

Links in the Micropolitical Networks That Determine Teaching Practice in Secondary Education Teachers

Florentino Silva Becerra

Research Professor, Department of Educational Studies, University Center for Social Sciences and Humanities, University of Guadalajara

DOI: <https://doi.org/10.51583/IJLTEMAS.2026.150600065>

Received: 15 June 2026; Accepted: 20 June 2026; Published: 06 July 2026

ABSTRACT

This research explains how secondary school teachers, through their actions, articulate connections that allow them to lend representativeness to their ideological discourses within the established framework, thus giving rise to the expression of group identity. A qualitative approach, using an ethnographic design, is employed to explore, examine, and understand the intersubjective links within the school organization and to produce profound interpretations and cultural meanings from the participants' perspectives. The information is gathered using semi-structured techniques, such as participant observation and interviews, as an approach to the interactions between teachers that constitute their daily performance, which then becomes an object of study. The starting point is that group dynamics act as a filter for ideology, because they go beyond simply being a group, incorporating the production expressed in its cohesion and fragmentation. The concluding argument is that connection as an institutional bond configures a habitus that generates a structure of collective behavior from which teaching practice emerges, established in the bonds of connection with the groups from which education is instituted.

Keywords: social connection, hierarchies and complementarities, territorial distribution, performance of the everyday, intersubjective bond

INTRODUCTION

From the perspective of action logics that are not strategies, because they do not involve a form of consciousness or calculation, but are motivated by axiological concerns or instrumental rationality (Maroy, 2016).

Essentially, this work investigated the links or connections between action logics in the immediate contexts of secondary school teachers. This occurred within a local space structured by organizational hierarchies and complementarities linked to administrative regulations, and within a cultural context marked by the ethos of the actors: teachers and administrators, immersed in processes shaped by internal micropolitics.

Thus, this social arrangement positions contexts as mediators in an organization comprised of the pedagogical relationship, nuanced by the local culture where “alterations occur that give rise to mixed situations, which resist general trends” (Maroy, 2016, p. 339).

This is why action logics, constituted as a way of doing and having, are a product of group interactions within the school, mediated by transactions between external and internal demands (Corbalán et al., 2016).

A group action logic integrated into its functioning, which is part of its structure, is a way of operating integrated into the organizational and pedagogical functions of each school within a micropolitical context. It

is an action resulting from interactions among teachers, an individual and group behavior that stems from the mediations established within the school context, which shape the schools and give them their character.

Action logics, then, designate a way of acting based on the dominant orientations that arise from the group dynamic to generate practices and decisions from the perspective of diverse areas. These orientations are geared toward understanding, attracting enrollments for promotion, external alliances, negotiation, and school offerings. The organization and structure of classroom tasks, such as discipline, social order, and learning objectives, constitute an object where pedagogical and educational orientations converge (Maroy, 2016).

This manuscript begins with the premise that every subject, dependent on another through the control and subordination exerted upon them, is consequently subject to their own identity through self-awareness and, therefore, situated within a space constituted by circulating power dynamics in the performance of school life; a unique practice that is incomprehensible from the outside; a structure, a life inherent to the institution that manifests itself in the actions of the individuals who coexist within the school environment.

Hence, to understand schools in this depth, it is necessary to recognize the network of micropolitical dynamics that unfold within them: conflicts, negotiations, consensus, power dynamics, struggles of interest, and control, among others; that is, the structuring of a form of organization.

The methodology guiding this study is a process that is systematized in its constitution; this allows for the development of a theoretical vision that unfolds a qualitative perspective as a situated activity based on an inductive logic and process. Through ethnographic observation, this approach focuses on the meaning of how the actors in the educational community construct and reconstruct social reality through their actions.

In this way, understanding the perspectives and experiences of school actors is crucial to explaining the educational phenomenon. This context is a critical, analytical-descriptive design that seeks to explain how the logics of action and their articulation connect with the representativeness of the group and its organizational ties.

Therefore, this work aims to explain how public secondary school teachers, through their logics of action, articulate connections that allow them to grant representativeness to the group as an expression of ideology within the established and the emerging, thus giving rise to the expression of group identity.

This framework is established in accordance with Hamersley and Atkinson (1995), who call them “anticipated problems,” and thus, based on these predictions, the following questions are posed:

How do groups connect? What is the internal representation of the group? How are the bonds that strengthen the institution articulated? What place does the subject group occupy within the institutional framework?

In the search for answers from the reality being studied, the hypothesis is that the connections established in the internal representation of the group through power dependencies in the performance of everyday life, which are in dynamic action according to their logics of action, give structure to an ideological filter of the group, establishing an institutional network and positioning a group as the representation of the context.

METHODOLOGY

This study employs the following design: an initial and in-depth immersion in the environment, consisting of approaching participants voluntarily. The duration of fieldwork was contingent upon the progress made during the research process.

Data collection and analysis, as well as the generation of explanations through theory, were based on open coding as a step toward proposing new concepts with theoretical support; keywords were used to condense and organize the data for subsequent phases of analysis.

Participant observation is approached as the dual dimension that involves daily participation in the social world being studied and the writing exercise undertaken as a result of this participation.

The interview, conducted within the school context, facilitates interactions between the teachers being studied in relation to their micropolitical logics of action, in order to gather their beliefs, interests, and values—symbols that constitute the school institution. The participating sample is homogeneous because the selected units, teachers from public secondary schools, share the same profile and similar characteristics. Its purpose is to highlight situations, processes, or episodes within a social group that shares its institutional habitus, where shared events and occurrences arise among individuals pursuing common objectives. These events incorporate themes related to school conflicts, shaping the correspondences between members to give meaning to their organization, spearheading ideological interests. From these interests derive the practices of the collective members, constituted within the school culture.

RESULTS

The object of study is framed within an organizational system. Through the description, analysis, and interpretation of the elements and categories integrated into the socio-political structure of its micropolitical patterns, the study examines the constitutive encounters and disagreements, the consensuses and dissents that create subjectivities. These subjectivities are notable for their complexity and the multiplicity of phenomena that require investigation. As a result of this investigative process, the following categorical themes emerged from the approach to the reality of the micropolitical action logics among public high school teachers.

Linking of identities and active images of group connection

The understanding of the group is adopted from Bernoux's (1996) perspective on its “logics of action,” because this understanding arises from the meanings that individuals attribute to their actions, and from this understanding, their active images, related to their identities, are manifested.

These are the group connections that allow for bonding even within a conflicting rationality, because teachers, as social actors and not merely agents of policies determined by external logics, possess margins of freedom that regulate their behaviors of commitment, avoidance, or resistance to change. This allows us to understand their thinking regarding the context in which they develop as a social group:

EDO: They sometimes connect due to interests or conveniences; each individual's ideology and academic abilities also play a role; others, out of sympathy, resort to flattery to advance or please the administration (E. 03/10/2025).

Therefore, the existence of an institutional group allows for the unfolding of a series of group interests, generating a chain of interactions that constitute an ideological context from which other images are configured:

EDO: In this case, there is the institutional group and, below it, the flagship groups that seek to adopt the position of the institutional group, even though they are not defined (E. 03/10/2025).

Other figures appear that give meaning to the group dynamic, such as the groups called “flagship” groups, which are classified as those that perform an accommodating function within the institutional context:

EDO: These groups use the flag to define themselves as part of the institution, but they do not define themselves as part of the main group; however, they aspire to be part of it, and even seek to form more subgroups that connect based on interests, even if they are few (E. 03/10/2025).

This connection between groups arises from shared interests, and the "flagship" group has an interest that feeds the established groups and defines their trajectory:

EDO: These groups decide which reforms to implement and how to do so, which means that each subgroup progresses at its own pace, even if this progress does not align with the overall institutional desired progress (E. 03/10/2025).

The "flagship" groups are, therefore, active groups that generate connections between the core groups, such as the institutional group and the subject group. These expressions denote a division among professors, from which a culture has been formed that shapes their logic of action and gives life to the specter of the group dynamic, which reproduces itself, continuing its own generation.

EDO: It is a kind of reproduction of the ghost that stopped time, and at this moment, this reproduction generates more ruptures that follow consecutively (E.03/10/2025).

It is mentioned that the subgroups previously coincided in the guiding figure who ensured the direction and coordination of all the groups, because this figure was responsible for reorganizing the leaders of each group; a network of relationships in which the culture that is built for its members is woven, and the predominance of some subcultures over others (Rodríguez, 2006).

These organizational intricacies become the subject of the existence of two contending groups and the coexistence of several subgroups that must interact, connecting with the perception that these are under the command of authority, because language, as Searle (1997) says, gives solidity to the institutional structure, because it entails the imposition of a special type of function on "raw physical entities that bear no natural relation to that function" (Searle, 1997, p. 232).

These relationships structure a map of expressions like "I don't belong to any group," which suggests that the individual is integrated into the institutional group and, therefore, is part of the majority group:

EDO: From these ruptures, linear time freezes, and there is no progress in the sense of pedagogy where each subgroup decides autonomously what is done and what is not (E.03/10/2025).

The context allows for the choice of side or identity of thought; This struggle produces a dialectical relationship between structures and rituals rooted in the human and professional development of individuals who do not conform without apparent discrepancies, but rather engage in internal conflicts by expressing their own interests and seeking to impose their beliefs, attitudes, and expectations over others:

EDA: I am not part of any specific group, and I feel that with each change of direction there is a change in guidelines and ways of working (E. 10/10/2025).

Group leadership allows for guiding them toward possibilities, but it also highlights the opportunism that gives rise to those individuals he calls "weather vanes," who shift according to their own convenience. Therefore, groups must undertake analytical work on themselves, which in turn generates political work directed outward (Guttari, 2022).

In these contexts, ideological interests describe the representation of a group where connections between groups are found: it is individual interest that drives them, and therefore, their logic manifests itself through these interests:

EDO: the logic of action is driven by interests, so interaction will depend on what can be gained from another individual, keeping in mind that this will involve employing a different discourse and attitude to maintain the desired benefit (E.07/11/2025).

Therefore, the presence of so-called "weather vanes" groups allows for the configuration of a connection between groups, their main link being personal interest; their logic of action is based on the interest in incorporating members who strengthen the membership.

Collective Episodes of Groups' Internal Representations

Groups, in their everyday performance, generate collective episodes, but... when and how do these episodes manifest? They represent a grouping in time and social space, a mode that is more complementary than opposed, where the logics of action represent the links within immediate contexts structured by hierarchies, competition, and complementarities; links with culture in contexts considered mediating, which have effects on school actions, such as pedagogical practice nuanced by the school context.

Because the logics of action in schools present their episodes in their collective representations, their mediations and transactions between external demands and internal dynamics (Corvalán, J., Carrasco, A., & García-Huidobro, J. E., 2016). Strengthening this position, Smelser & Suárez (1995), when referring to the logics of collective action, cite Blumer (1982), showing that these are a concern communicated through a circular action process, that is, a space for stimulating hope, where "the mediator aims to reinforce and facilitate the learning of ego functions by releasing, stimulating, and guiding the person's motivation to change" (Gómez, 2007).

EDO: Flag-waving groups are guided by a leader who, although lacking formal leadership, is representative because they are chosen for the group's benefit (E.03/10/2025).

The leadership of one individual over another indicates internal representation and imprints ego functions. In this way, thoughts are linked in favor of a group; that is, the connections of some interests and ideas over others create subcultures where these prevail, absorbing the more fragile ones.

EDO: These leaders provide a degree of protection by acting as guides and caregivers, but since they are not formally constituted leaders, they always act according to their own convenience, potentially abandoning their subgroup's leadership to join the institutional group or the opposing group (E.03/10/2025).

The leadership that guides groups is not always authentic and does not always result in increased membership for any of the groups. In this regard, Bates (1989) states that this is a space of struggle between competing interests through which the meaning of school life is continuously negotiated.

Bates (1989) himself focuses on the object of these collective behaviors, which are part of the structuring of a cultural heritage of group actions, thus becoming the result of internal politics, giving each school a particular distinction, where social interaction builds and develops its members:

EDO: Groups respond to leaders who are sometimes not chosen by the group, but are appointed by a higher power, sometimes not for their abilities but for convenience, although there are also natural leaders who demonstrate better leadership due to their abilities and knowledge (E.03/10/2025).

In this way, it is about granting voice and protagonist to its participants as individuals with their own history and thoughts, opening a path for the understanding that ideological conflicts arise within them, because subgroups with specific interests, guided by power struggles, attempt to impose their criteria on those already established.

Therefore, the workplace is where the connection coincides, but not voluntarily; There is a rupture between the groups where individuals operate from a place of nostalgia and an idealization of the past, thereby distorting the present and freezing progress without demonstrating any definite advancement.

The connection between the subgroups, primarily the majority and minority groups, was previously mentioned. The minority group, comprised of other subgroups, attempts to interact with the institutional group while maintaining its individuality. This is because it identifies with the idea that the complex environment gives meaning to each institution, and it limits itself to remaining uninvolved to avoid conflict.

EDA: The representatives of these groups emerge from internal elections, striving to achieve goals and working toward the common good (E. 10/10/2025).

The internal selection process of the institutional group allows for the emergence of representatives who establish a connection between the group and the members of the school community. These representatives are referred to as "weather vanes," or unformed subgroups, but their fusion creates a fluidity that, through this connection with the groups, allows the context to become problematic:

EDO: These "weather vanes," although not solid, still move within the system of groups, connecting with the main ones, but their fluidity is problematic (E.03/11/2025).

Thus, the function of these "weather vanes" is their interest in controlling the groups, and for this reason, they connect and filter themselves as informants. These "weather vanes" do not have group leadership; Its function is to connect with groups with the intention of communicating and intervening in various leadership styles:

EDO: Personal interest causes it to move from one point to another, even if it has a group it primarily leans towards. These elements are very visible alongside its function, and they are not elements with leadership or participation in the group of its choosing (E.02/11/2025).

Group connection is manifested through trust; there is no hierarchy, no representative as such. The group is consolidated through construction; it does not punish errors. This allows it to consolidate its members, thus playing a role in a groupist conviction that aims at the transformation of the group itself, postulating the group as a "missing link" (Bonano, 2012).

In this way, the missing link of the set of meanings is installed as a primary notion in the institutional frameworks and subjectivities that play a role in the school situation. In this regard, Bonano (2012) says that this implies destroying identity enclaves and enabling processes of opening to new subjectivities.

The Articulation of the Institutional Group's Meaning

Group articulation allows for a meaningful approach to the management of the institutional group, creating a space for information to flow to the grassroots level and shaping the context. Groups avoid confrontation; in this way, a semblance of school peace is created, although conflict is always latent:

EDO: These connections occur at specific points within the institution, allowing information to flow through filtered information and then be distributed to other groups (E. 07/11/ 2025).

Defending the group's ideology is imperative, so much so that each group could be defined by this behavior. They delegate responsibilities to their members, assigning specific functions, thus providing stability to the institution:

EDO: Sometimes, for self-interest, the director seeks support from certain elements that are essential to achieving a goal. Even if there is a majority rejection, the influence of these elements is crucial to achieving the objective, even if it is not to the liking of the other groups (E. 03/10/2025).

In an institutional group, members are constantly coming and going, while in a subject group, the members are somewhat more consolidated. To maintain themselves as a group within their ideological framework, expressed in their discourse, the school, students, parents, and, of course, all the teachers must be present.

EDA: Articulation is constant as they share a single workspace so that the school can maintain its function, although the individuality of each group is not lost. Some groups avoid conflict for fear of reprisals, even though it may cause them discomfort (E. 03/10/2025).

Within the institutional group, the leaders are among the most experienced, and from this position, they test new members as a condition of entry. Group articulation acts as a bridge, related to organizational connection, where the bonds that allow the institution to be managed are manifested. This aims to strengthen accountability to the community and demonstrate that everything that happens is for its benefit, thus gaining its approval within the context of internal struggles. These groups, through their connections and particular interests, manifest representatives chosen for their knowledge and who are unafraid to respond. These roles are usually filled by the most veteran members, who test new members to accept them into the group, whether it is solid or volatile. Many members sometimes prefer to withdraw and remain neutral. In this way, the connections that shape the groups and give meaning to the conflict are established.

Results

The results allow us to enter this reality where internal micropolitics and logics are present within institutions; a space configured as a context divided into territories, sites where groups feel immersed and cultivate their ideology. The meeting point allows us to identify them and legitimize them.

In this encounter with the reality being studied, the presence of a main category is noted; Group protectionisms, based on the idea that the concept of the group, acting as an articulating axis, allows us to navigate these smaller, everyday realities, whether organized and oriented towards social transformation or not (Brown and Pehrson (2019, p. 11)).

Because collective protectionisms, based on Díaz Farraís's (2016) reference, "Collective protection prevails over individual protection" (p. 14).

Because collective protection, which in many cases originates from leadership positions and commands divisions and confrontations within schools, provides a sense of who is and who is not, and much of what happens within groups can be understood as attempts that arise seeking to express, clarify, or defend their social identity.

From where group interests emerge in particular social contexts to the extent that individuals react and strive to give meaning to their collective worlds.

From these territorial locations; sites of empowerment, thus establishing a A tangle of segmentations on a map of relationships that respond to forms or figures of fragmentation, which configure a performance of ways of acting at both the micro and macro levels (Bourdieu, P., Chamboredon, J., & Passeron, J., 1975).

Because school spaces marked as territories represent group belonging, attention is always focused on them; both are alert, establishing dualities that are attentive to what happens in one or the other territory where jointly agreed-upon replicas are found, constructed as group connections.

These sites allow group ideologies to be consolidated through the socialization of events, from which the defense strategy is constructed, where hierarchies give meaning and uniformity to their thinking; these are what maintain the group and connect it with others.

Because the institutional group also tends to structure and strengthen itself through the most intensive criticism generated by the subject group. This type of power is not necessarily repressive, but rather infiltrates daily practices and relationships. Interpersonal (Foucault, 2001).

Another element that enables group connections is the presence of secret informants who bring new information that enriches the operational group, often giving it an advantage over the subject group. This experience allows individuals to assume the role of idea generators for the group's development and attracts new members.

In these institutional frameworks, the group is operated from a conservative position of power, taking advantage of available spaces to create interactions that attract the attention of its members and connect them with others, always with a theme that highlights its values as an ideological position—a manipulation through “cognitive politics” (Anderson, 1991).

Teaching practice is situated within this ideological position, immersed in “power relations” (Foucault, 1988). This notion, incorporated into power, which brings into play the relationships between groups in the school, is not power itself, but rather the subject within power relations (Foucault, 1988).

That is to say, logics of action in a space that connects power, where it “acts upon its actions: an action upon action, upon eventual or actual actions, present or future” (Foucault, 1988, p. 14).

In this way, pedagogical practice is developed within a complex and dynamic network of powers of different orders that intermingle or overlap to constitute and condition a specific type of pedagogical practice in a space where “Teaching must always be analyzed as a cultural and historical process in which select groups are positioned through asymmetrical power relations” (Giroux and McLaren (1997, p. 50).

A context of negotiation and rupture between groups with groupistic convictions that leads to the stimulation of hope in the school.

In these relationships, articulated connections are configured at a key moment, appearing unexpectedly in a disposition and reconfiguration of their members, where their own “logics of action” are established (Bacharach and Mundell, 1993).

This is why they combine identities; that is, they aim to increase the number of members, to generate confrontation, because the group is both a product and a permeable space through which “ideology filters, expressing the representations of each individual.”

Therefore, if there is one thing the institutional group must preserve, it is its connection to school authority. This is because, in this way, the institution's control will manifest itself in the power of the dominant group, thus ensuring its preservation. For this preservation to occur, a succession of leaders must be generated, expressed by those who are most informed, those who have defended their position of belonging to the group.

From this perspective, organizational behavior is established as a large social organism, comprised of people who relate to one another under a series of conditions defined by organizational processes.

In this case, the social aspect could be configured according to its function, utility, benefit, intentionality, or experienced naturally, habitually, or implicitly; as established and stable behavioral “structures,” undiscussed and not consciously assumed, in Bourdieu's terms (1975), what has been called habitus.

These behaviors, in the presence of a common problem, become spaces for group articulation, as groups seek to find the proposal that will make them stand out from others and, in this way, guide the functions of the groups within the school context.

So, if groups connect based on a shared problem, then... when do they disconnect? Do they do so to become an opposition group and form subgroups?

The institutional group establishes its foundation by integrating all those who share its thinking. In this way, institutional regulation is established because “institutional facts, for their existence, require human institutions” (Searle, 1997, p. 21). For a group to be institutional, it must have the power to organize the school, and this power resides in the union, because it is from this union that the school organization is regulated.

DISCUSSION

A configuration of images is discussed within this group dynamic, images that adhere through connections to establish a network of relationships. Such is the case of flattery, as Blase (1994) points out, where school administrators attract the complicity of teachers, thus transforming them into coordinators of the logic of action. This is a performance of the everyday in the exercise of the representative function that “reflects, resists, and renews power relations” (Rai, 2015, p. 1181).

It constitutes a circular action within the institution, where conveniences coexist in spaces and places, as well as “words, scripts, and discourses, to exercise representation” (Rai, 2015, p. 1181).

Group connections are a product of the interactions that take shape within the context and give rise to logics of action. Therefore, pedagogical practice is a result of these interactions, from which an institutional regulation is established that emerges from collective protectionism.

These connections, according to Lee and Robbins (1995), define the social as the internal sense of belonging that an individual can have in their relationships with others. It integrates experiences that have been gradually internalized in that interpersonal proximity, where their sense of belonging is satisfied, fostering individual self-esteem.

In this regard, Kohut (1984), in the same vein, states that individuals possess a strong sense of connection and are able to enter social situations and identify with them. Therefore, it is debated whether these connections allow for the standardization of practice in schools.

In this way, individuals who develop within the school context use their collective world as a protective shield. This protection gives meaning to their teaching practice, which is subject to a cultivated ideology that allows for the framework of strategies that structure meaning in their school life.

In this context, connections structure their action logics, filtered through everyday practices constituted by their interpersonal relationships.

Therefore, daily life in schools allows actors to become informants, connecting with others and thus satisfying their self-esteem. The existence of secret informants who appear with new information that enriches the operational group often gives it an advantage over the subject group; this experience assumes a role as a generator of ideas for cultivation, where new members, dispositions, and reconfiguration are added, based on their own “action logics” (Bacharach and Mundell, 1993).

In these institutional frameworks, the group is operated from the conservative position of power, taking advantage of spaces to transform them into interactions that attract the attention of its members and thus

connect them with others, always with a theme that highlights its values as an ideological position—a manipulation through "cognitive politics" (Anderson, 1991).

In this way, collective connections are structured by the ideological thinking of groups within the school, permeating teaching practice, which is immersed in "power relations" (Foucault, 1988).

That is to say, logics of action in a space for connection where these "act upon their actions: an action upon action, upon eventual or actual actions, present or future" (Foucault, 1988, p. 14). Thus, pedagogical practice is developed within a complex and dynamic network of powers of different orders that intertwine or overlap to constitute and condition a specific type of pedagogical practice in a space where "teaching must always be analyzed as a cultural and historical process in which select groups are positioned through asymmetrical power relations" (Giroux and McLaren, 1997, p. 50). This is why identities converge, and the group moves towards increasing its membership, generating confrontation, because the group is both a product and a permeable space through which "ideology filters, expressing the representations of each individual, based on the determinations of the social context in which they are embedded" (Ávila, 2001, p. 31). This is an operational space from which the intersubjective bond is established, within group relations fostered by the context (Ávila, 2001). Therefore, if anything must be preserved, it is the institutional group's link to school authority, which is crucial because, through this link, control of the institution manifests as the power of the dominant group, thus ensuring its preservation. This preservation requires a succession of leaders, who emerge from among the most informed, those who have defended their position of belonging to the group.

Therefore, if there is one thing the institutional group must maintain, it is its link to school authority, because this is how its control of the institution becomes dominant, and thus, how it preserves it.

CONCLUSIONS

The logics of action permeate school contexts, giving representativeness to the ideological expression established in the school through the connections established within the group dynamic. These connections cultivate group protectionism as an instituting condition in a performance where the binding networks connect their relationships, structuring a unique school culture.

Connection as an institutional bond configures a habitus that generates a structure of collective behavior from which the teaching practice emerges, established in the bonds of connection with the groups from which education is instituted.

The ideological bond allows education to be conducted according to instituting positions that condition events to a connection within an ideological framework that is constituted micropolitically from the local level, from where collective protectionism is integrated.

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