restrictions and regional constants. Like the so-called Revolution in Chiapas (1914–1921) led by landowners and caciques from Los Altos, the central valleys and from Mezcalapa, or the Cardenista agrarian reform (1934) that finally benefited that group. “Change so that nothing changes” formed all a way to govern, legislate and justify the dispossession, racism and extra-economic exploitation of indigenous peoples and communities. Issue documented by various researchers and publications, particularly since the Zapatista indigenous uprising in the Lacandon jungle in 1994.

A characteristic that guided the educational processes and cultural unidirectional relationship in Chiapas, was the construction and reconstruction of the ways of conceiving, imagining and valuing the existence of the other (s) that recalled the colonial coexistence of two worlds and an order², named since that time of conquest. The proposals of the nationalist project reformulated the perspective into a single identity and the most recent ones rethought the way to the formal recognition of the existence of a plural Mexico, especially since the reform of article 2 of the Mexican Constitution in 2001, but without the date has had a real impact, for example on the training curriculum of teaching professionals in basic education. The official version of the past continued with the exclusion of memory, the nonexistence and struggles of the others; he continued to consider them towns without history.

2. Training, Context and Teaching Experience

The training processes of future teachers in the schools designed for this (Normal) have not included until now — despite the successive reforms since 1992 with the National Agreement for Educational Modernization³ until 2019 with the new curricular mesh proposed by the New Mexican School, in their curricular plans the possibilities of an orientation for the approach to the understanding and dialogue with the original cultures and their languages. This is reflected in a particular and substantial way in what until now has been understood as the teaching of history

¹ According to the last Census of the National Institute of Statistics, Geography and Informatics (2010), in Chiapas, 23.8% of the population speaks an indigenous language, that is, one million 209 57 people aged 3 years and over. The mother tongues according to the National Institute of Indigenous Languages (2008) were 13 (12 Mayans and one Zoque). According to the National Population Council (2012) and the International Service for Peace (2010), Chiapas ranks second in degree of marginalization at the national level. It has 48 municipalities with communities in the category of very high marginalization and 39 in a situation of high marginalization. 17.8% of the population cannot read or write. 39.2% of the indigenous population that is 15 years or older is illiterate.

² The republic of the Spanish (people of reason) and the republic of the Indians (servants, ignorant and idolaters). Each one with its authorities and institutions but formally and culturally subsumed to the colonizers. (García, 1985).

³ The implementation of educational agreements, reforms and legislation established since 1992, are generated in the context of globalization and the drive for neoliberal policies, when, says Carretero (2007), history accentuates its centrality as a legitimizing device. In the case of the teaching of History, these reforms acquire relevance and significance since they implied a proposal that seemed to break with the previous teaching model based on a romantic history of the 19th century, founded on memory and emotion, when posing a story more rational characteristic of Enlightenment thought of the eighteenth century, at a time when the roles of society and the State seemed to be reversed, a question that arose, at the same time, of a “weakening of the functions of the State brought about by the State itself and that casts an inconsistent version of history as a balance” (Carretero, 2007, p. 137).

throughout the national educational system, from preschool to higher levels. Call it Mexican or regional history. Although the latter was proposed as the own of each place, its approval is federal, under criteria common to the national homeland history. See the Guidelines established for this purpose by the Ministry of Public Education (2011).

The teaching of the regional history of Chiapas in Basic Education, particularly Primary, under different options, has different antecedents throughout the 20th century. Its course has been accompanied by the development and dissemination of different support materials, such as monographs, biographies, textbooks, with official history content and exclusive approaches, generated by local chroniclers or teachers, not necessarily related to the subject, nor to historical research. This together with the formation of institutional plans and programs, decided by the national central administration; monocultural teacher training for multicultural spaces; the teacher's relative knowledge of regional history; the temporary stay (one year normally) in each community and the scarcely significant weight that the teacher attributes to the community context. This to the extent that both institutional establishment and academic training are understood only as a school community for teachers, students and parents.

However, based on the research carried out by teachers who work in these places, from 2015 to 2018, the importance of the experience acquired in these spaces, the resignification that they build from their personal historicities, visions and feelings of the history, marks and meanings of being a teacher, and the meaning they generate and constitute in the teaching of regional history. This coupled with the new knowledge and experiences acquired in their work and experience, particularly in indigenous areas, in addition to those they bring from the family and the community where they lived, together or in close relationship to the experiences generated in the school and community to where it enters or migrates. These places of stay in your career are diverse in the entity and can be from different cultures.

From them, from their experiences, we try to clarify the meaning, meaning and conditions that they build to teach Chiapas history. In this panorama, their looks and feelings are significant in their teaching practice process; in a context of globalization, multiculturalism and conditions of marginality in the Chiapas region. The teacher's action and his sense of teaching is situated, then; in this classroom-community space, in a rural area, sometimes indigenous; sometimes peasant; with apparently Castilianized students and their identities; in the daily and daily events, possible to narrate and understand from the stories of its actors.

For this work we take into account first of all five teachers (three of them bilingual) who in their work history taught the subject related to the history of Chiapas in basic education, have more than 15 years of teaching experience, and have been in different especially indigenous communities, interviewed in 2017. We also took into account a group of interviewed teachers who in 2015 worked in schools in the municipality of San Cristóbal de Las Casas (SCLC), teaching the same subject in secondary schools, with a minimum work history of 12 years. All of them mestizos originating from urban spaces, trained in higher education degrees. Finally, we refer to reports prepared by students of the 6th semester of history who first attended their teaching practices in indigenous communities in 2017–2018.

In the first case, the preschool teacher Irma speaks, with 29 years of service and 49 years of age. Teacher in front of a group in various indigenous communities; where the challenge of teaching history was raised. Explain:

I was born in Tzontelja, municipality of Oxchuc Chiapas. Tseltal is my mother tongue as is, but already my second language due to the need for work is Tsotsil. (I lived there) the first seven years of life.

Do you remember any significant things from your childhood while you were in the community?

Yes, of course, the relationship with the supernatural, like I wasn't afraid of that, or not those natural things, because I think it was my grandmother's support, I wasn't afraid of those things. There was also one thing: I did not cry, because I said: I do not cry, because crying is synonymous with weakness ... No daughter, do not cry because, you don't have to cry, my grandmother told me. So even though I wanted to cry, I just didn't show that because it was synonymous with weakness. When I arrived at the NECH, I was able to express myself, I could shed all the tears that were necessary, and then I came to the conclusion that crying is a cleansing of the heart, soul and thought (Méndez Sánchez, Irma, personal communication, 10 November 2016).

Professor Domingo is 38 years old and 16 years of teaching service in indigenous areas. He tells us in his narrative:

I was born on August 3, 1979 ... I am originally from the community of Plan de Ayala, municipality of Las Margaritas, Chiapas, a community clearly speaking the Tojolabal language ... (Álvarez López, Domingo, personal communication, October 29, 2016).

From his autobiography we collect some clippings that he names as affectations and marks of his life:

From my autobiography, I feel that little by little I understand how my body is really formed ... Because in it I demonstrate my way of thinking and acting before the society where I live ... through my emotions directed from my childhood ... I was educated Based on punishments to obey, I was forced to hide my true feelings ... After having suffered a lot in my schooling in the first three years of primary education, (up to) third grade ... which was taught by teachers. that they only spoke the Spanish language ... apart from the punishments he received at school he received the same way at home, either for homework or for work at home ... (Álvarez, 2016).

The teacher Herminio Sánchez López is a native of Oxchuc, speaking the Tseltal language, he is 46 years old and 25 years of teaching service in indigenous communities. He highlights an event that marked him: the death of his mother that he considers to be from poisoning:

"... what do you have a wife", my father says 'what do you have', because my mom is brunette but by then, my mom was already all black, purple, 'what have you got?' 'I'm going to die because I can't take it anymore,' she says, 'I'm very tired, far from the injection they gave me, it's damaging me' ... it would be the third day when she arrives at that clinic, it turns out that my mother was poisoned, my own granny did it, that was what marked me in my life ... the teacher that I had in first and second did not understand me, did not understand me what was happening, I received the blows, punishments ... we were little orphans between five , but I never got over it, I never got over it, because of all that ... I did not speak to my grandmother, my uncles, I did not look for them because I kept a grudge, I kept hatred and so I grew up (Sánchez López, Herminio, personal communication, 18 of November 2016).

Armando has 25 years of teaching service and 46 years of age. Despite being born in a Tsotsil region, he did not inherit that knowledge, which he has continuously sought throughout his life and work history in various cultural spaces:

My place of origin is Simojovel de Allende, Chiapas, place of amber, where the mines are explored and it is lowered to the center of the earth.

There is a Tsotsil culture there. Do you have to do something with that culture?

Not unfortunately. My parents are from two types of regions, my father is from Tila; It is chol if I do not interpret wrong, and my mother from Ixtapa, they speak the Tsotsil there ... My father had the profession of teacher ... he went from one place to another, we do not have a field to have learned sowing issues, but something arises within us, the search, the search for feeling towards the earth (Vázquez González, Armando, personal

communication, September 15, 2016).

This statement about the search for identity, attached to land and agricultural work, is obvious. In the course of the original cultures, this duality generated a cultural process related to the place, representation and conformation of a way of being, being, imagining, creating, relating, thinking and living in the world that we name worldview. Armando's socioeconomic situation led him to collaborate from a young age with family support:

unfortunately due to family situations, we had to start working at a very young age, my first job was as a bolero until high school, as a shoe cleaner ... (Vázquez González, Armando, personal communication, 15 September 2016).

The teacher Rosario is originally from the Chiapas coast. The 34 years of service have been devoted to teaching History. She has been to rural and indigenous schools.

... I was born there and lived my first four years, because at the age of five and my mother he brought us to Tuxtla Gutiérrez.

An event that he considers marked his life was when he was five years old and was lost at a fair:

".. I said, this lady is not going to want to return to my house and I started crying, screaming: I want to go with my mom, I want to go with my mom!", until the man said, "we have to take her, because this little girl is not going to stop crying", then it was what, they took me ... Then I cried because my mother did not come back for me, I was very sad, I said to her: "Mom doesn't love me, why didn't you come? for me if I wanted to go to the wheel?" "Not because you are very naughty ..." as someone who says that I was to blame for getting lost ... (Pérez Maldonado, Rosario, personal communication, November 26, 2016).

Thinking about oneself, about past childhood, about the inscriptions that it leaves in the present, about the inner child that every adult subject contains, about the unconscious desires that move us, about what leads us to create, to give life, to form but also to destroy, to violence, to exercise dominance and empowerment over the other are some of the facets of the self-return in the intersubjective relationship (Filloux, 1996, p. 12).

The training process of these teachers, the new knowledge and experiences, are linked or in close relation to the experiences generated in other spaces where they arrive, emigrate or leave. These places are culturally diverse, although one of them seems to dominate and acquires sensitive, foundational characteristics in the course of the subject: the school and its relational experiences with teachers, authorities, colleagues, textbooks, the teaching of history (exclusive), among others and the community itself. This historicity is generated in a special way in its trajectory with the experiences and relationships established in the city. Specifically in SCLC. Old Ciudad Real. Center of colonial and neocolonial hegemonic power, of relations of subordination and exclusion, of imaginary and mestizo representations of others, inherited, transmitted and recreated in daily life, school and spaces for commercial and labor transactions.

Did you leave the community and go to study?

I came to San Cristóbal de las Casas... but all the time is to come and go from the community.

→ Where did you study?

→ In San Cristóbal, in the President Juárez

→ Where is it located?

In the Magisterial Colony September 14

Where is?

→ By the Castillo Tielemans market, the one in Santo Domingo (Méndez Sánchez, Irma, personal communication, November 10, 2016).

The location of teachers in schools represents and builds a form of identity, relationships, imagery, routes, roles, social and cultural structure, acquires a historicity built by the subjects, aware of it sometimes, sometimes not. Especially, when the community acquires meaning for the teacher, because it contracts a collective past and shared experiences in the process of conformation or felt, suffered, satisfied needs. It is not a physically located object without human gaze. From SCLC, I rescue what in another investigation I found in the distribution of Secondary Schools in concentric circles that define historicity, social division, forms of exclusion, considerations that could extend to the location and distribution in those circles of primary and preschool schools, in the formal delimitation of the SCLC municipality, of the so-called urban and rural stain (Sánchez, 2015).

In that school, were you the only woman who spoke a language?

I don't think, I think there were more, there were more but we didn't identify ourselves. Already, when I was in sixth grade I already understood that there were some from Chanal, some from Huixtán. There were 30–40 students.

How many students spoke the language?

... about ten.

What did your heart say at that time in school that you felt in those years?

... from first to fourth grade I felt useless, one who did not have the capacity to learn ... (Méndez Sánchez, Irma, personal communication, November 10, 2016).

The location area corresponds to the third circle mentioned, characterized by colonies outside peripherals within the urban area. With characteristics of high poverty and mainly indigenous. However, the school is installed in the subjects, without pretensions to read subjectivities, and establishes norms, parameters, objectivities of behavior and knowledge, it is indistinct, flat, indifferent to the singular. The question would be what do we learn? Master Irma says:

I studied at Technical Secondary School number one and there I supposedly learned electricity, I wanted the cutting and sewing workshop, but since there ... it was not chosen, I did not learn anything about electricity ... (From there) I went to high school number 32 (Méndez Sánchez, Irma, personal communication, November 10, 2016).

The teachers' memories highlight the passage to school life inside or outside the community, which involved changes of residence, migration or mobility from the community of origin to the city. Question that generated substantial transformations, emotions, ruptures, searches, marginalizations, deficiencies; today looks of the memory and of the new reality that they assume, face; and as they defend themselves today, they dialogue, they recreate.

We reproduce, below, a cut from Domingo's autobiography for its important significance in his training:

... (One day) I was surprised to hear the principal of the school on the basketball court, made up of grade and group, starting with his words in Tojolabal, "San a petsanalex", good morning everyone. (We all) answer: "Saint Master". From that moment everything changed, my emotion totally changed in me ... The sadness turned into joy. The school principal was introduced to teachers grade by grade and group by group. Hearing that the teachers are all speakers of one language and most of them the Tojolabal language. My colleagues and I shouted loudly for the joy of having a teacher of our same language ... (However), I did not come to learn to write and read Tseltal (but) until now that I was at UPN ... I began to value my language ... (Alvarez, 2016).

Teachers with indigenous roots and speakers of a language, left their communities to continue their journey of training and assimilation of another culture, in planes and spaces of subordination and marginalization, for being where they came from. This imprinted marks on their development that they manifest, but with a current intention

to search and install in other ways of acting before their students and in shaping the meaning of teaching history.

For Armando, the importance of the history of Chiapas lies in not forgetting inequality and discrimination. In the professional training process, the past should not be forgotten. In such a way that:

... the same social structure that we have or what we have as a society may not forget its past, not leave it to be forgotten, but take it away ... we are living stronger the forgetfulness of my identity. I don't know who I am or where I come from, but I want to be here. But I cannot be here if the part of where I come from is not (Vázquez González, Armando, personal communication, September 15, 2016).

3. Institutionalized Regional History and Its Actors

The tensions generated in the process of federal institutionalization of Regional History (1993–2019), along with those formed by the school, the community, the region, the documents and supposed institutional orientations; the aspirations and actions of adolescents in their contexts; and the constructions that emerge from the teacher's training for this teaching, from his teaching experience, constitute the framework of the actions, the meanings and meanings of that teaching, in a logic that integrates the different dimensions of the macro and micro, in a dialectical and hermeneutic process of the world of professional life and the immediate reality in the teaching of the regional history of Chiapas.

In this we distinguish three aspects “of mutual interdependence and relative autonomy: the individual, the cultural group and the human collectivity” (Pérez, 2004, p. 40). This situation becomes relevant because the teachers of regional history in SCLC — with a training with monocultural characteristics — become social actors of education in a multicultural context, in a space of transformations that interrelates the locality with the problems of the entity, the national and international, in a region in permanent self-conformation, building with its actions, imagery, interests, aspirations, positions, resistance and adaptations, a space defined by its profession of teaching regional history and cultural heritage in a concrete reality, that of the municipality SCLC.

In relation to the profesigraphic profiles of regional history teachers, called the State Subject (AE) at SCLC, we found in 2015 by means of a Data Card, that of the 50 teachers who worked in the 30 official secondary schools (different modalities), in SCLC Township:

- There was no teacher with disciplinary training in history and its teaching.
- With a Normal level social science teaching profile, there were only 10 teachers, that is, 20%.
- 31.1% was distributed in general profiles of Sociology, Economics, Education, Pedagogy, Primary and Law teacher.
- 35.5% had a degree in educational psychology, psychology, Spanish, mathematics, telesecundaria, agronomy and natural sciences.

The professors of the AE acknowledge that they have not had specific training to work in these spaces, which is why, according to the interviews carried out, they use “the experience”, that is, their interpretations and constructions of years for teaching history regional and cultural heritage of Chiapas and a course that the secretariat has taught them. On this it is necessary to add that during the training of teaching professionals in Normal schools, specifically in secondary schools, there is no subject, course or seminar dealing with regional history and cultural heritage. In fact, these institutions assume a folkloric curriculum, which, more than showing, makes indigenous cultures invisible.

This regional and national history oversaturated with names, dates, data; not significant, tending to memorization, is a basically political story. Or as Luis González (1980) would say a bronze story, which has little or nothing to do with the marginalized and excluded indigenous communities of that official story and of the project of the nation that they have built up to now, for the benefit of the ruling groups and some privileged sectors. With no significance in the course of their cultures. According to Carretero (2007), this type of ephemeris occupies a special place in the formation of several generations, since being Mexican requires these images and legends, defended with a certain romantic nostalgia rather than with historical rigor.

In this context, in May 2017 students (28) of the 6th semester of the ENSCH history specialty, carried out for the first time in 47 years of existence of this institution, based in the State capital, their teaching practices in secondary schools located in indigenous communities, especially in the Altos de Chiapas, still speaking native languages. But for this there was no previous preparation in relation to the cultural diversity that was accessed, other than their own, considering one more practice than those carried out in cities in the center of the entity, each year, in the process of formation of future teachers.

It is worth mentioning that every teacher from the beginning of their hiring and in their career (30 years on average) travel different communities in different areas of the entity with marked cultural diversity. In other words, they will necessarily be at some point on this journey in rural and indigenous areas. However, for this, they do not carry any intercultural training process or recognition of the historicity of peoples and communities, less than the significance and imaginary of those cultures. Remembering that the educational process has led the civilizing direction of westernization and Castilianization.

The significant results of those practices were written in their final report documents, called Replicas. Here I comment on seven of them, to which I had access, where they highlight in their conclusions, first of all, communication problems, as far as they report “they did not speak Spanish well”; all had as their purpose the teaching of history as established by the national institutional, homogeneous and vertical programs, around skills and attitudes of the proposal for competencies (for life); the cultural field was reduced to “innovative” learning strategies as they usually do with young people in the city (seeking to return them: “critical, reflective and analytical”); three of them referred to their language as “dialect”; They comment that “they are shy”, “they are afraid to speak”, “they did not understand”, “they did not understand”, “they are ashamed”, or the comment I collected from the practitioner Iturbide in Tenejapa (tseltal) during those practices: “they are some lazy... marijuana...”, among other observations.

However, it is significant that Robles (2017) mentions in his conclusions:

“... when working in an indigenous environment we must have prior knowledge and make an analysis of the environment ...” (Robles, 2017, p. 14).

and for Ozuna (2017):

“In an indigenous community, in addition to language, quality of life also influences the learning process of students ... teachers seem not to care about the reality of these children ...” (Ozuna, 2017, p. 21).

Not to doubt that the representations created around being indigenous come largely from the school system, the media, textbooks, inventing folklore, which have created for years a whole view of the other that is felt in the comments of these practitioners. Hence the necessary formation from different possibilities especially emerged from the decolonization of thought and the ecology of knowledge (de Sousa, 2006); the recovery of invisible and untold

history; the empowerment of the silenced actors in the national narrative.

I think of a teaching of history that aspires not so much to accumulate knowledge as to teach to think, to doubt, to make our students not accept the facts contained in history books as if they were data to be memorized, certainties such as They are taught in the study of mathematics, but as opinions and interpretations that can and should be analyzed and discussed. So that they get used to maintaining a similar attitude before the supposed certainties that domesticated and controlled media will want to sell them day by day. As Bloch said, what you have to do is introduce a grain of consciousness into the student's mind. This is the great task that those of us who teach history can do (Fontana, 2009, p. 2).

4. Worldview, Traditions and Knowledge

The worldview must be seen in its double face of construction and constructive means, since the existence of culture itself is impossible without its mental support ... the worldview is made up of the diversity of mental acts that produce or inhibit, direct, configure, condition, intensify or diminish, induce or modify human action. These acts are sensations, perceptions, emotions, thoughts (including concepts, judgments, reasoning, beliefs, etc.), images, memories and intentions. This is why the worldview has to be studied as a social product and not as the result of the functions of each of the individuals in which the mental acts occur. Again, the supposed conceptual opposition between individual and society vanishes (Alfredo López Austin, 2016, p. 16).

The new religions have had an impact on the way of representing the world. However, in the traditional worldview stories the word of the grandfather is recurrent:

My grandmother and my mother were of the Presbyterian religion so we did not practice some things, but we also took care as well as healing, medicinal plants, the prayers that were made there to cure the sick ... The union with nature and its horizontal visibility and/or sacred, they carry a relational situation of respect ... (Méndez Sánchez, Irma, personal communication, November 10, 2016).

Eventually the school is wrapped in the traditions of the towns. Irma relates:

It was the rest of the beginning of the year for all the children. They lit their candles, it was done at the beginning of activities for the school year. Each teacher carried her candle and each student her candle, and the rezandero formed all the candles. And the teachers in the back and the committees in the back. Then the prayer would come and from early on, three in the morning, they would go to the hills, four cardinal points, with music, incense, to the hills to pray to them. They are already at school and they were asking for all the teachers not to have an accident, that we all be well, that the children learn ... (Méndez Sánchez, Irma, personal communication, November 10, 2016).

The dream between the communities occupies an experiential place in the path of being:

... the dream is a value and a means to realize hidden gifts or to receive a warning of something that is going to happen, that is, there is an interaction with supernatural beings or gods who see themselves as real people in the dream, who want to intervene in the individual visa of the chosen one seeking to transcend to the collective [...] the people of before did take time to listen to their hearts and their dreams ... (López, 2002, p. 49).

For Irma:

.... Within the indigenous worldview there are elements that we cannot forget, it is the relationship with the land, it is the relationship with work, it is the relationship with nature, with the mutual respect that there must be with man and nature, man to work. That there are also underworld initials ... (Méndez Sánchez, Irma, personal communication, November 10, 2016).

Our traditions, cosmologies, worldviews, cosmosensaciones are new shoots from old roots ... Reflecting is a

way, a possibility of continuing to rethink our own walk in life. (Bolom, 2014, p. 11).

Says Sunday

... because we at the crosses, in the four points of the community ... to ask for the water, so that the harvest would remain so that the land does not dry out, since all the people come out to put flowers, candles, to the four crosses that are inside of the community in every corner, so that's a belief that sometimes I eat, that is not true. But suddenly you see in five, six days, it's already raining. And happy people, happy ... - There is a party, there is music ... there are guitarists who play the praises ... (They play) the violin, the accordion and then a bigger guitar, they call it the guitarrón, those are the instruments that are in the church ... (Álvarez López, Domingo, personal communication, October 29, 2016).

Of these traditions and ways of being in the world account for the structure and organization of traditional communities and the weight of the word of the elders, signified and valued in ritual, story, family congregation, collective experience, council. This recovery can be manifested, in addition, in other multiple ways, such as the oral word, the song, the prayer, the music, the offering, the charges, the community participation, the dream, the work, the corn production, the festivals, "The custom" as the members of the Zoque stewardship of Tuxtla Gutiérrez would say. (Accompanied now by research by ethnomusicologists). All this around the corn, the rituals, the sacred, the conception of the place of man in the world, nature, the cosmic cycles and daily life.

Armando says:

When there is an eclipse we have to scream, we have to hit something asking that in this fight between two cosmic stars, they told us that someone has to win and we are part of, to make that force and exist day and night, each one for your part...

And adds about plants and the balance of being

Then it was done with me already when I had some rashes, it was done with the rose petals. There are other plants to lower heat, temperatures. That is what my mother taught me and we repeat it until the big time. (Vázquez González, Armando, personal communication, September 15, 2016).

The processes that allowed the national and universal history to overlap in the teaching processes and with it was shaping the mentality of humanity and with it led to the marginalization of community history in the teaching process, due to the ends it was pursuing the official and the political class in Mexico included in the study plans the history built from other realities (Raúl, Martínez, & Tomás, 2015, p. 24).

For Lenkersdorf, it's not just about the worldview. A cosmo hearing is required. The *we/ke'netik*, from the Tojolabales, apart from being the mentioned pronoun and a very frequent word, is the key concept that explains the socio-political organization of the people and their culture. According to this author, things have eyes that see, they see us. They have a heart that makes them live because everything lives and has a heart. And he says that by talking to people, he can open his heart to us. Listening frees us and makes us free to perceive the voices of the heart and of others (Lenkerdorf, 2008).

5. Final Thoughts

In the process of teaching regional history, various elements and factors specific to the teacher in his life history, his emotions, assumptions and founding relationships, his training and identity paths, as well as the institutional parameters that surround teaching history, interact. -programs, plans, textbooks, with an exclusive view of great deeds and men, scarce materials and infrastructure-, but, from the community, in their teaching, they manage to

position themselves as creative subjects, with relative autonomy, together with their students, before the possibility of building history and its teaching. Posing, discovering the peoples, their history.

Despite the unfavorable conditions, the professor finds a relatively autonomous conjuncture or interstice of action to construct historical thought that questions the national hegemonic view.

Tradition is named signified or resignified in its teaching action, fundamentally related to regional history, under specific contexts, with more or less emphasis, depending on the community in which they interact.

The community is closely linked to the formation of the teacher, especially in history, since it represents their experiences, relationships and context in which and from which they develop their teaching action. There is no community equal to another, there is not a single relational experience between teacher and community, each one narrated by teachers acquires its own dimension in its time and space, in its context and specificity. This broadens the perspective of observing the community not only from the school perspective.

Teacher training requires establishing areas of dialogue and accompaniment with communities of historical and social researchers, artists and craftsmen, but especially with regional peoples and cultures, bringing their knowledge to school life.

Today, the need arises for the school to seek its place within the community. And questions arise: how does it respond to it or not? Does it have to do with it or not? What does the school really respond to? There are different ways of understanding this relationship between teachers. Some only raise it with the parents, responding to the interests of the institution itself. But still others see in it the source of substantial knowledge of themselves and their students. Especially in history, which from the institutional framework omitted the communities and the original peoples of that history of westernized heroes.

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