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TEACHING AND EDUCATIONAL TRENDS: 4 VISIONS IN 4 STROKES

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ABSTRACT:

This essay mainly aims to present different views on both teaching and pedagogy: John Dewey, BF Skinner, G. Lapassade and P. Freire, as representatives of a pedagogical trend (New School, Pedagogy of Coercion, Institutional Pedagogy and Critical Pedagogy, respectively). The approach to each was carried out from the analysis of the pedagogic discourse of works selected for their bibliometry, the following categories being highlighted: historical context of the author; ontological, teleological and axiological content; teaching: methods, procedures, techniques and resources for teaching and evaluation, teaching contents, role of the teacher, role of the student; school organization: learning environment; and finally, the fundamental concepts for understanding the pedagogical theory of the author.

KEYWORDS: Pedagogy - Pedagogic - Discourse Analysis – Teaching

TENDENCIAS PEDAGÓGICAS Y DIDÁCTICA: 4 VISIONES EN 4 TIEMPOS

RESUMEN:

El presente ensayo tiene por objetivo fundamental presentar las diversas visiones que tienen tanto de la didáctica como de la pedagogía: Jhon Dewey, B.F. Skinner, G. Lapassade y P. Freire, como representantes de una tendencia pedagógica (Escuela Nueva, Pedagogía de la Coacción, Pedagogía Institucional y Pedagogía Crítica, respectivamente). La aproximación a cada uno se realizó desde el análisis del discurso pedagógico de obras seleccionadas por su bibliometría resaltando las categorías: contexto histórico del autor; contenido ontológico, teleológico y

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axiológico; la didáctica: métodos, procedimientos, técnicas y recursos para la enseñanza y la evaluación, contenidos de la enseñanza, rol del docente, rol del alumno; la organización escolar: el ambiente de aprendizaje; y, por último, los conceptos fundamentales para comprender la teoría pedagógica del autor.

PALABRAS CLAVE: Pedagogía – Análisis del Discurso Pedagógico – Didáctica.

1. INTRODUCCIÓN:

Perhaps, one of the arguments I have mostly defended focuses on the fact that current education, at least at college level, pays more attention to teaching than to pedagogy; not only from the administrations of the curriculum designs but also from the essence of the class, from the teaching role.

This separatism may possibly be due to the misbelief that pedagogy is oriented towards the early years of human life while the scope of teaching is broader during the educational event and includes more formal aspects that permeate educational planning; then, is teaching tangible and pedagogy not?. From this, the first thing I intend to do is to bring the reader closer to evidence showing that pedagogy and teaching go hand in hand, from the results of an analysis of pedagogic discourse.

Simultaneously, this belief that wanders in the hybrid path of psychology and education has sought to give a preferential role to learning as a cognitive, constructionist or behavioral fact, possibly looking for patterns, the complexity of pedagogy and teaching as its application being left aside. Therefore, the second objective aims to show the stance of psychologists in developing pedagogical thoughts, seeing that, despite their being adjacent they are distinguishable from their implementation; ie pedagogy and teaching can rely on psychological theories but these are not the whole of the educational fact, they are just part of the multidisciplinary complex.

2. OBJECTIVE

Pedagogical visions are then provided by four representatives of different currents of thought and time: J. Dewey as part of the New School, BF Skinner immersed in the so-called Pedagogy of Transmission and Coercion, G. Lapassade belonging to the Institutional Pedagogy, and P. Freire as part of Critical Pedagogy. From a work by each of these masters, their educational ideas (ontological, teleological and axiological content), applied teaching (methods, procedures, techniques and resources for teaching and evaluation, teaching contents) and the pedagogical relationship (role of the teacher, role of the student, scholastic organization: the learning environment) established from their visions will be shown, thus revealing that the care of pedagogy is mutual in teaching.

3. METHODOLOGY

Pedagogy and philosophy as science, leads to a philosophical reconstruction of the central concepts of pedagogy, including debates and perceptions, it is to show this relationship. The documentary search from the bibliographic and documentary method helps to discuss the different approaches proposed by the authors-researchers in their approaches.

4. DISCUSSION

3.1 The new school: Jhon Dewey

John Dewey, a philosopher whose life went by amid three great revolutions originated in Science: a) the Evolutionary Theory proposed by Darwin, b) the Theory of Relativity by Einstein and, c) the beginning of the Atomic Age with the experiments by Thompson Rutherford and Niels Bohr. In all cases, the idea of dynamism in life and environment, continuous change, evolution and adaptation counter the thought of natural static conditions as a favorable environment for scientific observation that had been developed in the context of Dewey.

During his lifetime he was characterized by being a liberal and communitarian democratic activist who participated in great political struggles; he enrolled in the Progressive movement looking at the possibilities of the future and believing that American democracy could find its fulfillment in rebuilding social institutions. Both he and the progressives dreamed of a truly democratic society completely free from the oppression of corruption stemming from the old feudal and authoritarian traditions of the old world. (Rockefeller, 1991)

In the ideas of Dewey is Hegel's thought present and so he himself says: "Hegel's synthesis of subject and object, matter and spirit, the divine and the human ... represented big relief, a liberation". (Dewey, Dewey cp 1929, 1938) Furthermore, as mentioned above, his appropriation of Darwin contributed to the redefinition of the human being as an adaptive organism that actively transforms his environment and transforms himself, setting change up as a fundamental dimension of human life. Living before Skinner, Dewey defines and separates the dualistic conception of stimulus and response.

In his work *Experience and Education*, Dewey does several things at the same time. First, he makes a philosophical work of reconstructing the central concepts of pedagogy. Second, the assessment of teaching practice according to its effects on students, and finally, the conceptualization of educational experience as extremely progressive criticism of traditional education.

In the work of Dewey, psychology, philosophy and pedagogy are the three aspects that converge to make up the work of Dewey. From Psychology he presents a kind of functionalist manifesto on reflex action and proposes separating stimulus from response. He presents philosophy as a method to address the problems of men (Dewey, Dewey cp 1917, 1938). In Pedagogy, no doubt, he was a thinker ahead of

his time and joined the New School or Active School movement with a touch of complexity, sharpness and special radicalism.

To Dewey, pedagogy is the space where the philosophy of the teacher is tested as a reflective way of assessing these practices through permanent observation and reflection by the teacher:

If we are willing to conceive education as the process of forming fundamental provisions, both intellectual and emotional, to nature and to each other, philosophy can be defined as the General Theory of Education. If a philosophy will stop being symbolic, its assessment of past experience and its values program must have consequences for behavior. (Dewey, 1918 C. P. Dewey, 1938)

Dewey does not consider pedagogy to be science and prefers to conceive it as an art including science within itself, since he does not think it can become science as natural science because the human issues are not likely to become rules for pedagogical practice as the experience of the individual is unique, it cannot be either generalized or standardized with other individuals; this makes up an enriching part of his pedagogical idea since it debates the efficientism and the generation of measurement proposed by Thorndike.

With this experiential idea Dewey aims to redefine the pedagogy applied so far at schools by focusing on four main ideas of pedagogical practice: a) the educational experience, b) the method of learning, c) the role of the teacher d) school governance.

To Dewey, educational experience comes to constitute the whole of the student's relationships with his environment. This experience is not necessarily a cognitive event and the individual acts on the world and so does the world on the individual, it is an active and complex relationship that comes to determine educational activities. What is important about this experience is that it not only transforms the student at the time, Dewey thought there is a transformation in the past and in the future, "*it constitutes a reconstruction of past experience and modifies the quality of subsequent experiences*"(Dewey, 1938)

From teaching, Dewey thought that genuinely educational experiences should: encourage curiosity, strengthen initiatives and generate strong desires so that, in the future, the student addresses the problems he is faced with in presence of any other experience and, in order to assess whether this experience is educational, the teacher must pay attention to the dimensions of experience: continuity and the interactive nature: "*I think the fundamental unit of the new pedagogy is in the idea that there is an intimate and necessary relationship between the processes of actual experience and education*" .

The teaching subjects are to Dewey sets of information and skills developed in the past and the mission of school is to transmit them to the new generations. Textbooks

are the main representatives of past knowledge and science and the teacher is the means through which the student puts himself into effective relationship with the subjects.

The purpose for which intelligent activities are designed stems from of the experience students already have and takes into account their end from the beginning, it entails foreseeing each of the consequences born throughout its development. To Dewey, foreseeing these consequences entails the intelligence of the individual and begins with the individual's observation of the conditions in which the phenomenon occurs, then the significance of the observed, which brings to the individual the perception of the consequences that will result when acting on what is observed and leads him to get some sort of judgment that links what is observed and what is remembered to see what they mean. (Dewey, op. Cit.)

In the pedagogical relationship, the New School becomes the stream and the environment in which the primary source of social control lies in the very nature of the work done as a social enterprise in which all individuals have the same opportunity to contribute and for which all feel responsible. Previous thought and planning of the activities are required and the teacher is responsible for students' knowledge as well as for knowledge of the subjects to be provided, for selecting the activities and organizing so that there is equality on opportunities of participation.

The teacher should select knowledge from the subjects that is useful for addressing problems arising from the experience of students and stimulating new ways of inquiry. We must recognize that the pedagogy proposed by Dewey shows a liberating effect on the relationship between the teacher and knowledge. The teacher is no longer conceived as an "administrator of education" and as an administrator of designed subjects and becomes an artist, an academician, an experimenter and creator of the conditions necessary for an experience to be educational, thus ensuring its continuity both in the past and the future. The teacher must be attentive to the direction taken by the experience without suppressing students and without transforming the purposes for which experiences were designed, the teacher must also be aware of the attitudes and habits that may arise during the educational situation and lead them to continued development of the student.

Specifically in terms of experience and education:

The teacher who links education to current experience is responsible for a more serious and difficult mission. He has to know the potentialities to lead students to new fields relating to already undergone experiences and must use this knowledge as a criterion to select and arrange the conditions that influence their present experience.(Dewey, op.cit.)

The student must reflect on the process as a whole in order to find its sense, the sense being understood as the *"capital accrued to treat further experience intelligently."*(Dewey, op. cit.) The role of the student is active and dynamic.

Dewey's pedagogical proposal was evidently ahead of its time, and even today it remains difficult to be implemented because many teachers think it entails losing control of the class and granting powers to students who might not be able to handle them. It becomes clear that the idea of behaviorism has permeated strongly the thinking of the teacher. In other cases, the New School involves improvisation and breaks the paradigm of the prepared, planned lesson which spares no detail, the lesson of the teacher that is not for the student.

3.2 Pedagogy of transmission and coercion: B. F. Skinner

Being considered the second, after Freud, having more influence on twentieth-century psychology and later on Thorndike's research and his principle of the Effect Law, having a particular humor, Burrhus Frederic Skinner (1904-1990) develops a Formal learning model produced by the association between a response and its consequence, what he called *Operant Conditioning*.

Initially approaching psychology out of philosophy, Skinner read various works by Proust (a French writer influenced by impressionism), which lead him to self-observation and possibly inclined him toward the School of Gestalt, but afterwards, his reading *Physiology of the Brain* and *Comparative Psychology* (Loeb, 1900), *Conditioned Reflexes* (Pavlov, 1927) and *Philosophy* (Russel, 1925) lead him to sympathize with the behaviorism proposed by Watson in his work *The Psychological Care of Infants and Children*. (Watson, 1928)

By 1939, with World War II, Skinner had the opportunity to apply his idea of operant conditioning for the US military through a project called Project Pigeon whose intention was to improve weapon systems; therefore, he decided to train pigeons to guide missiles, a somewhat crazy idea Skinner thought to be possible. Also, he proposed, following his experience as a parent, Skinner box in his publication *Baby in a Box*, an invention that was both highly praised and heavily criticized perhaps because many scientists did not bother to go beyond the simple direct view of the artifact.

By 1968 Skinner began writing a new book "*Beyond Freedom and Dignity*" (Skinner, 1971, cp Bowen, 1986) defending the stance that man cannot be free: "A person never becomes truly self-sufficient "(Bowen, op cit;. p 290), since freedom is a concept controlled by environmental contingencies by introducing clever management of the concepts of culture and responsibility; social interactions or social influence are important to Skinner, which show some traces of ideological influence from the ideas of Rousseau and Dewey on such social activities. This work was a complete bestseller in the US as it came out at a controversial moment: the Vietnam War, the rights of blacks, the sex protests, among others, all pointing to increased freedom and dignity of humans.

Between 1974 and 1984 Skinner published his autobiography in three volumes: "*Particulars of My Life* (1974), *The Shaping of a Behaviorist* (1979) and *A Matter of Consequences*"(1984). Also in 1974, he published *About Behaviorism*, a book whose

purpose was solely to easily solve some major mistakes and misunderstanding that had developed on the analysis of behavior. Also, by collecting articles and papers, he published three books: *Reflections on Behaviorism and Society* (1978), *Upon Further Reflection* (1987), *Recent Issues in the Analysis of Behavior* (1989).

The design and creation of the teaching machine lets us see that Education for Skinner has an interesting technological component, in fact he considers education as the technology responsible for building the ideal society and its academic practices must be reformulated, as Bowen stated (1986):

If we start from the fascinating prospects for a continuously advancing science of learning, it is a great shock to turn to that branch of technology that most directly touches the learning process; education. (p. 278) ... Education is perhaps the most important branch of scientific technology and it profoundly affects the lives of us all. (p. 281) ... the techniques that gradually appear in the experimental study of learning are not designed to "*develop the mind*" or to encourage some vague "*understanding*" ... they are designed to establish those precise behaviors that they take as evidence of such mental states and processes. (p. 284)

Learning is the process that somehow modifies human life; education is the technique or set of techniques that will be responsible for helping to change or fix behavior. It is then when a stimulus is facilitated and captured by the learner who will produce a response to said stimulus according to the well-known Stimulus - O - Response (E-O-R) scheme, which does not seem to be specified is the "*black box*", that process, what happens between stimulus and response in the individual. What corresponds to teaching may fit into that box (O).

As for the purpose of education to Skinner, it has to do with modifying behaviors of humans and its goal is focused on the behavior expected by this human that somehow contributes to the shaping of that ideal society. Consequently, the values to be developed by this education proposed by Skinner are those actions that promote and justify the shaping of a new society and, in turn, act as enhancers of social behavior.

The way of teaching preferred by Skinner is the one coming from the scientific method, which is expressed in terms of the possible modifications of behavior in a controlled environment, which can be understood as a laboratory. As mentioned above, a stimulus produces a response and immediate reinforcement promotes learning. Between this stimulus and the respective response is transitively behavioral modification introduced according to this way of approaching the work of Skinner, didactics.

Programmed learning is the method chosen by Skinner and it is based on his concept of operant conditioning (defined below) which should produce a programmed behavior.

As described at the beginning of this paper, Skinner created *"The Teaching Machine"*, a resource for teaching algebra and grammar in the higher education classroom; therefore, the contents for this kind of teaching were already predefined in the respective curricula and syllabi. The evaluation of learning took place by the number of effective successes achieved by the learner during his interaction with the resource, if the answer was not correct, the student was given reinforcement and a new opportunity for proper selection, the student not being allowed to move forward with new subjects if he had failed to pass the previous one, a compulsory preference.

To Skinner, the pedagogical relationship is that educational process, its actors – the teacher and the students – play roles that are necessary for learning to occur according to the stimulus-behavior-reinforcement (S-B-R) scheme in an educational setting:

- The teacher is responsible for strengthening the correct answer and this reinforcement should be immediate during a contingency. Although this is complicated mostly when the teacher handles large groups, Skinner considers these conditions to be necessary: *"Perhaps the most serious criticism of the current lesson system is relative lack of frequency in reinforcement"* (Bowen, op.cit); thus, he succeeds in turning the idea of reinforcement into a block of tasks.
- The supervisory role of the teacher is important during the lesson; however, this is not a condition for the learner to advance.
- Each child progresses at his own pace, but the prescriptive nature of instruction is not left aside, non-systemic planning that is responsible for the achieved goal.
- The teacher must hold a homeostasis in class by providing complexity or simplicity and guiding students through interesting and different paths in their instruction. The teacher is the guide of the process, *"he can accelerate the process or steer it slightly elsewhere, but he cannot teach but just help the student for him to learn"* (Bowen, op.cit, p. 288)
- The relation between the teacher and the students is very important because these social relations give rise to situations that cannot be replaced by the use of a mechanical device. Instrumental aids optimize the student-teacher relation but they are not the relation itself.
- The teacher is the controller of teaching and responsible for the student *"for his knowledge,"* as in the Socratic method: *"... the more the teacher teaches, the less the student learns:"* (Bowen, op.cit .; p 287) - at this point, it might seem that Skinner tends to sympathize with the idea of Insight but he clarifies that *"a hand"* saved him from it.
- The student is guided by the teacher, he is responsible for an achievement confirming his freedom and values, and he is exonerated when "things go wrong".

During our years of study we are referred to behaviorism, a trend that is also post-constructivism, and Skinner is presented as one of its most prominent figure, as a psychological trend thought to be retardant, primitive and even inadequate due to

the premise that obtaining it derived from the application in animals rather than in humans and that it is based on instructions, applications and, the process being detracted, that it reviews only results. During the academic life, Constructivism stands as a banner for any professional that promotes advanced education and delves into the geist of his students so that they can produce new knowledge in a maieutic way.

The truth is that you feel, without saying many words, a demonization towards behaviorism and consider he who uses its pedagogy to be retrograde. *"We are children of behaviorism,"* I was constantly told in my graduate course by a professor of theories of learning, *"we are used to learning this way"*, I do not think so either. What I do believe is that, depending on the teaching intention, a way of teaching and learning is always justified as long as the educational process is encouraged.

Maybe for a child in his early years, applying Skinner's pedagogy is not as suitable as doing it with a worker needing to learn a routine or sequence of tasks. The latter does not need to internalize experience, he may need little previous experience, he may not need *"to realize ..."*, he only needs to memorize steps and do his work; so a behavioral trend would make him save time and increase efficiency in his performance, then, is Skinner's pedagogy bad?

While all aspects of the educational fact are curious, evaluation is even more so. How pulled, professor? is the phrase bringing comfort to many and making others thrill, but they all need it. No matter how much you try to provide adequate and timely feedback, no matter how much motivation you encourage in the class, the grade is the true legacy from the generation of measurement that is mainstreamed in a good or bad way in our education. This leads me to think, then is there a sheer application of a pedagogy?, will it be possible to completely get rid of Skinner's proposal in Education?, perhaps it is bold to say it, but this is not something I see in the short term. I have observed these phenomenon at all educational levels, it is transcendent and, however hard you want to introduce other pedagogies, the behavioral sequel is present in many details.

3.3 Institutional pedagogy: Georges Lapassade

Georges Lapassade, a professor emeritus at the University of Paris, a philosopher, a social psychologist and a French ethnologist in the educational world is known as one of the founders and most remarkable leaders of Institutional Pedagogy, the so-called Pedagogical Self-Management. In the sixties, along with M. Lobrot, R. Lourau, R. Hess made self-management experiences in schools and other social institutions, always accompanied by a reflection on the principles of their performance and the results obtained, to the point that he came to build an educational trend of distinct personality.

If we place the historical context in which the author grew and developed, it would be interesting to go to the close of the nineteenth century, during which the labor movement put forward that workers should manage their product as a vindication

and as a manifestation of disagreement with the omnipresent power of the state, a fact that was supported by socialist theorists like Marx and Fourier and can be shown materializing in the Paris Commune (1871) where, according to Marx himself, the ability of "*self-government*" of community workers is demonstrated and thus, it is an example of a self-managed society which can work as a seedling nursery that will provide ideas on which the guidelines of the Institutional Education may be laid. By this time, the function of the begotten revolution is to destroy the existing superstructure, thus leaving afloat the creative spontaneity of the social body in this community event; "Self-management is, first of all, that release of the instituting forces." (Lapassade, 1986)

In the twenties of the last century, some psychologists and sociologists provided experimental evidence that self-management, as arising and recorded at the Paris Commune, could be a condition for performance away from the beliefs of emergence of an unproductive disorder.

Research carried out by J. L. Coch and French (1948) showed that changes are accepted and carried out more easily when they are decided by the people themselves - in this case by the workers themselves - not by the bureaucracy of the company. Pedagogical self-management is located in this context and at this point of convergence, as described by Lapassade himself:

Our research on educational institutions was also prepared by the progress made in another sector - the institutional therapeutics – in which it also found points of support. Gradually, we discovered that our criticism, first, and our theoretical and methodological constructions later matched the road travelled since 1942 by the institutionalist's psychiatrists. Like them, after having put the group methods and Freinet's techniques into practice in teaching, we found out, but twenty years later, in 1962, that the ultimate meaning of what happens in the field of training only comes to the surface at the moment in which that we decide to consider its institutional dimension. Psychotherapists had discovered so in the course of group therapy, the effectiveness of which was limited, not to say abolished, by the institutional framework; and we, for our part, had to admit that the effectiveness of training groups was limited by the ignorance, of the best trainers, of the institutional analysis of the structures that organize training and on which it is based. (p. 4)

Then we can speak of the birth of Institutional Pedagogy, and with it, its technical tool: Pedagogical Self-Management, from the influence of socialist thought in the cradle of Marx, Engels, Fourier, Proudhon conjugated with techniques proposed and implemented by Freinet which, unlike Rogers who reduces the educational influence on the orientation of interpersonal relations, Institutional Pedagogy thinks that the social and educational institutions are the ones that exert an undeniable educating pressure. That is to say, education would tend to be the result of influences exerted by the institutional complex in which the child is inserted.

Pedagogical self-management is considered by Lapassade as: "... *An educational system in which the teacher waives transmitting messages and consequently defines his educational intervention through the medium of training and lets students choose the methods and learning syllabi.*"

In his definition, Lapassade uses the terminology of *medium* and *message* so he added: "... *any consequent pedagogy seeks, above all, to act on the medium of formation, on the institution, on the devices through which messages pass.*"

So what educates is the group organization of learners: subgroups, leaders, communication networks, etc; class organization: rules, schedules, working methods, evaluations, etc; the organization of the school: educational program and ideology, leadership, faculty, building, etc; and finally, the organization of the educational system and society as a whole: legislation, curricula, inspection, or other instances farther from the school system. Institutional pedagogy focuses its pedagogical-educational work on the analysis and transformation of the institutional sphere and aims to promote student's self-management by encouraging class freedom in all its components and actors, responsibility in fulfilling the tasks set by the class and cooperation both in developmental aspects of the class and in evaluation.

Self-management means unmasking institutional violence, when it means: a) improving the educational climate and b) facilitating interpersonal relationships with repressive institutions.

In pedagogical self-management, educators and learners are not subject to regulations and schedules, only to rules they created, which rules originate within the group and class whose daily work they determine. While social institutions are coercive and out the reach of the group, internal Institutions in Institutional Pedagogy can lead to an instituting activity of learners, and this defines Pedagogical Self-Management. (Lapassade, op.cit).

The class in Pedagogical Self-Management resembles a cooperative which collectively *manages* the overall activities of the class (their tools: books, themes, etc.). As mentioned in the previous section, in Pedagogical Self-Management what educates is the group organization of learners into subgroups, leaders, communication networks, and class organization such as standards, schedules, working methods, evaluations, all previously agreed by the class. Therefore, every aspect of education is a learning opportunity.

To Lapassade, the educator no longer teaches directly as in other pedagogical approaches. In Self-Management, the educator serves on three possible trends:

1. Educators propose to the group of learners institutional models operating in self-management. This trend was started by Makarenko (1917) and was authoritarian in the conception and the establishment of self-management.
2. It corresponds to the American concepts of "*self-government*" and various attempts at self-training. According to Lapassade: "*the fundamental work of*

Freinet is, in my opinion, the one that best defines this orientation". The main contribution of Freinet to this trend is the invention of new educational media such as: free text, diaries, correspondence as well as class councils and self-management. It comes from the Dalton Plan which in turn arises from the Montessori method, which is summarized in two points:

- a. The method of Contract
- b. Individualized instruction, self-management and self-correction.

Additionally, Lapassade mentioned (op cit.):

Institutional pedagogy of the *Groupe Techniques Educatives* (F. Oury and A. Vasquez, M. Labat, B. and R. Fon vieille Bessi in some respects) emerged from this trend. The essential importance of Freinet`s movement is to have given more attention, at first, to what Makarenko called *the material base of the institution*. Then, the invention of new media, and finally, the importance granted to the Board, which allowed the transition, as just highlighted, from restricted self-management (the cooperative) to generalized self-management, ie, extended to the whole life of the class.(p.7)

3. The Libertarian Orientation: it is a non-instituting trend in which educators completely refrain from proposing any type or institutional model and just let the group of learners find and installs internal institutions. In class, in self-management, the former teacher-student relationship has been abolished.

As for the school, it is a social institution governed by rules on school obligations, schedules, distribution of working time, etc. Consequently, the pedagogical role played by an educator (or a group of educators) on a set of learners is always located within an institutional framework: the class, the school, high school, college. (Lapassade, op.cit). But, as opposed to Traditional Pedagogy of institutions, it was proposed that the name of *Institutional Pedagogy* be designated for a pedagogy in which the internal institutions of the class just become media the structure of which is liable to be transformed.

Finally, I conceive Pedagogical Self-Management, which I chronologically place closer to the thought of Skinner, as radicalization and specialization of the New School movement from the proposals by Freinet and Dewey. In fact, in the explanation of his trend, Lepassade, who strives to observe the entire educational process, refers to Freinet as the latter sets his guide of activities as possible companions of the initial development of students in the classroom, students being active in their own education and the teacher being passive but intervening if the student and the educational situation require so.

Institutional Pedagogy seems to be transcendent to the School and it is not close to Behaviorism as it not only uses freedom and experience of both the learner and the teacher as Dewey tried to do in his time but it also gives a fundamental value to the institution and to the medium shaping the gnosis of the student. Without detracting from external institutions as explained above, internal or class institutions are those that will define the educational process of the student. This means that, although

external institutions were respected, they were considered to be anti-authoritarian inasmuch as the consensus-based freedom in which education takes place in the classroom sparks creativity, responsibility, time management and other equally important aspects in the student and the teacher.

3.4 Critical pedagogy: Paulo Freire

Being the son of a poor middle-class family in Recife, Brazil; Freire knew poverty and hunger, an experience that would shape his concern for the poor and help build his educational perspective. He entered the University of Recife in 1943 at the Faculty of Law, where he studied philosophy and psychology of language at the same time. He joined the legal bureaucracy though he never practiced law but preferred to teach Portuguese at high school.

Working primarily with the poor who could not read or write, Freire began to take an unorthodox method which can be considered a variation of Liberation Theology, a theological trend that tries to answer the question of how to be a Christian in an oppressed continent and whose most recognized representative, Leonardo Boff, was his compatriot. At that time, literacy was a requirement for voting in the Brazilian presidential elections and not doing so was a form of oppression of a ruling class that had opportunities to do so.

Paulo Freire is ranked within Critical Pedagogy, a Pedagogy deriving from Sciences Reviews, emancipatory thought in which a course of action should be evaluated in action. This trend goes beyond hermeneutics since, in addition to observing the situation and understanding it, it tries to change or modify it because, during its investigation, it finds disadvantages among its actors which are closely linked to inequalities of power, so Freire's Liberating Pedagogy encourages the values of equality, fraternity and respect. As a result of its deriving from Sciences Reviews, its attention focuses on the importance of interactions among individuals of society, beliefs and cognition of actors and, finally, the use of language in the process of communication.

Freire's work is intimately linked to the interest that a liberating education should be developed in man, so it targets the oppressed; therefore, the objectives of its pedagogical proposal are the following: a) humanize the Human Being and make him be realized in his vocation, and b) develop a critical consciousness in students, the subject that operates and transforms the world. (Freire and Fiori., 1980; p 43) The critique of Freire focuses on traditional education which he called a banking conception of education that predominated in Brazil at the time he wrote his works. In this work *Liberating Education*, Freire deals with adult literacy. His interest is shown from the premise that the people are the engine of historical change but, how could the oppressed be actors in a process of change if more than half were illiterate?, so teaching to read and write became a challenge because "*the illiterate was considered a sick with a disease that must be cured.*" (Freire and Fiori, op.cit .; p. 53)

To Freire, didactics is fixed in dialogue, so Dialogic Education is encouraged against Banking Education, working out of the cultural capital of the learner. The educational activities consist of dialoguing with the student in order to add the cultural background of the student to the curriculum and avoid including meanings imposed by some dominating culture that intends to be more powerful than the culture arising from the context of the learner.

In the activities, Freire tried, by way of problematic-making strategies and activities, to stimulate creativity, search, the risk to create and admiration for the world: *"This humanistic approach rejecting deposits, mere dissertation or narration of the isolated pieces of reality is carried out by constantly making the world man problematic"*(Freire and Fiori, op.cit, p. 49).

Freire did not specify anything about the evaluation of the educational process; however, we can infer that the review of said process or its assessment occurs at every moment of education since, as said below, he takes Freinet's idea of theoretical-practical dialectics, which provides education with a systemic nature. Likewise, it is possible to deduce that the effectiveness or efficiency of the educational process will be shown insofar as the student is a factor of change in his context, recognizes the variations of domination and promotes changes for his liberation and thus is able to be evaluated.

As for the content of teaching, it leaves the context of the individual, which can be understood as the development of the hidden curriculum. In this work, which as we said is about adult literacy, Freire intends to teach reading and writing and does so through phrases that have a meaning to learners, so a theme takes its contents from the developmental environment of its participants in a specific, not generalized, way. In this respect Freire describes:

And even when the words in the syllabary, the texts made through it – which seldom happens – match the existential reality of the learners, they are words and texts given away as clichés and they have not been created by those who should. In general, however, both the words and the texts in syllabaries have nothing to do with the existential experience of learners. And if they do, this relationship is exhausted as it is expressed in a highly paternalist form, which results in dealing with the adult in a way that we dare not even call childish (Freire and Fiori, op.cit, p. 55)

To Freire, the pedagogical relationship occurring in the educational context is quite different from how these student-teacher roles were understood in traditional education. The positions of the educational actors is consonant with the trend of critical thinking that develops in each work of liberating education and, from the humanist conception, it results in the symbiotic relationship of educator-learner with learner-educator, which can be summarized as:

1. No one educates anyone
2. No one is educated alone

3. Men educate each other, they being interfered by the world. (Freire and Fiori, op.cit, p.50)

Importantly, in Freire's Pedagogy the educator is a critic of both himself and his constant practice and he is reflective; out of these characteristics, he develops in his vocation and vindicates his teaching role and the autonomy of his school.

The learning environment is the world itself and the relationships that arise therein, in which Freire is different from Neill's pedagogy, for instance. However, Freire takes up again theory-practice dialectics from Freinet as part of his reflective experience and, in turn, reflective experience seems to be a resumption of Dewey.

Paulo Freire is one of the educators closest to this time and I consider him to be a bit more worked – when we take academic courses in education – than Freinet and Neill, for instance. However, as I have mentioned on other occasions, during formal education, these trends are studied in a skimming way, without revealing the thinking of the educator, being satisfied only with the main features of the proposal as if it were a cooking recipe.

This time I find Freire's handling of the *oppressed* in the educational context extremely interesting, as he proposed that a resistance results in liberation from the domination to which a student is submitted by the teacher-content oppressor but, how can this liberation occur if the oppressed is not trained for this purpose? This is the problematic-making question acting as a trigger to submit his proposal in the work of *Liberating Education*. This brief analysis brought to my mind some ideas of Michel Foucault on the processes of domination - repression presented in terms of fight-submission.

The teacher, in some cases the content, is seen as a form of *domination* which tries to take over the student if the students allows so. Therefore, to the author, the role of the teacher changes dramatically and the teacher becomes a reflexive being and, in this dialectics of reflection - action – reflection, he improves his teaching. At times during the reading, Freire shows the educator as being subversive, as an individual who will go against preset and authoritarian positions, trying in his cause to abolish power imbalances and to release the alienation that occurs in society; therefore, Freire intends to achieve clear-cut social improvement, socialism. This line of thought keeps continuity with the writings of Michael Apple in certain revisions I made about the policies of the school textbook.

As for the Banking Conception of Education, it is clear that Freire's criticism goes directly against this comfortable stance taken by both educators and students. In this regard, Freire mentions a knowledge-owning teacher and a passive student, a simple receiver of knowledge owned by the teacher and subjugated to the teacher's criterion, in the sense that the student only learns what the teacher wants, and then this is an express manifestation of domination. This trend caught my attention much. By observing the lessons delivered by high school teachers in my working context

years ago, I could see that the banking concept of education is imminent and introduced in educational programs, curricula, educational institutions.

Normally the student is not given the chance of criticism, perhaps out of fear by the teacher or out of misunderstanding of what criticism means, but neither has the student been trained to take a stance on social situations that express domination and inequality of opportunity. At this point, the student is comfortable being this knowledge piggy bank that rests on a comfortable zone in which he obtains already worked-out and processed contents, then, how can anyone escape domination if there is no critical stance in Education either by teachers or students?

I also took care to talk with elementary school teachers in order to inquire about their knowledge of Paulo Freire. Most of them recognized the importance of Freire in their pedagogical practice, but when you go into depth, you find only techniques for teaching to read, nothing else, and further questions arise: Sadness or comfort? ... is there any differentiation between pedagogy, teaching and education? I do not think so; I now have more questions than when I started reading and analyzing the works.

4. CONCLUSIONS

Since Dewey criteria is proposed that the Institutional Pedagogy focuses its pedagogical and educational work on the analysis and transformation of institutional sphere and aims to promote student self-management class freedom in all its components and actors, responsibility the fulfillment of the tasks set by the class and cooperation is both developmental aspects of the classroom and in the evaluation.

To say Lapassade Pedagogical self-management which educates, is the group organization of students into subgroups, leadership, communication networks, and classroom organization such as standards, schedules, working methods, evaluations, where everything is previously agreed by the class. Therefore every aspect of education is a learning opportunity.

For Freire's pedagogical relationship that occurs in the educational context is quite different than how these student teacher roles in traditional education are understood. The positions of educational actors are consonant with the flow of critical thinking that develop in each work of liberating education and from the humanist conception results in the symbiotic relationship between a teacher and student a learner-educator

As Skinner preference in their teaching is that it comes expressed in terms of the possible changes in behavior in a controlled environment, which we can understand as a laboratory, a stimulus that produces a response and immediate reinforcement promotes learning.

5. RECOMMENDATIONS

It is recommended to further deepen the studies which represents the researchers

studied and from trends: New School, Pedagogy of Coercion, Institutional Pedagogy and Critical Pedagogy, continue searching for new concepts to understand the pedagogical theory of the author.

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