

\*Autonomous University of Zacatecas, Mexico

\*\*Technologic University of Durango, Mexico

OLENA ZHIZHKO\*, GALI-ALEKSANDRA BELTRÁN\*\*

ORCID: 0000-0001-9680-8247, e-mail: eanatoli@yahoo.com

ORCID: 0000-0001-7186-332X, e-mail: gali.beltranzh@gmail.com

*Global Transformations as Promoters of New Creations:  
Birth of Latin American Identity in Missionary Pedagogy*

---

Globalne przemiany jako promotorzy nowych kreacji: narodziny tożsamości latynoamerykańskiej  
w pedagogice misyjnej

HOW TO QUOTE THIS PAPER: Anatolievna Zhizhko, E., & Beltrán, G-A. (2023). Global Transformations as Promoters of New Creations: Birth of Latin American Identity in Missionary Pedagogy. *Annales Universitatis Mariae Curie-Skłodowska. Sectio J, Paedagogia-Psychologia*, 36(3), 93–105. DOI: 10.17951/j.2023.36.3.93-105

ABSTRACT

This article presents the results of a historical-pedagogical investigation, which objective was to establish the main features of hybrid pedagogy and missionary-educational system developed in the Spanish colonies in the Americas in the 16th and 17th centuries, as well as to ascertain how they contributed to cultural hybridization and the construction of Latin American identity in tremulous conditions of meeting of two very different, even opposite ones, worlds and cultures. The authors found that despite the very complicated situation in which the first evangelizing missionaries found themselves, taking into account, among other things, their total ignorance of the local languages and cultures, they were able to devise innovative didactics using improvised means and all their ingenuity to be able to fulfill their duty: “to save the souls of sinners” by converting them to the Christian faith. Thus, they created the missionary-educational system, in which the aspects of pre-Hispanic education with the elements of the European conventual schools joined in itself. This educational model contributed to cultural hybridization and the construction of Latin American identity from the first years of the conquest.

**Keywords:** missionary pedagogy; construction of Latin American identity through education; global transformations as promoters of new pedagogical creations

## INTRODUCTION

The first two decades and the beginning of the third of the 21st century, humanity has experienced the world economic crises of 2008 and 2012, the coronavirus pandemic of 2020–2021, the war that the Russian Federation started against Ukraine on February 24, 2022, and that involved most of the countries of the entire world. This changing socio-political, economic, cultural reality in recent years gives us the impression that the world is collapsing, it is going to turn into ruins. Nevertheless, in these rubbles, without a doubt, the birth of something new is perceived, still unknown, but, hopefully, better. Also, following the theory of conflict (Gluckman, Dahrendorf, Schelling, Collins, among others) based on the approaches of Marx, Ludwig, Simmel, precisely the discord, the rupture, the crisis, the conflict, are the motor to promote the person, the group, the organization or the entire society to carry out actions to achieve maximum benefit, generate socio-political, economic, cultural changes and also create works of art, innovate, modernize (García-Germán, 2008).

On the other hand, it must be recognized that these structural changes in all areas of human life at the beginning of the third millennium and the 21st century are not something portentous but are part of one of the phases of cyclical historical-social development (in accordance with Vico, Nietzsche, Spengler, Toynbee, Sorokin, among others) (Sorokin, 1953). Obviously, different historical stages have been characterized by global crises, and each one of them, in one way or another, was overcome by humanity, re-emerging with innovative proposals for ordering the world. Hence, it is necessary to raise and update certain ideas that have already been enunciated (and even implemented) by the great thinkers, sociologists, and pedagogues of the past, in order to obtain the starting points, the guidelines for building our “new world”. Therefore, the case of Latin America represents interest, in particular, the first steps in the construction of Latin American identity through education, analyzing missionary pedagogy.

Undoubtedly, in order to undertake the search for new areas of opportunity for the educational field, identifying the complexities of the new global scenario and the international educational space, it is important to generate a reflection on the historical development of Latin American education, taking the light and remembering the decisive moments of its conformation and foundation of the Latin identity, construction of its “mythical-ontological nucleus” from cultural hybridization (which in itself implies great complexity).

It is worth noting that cultural hybridization is one of the mechanisms of the so-called “cultural hybridism” proposed at the end of the eighties of the 20th century, by the Argentinean anthropologist and cultural critic based in Mexico, Nestor García -Canclini. This is a thesis regarding the modernization processes in Latin America, but not as an opposition relationship between the traditional and

the modern, but rather as a movement of imbrication between elements of popular and scholarly culture with mass culture, producing a new movement. In opposition to the classic concepts of “syncretism” and “miscegenation”, the author proposes the analysis of the processes of intertwining and cultural exchange, highlighted in the constitution of Latin American modernism, through the mechanism of hybridization or “sociocultural processes in which that discrete structures or practices, which existed separately, combine to generate new structures, objects, and practices” (García-Canclini, 2006).

In this regard, in the opinion of the Brazilian sociologist Retondar (2008):

(...) the historical, social, cultural and political constitution of Latin American societies is characterized by (...) the hegemonic institutions of modern Western matrixes with universes of cultural representation typical of those societies (...) this constant interweaving, strongly present in the cultural Latin American universe, characterizes a paradox of a particular form of complementarity of the relationship between “tradition” and “modernity” between “reason” and “subject”.

In general, the historical aspects of the Latin American educational systems was studied among others by: Álvarez, Baudot, Bazant, Bolaños, Bracamonte, Cardiel-Reyes, Díaz-Covarrubias, Escalante-Gonzalbo, Gómez-Canedo, Gonzalbo-Aizpuru, Greaves, Hernández, Hernández-Camargo, Jarquín-Ortega, Labastida, Lecoin, Loyo, Mejía-Zúñiga, Meneses-Morales, Novo, Ornelas, Palacios, Reyes-Valerio, Ríos-Zuñiga, Sánchez-Flores, Solana, Staples, Tanck-de-Estrada, Tena, Torres-Septién, Vázquez, Zebadúa.

This article seeks to determine the characteristics of the so-called “missionary-educational system” erected in the early years of the Spanish conquest of the American continent, to find out how it contributed to cultural hybridization and the construction of Latin American identity. A reflection that is expected to be useful for the academic community and for those responsible for developing regional educational policies.

The analysis that is intended to be made is also important due to the fact that even in the 20th century neoliberalism, post-industrialism, the knowledge society, education for competitiveness were the center of universal attention, in this new century, the radical leftist and rightist<sup>1</sup> doctrines appear “returned from the afterlife”, “resurrected”, in particular, it is about the so-called epistemologies of the South that, it seems, are beginning to play a determining role in several countries within the American hemisphere. What will win in this movement to modernize Latin

---

<sup>1</sup> In this regard, it is worth asking, is it by chance that Willi Münzenberg, the Soviet-Stalinist ideologue, was the teacher never surpassed and envied by his student Hermann Göring, member of Hitler’s Council of Ministers and Nazi war criminal? (see: Koch, 1997). Also, is it a coincidence that in the war that the Russian Federation started against Ukraine, extremists of the right and left, both European and Latin American, support Putin and Russia? (El confidencial, 2022).

American education: rationalization and secularization of social life or elements of cultivation and preservation of tradition and ideological fanaticism?

### PEDAGOGICAL HYBRID OF THE “MISSIONARY-EDUCATIONAL SYSTEM”

Based on the results of the study carried out, it can be argued that in the 16th and 17th centuries, Catholic friars of different orders (Franciscans, Augustinians, Dominicans, and Jesuits) were in charge of evangelizing and teaching local groups. In this period, the figures of such evangelists stand out as the Franciscans friars Pedro de Gante and Arnaldo de Basacio, among others, who were the first to recognize in the natives the same qualities of the European human being, affinities to be cultivated by an education towards high ends, as well as organizing study centers for them.

Therefore, friar Pedro de Gante created the School of Arts and Crafts of San José de los Naturales (Escuela de Artes y Oficios de San José de los Naturales), which was established adjacent to the convent of San Francisco de Mexico:

(...) This monastery of S. Francisco, behind the main chapel of said church, has a school where the children of the principal Indians are taught reading and writing and Christian doctrine, and the same is true for all the others monasteries of the other towns; and this school is in charge of Friar Pedro de Gante, who came to this land there will be forty-six years, before the first twelve that our Lord Emperor invited, of perpetual memory, arrived there; and this was the first to teach the Indians to sing and the music they now play, and he has made them learn painting and other trades in which they equal and exceed the Spaniards, and he has persevered in instructing them and taking advantage of them until the day of today, living to the age of ninety (García-Icazbalceta, 1889, pp. 5–10).

In it, Gante took advantage of what could be called “the pre-Hispanic educational system” (according to Reyes-Valerio, 2000) and combined it with the teaching model used in European convents. With that, he promoted a kind of “missionary-educational system”, verified by the study program contained in it (Morales, 1991).

The School of San José de los Naturales was an example to follow in other parts of the viceroyalty. According to Gómez-Canedo (1988, p 155), “(...) it was a prototype of a school in other parts of Latin American geography”. Due to his desire for perfection pursued by the observance that returned to the Franciscan origins, and for being an anachronistic order in its beginning, in a world where the normal thing would have been the opposite, the alteration of harmony, the world of ideas and the Franciscan spirit, were reinforced.

An important element to consider was the physical space, where the natives were prepared, both in the *calmécac* and in the *telpochcalli*<sup>2</sup>: going from the

<sup>2</sup> The *calmécac* (schools for the children of the nobles) and *telpochcalli* (schools for young people of the town), were the educational institutions of the Aztec Empire; they were in each neighborhood of the capital Tenochtitlán. In them, they taught singing, dancing, to behave correctly,

boarding room to the seclusion area. Regarding the latter, Torquemada<sup>3</sup> refers to the fact that “(...) they were from the interior service of the temple and other students who “were from the schools”, to whom another type of education was provided, such as “industry them (...) especially how they had to bring firewood (...) to cut thorns and maguey tips, and bring branches of Acxóyatl, in addition, to religious learning and other necessities”. Likewise, in addition to learning religion and other tasks associated with the physical space where they were trained, Torquemada describes in book IX, the disciplinary and educational regime of the indigenous student (Reyes-Valerio, 2000, p. 40).

Another point to highlight is the curriculum. First, the classes of first letters were taught, and then grammar and arithmetic were incorporated, as was the principle followed in the convent schools. According to Gómez-Canedo (1988), the introduction of grammar was equivalent to secondary education, necessary for admission to the university, the clergy and religious orders.

In addition to religion, reading and writing Latin, the School of San José de los Naturales taught arts and crafts, such as: painting, sculpture, handicrafts, the art of embroidery. The students were trained in stonemasons, blacksmiths, carpenters, bricklayers, tailors and shoemakers workshops. Along with teaching trades to the Indians, music, singing and Latin grammar were introduced to students who distinguished themselves by putting more time and effort.

As a product of this practice, the conception of the institution in charge of being the head of the entire Franciscan educational model arose. It was the ability and interest shown by the students in doing this type of study that led the Franciscans to see the need to establish something that they had not previously contemplated: “(...) create an institute of higher education for Indians” (Jarquín-Ortega, 2002, p. 6). One of the students of this school was friar Diego de Valadés, son of a Spaniard and a Tlaxcalan woman, who was the first mestizo ordained friar in America in 1547.

However, in 1585, the III Mexican Council legislated on two points related to indigenous education. He prohibited the ordination of Indians as priests and ordered that the parish priests use the indigenous language of each region for evangelization. First, it discouraged efforts to promote advanced studies for the indigenous people, because they could no longer become priests of the Catholic

---

to handle weapons, to work the land and estates collectively for their livelihood; the students also helped in the construction of public works (temples, hydraulic works, etc.).

<sup>3</sup> Friar Juan de Torquemada (c. 1557, Torquemada, Spain – 1624, Mexico City, New Spain) was a Franciscan ecclesiastic and Spanish historian. He wrote mostly works related to the ancient culture of Mexico and the 16th century. His most important text is: de Torquemada, Juan (1975). *Indian Monarchy. Of the twenty-one ritual books and Indian monarchy, with the origin and wars of the western Indians, their populations, discovery, conquest, conversion and other wonderful things of the same land*. Mexico: National Autonomous University of Mexico (UNAM).

Church. Despite the prohibition for sacred orders, some indigenous people attended the University of Mexico to study Philosophy, Latin grammar, Law, and Medicine, since this institution, founded in 1551, was reserved for Spanish students and indigenous nobles (Tanck-de-Estrada, 2000).

Regarding the organization of other schools annexed to the convents, in these were formed the young indigenous nobles in direct contact with the religious offices. The students had classes in their conventual schools twice a day, in the morning and in the afternoon; doctrine, reading and writing of Spanish and Latin were taught. The intoned children were chosen to be church singers and were instructed to serve as helpers at masses. These children, trained in convent schools, had the obligation to disseminate what they had learned in their towns. After elementary school, the most gifted sons of the nobility continued with higher ecclesiastical education (Baudot, 1990).

Likewise, the Christian Doctrine was taught to the children of the *macehuales* (the Indians of commoner origin):

From dawn they gathered the sons and daughters of macehuales in the patios of the churches and later they listened to the mass. Then they were divided, for example, the beginners who learned the *Per signum*, others more advanced the *Pater noster*, and others the *Commandments* [*los Mandamientos*], they were examined to be able to move up a grade. At the end of learning the Doctrine, they learn trades or tasks attributed to their sex (García-Icazbalceta, 1889, pp. 62–65).

The educational system described above allows establishing a functional parallelism between the monastery and the monastic life of the students in Europe that the Franciscans implemented in the convent schools to carry out evangelization with the forms used following the pre-Hispanic educational scheme. Although all indigenous children and adolescents were susceptible to evangelization under this alternative, the scheme distinguished two types of students: the common one and a select group of students.

In the way of working evangelization as it was faced, it is noted that the common sense proposed by the hierarchy of the order of minors operated. The instructions of the General Minister, friar Francisco de los Ángeles Quiñones, were advice emanating from an understanding of the meaning of philosophy and practical theology, as noted in the recommendation: “And just as our father Saint Francisco learned this from Christ and the apostles, this is how he showed us by going to preach, on the one hand, and sending his friars, on the other. Because he taught us how we were to keep the apostolic and evangelical rule that we promised” (Gómez-Canedo, 1988, p. 60).

This new type of hybrid pedagogy implemented by the Franciscans did not indicate a specific and detailed missionary methodology, leaving it to the inventiveness and intelligence of the missionaries, according to the circumstances, to find ways to carry out evangelization delegated to the twelve friars who arrived

in 1524. In a similar sense, Gómez-Canedo opines regarding the prescription given by friar Francisco de Quiñones, that of keeping the Gospel and the Rule, he warns in the recommendation the intention of: “(...) leaving them free to follow their own criteria in the new apostolate, adjusting to the circumstances within those two norms” (Gómez-Canedo, 1988, p. 61).

It is important to point out that there was logic deal with this problem this way implied by the lack of knowledge of the language at the beginning of evangelization, evidenced by the experience of the representatives of Catholic Order of Hieronymites sent by Cisneros to the Antilles, the barrier that the language meant in communication with the natives.

The first Franciscans in New Spain understood that the infidel could only be christianized if he was persuaded based on the reason of the virtues of faith. For this, it was necessary to educate him in the European way and make themselves understood. Therefore, they learned the indigenous languages to communicate. However, acquiring a language so different from Spanish and Latin was neither quick nor easy.

Regarding the learning of local languages by the missionaries, friar Gerónimo de Mendieta describes how the friars transcribed Nahuatl words into the Latin alphabet by ear and made attempts to write the texts of Christian doctrine in Nahuatl (de Mendieta, 1997). Apparently, these transcriptions and translations of what was written were carried out in a hasty and superficial manner, without a good and thorough understanding of the concepts that this or that word designated. In addition, when they began to evangelize the children of the Mexica nobles, at first, they only had contact with them and wrote down the meanings of the words heard, interpreting them in the circumstances of childhood or youth behavior.

In general, the learning of local cultures and languages by the conquistadors occurred in interaction with the Indians. It is evident that here we deal with informal education. Brain (2010) finds that the Spaniards learned through habitual contact and had expressed economic and social incentives for this learning. The author determines the evidence that this phenomenon existed extensively and establishes that the situation of linguistic immersion in which the conquerors found themselves facilitated their acquisition of American languages.

#### THE EFFECTS OF CRISIS IN ACTION: CREATING INNOVATIVE TEACHING METHODS

The evangelization of the indigenous peoples entailed for the missionaries the search for teaching methods and the generation of material supports that would help in the instruction process of the evangelical contents. The deployment of these methods during the first half of the 16th century was wide and diverse (Ricard, 1947). Examples of this were dictionaries, catechisms, construction of



temples, production of religious images, altarpieces made by indigenous hands and directed by missionaries.

At first, while the missionaries did not master the local languages, they resorted to various and ingenious ways to evangelize: “(...) repetition of prayers, songs, dances, genuflections in the divine office, the good example to practice what was taught, diffusion of the sign of the cross everywhere: at the top of the mountains, over pagan temples, roads and squares, anyway” (Gómez-Canedo, 1988, pp. 90–91).

Regarding the first “teaching methods”, friar Pedro de Gante in one of his letters wrote:

(...) we tried to collect the children of the principals and lords, and teach them the law of God, so that they consequently taught it to their fathers and mothers and to all the rest: and this by instruction of the captain who was then Hernando Cortés, certain of good memory, which later became a large part and all so that the Gospel of God would be held and revered... then he ordered all the land twenty and forty leagues around where we were, that all the sons of the principal lords came to Mexico to S. Francisco to learn the law of God and to teach it, and the Christian doctrine, and so it was done that soon more or less a thousand boys gathered, whom we had locked up in our house day and night, not allowing them any conversation with their fathers, and even less with their mothers, except only with those who served and brought them food; and this so that they would forget their bloody idolatries and excessive sacrifices (...). (García-Icazbalceta, 1889, pp. 221–222).

The study carried out showed that Gonzalbo-Aizpuru (1990), establishes continuity in evangelization through different methodologies throughout almost two hundred years of presence and constant work of the mendicant orders, in particular, the Franciscan.

So, in her opinion, the methodologies implemented in the evangelizing action, by the Franciscan brothers, in the conventual schools, show signs of a kind of pedagogical hybrid that combined two visions on the formative method of the students, this from the model of man to be formed. On the one hand, the Western vision, in accordance with the training schemes followed in the study centers or European convents and, on the other, the pre-Hispanic schools. The first was a model for instructing the religious of Western culture, and the second, for the differentiated formation of indigenous people, according to the social function performed: in one group, the people in general, while the other would be made up of the sons of nobles or priests.

On the other hand, the complexity of the Spanish language, which was due to the terminology, the letter system, and concepts that did not exist in the Amerindian languages, required the application of a great ingenious Franciscan spirit to create innovative didactic methods for teaching Spanish. The revelation of the immense pedagogical capacity of the first missionaries in the Americas did not wait and was reflected in their evangelizing action, demonstrated by their works on the ground.



Among the first “didactic materials” the catechisms and confessionals for the indigenous people stand out, which were true comics from the 16th century. These are the best-selling comics, popular books for the people, which described in detail in images the life and worldview of the conquerors (Bracamonte, 1994). It is also worth mentioning, late in the century, published texts such as the “Brief Christian Doctrine” (“Doctrina cristiana breve”), written by the Franciscan friar Alonso Medina, as well as sermonaries, grammars and vocabularies, etc. (Gómez-Canedo, 1993).

In the methodological portfolio of the evangelizers, there was also the didactic method of paintings. According to de Mendieta (1997, p. 602), “(...) a peculiar feature in the natives was their high retentive capacity (...)”. A special section of his text surrounds the painted canvases with a kind of synthesis of Christian doctrine:

They had the articles of faith painted on one canvas, and on another the commandments of God, and on another the seven sacraments, and the rest of the Christian doctrine they wanted. And when the preacher wanted to preach about the commandments, he hung the canvas of the commandments next to him (...) so that with a stick of those that the bailiffs bring he could point to the part he wanted (...) And it was not of little fruit if all the boys’ schools had it painted that way, so that it would be imprinted in their memories there from their tender age (de Mendieta, 1997, p. 410).

In relation to the pictorial production carried out by indigenous hands, Gómez-Canedo (1993, p. 109) maintains that:

In the School of San José de los Naturales, Fray Pedro de Gante encouraged the “big boys to apply themselves to learning the trades and arts of the Spaniards”, and they did them so well that, shortly, according to Mendieta: “they learned more than those what our Spanish officers wanted”. Over time, this school was declared an official center where any indigenous artist who wanted to paint images had to be examined (Order of Viceroy Velasco, November 11, 1552).

As a didactic method, the first to use paintings was friar Pedro de Gante. He introduced the hieroglyphics for children’s doctrine into the catechism. He explained the main sentences with figures and signs of simple drawings, using the images familiar to the indigenous, also “adapting” the European culture to the Amerindian world (Huerta-Vázquez & Zhizhko, 2023).

Likewise, the theater fulfilled an important didactic function. First, in the absence of a common language, evangelizers had to use gestures, mime, and facial expressions. Thus, dramatizing the scenes of the life of Christ, rituals, illustrations, they tried to penetrate the consciousness of the Indians and change it (Bracamonte, 1994).

To show the Indians the suffering that awaits sinners who do not repent and go to hell after death, the friars organized small plays, part of which were bonfires in which cats and dogs were burned “for their sins”. Such “performances” scared

the audience and were very effective: after them, everyone attended mass. Another common “method” of teaching with theatrical action, was to break the *piñata*. It was a clay pot with colored paper that hung from a rope and had to be hit with a stick. The *piñata* had to have seven peaks, since there are seven great sins: anger, gluttony, lust, pride, laziness, envy and greed. Each of the participants in the “play” had to hit the piñata, that is, “get rid” of their sins, and destroy them (de Mendieta, 1997).

But the most popular theatrical performances among the Indians were the *pastorelas*, staged and performed on Christmas Eve. These functions explained the birth of Christ, of which the shepherds found out and came to greet him. Then, the Indians identified themselves with the shepherds, humble and pious people, and hoped to avoid the temptations of demons and hell (Merino Abad, 1982).

Likewise, the attention of the Indians was focused on the plays dedicated to Biblical stories. Thus, friar Bernardino de Sahagún<sup>4</sup> describes the staging a few years after the conquest of the play “The Fall of Jerusalem”. He comments that the Indians decorated the main square of the city where the stage was with so many plants and flowers and brought so many birds that their singing prevented the audience from hearing the “actors”. Thus, the public complained about the exaggerated enthusiasm of the Indians in the preparation of the play (de Sahagún, 2003).

It is worth noting that the innovative methods created and used by the Franciscans paid off: most of the Indians converted to the Catholic faith, learned Spanish, European customs, and trained in the arts and crafts of the “old continent”. Their education became massive and turned into an institute of the viceroyalty.

Thus, already in 1531, Don Vasco de Quiroga proposed to the Council of the Indies “(...) a social organization plan for the indigenous people, in order to establish 200 hospitals-towns, that is, indigenous congregations founded on the practice of Christianity, collective work and communal life, and which operation included, among other things, the teaching of crafts” (Sánchez-Flores, 1980, p. 188).

By 1754, there were schools in 281 Indian villages in the Archbishopric of Mexico. Most of them were financed by the parents and the rest by the money from the community funds or from the subsidy given by the parish priest. In 1808, in the intendancy of Mexico, 467 Indian towns (37% of the 1,245 towns) had elementary schools; in the municipality of Michoacán, 94 towns (37% of the 254 towns) and in Guanajuato 50% of the 39 towns. Throughout the Viceroyalty of

---

<sup>4</sup> Bernardino de Sahagún (Sahagún, Spain, c. 1499–Tlatelolco, Mexico, February 5, 1590) was a Franciscan missionary, author of several works in Nahuatl and Spanish, considered today among the most valuable documents for the reconstruction of the history of ancient Mexico before the arrival of the Spanish. Among his writings, the “General History of the Things of New Spain”, a true ethnographic monument, composed of twelve books, stands out.

New Spain there were 1,015 Indian towns with schools (26% of the 4,088 towns had elementary schools).

Another important fact is that the Church financed only 3% of these schools; indigenous parents supported 24% of them, and community funds 44%. In 29% of the Indian towns, the teacher's full salary was provided by the communal funds. In addition, at the end of the 18th century and the beginning of the 19th century, there were schools for indigenous girls and young women, called *amigas* or *migas* in the municipalities of Mexico, Veracruz, Puebla and Durango, and boarding schools for young Indian women in the cities of Mexico, Guadalajara and Toluca (Tanck-de-Estrada, 2000).

## CONCLUSIONS

In conclusion, based on the results of the study carried out, it can be argued that, without a doubt, one of the cases when humanity in its development has gone through global transformations, crises, vicissitudes and precarious proceedings, is the era of the conquest of the Americas. In this event, two dissimilar cultures met: the Amerindian ethnic groups and the Spanish (and other Christian Europeans), each with its different worldview.

From the beginning of this meeting, oppositional traits appear on both sides and a syncretic process of evolution and involution emerges that was not always peaceful. The ways of apprehending the world and "narrating" it were different, as were the communicative models. This caused great difficulty both for the indigenous people to learn Spanish, and for the evangelizing friars to master the local languages, causing problems of misinterpretation, distortion of concepts and meanings, misunderstanding of the other.

However, faithful to their mission of evangelizing and educating the indigenous groups, the Franciscan friars did not give up, they found ways to approach and communicate with the Indians. Furthermore, they invented innovative methods to transmit knowledge (paintings, catechisms with drawings instead of words, dance, theater and music (audiovisual methods), etc.). Likewise, they created a kind of hybrid pedagogy and erected a whole missionary-educational system to achieve their purposes.

Said missionary-educational system was characterized by uniting in itself the aspects of pre-Hispanic education with the elements of the European conventual schools. A significant feature of this system was that apart from intellectual learning, great importance was given to the physical work that students had to do. The first convent schools for indigenous people, boarding schools and arts and crafts schools (the most representative of these was the School of Arts and Crafts of San José de los Naturales created by friar Pedro de Gante), founded by religious orders, successfully used this educational model. From them came the first

intellectuals of the New World. Undoubtedly, this type of teaching contributed to cultural hybridization and the construction of Latin American identity, formation of the “mythical-ontological nucleus” of a new nation.

Hence, in today’s educational process it would be worth emphasizing the positive moments of this extremely complicated period in the history of Latin America, highlighting, in particular, the work and attitude of the missionaries. Most of the time, their actions were involuntary, dictated rather by the dedication in their main task, evangelization, but which contributed to cultural hybridization, and thanks to which was safeguarded as an important part of the pre-Hispanic cultures preserved in the works of the friars.

In fact, these elements, without a doubt, are part of the cultural universe of all modern Latin Americans, persisting in a dormant state. Hence, one of the fundamental objectives of modern Latin American educational systems should be the formation a human being competent, on the one hand, of integrating into the globalized world, but also, capable of “returning” to his Amerindian roots, helping to the preservation and development of his autochthonous languages, protection and revitalization of his ancestral traditions, precisely for the sake of his future existence.

## REFERENCES

- Baudot, G. (1990). *La pugna franciscana por México*. México: CONACULTA.
- Bracamonte, P. (1994). *Historia de los pueblos indígenas de México. La memoria enclaustrada. Historia indígena de Yucatán, 1750–1915*. México: Centro de Investigaciones y Estudios Superiores en Antropología Social/Instituto Nacional Indigenista.
- Brain, C. (2010). Aprendizaje de lenguas indígenas por parte de españoles en Nueva España en los primeros cien años después de la conquista. *Colonial Latin American Review*, 19(2), 279–300. DOI: 10.1080/10609164.2010.493686
- de Mendieta, G. (1997). *Historia eclesiástica indiana*, Libros I-III. México: Consejo Nacional para la Cultura y las Artes.
- de Sahagún, B. (2003). *Historia General de las cosas de la Nueva España*, Tomo I. Madrid: Dastin.
- Elconfidencial.(2022). *Un popurrí ideológico extremista de derecha e izquierda europea apoya a Putin y Rusia*. [https://www.elconfidencial.com/mundo/2022-04-10/popurri-ideologico-extremista-europa-apoya-putin\\_3406194/](https://www.elconfidencial.com/mundo/2022-04-10/popurri-ideologico-extremista-europa-apoya-putin_3406194/).
- García Canclini, N. (2006). *Culturas híbridas*. São Paulo: Edusp.
- García Germán, S. (2008). La teoría del conflicto. Un marco teórico necesario. *Prolegómenos. Derechos y Valores*, XI(22), 29–43. DOI: 10.18359/prole.2506
- García-Icazbalceta, J. (1889). *Códice Franciscano. Documentos para la Historia de México*, México: Imprenta de Francisco Dían de León, v. 2.
- Gómez-Canedo, L. (1988). *Pioneros de la Cruz en México, Fray Toribio de Motolinia y sus compañeros*. Madrid: Biblioteca de Autores Cristianos.
- Gómez-Canedo, L. (1993). Aspectos característicos de la acción franciscana en América. Francisco Morales, OFM (Coord. y ed.) *Franciscanos en América, Quinientos años de presencia evangelizadora*. México: Conferencia franciscana de Santa María de Guadalupe.

- Gonzalbo Aizpuru, P. (1990). *Historia de la educación en la época colonial. El mundo indígena*. México: El Colegio de México. DOI: 10.2307/j.ctv47w4n0
- Huerta-Vázquez, M., Zhizhko, E. (2023). Intercultural education in Mexico: historical background (colonial period and independence). *Journal Studies in Comparative Education*, (1), 5–16.
- Jarquín-Ortega, M. (2002). Educación Franciscana. *Diccionario de la Historia de la Educación en México* (Proyecto CONACYT). México: El Colegio Mexiquense, A.C., [http://biblioweb.tic.unam.mx/diccionario/htm/articulos/sec\\_17.htm](http://biblioweb.tic.unam.mx/diccionario/htm/articulos/sec_17.htm) (26.06.2022).
- Koch, S. (1997). *El fin de la inocencia: Willi Münzenberg y la seducción de los intelectuales*. Barcelona: Editorial Tusquets editores.
- Merino Abad, J. (1995). *Historia de la filosofía franciscana*. Biblioteca de Autores Cristianos, Madrid: Editorial Cisneros.
- Morales, F. (1991). *Fray Pedro de Gante*. “Directorio Franciscano. Enciclopedia Franciscana”, <http://www.franciscanos.org/enciclopedia/pgante.html>.
- Retondar, A. (2008). Hibridismo cultural: ¿clave analítica para la comprensión de la modernización latinoamericana? La perspectiva de Néstor García Canclini. *Sociológica (Méx.)*, 23(67), 5–25.
- Reyes-Valerio, C. (2000). *Arte Indocristiano*. México: Instituto Nacional de Antropología e Historia.
- Sánchez Flores, R. (1980). *Historia de la Tecnología y la Invención en México*. México: Fomento Cultural Banamex.
- Sorokin, P. (1953). Estratificación y Movilidad Social. *Revista mexicana de sociología*, 15(1), 83–117. DOI: 10.2307/3537850.
- Tanck de Estrada, D. (2000). *Pueblos de indios y educación en el México colonial, 1750–1821 (1ª reimp.)*. México: Colmex-CEH. DOI: 10.2307/j.ctv3f8qv0

## ABSTRAKT

W artykule przedstawiono wyniki badań historyczno-pedagogicznych, których celem było ustalenie głównych cech pedagogiki hybrydowej i systemu misyjno-wychowawczego, które rozwinęły się w koloniach hiszpańskich w Ameryce w XVI i XVII wieku, a także ustalenie, w jaki sposób przyczyniły się do kulturowej hybrydyzacji i budowy latynoamerykańskiej tożsamości w niespokojnych warunkach spotkania dwóch bardzo różnych, wręcz przeciwstawnych światów i kultur. Autorzy stwierdzili, że pomimo bardzo skomplikowanej sytuacji, w jakiej znaleźli się pierwsi misjonarze ewangelizujący, biorąc pod uwagę między innymi ich całkowitą nieznajomość lokalnych języków i kultur, byli w stanie opracować nowatorskie dydaktyki przy użyciu improwizowanych środków i całej swojej pomysłowości, aby mogli wypełnić swój obowiązek: „ratować dusze grzeszników” poprzez nawrócenie ich na wiarę chrześcijańską. Stworzyli w ten sposób system misyjno-wychowawczy, w którym połączyły się aspekty wychowania przedhiszpańskiego z elementami europejskich szkół konwentualnych. Ten model edukacyjny przyczynił się do hybrydyzacji kulturowej i budowy tożsamości latynoamerykańskiej od pierwszych lat podboju

**Słowa kluczowe:** pedagogika misyjna; budowa tożsamości latynoamerykańskiej poprzez edukację; globalnych przemian jako promotorzy nowych kreacji pedagogicznych