De acuerdo con esto, la mayoría de las veces, los docentes asumen los modelos pedagógicos como constructos acabados de una vez y para siempre, lo que los lleva a tergiversar los propósitos y los fines de dichos modelos.

[XI]http://es.wikipedia.org/wiki/Cognitivo.

[XII]Ibíd.

[XIV]Ibíd.

[XV]http://zip.rincondelvago.com/00008020.

[XVI]http://es.wikipedia.org/wiki/PolÃtica.

[XVII]Ibíd.

[XVIII]http://www.chilepd.cl/content/view/4439/El-Ser-Historico.html
Ibíd.

PEDAGOGICAL MODELS: AS THE MEANS, NOT THE ENDS OF EDUCATION

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Summary: Education, as a means of forming the coming generations in the rules established by a culture, is of vital importance for every society that seeks to prepare its members to be capable of maintaining and developing it. This would not be possible without the pedagogical models that nourish it. Since the educational process assumes principles and theoretical-methodological positions, it also is concerned with the pedagogical-formative task. This essay seeks to provide some reflections regarding cognitive factors, procedures, philosophers, politicians or politics, and historians that have impeded the idealization of pedagogical models.

Key Vocabulary: Education, Formation, Formation Process, Pedagogical models, Ideal, Formation Ideal, Historical subject, teaching-learning process.

Pondering education as taught in the different educational institutions within the nation inevitably implies a consideration of the pedagogic models that sustain it. Throughout the history of human educational processes, several pedagogical models have been applied, and had a notorious influence on the formation of individuals. These are far from forming, in and of themselves, the formative ideals of a society. And the reasons are several: cognitive procedural, philosophical, political, and historical-social.

Before commenting on these reasons, it is imperative to think about the concepts of pedagogical and education models first, in order to take a deeper look at the history and reason for being of pedagogic models.

A model, in the simplest sense (normative) and according to the dictionary of the Royal Spanish Academy (2001), is "An archetype or a point of reference to be imitated or reproduced;" and in the scientific sense, (explicative) according to Funkkolleg (1971:19), (quoted by Werner Abraham, 1981:299) it is an

". . . idealization oriented to some goals that undertake conscious reductions to the original model which are much more clearly determined. These two meanings, as one can appreciate, widely reflect the archetypical character of the being, knowledge and duties of individuals in their attitude. Because in psychological conditions, every human being makes representations that he considers a "model" of any manifestation of reality. Such archetypical nature is what the Royal Spanish

Dictionary assumes as *"the congenital images or schemes with a symbolic value that are part of the collective unconsciousness,"* which will unmistakably be seen reflected in the academic-formation tasks of both teachers and students.

On the other hand, and in a much more generalized sense "one can understand by model the whole naturally or artificially created system if determined perceptive, operative or motor functions are substituted within a certain period of time" (Klaus, 1967 and Stachowiak, 1970) (quoted by Werner Abraham, 1981). Seen in those terms, the pragmatic intention is clear when *"people, times and objectives (those who use the model) are included. The treatment of this model concept presupposes social logic as well as time logic" (ibid 299).*

Thus, to say that a model widely reflects the archetypical character of the being, knowledge and tasks of individuals predisposed to learning, implies that the conception of a model is an essential part of any scientific activity. On the other hand, the elaboration of a model is to raise a series of hypothesis. What one hopes to represent is something sufficiently captured in idealization, yet simple enough to be manipulated and studied.

Now, if one tackles the concept from a more academic point of view, one must make reference to *"something or someone that is used as a norm or an objective for the student." In this sense, a pedagogical model is "a research instrument of theoretical character created to ideally reproduce the teaching – learning process".* This ideal allows the argument that pedagogy is not a specific knowledge in the sense of areas such as mathematics, languages, social studies or natural science, but rather a thought—a constant reflection—of the academic-formative activity. In conclusion, a pedagogical model is a *"Paradigm that serves to facilitate understanding, orientate and guide education".*

As a result of the aforementioned, there exists another pedagogical model worth noting in this paper. This construct alludes to the idea that "A pedagogical model is the representation of relationships that predominate in the act of teaching, and also a paradigm that coexists with others and that serves to organize the search for fresh knowledge in the field of pedagogy.

In this state of being, it is worthwhile to clarify that the pedagogical models do not constitute an individual discipline like other areas of knowledge that are taught in the classroom, but rather they are established as a sort of bond that makes development of these areas possible. They (the models) facilitate reflection on ways of making teaching and learning more viable. In these terms, thinking of the pedagogical model and its application in the area which is being taught, results in a double intellective effort for the teacher. First, a theoretical-conceptual one, which refers to the appropriation and transmission of curriculum knowledge and the other, an operational one, which alludes to the refection on the way this knowledge is taught.

Besides a doubling of the effort required, the teacher must also face another dual process that is embodied in both the pedagogical as well as in the theoretical-disciplinary. The first process directs us to the pedagogical models and the second to the theoretical focus of the discipline being taught. Schematically, this may be represented by the Institutional Educational Project (IEP) in the following manner:
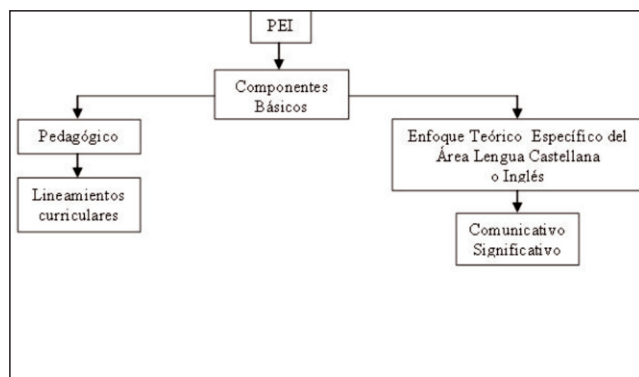
PEI = Educational institutional Project

Basic Components

Pedagogical

Curriculum

Theoretical Specific Focus in the Area of Spanish or English Language

Significant Cumulative or Communicative

This means that all theoretical disciplinary focus must be inexorably supported by a pedagogical focus that facilitates its operation. Without this dual dynamic, the teaching-learning process would be only an ideological pretext for educational theorists as well as for governmental entities and teachers who legislate and implement them.

Even though that pedagogy and teaching are two different constructs, there is no doubt that the relation between them is inevitable. By pedagogy we mean *"a science that studies education as a system of organized influences directed conscientiously[1]",* while teaching can be defined as the formative process in which the student learns to find the precise information (knowledge) which he needs. Joyce and Weil (1985, 11)[1] defines the teaching model as

…a structured plan that can be used to configure a curriculum, to design teaching materials and to guide teaching in the classroom . . .

[1]http://es.wikipedia.org/wiki/Modelos_de_ense%C3%B1anza,

Because there is no other model capable of covering every learning type and style, we must not limit our methods to only one model, no matter how attractive it looks at first.

This approach is what has led Rafael Porlán[2] to suggest that: *"To be able to identify a teaching model we need to know its characteristics, which we can discover with three questions:*

- *What to teach?*
- *How to teach?*
- *What and how to evaluate?*

Questions that can be summarized in:

- *Focus*
- *Methodology*
- *Evaluation*

Having explained the concepts of model and pedagogy, let us deal now with education, in order to culminate the conceptual triad that will furnish theoretical mechanisms for the development of the topic that is called "Reasons that complicate the possibility of pedagogic models constituting themselves as formation ideals." "*Etymologically, the word "education" comes from the prefix "ex" which means to move forward and from the root "ducere" which means to lead or guide. Thus, to educate* implies the capacity to move the person forward.[3]*" But although the word is only a part of pedagogy, there is a tendency in people to substitute it for that discipline. Even though the concept has acquired multiple meanings, it is important to focus upon the two most important: education as taught by the teacher and received by the student and the education of those— by educators—who are well educated. In other words, the education given and the one obtained. The latter

"consisting essentially in the knowledge and practice of the uses of good society, in a behavior according to the requirements of courtesy. The first, on its part, is the practical education that adults— natural educators (parents) or professionals— from means which are apt to favor the development of the human faculties of the child: affectivity, intelligence and will, etc." (Paul Flulquié, 1976:14).

The purpose of this reflection is to state cognitive, procedural, philosophical, political and historical-social reasons, which minimize the ideal character of the pedagogical models. Let us then, examine the arguments that sustain this idea.

[2]Ibid

[3]http://chicodivertido.espacioblog.com/post/2007/01/25/eel-origen-la-palabra-profesor-y-reminos-afines

Adult Education MAINE
Learning for Work and Life

Cognition, as a theoretical fundamental of cognitive science (linguistics, cognitive psychology, artificial intelligence, and added more recently, neuroscience and cognitive anthropology), has been understood by Jack C. Richards et al (1997), as *"the diverse mental processes used in the activity of thought, the memory, perception and recognition, classification, etc."*

This concept, though a bit generalized as it does not discriminate in the nature of these mental processes, constitutes a starting point when arguing why pedagogical models cannot nor should not be assumed <u>as an ideal</u>[4] of formation per se. Even though human beings are biologically equal, the socio-cultural needs and interest make us widely different. That is to say, even though physiologically, perception, recognition and classification have the same functioning patter in each individual, operationally such

processes behave differently. And with a good reason, as the interests, needs and wants of each member of society are a function of the socio-cultural nature that determines him.

In this sense, it is highly probable that a pedagogic model, which in one case can be functional and determining for one individual, one social group or one community, may be inappropriate for another. Therefore, to think in the adoption and implementation of pedagogic models without previous revision of the socio-cultural conditions in which they are to be implemented, would also be inappropriate.

On the other hand, if we assume the functionality of the pedagogical models from the point of view of cognition, we find another explanation that sustains the proposed reflection. Thus, for example, when defining cognition as

"… the faculty of human beings to process information from perception,

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[4] In this context, the ideal term has the social functions of normative character. It furnishes criteria for the organization of society, focuses and channels human energies towards determined ends, guides the behavior of human beings—both individually and socially. In the social community environment, states and humanity frequently acquire the value of historical projects. It was in the XVIII Century, when the ideal of man was seen as one who was forged through education: the English "gentleman" or the French "honnête homme". In the determination of the ideal, the values that are selected and prioritized in a determined society are of importance.

The ideal has the character of something that escapes experience; something that guides the action and never totally achieves. The ideals are usually exemplified in determined personalities that turned into models and archetypes. Thus, the hero, the wise man, the saint, the politician or the artist all serve as examples.

They are usually seen as religious, political, economic, social or scientific utopian theories, more or less idealized. But, from the social point of view, only progressive thought should be seen as utopian, as the one committed to the social, economical, and political circumstances; always attempting to modify them in the pursuit of more advantageous organization or greater social justice.

The new ideals surge from the conceptions of an individual or the common feelings of a determined group. But they only become effective when they become collective aspirations, shared by an important part of the community. Utopias acquire their true strength only when they reach an extended social validity. (http://zip.rincondelvago.com/00008020).

Accordingly, in the majority of cases, teachers adopt pedagogical models as finished, unchanging constructs, which, in turn, gives way to distortion of the purposes and ends of said models.

[1][1] http://es.wikipedia.org/wiki/Cognitivo

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knowledge acquired (experience) and subjective characteristics, that allow us to value and consider certain aspects to the detriment of others", we, therefore, can argue that this "acquired knowledge and those subjective characteristics" are nothing less than the individual character through which learning is manifested. This induces one to conclude that pedagogical models should never be seen as theoretical-conceptual structures as a means in and of themselves, but rather as the something that leads to the acquisition of knowledge.

Therein lays the difference between pedagogy of education and pedagogic education. The former alludes to the knowledge or discourse on education as a process of socialization or of adaptation, which is reflected in teaching methods. The latter, on the other hand, makes reference to the pedagogic formation of individuals.

Thus, since the *"cognitive processes can be natural or artificial, conscious or unconscious"...,* the formulation is natural, and in the best case scenario, results in pedagogical models applied to situational conditions of a given society.

Philosophy also appears as a determining reason when referencing the non-idealization of pedagogical models. Brugger, initially, defines it as "love of wisdom". But beyond this simple definition, what must be highlighted is the explanation that the author gives us. According to him, *"this means that*

man never possesses a definitive comprehension of all in a perfect manner which is wisdom; but rather always eagerly struggles to acquire it." Now, judging by this explanation, it is evident that the idea that if one does not have that *"definitive comprehension of everything"*, a pedagogical model, a product of that imperfect comprehension, one cannot incorporate oneself as the ideal model and/or finished perfect formation of the individual, but rather as the example of a constant fight to reach said realization.

In another of his definitions, although in the same terms, the author speaks not only of the unfinished character of human reason, but also the eagerness that he demonstrates in the total attainment of the same. Thus, one can appreciate when he states that

"...philosophy is the knowledge of human reason that, at its deepest, examines the total reality, especially man's being and duty." (ibid). According to this, it would be appropriate to ask oneself; what is the ultimate end of pedagogical models? The answer is uncertain if one does not take into account a philosophy grounded in everyday reality, but rather, apart from it. It may be a philosophy, but not a philosophy of life or of education. To paraphrase, a pedagogical model that does not adjust to the socio-cultural needs of individuals cannot be a guarantee for their formation. It is well known that

"philosophy—and science—has been a critical outlook of man regarding things—nature, the universe and himself—throughout history."

From the current political point of view, a pedagogical model does not constitute a formation ideal in regards to the instability of the educational models which the country periodically faces. Everyone knows that in Colombia there are no autonomous and autochthonous educational policies that illuminate that formation ideal, always needed in a developing society. On the contrary, such policies are due to partisan criteria, political-commercial-international relations and, of course, to the particular interests of those in power.

Throughout the political history of this country, foreign pedagogical models have always ruled and are forcibly adjusted to the social-contextual conditions of the nation. This is due to the petty, deceitful and competitive world of national educational politics in which students are educated and formed. Such models, without being adjusted to the country's cultural, political, economical, religious, intellectual and social realities, lead to an unproductive, academic cross-enculturation. As a result, both teachers and students wander, without being able to grasp the programmed content which has been assimilated only with great difficulty. And it is said with difficulty, because the majority of the time, this content does not correspond to the reality in which they are immersed. That is to say, there is no true reference on which the student can rely in order to make logical inferences or to store away for later application in their everyday life.

By politics (from the greek πολιτικος (pronunciation: politikós, «citizen», «civil», «relative to the city organization») we mean "the human activity that tends to govern or direct the action of the state to the benefit of society. It is the process ideologically oriented towards making decisions to reach the objectives of a group[5]". It is not difficult to see that all governments at their core, no matter what their ideology, have a strong tendency to safeguard their particular interests or those of their primary leaders. In this sense, establishing pedagogical models that satisfy the needs of all the members of the nation, result in an illusion; especially when society presents a clear division between classes. There are those who have it all, whose models of formation originate in foreign countries, and those who have little or almost nothing, whose models represent the pettiness of "submission and oppression."

[5]http://es.wikipedia.org/wiki/PolÃtica

classical definitions of politics could better illustrate what has been said before; for example the definition that

"defines politics as the "exercise of power" in relation to a conflict of interests. Famous are the fatalist definitions of Carl Schmitt of politics as a dialect or friend-enemy game, which has war as its maximum expression; or Maurice Duverger's, as the struggle or combat of individuals and groups in the conquest for power which the victorious would use to their avail. Max Weber defines politics strictly as a function of power[6]".

National politics could be defined by these two last definitions and therefore, the conception of pedagogical models which delineate educational politics. In relation to this, two new questions arise: is there a pedagogical model in our country able to respond to the needs of the nation? And if it does exist, which need does it respond to?

Finally, when we speak of the historical –social factor as the determinant of ideal character and not pedagogical models, we understand two fundamental aspects. The first refers to the fact that

"Historical being corresponds to our particular experiences lived; what we have learned from our family as to beliefs, attitudes, and ways to face each moment.

It also corresponds to what we have inherited as the society of our culture as a country, as a continent and as the western people we are."[7]

If so, why don't we create academic-pedagogic paradigms according to the social reality which surrounds us? The second aspect has to do with everything that surrounds us and that everything happens for a reason and everything is as a result. This is obviously a social part of the world in which we live, a result of the social world of which we form a part.

We believe we aren't contradicting the above thought when we say pedagogical models should respond to the needs, interests and wants of the members of the community where they are being applied. As Ramón de Zubiria so wisely said, *"to be original was to hold onto one's roots"*. This does not mean that we have to separate ourselves from the advancements and progress of the rest of humanity, because it is clear that the development of a people is due in great part to the scientific and intercultural exchanges to which they are exposed daily. But what should not be done is to blindly believe in foreign models and apply them without at least a minimum of suspicion regarding their validity in a context for which they were not designed. It is not by chance that

"our history is the starting point of every

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[6]Ibíd.

[7]http://www.chilepd.cl/content/view/4439/El-Ser-Historico.html

innovation or the solution to every problem. It is the supporting point where we affirm ourselves, Because ideas don't appear from thin air; they are born from our experiences. To know our history, to place ourselves in it, allows us to be the tip of the spear in the construction of the world. We can innovate, our surrounding becomes more extensive, because we can see things that others can't and question ourselves in ways that others don't[8]".

Therefore, to summarize, when we find the historical-social factor as a determinant in the relation of the pedagogical-ideal formation model, we mean that there is no teaching-learning process without an ideal saying. In the same way that an ideal cannot exist without clear knowledge of the social-cultural conditions that characterize the members of a society. On the other hand, one cannot think in formation ideals if one does not have a historical subject (a social entity) capable of transforming its reality and therefore generating history. For example: what's the use of implanting or implementing teaching systems such as developmental, traditional or socialist, if these are not adjusted nor reflect the cognitive, procedural, political, philosophical or social-historical conditions that make humans a social being.

Accordingly, a teacher must be active, inquisitive and an agent of reflection and change in the school environment. Nevertheless, the reality is different because

[8]Ibíd

some teachers do not have a defined pedagogical model or a plan to implement an academic-formative activity. This fact casts them in the old concept that education is the transmission of knowledge, without considering the social-cultural reality of the school. In other words, the educator ignores the social, cultural, economic and political factors that intervene in the child's educational process.

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