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**POWERS LANGUAGES AND TEACHERS FORGETFULNESS**

**DR. MIGUEL ALBERTO GONZÁLEZ GONZÁLEZ**  
**PROFESSOR**  
**UNIVERSIDAD DE MANIZALES**  
**COLOMBIA**

**ABSTRACT**

*This is a research around forgetfulness; the priority is to recognize the different scholar teachers' oblivions in Eje Cafetero in Colombia (2012-2014). In that sense, the investigation looks at the impact of teachers' forgetfulness in the students, the hypothesis is: many teachers forget to educate important things for life because they just care about disciplines. The main question is: what kinds of things teachers forget for life when they teach any field of knowledge? The method of this research is qualitative, through a hermeneutical analysis; also an interpretation under the quadrant, text, context, actors and authors is made. The devices are autobiographical lives made by five scholar teachers who write around their oblivions. Indeed, forgetfulness appears as a constant in human societies and becomes even more vigorous in societies such as the Colombian one, a country where violence coming from armed groups, drug traffickers and corrupted politicians is permanent, all of this situations impacting the academic communities. Elias (2001) society, as we know, is all of us; it is a lot of people together. Among many conclusions, professors forget to teach happiness, liberty, patient, how to live together, they even ignore to dialogue about political violence happening during this last two centuries and, in the same way, teachers forget to educate in many important necessary details in the quotidian life. Any teacher has power, but sometimes does not detect the languages of his own power; he also does not detect the languages coming from the powers, therefore, this leads to think that in the oblivion of teachers, the main one is not to be aware of how they replicate the forgetfulness that powers want to keep.*

**KEYWORDS**

Teachers' oblivions, memory process, powers languages, field of knowledge, educational hope.

**INTRODUCTION**

Illusions are dangerous and have no defects. *Miguel Alberto Gonzalez González.*  
 The danger is present not only in the perfection of the illusions but in its opposites, i.e., in denying them, not having them, running away from them, do not look for them, banishing them or discard the hope. Luckily, we can still live the hope that oblivion is a faded memory. If teachers forget to teach? What do they forget? What kind of oblivion is that?

Thinking of powers languages is the way to see how those languages configure humanities. Any teacher has the power to generate languages of horror, honor, love, hate, illusions, and oblivions, however, they may also lead students to learn about scientific and quotidian life. An authentic pedagogic action is not to manufacture the person.

For Meirieu, if it recognizes the irreducible character of the decision to learn, if we accept that the learning is that through which a subject is constructed, is exceeded, modifies or contradicts the expectations of others about him, it is imperative that education escape the myth of manufacturing Meireiu (1998); therefore, to manufacture the subject is one of the major goals of power, that teachers sometimes forget, even some teachers forget that they can create monsters from oblivions.

There is a place in the memory for forgiveness, a struggle between memorizing and forgetting, for Ricoeur (2004), oblivion is first and massively perceived as an attack on the memory reliability. Memory, in this sense, is defined, at least in the first instance, as a struggle against forgetting. If school forgets its conservative mood, will there be a way for the renewal? It is where oblivion seems to be important, besides not all forgetfulness appears then, as problematic.

**METHODOLOGY**

This is a qualitative research, where five teachers described their forgetfulness through their life stories. In the autobiographical oversights they describe how they forget many important actions in their teaching life. To this, Ferrarotti (2011) says: The history of life is presented to me then, as a story of constraints that weigh on the individual –a set of conditions more or less relevant–, and at the same time as a complex of strategies, which brings into play the individual use of the good times, interstitial glimpses. That is, for releasing the story, in order to open an enclosed individual donated to collective.

There are many options to make the dialogues understandable, but the classical discipline concerned with the art of understanding texts is hermeneutics. Gadamer (1989) If my argument is correct, however, the real problem of hermeneutics is quite different from what one might expect. It points in the same direction in which my criticism of aesthetic consciousness has moved the problem of aesthetics.

For this research, a mobility hermeneutics is done, trying to go far away from the limits of the idea of cause and effect, but where there are connections between the individual and the collective life. Gadamer (1998) refers, hermeneutical reflection has developed a theory of prejudice, without impairing the sense of criticism of all the prejudices, that threatens knowledge production, does justice to the sense of understanding, which is premise of understanding. Since this possibility of not falling into the mere prejudice, discussion is accompanied by theoretical and actors that have addressed the issues around oblivion.

There is an important historic of this method, Dostal (2012) exposes, hermeneutics has a long history with roots in Greek and Hellenistic philosophy as well as in the Church fathers. It is to say, this an antique option of reality interpretation, but not out of novelty and importance.

As its known to interpret is to make action meaningful to others, not just or even necessarily within the terms used by the actors themselves. To explain is to account for action, not just or necessarily through reference to the actors' intentions, Dei (1993).

**QUESTION AND OBJECTIVE**

Through this research the hypothesis is: many teachers forget to educate important things for life because they just care about disciplines. Although hypotheses are part of quantitative processes, it is not forbidden to think on this option on qualitative research

The main question is: what kinds of things teachers forget for life when they teach any field of knowledge?

Another inquiring that emerges is: If teachers forget to teach? What do they forget? What kinds of oblivions are those?

**ADDRESSING THE THEORY OF OBLIVIONS**

For Hindus, a non-Western culture, this issue is not minor, Indian literature uses images of shackles, chains and bondage, alternating with the forgetfulness, ignorance and sleep, to highlight the human condition, Eliade (1996). At this point, if what the author tells us is correct, we can link the oblivion of being human, and we can locate oblivion as an intrinsic characteristic of the human being and of his condition, even if it is read like a human need: forgetting to learn.

In the Greek mythology, there is a place, or rather a space exclusively for forgetfulness, Lethe. The Lethe, one of the rivers of hell where the mortal souls were carried when they die, forced to drink from the calm waters of oblivion that erased their previous life memories. In this case, the dead has no memory, the spirit forgets his past.



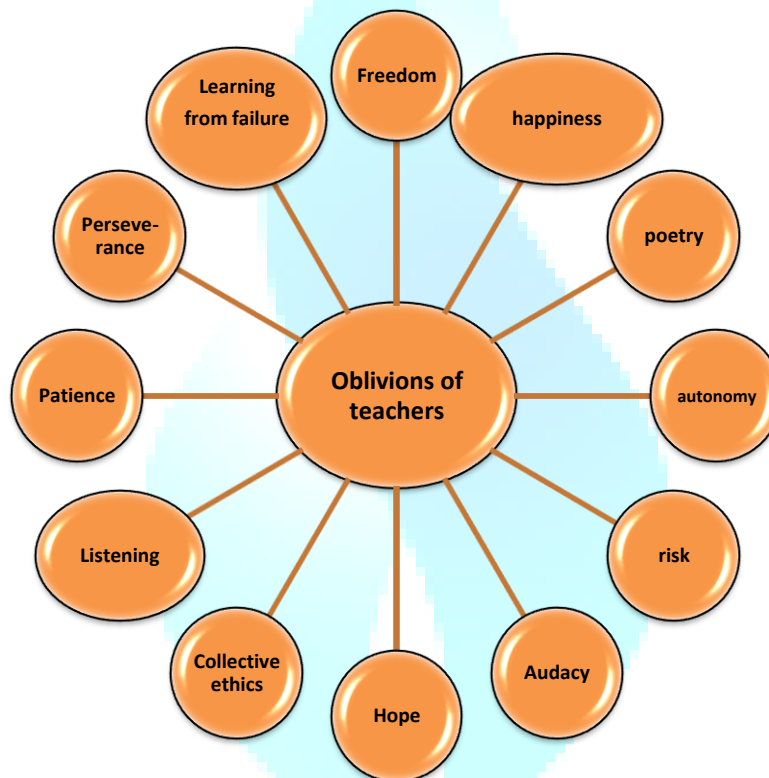
If oblivion is a faded memory, then we can persist to rescue what lies somewhere in the mind or somewhere in the universe. Therefore, turning to the question: What have teachers forgotten to teach? The truth is that they have forgotten many things. There is nothing new except what has been forgotten, Pauwels (1994). Forgetting appears as a denial of knowledge, the forgotten and never remembered emerge as new.

Teachers are midwives and gatekeepers, working with human substance. In Plato's sense, they are midwives of knowledge to other humans, and gatekeepers because they are able to suggest a way out. What do teachers forget?, some of them forget about, not only children, but also students and community in general. There is critical forgetfulness, severe, as Celma (1981) says in the full swing of May 1968: The masters and teachers are truly an institution of sclerotic, a cohort of paralyzed. Teachers have forgotten even the existence of the children.

The neglecting of teaching practice is a problem of the teacher who does not respect himself. Freire (1975) says, How can I respect the curiosity of the students, if there is a lack of humility and true understanding of the role of ignorance in the pursuit of knowledge, as well as feeling afraid of revealing my ignorance?. Oblivion is not the same as ignorance, but there is an obligation to have some minimum knowledge to share with students, a demand for ethics, for the same loving attitude.

### REMEMBERING THE OBLIVIONS. FORGETFULNESS: DECONSTRUCTING THE TEACHING PRACTICE

Remembering the oblivions is a paradox, how to remember what has been forgotten? What it is intended here, is to list some of the most dramatic forgetfulness of teaching practice, forgetting what has been deconstructed, but not necessarily to destroy the teaching act. Then, oblivion cannot be expressed in its entirety, but there are specific cases to explore such as when the teachers forget to teach freedom or human condition. Figure N. 1. Oblivions of teachers: in this research, the graph shows the main oblivions of teachers, González (2015b).



Teachers' forgetfulness plotted here are part of the most notorious, but there are a variety of other dramatic aspects in the teaching practice to be visualized, which are shown throughout this investigation.

Another teacher asks, "Is it possible to teach freedom where freedom is itself enslaved and locked in the classroom?" The most aberrant, as opposed to an education that aims for the establishment of a free spirit in students, in most cases, it is the freedom a teacher has to impose his methods.

The fear of freedom, as effectively settled in education, is the birthplace of one of the great oversights of teachers: not taught to be free, because the same practice is an exercise of coercion. One of the teachers indicates: "The neglect of freedom, is a political forgiveness, that is, in the teaching act, being authoritarian and not giving freedom of thinking, and humiliating the student"

This revives the question, what is called freedom? "Perhaps, it is that which allows us to choose paths without a guide or one that allows us to explore life in an open risk" replies one of the teachers. We certainly need a freedom to rejoice learning spaces, to enjoy the joy of learning, but freedom in some classrooms is an appeased, repressed oversight.

Living freely is to respect and at the same time to decide, is to exercise a right, and as Fromm (2006) states, the freedom to express our thoughts means something only if we are able to have thoughts of our own, freedom of external authority constitutes a real victory only if intimate psychological conditions are such that allow us to establish our own individuality. Hence, when we do not teach and practice freedom, it is probably that we are forgetting to teach happiness.

### SOME TEACHERS FORGET TO EDUCATE FOR HAPPINESS

"We're going to be teachers of oblivion, forgotten from now because we do not teach happiness", a teacher relates in his life story. This assertion is reflected in the poem attributed to Borges (2009), *we are the forgetting that we will be*.

"How can we be aware of that we are happy or not? Can we teach someone to be happy?" A teacher says, "yes, we can give clues, but we do not know a special formula". Do we make our students happy? Do we make people happy around us?

### MANY TEACHERS FORGET TO TEACH AUDACITY TO CONFRONT FEARS

Teachers teach fear. "Sometimes, it's scary to be in the streets, also to look at someone else, the future itself, food generates fear, any noise produces fear; one of the most lucrative business of this time is fear", said one of the teachers; hence, the large insurance companies. Fear is obviously a big business. Through fear spirits are tamed, lives are impeded, minds are castrated. Fear is a great invention and very useful for power. Fear is an inseparable partner of ignorance, which does not dare, neither learns, or what is worse, it learns only what others, the powerful desire to learn.

## IN GENERAL, TEACHERS FORGET TO IMPART HOPE FOR TEACHING DISENCHANTMENT

The hope has been forgotten as a classroom theme to give way to disappointment, what are our stories of disenchantment? In the present circumstances, what are useful texts that encourage disappointment? The disappointment goes even beyond the cold and terse definition at dictionary can deliver, is more than the loss of illusion, is a vital denial, it is meanwhile, disagreement, a different reading, a creative possibility, or as most of the time, an insurmountable wall. A first disappointment appears with passivity and silence. "I have felt disenchanted of many things and I think that I teach that", writes one of the teachers in his life story.

What do we forget with the disappointment? It is an invisible oversight, a disbelieving that the future is possible, that there is something beyond the borders that are giving us hope, not no go drifting, "Disenchantment is a matter of adult people, but some teachers teach students to become disenchanted", affirms one of the concerned teachers.

## AN AVERAGE NUMBER OF TEACHERS FORGET TO EDUCATE TO BE AT RISK AND BEING ADRIFT

"Teachers do not teach to be drifting, we want to get to secure ports, stable heavens", writes one of the teachers, and insists "Our education, directed from above, prevents us from taking control, so we do not know where it goes. This gives us greater insecurity: we do not know the route and destination, but we are exempt from the responsibility to lead". Humanity seems to drift and that moves us together, where the first thing the teacher teaches to students is the fear; who under such conditions may accept drifting?

Going adrift north-less. Being adrift does not mean to hate what is stationary, but being at risk can immobilize humans. We like what is fixed, ordered worlds; the cosmos is our revenue, chaos is a threat, the apple we do not know how to confront because we have been taught to be and to remain within the order, not to bite the risk.

## A MAJORITY OF TEACHERS FORGET TO TEACH THE AUTONOMY TO TEACH ENVY

The jealous is never jealous of what he sees, with what he imagines is enough. A very special kind of jealousy is the children or Cain complex, occurring after birth of a new sibling. The teacher will befall that kind of jealousy, when a new partner or when one of them stands out.

Many teachers are jealous and envious of some of their peers' knowledge. Hence, these teachers can teach envy and jealousy, forgetting to teach admiration and respect for those who have a different or better and qualified knowledge than theirs.

To doubt from another is taught very early, a significant step to build hatred, to follow a path to jealousy, which warns Abad, he hates with all of his soul, and with all of the fidelity and constancy, that he really loves hatred, Abad (2006). This reference makes us think that we have good grounds to hate, decisions that seem to subjugate the pure idea of love.

## OBLIVIONS PERSISTENCE

There are not just the previous forgetfulness, but there are also others which, like a mythological leak, places us in common scenarios, these can be linguistic and physical, a paradox to the fate of Sisyphus climbing rock, rolling it away, then falling soon to rescue it from oblivion, from abandonment. The forgetfulness of writing, listening, patience and ethical are part of the "mea culpa" school experience. In fact, for Professor Calvo (2008), teaching is astounding with a mystery. It could be asked, is oblivion a mystery? This is because with split memories with selective memories, with programmed memories, with industrial reports; thus, it is not uncommon to forget that we are human.

## THE LISTENING FORGETFULNESS

Teachers forget to teach how to listen. There are too many men who are deaf or selective hearers, as quoted by Sophocles (2006) in Oedipus: You are good at talking, but I'm bad to listen. This would be a constant game, on one side, teacher speaks, and in the other, students do not listen or when the student talk the teacher does not listen. Huxley warns us that *the words are there to explain the meaning of things*, so that those who hear understand that meaning. Lenkersdorf (2008) We listen when we want, what we want, why do we only hear what we hear? We must always be aware of the reality that exists around us, listening can be the transformation of our life in the middle of deaf.

Teachers forget to educate students on how to be more secure with others, as González (2015a) says, some students are so insecure from who they are, from their shyness and even from their personal and intellectual relationship. Usually, teachers do not listen their students, do not hear their problems.

## TACKING OCCLUSION

*Who forewarns does not betray*, it is said in the circles of love. If this is possible, it is also possible to warn about that the teaching practice is forgotten, at least does not betray the academic ceremony, because forgetting is an issue that demands its space.

In this last part, other small oversights that may have unexpected outcomes are mentioned, forgetting that appear in the life histories of teachers:

- Separate space the time. The separation of time from space should not be seen as a unilinear development, in which there are no reversals or which is all-encompassing, Guidens (1990). Teachers forget that space and time when separated put in problems students to make connections with other human realities, and with other contexts.
- Poetry is a matter of the past. It has been forgotten to teach the poetry of the city, in the possibilities of being recognized as citizen of creation, "We dare not make poetry in the classroom because we lose time," writes one of the teachers.
- Uncritical readers. "To read the news beyond the headlines to identify the reality that hides in the country, the region and the world," said another teacher.
- To memorize is demonized. "Many teachers have lost the memory of the facts, whether pleasant or not to leave them in books or documents, even if they have been manipulated by the powers languages". Teachers do not want to teach students to have memory and learn how to make connections between past, present and future time.
- There is an oblivion to teach ethic. No many teachers teach ethic conditions by empathize on the disciplines. "A permanently discussed ethics. Lawyers who know enough about rights, but nothing about ethics. The soccer player that simulates falling into the area waiting for a penalty that never was. The military or criminal who kills without mercy and left bodies without heads in the fields and leave children without parents.
- It is forgotten to teach responsibility at public offices. "A public server who fails constantly with his work and yet religiously receives his salary. The worker who knows his business and yet must resign to a meager salary and be forever a pawn not owned his life and feel unable to react to the situation", writes another teacher.
- It is forgotten to look at the body aesthetics with dignity. "The recognized model who has sex with a known offender in exchange for a generous check, or in my case the body has gone to another level since I could not lose weight" specifies a teacher in his life history.
- There are not enough places for art in classroom. "Teachers forget to teach the art that extends creativity to confront oblivions. Some teachers do not like to participate in aesthetics to expand the world view, allowing the students to build autonomy and other way to communicate with the world," said a teacher; about this, Bourdieu (2002) exposes, as the intellectual gains autonomy, the artist states strongly increasing its claim to it, proclaiming his indifference towards the public.
- There is deafness in the classroom. It has been forgotten to teach the sidereal listening. "I did not learn to listen, at least to listen the plants, rocks, winds or the harmonies and sidereal disharmonies" notes a teacher, he adds to the above that we do not have listeners' assemblies where the individual and collective subject is listened.

- The world of entertainment and global screen within the classroom. "Some teachers forget to teach how to go beyond the sound of words, the world of the screens. It is forgotten to teach that past hurts us, the past that does not like us", says one of the teachers in his life story. There is an ashamed memory, a past which puts us in the unspeakable, the border between the speakable and the unspeakable, the confessable and the non-confessable separates, in our examples, a civil society underground collective memory PollaK (1989). Some clandestine and silenced memories.
- The disloyalty and ingratitude are not questioned in the classroom. Many teachers forget to teach how to preserve friendships, to be loyal in the relationship with the other, which does not imply rampant acceptance of Manichaeism rigors.
- Academic impatience and urgency of resolving the problems at high velocities. "A great number of teachers forget to teach patience to fall into certain careerism, where the Internet and other misused technologies have contributed more than enough", writes one of the teachers.
- Justice as mere theoretical device. It is forgotten to teach justice for opt the revenge and hatred "I do not know, but I think we are teaching hatred", said one of the teachers; this confirms what Abad describes, cause we are an easy to forget what we love land. Abad (2006) life, here (in Colombia), has been turned into the worst terror.
- The truths are imposed, are not discussed. Teachers forget to teach that true and false are dichotomous and Manichaeic languages, languages that suit us and preclude, which are given in learning societies, as Zuleta (1995) noted, declaring as true what we like, and false what disturbs and anguishes us. Knowing is not getting to the truth.
- The error is an abandoned dog to kick. Many teachers forget the error power. "As the success is enhanced, the error is ridiculed" relates one teacher; the horror of being wrong is close to the horror of being in vacuum.
- Individual interests prevail over collective interests. Teachers forget to teach how to cooperate; instead, they insist on individualism, in particular success, in the subject as a leader who overrules any criteria.
- Human been treated like a robot. Levels of education should follow some biological stages and demarcated, fixed steps. Many teachers forget to teach that life has no manuals.
- Luckily, forgetfulness of teachers, at least, has to recognize that to remember, remember something forgotten "Something we have forgotten to teach that we remember now, something we forgot to teach that never remember", so is memory, so is oblivion.
- The good, the beautiful, the powerful. Teachers sometimes confuse what is good with power. So they decided to teach or empathized around power as something good for itself. In that sense Nietzsche (2006) states, what is good? -Whatever augments the feeling of power, the will to power, power itself, in man.
- Oblivion is not always bad and dangerous. "Not all forgetting is bad, there are good things to forget because this gives the memory space, it is possible that if we forget something to teach, give space to create a new bet", relates one teacher.

Clearly oversights have been a huge field of human behavior, self-forgetfulness, forgetting the other, forgetting the pain, forgetfulness of happiness, forgetfulness of hopes, utopias forgetfulness, therefore, asking for their forgotten memory is a demand for the memories that have gone, but asking teachers about their forgetfulness is to enter the men as a failure, about those classroom oversights that should have never happened.

Happiness can be taught not to be a failure, but to form successful people who believe that this happiness exists. In fact, we can have more intelligent men and women, but less human and therefore, less happy. It is true, the educational project is a failure if it does not teach freedom and happiness, what is left to be taught? Perhaps fear?

Hence, powers languages are, somehow, forgetfulness languages. Despite those oblivions, there is an educational hope in the interviewed teachers that the best way to break all walls is teaching the memory avoiding to fall in quotidian life oblivions.

We know something, there are forgetfulness out of forgetfulness, but sometimes, the world ends because of oblivion. How good is a god if he forgets? If those gods forget, what can be expected from men? Although, it is better any forgetfulness than revenge. Undoubtedly, forgetfulness can be a story, a mood, a lifestyle, a language of power, but it will never be a foreign party or an unfinished paradox.

Does God forget? If he can, he is not omniscient. If not, he is not omnipotent. Serna (2012).

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