

EDUCACIÓN

Education, pedagogy and culture

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When talking about pedagogy, we must take in the first instance the historical sense of the concept. To Albert Giordano¹: "pedagogy is the art and science of educating". Its name (more modern than that of didactics) comes from Greek roots *paidos*: child, and *agein*: to guide. The ancient Greek "paidagogos" were, initially, those slaves whose mission consisted in guiding (in single files) their lord's children until infant school. Romans, conquerors of Greece, took this word "pedago" to name the preceptor of their little children. Paidagogo's mission was also to share his time with little children, in the *pedagogum* or children room.

Anibal Ponce² quoting to Girard, remembers for us the *diagogos*: Gods quieter than warrior ones, lovers of leisure and imitated by nobles at Athens. At the arena by the morning, at music school by the afternoon, so their little children went from the zither player hands onto *paidotribu*'s ones (which means "beater of children" in Greek language).

Upon those remote times pedagogy wasn't actually a science, but an empirical affair. Little by little, it became orderly found upon principles, when pedagogue started to have his own opinions on educational matters. In this way, there were people to study those systems of opinions, forming the basic shape of which should be nowadays -through the centuries- the science of education.

It was necessary to wait for Comenio³ (in Germany in 1600) to establish the scientific foundations of education. Didactics, created by Greeks, was intended

to instruct little children, and pedagogy was part of it, perhaps in an empirical and non well defined division. By 1750, essence an scope of every educational fields gets defined with precision: pedagogy and didactics. The first one was, then, conceived as "science of education"; the second one, simply, like "instruction", cause it came from ancient Greek " " which means: teach. In this way, the former conception, by which pedagogy was considered like a didactics branch, was turned upside down in such a way that didactics got a part of pedagogy. It was evident then the absence of theories (explanations), appropriate concepts and management of facts having scientific basis, to studying an manipulating information.

Just by 1800, Herbart⁴ gave scientific basis to psychology, he oriented it toward pedagogy propedeutics, by ethic paths. He published the masterpiece "General Pedagogy" considered the inaugural work of educational science. Since then, educational affairs started to be framed, necessarily, in another viewpoint: biology an sociology, since child, as a human creature, depended naturally upon general process of animal life and social relations.

Afterly, with Rein⁵ and Oscar Chrisman⁶, it raises what they both called "paidology" (from ancient Greek *paidos*: child, and *logoi*: speech). It was defined by Chrisman (in the inaugural speech of Jena's Faculty of philosophy) as "science of child". Its aim is to gather anything concerning to the nature an development of infant (wherever this information can be found), and organizing it in a whole system. Its exclusive aim is

¹ GIORDANO, Alberto. Los genios de la educación. Buenos Aires: Ed.Sophos. 1992.

² PONCE, Anibal. Educación y lucha de clases. Caracas: Ed.El Cid. 1992.

³ COMENIO, Juan Amos. Didáctica Magna. Bogotá:Ed.El Magisterio. 1978.

⁴ HERBART. Citado por COMPAYRE, G. Herbart y la educación por la instrucción. Madrid: LRepublicana. 1922

⁵ REIN, W. Manual Enciclopédico de la Pedagogía. Art. "Enciclopedia". París-Madrid. 2ª edición. 1903-1910. 10 Vols.

⁶ CHRISMAN, O. La ciencia del niño. Annales de educación. Vol.I. La Paz. 1952.

the scientific study of the disciple, in the whole aspects, to get a total knowledge of his nature. Children should be studied, according to Chrisman, in the laboratory, at home, at the street, as well as in their games and mischiefs. They must be studied at all the ethnos, in their different normal and non normal states, in all the periods of their development, and from three standpoints: psychological one, physiological one and ethical (or sociological) one. Paidology was subdivided into two branches: general (or theoretical), named Paidology; technical: applications of the former, so named "paidotechnia". Then while the former one studies laws governing the phenomenon in itself, the latter one transforms into practical those laws.

By the end of XIX century, pedagogy was divided into "theoretical pedagogy", which studied the scientific principles determining moral, intellectual and physical aptitudes. On the other hand, "practical pedagogy" this latter branch was intended to teaching only, and was subdivided, into didactic and methodological. Didactics was referred to the art of teaching and methodology to the several systems which can be employed in teaching procedures. Since this moment, education stops of being more "instruction" or suiting of intelligence; by means of which nature is helped in the task of developing of physical, intellectual and moral capacities of man. to get his perfection, his happiness and the realization of his society destiny.

In present times, the concepts of education, instruction and teaching have correspondence to an analogous distinction in pedagogical sciences order. To Jose De Arruda⁷ (1982) "the study of nature and process articulation belongs to pedagogy, namely, the whole system of concepts and principles constituting education theory". Intellectually formative instruction represents specific aspect of educative process. Instruction, at once with teaching, is the intrinsic means for formative instruction with its methods and technics, which constitute didactic's stuff.

Education can be developed from "within" and "without" the classroom. Within the classroom as a specific model of a widely process of global education. Instructing a student is making him the focus of personal

successes, paying attention to his knowledges and skills. To talk about education (in general) means to concentrate student attention in the growth of his personality, the impelling elements of those successes, in those particular and special psychical features stimulating student's actions. Feeling, convictions, will features, (fundamental factors of human education) must be developed in basic education.

Carlos Alvarez⁸ (1993) when talks about "education" or "educative process", states that "it's the social process developed like a system to influence formatively in all the members of a society. This is education in a wide sense, and involves formative processes of cognitive, affective and volitive features of personality". Educative process plays a part in school, family, politics and massive organizations; all that according the social institution involved. This influence is got within a major or minor grade of theoretical foundation and systematization

In education, any process and result are intended to appropriation of culture by the student, and the way of enriching it is by instruction. Hence, Alvarez mentions historical aspects (namely: cultural, economical and social ones) and contextual aspects (namely: environmental ones). Education is -for him- to infuse in every man all the human work preceding him (history); it is making every man as the summary of living world, until the day he actually is (ecological basis); it's placing him at the level of his time, to he gets its surface and does not sink under his time. The means by which man gets time surface (as in every day pedagogy) is preparation for life.

The teaching-educational process is that, which being at school, is developed systematically. It is intended to social instruction of new generations; the student gets instructed and educated, that's to say, forms his thoughts and feelings. This process is the subject matter of didactics as a science; meanwhile, extra-teaching process is less systematic.

The non schooling educational process is the rest of influences operated by a society on its members; and it has -for Alvarez- a more spontaneous and empirical nature, and it's based in a lesser grade upon

⁷DE ARRUDA, José. Didáctica y práctica de la enseñanza. Bogotá: Ed.Mc.Graw-Hill. Latinoamericana S.A. 1982.

⁸ALVAREZ DE SAYAS, Carlos Manuel. La escuela de la vida. Universidad de Sucre-Bolivia. 1994.

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theoretical generalization of pedagogical science. This influence is considered pertinent in this paper.

Alvarez⁹ says: "pedagogy as a science, has by subject matter the educational process in general"; his standpoint is: "man, like social being, grew in the work, by means of environment transformations, and for the sake of his needs".

It is work as fundamental way of man growth. Culture is built up by storing and assimilation of knowledge, created by men in their relation to environment, culture, in the bosom of his social relations. Therefore, the essence of educational process stands on its social nature, and only as a result of social relations, only by need, man transforms nature and himself.

In this sense, it's necessary outstands that socialist Cuban school essence is expressed in the binds established daily between school and community, placing the school as the center of the process with its methods. Cuban school is inspired in Martí's ideas, specially two of them: to learn to work while staying at school; and to employ science methods as the basis of teaching-learning process an of work. (In working, personality and values grow, said Martí).

Colombia's case

Numerous questions can be made, then, concerning the relation between school and culture. In my country, and from the viewpoint enlightened by 1991's Political Constitution, which states pluriculturality, different levels of development and several regions, we can, then ask: what could be a proposal for a life school or alive school?

Interpretations

The existence of an education national flexible plan¹⁰, but with a single curriculum, and with some experimental varieties, and intended to a country containing several regions and ethnoses, the problem of our school is formulated like: what country is it for?

To answer this question, it's necessary go beyond the common two standpoints. By the one hand, Durkheim version, shining in sociological analysis by explaining school and education as "action excited by adult generations on those yet immature for social life. Its aim is the development in child certain physical, intellectual and moral states required as for political society altogether as for the specific environment to which he's destined.

On the hand, we find critical theory derived from Marxism, and which is called of "reproduction". It comes from the statement: "any social process is, at once, a production an reproduction process. Since capitalism not only produces merchandise, but also capitalist relations, namely, the capitalist and the proletarian"¹¹.

From this last sight, theorists conclude that the quest of education is not equality, but non equality; the last aim of education is integrate a classes society, preparing the younger for a non equal future. Education prepares from class origin for an integration to the productive process, in positions more or less established according that origin.¹²

These two points of view have generated reflections on the school, permitting conclusions stating the impossibility of transforming educational aspects in so far as society as a whole should not be transformed.

Resistance

Despite being in agree with some elements of reproduction theory, however, I point out in this theory the absence of resistance. This last one refers to action fields concerning to practices by which performs of educational process (parents, teachers, community) deny, reject, transform the elements (discursive and non discursive) intended to educational institution. In this way, a conflict camp is established, where the elements of resistance and domain clash.

⁹ALVAREZ, Carlos. Op.Cit (anterior)

¹⁰MEJIA, Marco Raul. Escuela y Culturas. Santafé de Bogotá: CINEP.1996.

¹¹DURKHEIM, Emilio. Educación y Sociedad. Barcelona: Ed.Península. 1975.

¹² Autores como Baudelot, Estableth, Camoy, Willis, Apples, Bates, Giroux, Kessier y otros más. Sobre autores como Bourdieu y Passeron existe una larga polémica acerca de incluirlos en esta tradición, ya que algunos de éstos, los señalan como estructuralistas.

I pretend to talk about one of those elements in this paper: culture as resistance. In Colombian educational system there is a plan to be repeated along the year, as in its contents as in its forms (by renewing curriculum) same as for the urban child as for rural one. Changes concerning private and public education vary only about quality levels and didactics strategies. But where the cultural diversity is?

How to view school?

By cultural diversity of my country, a question to be made is whether child is *tabula rasa*; namely, whether preconceptions he obtains from his environment, do not permit a precognition about things and world into which he lives. Let's say clearly: child takes part (by his family and his immediate world) in a series of interactions from which he takes the first knowledge about world. This knowledge depends upon the ways as in child's environment, the strategies to survive and reproduce life, has been arranged in his community. Child lives his first educational and pedagogical experiences by the way as community transmits the culture to warrant identity of children to it.¹³

Culture denied?

Child brings his culture to school tinged by regional differences. At school he undergoes a process by which his native culture is cut off; and which impels him to repeat the established knowledges from curriculum planning. This knowledge are not means between local and universal, buy something put under the native culture minimizing these cultural processes until silencing them utterly.

At school, the child will learn a new series of practices (from "Universal Culture"), which class with his native culture. He will be taught to memorize and repeat for getting integrate to "true culture"; he will perform its values to be as "ideal man", leaving his environment and his native world.

Native culture minimization is given by knowledge stratification also. There are mayor knowledge (natural

sciences), minor knowledge (social sciences) and false knowledge, precisely those belonging to children native culture. This is the beginning of lost of cultural identity. Child's environment is not considered like a place of knowledge.

This is a process where path toward universality denies particularly; in such a way as the world taught by the school becomes truth, while immediate world of child becomes falsity anything is a dichotomy;

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|-----------------|------------------|
| <u>To deny:</u> | <u>To state:</u> |
| rustic | universal |
| regional | national |
| antiquated | modern |

Unifier school

In this moment we assist to a process unifying the world, from a viewpoint previously conceived. This process has reorganized the knowledge as universal truths to transmit.

Three historical facts are integrated: the triumph of enlightenment, the domain of reason and reign of a new class. The public use of reason is the new principle arisen from those three historical facts. This cultural expression minimizes the existence of other forms pointed as ancient regime.

Some critical interpretations suffer this ethnocentrism of unifier reason. In this interpretations, capitalism is developed as ruled by necessary laws, producing universalization processes of all social relations. Hence, when reality clashes against theory, it's answered that the problem is in reality. Reality is our speech.

School is the instrument by which this clash is performed; the path by which particularity is denied before unifier reason. This latter is logocentric; words becoming voices hiding reality; voices making child repeats foring reality and becoming unable of transforming his. This pointed out, because their graduates are skillful in interpretation speeches, but wholly unable to use them in a practical sense to demonstrate the reality of these theories.

¹³ ECHAVARRÍA C., Jaime. *Chambalum al agua. Un enfoque sociológico de la educación para las comunidades negras e indígenas*. Quibdó: Ed.Universidad del Chocó-Colombia. 1995.

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Toward an alive school

The former proposal does not mean popular culture cult, but the effort to integrate them to school to interactions with "universal culture". In this way is produced the knowledge of a real country, and responses to regional needs are given.

This is a meeting of different cultures, stated by:

1. The tri-ethnic origin of our tradition.
2. The particular development of capitalism, with proper features of our country.
3. The geographical structure of regions spatial and culturally different.
4. The existence of several cultures.

It is the quest of a school for a country like ours; to we say -as Martí did- that our school were as negro, zambo, mulatto, laborer, peasant, citizen; that we are assisting to the creation of the new man.

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