

NEW EDUCATIONAL HORIZONS: PARADIGM, ESSENCE AND METHODS

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ABSTRACT

The objective of the work was framed in identifying the appearance of a new paradigm in education evidenced, from the analysis of the specialized literature on the subject. To achieve this, a bibliographic search was carried out in various databases, academic Google, the CLACSO virtual library, the ADIDA-COMFENALCO concerted library, in the latter, documentary material was reviewed from the archive of the ADIDA Educational Studies and Research Center and given the volume of information found required a categorization and prioritization according to key descriptors. As part of the findings, it was possible to determine that, in education from the macro perspective, two paradigms have prevailed at different times, first, the search for the essence or -what we educate for, including here the role of the student, the teacher, of social order, etc., - second, the educational paradigm of modernity or the question of the method and its adaptation in pedagogical practice through homogeneous rules to measure knowledge. Currently, Latin American scientific production hints at a crisis in education and the emergence of a new search for essence, where elements of the educational, cultural, geographical context and knowledge that have been marginalized until now are considered, as a basis for the construction of new educational horizons.

Keywords: Educational history, paradigm shift, new horizons, alternative pedagogies.

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INTRODUCTION

A scientific paradigm allows subjects to analyze, interpret and understand reality in order to transform it; it provides models, problems and solutions; it also interprets how scientific judgment is constructed and establishes criteria of truth in science. For Kuhn (2004), working within a paradigm implies putting into practice what is called normal science, which articulates and develops it. But, in this process, problems and phenomena arise that are not explained -appearance of anomalies-, then new theories begin to be adopted in order to replace the current explanatory model. Therefore, the decidedly new scientific theories are born by substitution of that model; this process is called: paradigmatic change.

According to Kuhn, scientists of all times, when doing science, do so within great constructions that originate certain traditions; these constructions are paradigmatic, pattern and mold that, in spite of their rigorous scientism, leave unresolved problems. Consequently, these gaps and epistemological voids are the ones that the following inquiries try to solve by means of questions that problematize and unravel the enigmas that arise as the theory stabilizes. In this way, a paradigmatic change is progressively refined and expanded as it is supported by research validated by the scientific community.

In this sense, from the analysis of the specialized literature in education, two paradigms can be identified: the first, the search for the essence or what we educate for, the role of the student, the teacher, social order, etc.; and the second paradigm, with the emergence of the positivist method and its adaptation in pedagogical practice, refers to the search for how to educate. In relation to this, in the current research, there are scientific publications that lean towards the need to investigate new alternative horizons or a new search for the essence.

In this order of ideas, the present article shows firstly that in Antiquity the educational concern was based on the search for the essence of education whose goal was to reaffirm values and tradition. Secondly, the article shows how the question of method became a matter of great interest from modernity onwards, a period in which significant changes were introduced due to the conjunction of three factors: development of popular forms of schooling; extraordinary development of the human sciences (sociology, psychology and the various sciences of education); development of the philosophy of education. Experience is also valued as a fundamental component of learning; likewise, processes of socialization and education for freedom are emphasized and there is talk of integrated education with political impact, each with different learning methodologies. Thirdly,

there is evidence of the existence of a paradigmatic crisis and a new search for the essence that emerges from the south of the hemisphere, evidenced in new publications whose axis is centered on popular education as culture and respect for geographical contexts.

METHOD

The work is based on a literature review in accordance with Gomez, Fernando, Aponte and Betancourt (2014). The main objective was to conduct a documentary inquiry to gather information on research related to pedagogical alternatives and critical pedagogical thinking, which made it possible to identify advances and gaps in this field of knowledge. This inquiry provided a broader view on the state of the art of the topics in question and made it possible to establish a relationship between the sources and compare them for analysis.

The process of bibliographic review and analysis evidences the emergence of a paradigmatic change in education, having as referents the construction of ‘critical pedagogical thinking’ as a necessary condition for the design of ‘alternative pedagogical horizons’. This process was carried out by searching web pages, libraries and reviewing documentary material from the archive of ADIDA Educational Studies and Research Center, as well as Google Scholar, CLACSO’s virtual library and the ADIDA- COMFENALCO library. Given the volume of information found, it was necessary to categorize and prioritize it according to its relevance in relation to the topic and the research problem.

This process made possible the identification and conceptual linkage as a guide that orients the research process, since, as Covarrubias (2010) points out, the construction of scientific knowledge is marked by the influence of theories that pose enigmas and anomalies related to the existing conceptual representation. To give epistemological and theoretical consistency to the inquiry, substantive theories such as Kuhn’s paradigm shift, Bernstein’s pedagogical identity, Morin’s complexity paradigm, Fullat’s philosophical anthropology of education and Arino’s theory on culture, ideology and education were analyzed.

There is another group of theories that we could call intermediate, which also support the different categories and strengthen the previous theories. We can say that the idea of paradigm change strengthens approaches such as those of Freire, Barbero, Gentili, Chul Han, Marin, Gonzalez, Altbach, Benavent, Fernandez and Gaitan. The postulates on ‘alternative pedagogical horizons’ are supported by theoretical constructions such as those of Mejia, Suarez, Bravi, Marina

and Elisalde, Comité Ejecutivo Nacional Democrático, Alzate and Ortega. Critical pedagogical thinking' can be seen from the idea of general pedagogical thinking and the critical, ideas that in the research make sense with Dewey, Malagon, Kuehn, Carrion, Manacorda, Gadotti, Cajiao, Florez and Batista and Acevedo, among others cited in the research. Finally, as Covarrubias (2010) says, in this process of theorization, the problem is presented as a relationship of correspondence between the conceptualization and the real, because such a relationship is established by the components of consciousness.

DEVELOPMENT

The initial paradigm: the search for essence

In Antiquity, education was an object of philosophical reflection related to epistemology, ethics, politics..., in this regard, Mialaret and Vial (2010) point out that, for this period, the school institution was instituted as a means of stability rather than a factor of renewal and change; this is evident in the most ancient schools of Assyria or Egypt, where the formation of character, morality and intellectual development was privileged. For his part, Brunner (2010) points out that, in this worldview, the conception of the teacher is associated with a silent man who adapts to the established order, in addition, who assumes social rules, practices good manners and assertive conversation.

The Eastern model

Education in the ancient East was marked by rituals and based, according to Gadotti (2011), on an animist vision of life; it was essentially practical and reaffirmed the values of tradition. At this time, education was a virtue, it constituted a moral and religious responsibility of the people, but with an important practical use for social order.

For Lucas (2010), Mesopotamia, in addition to the cuneiform writing, was responsible for the fundamental development of several fields of science and technology: the first stringed instruments, the first musical scale and a coherent musical notation system. In the training process established by the Mesopotamians, only after having learned to write in a running order, the apprentice moved on to the memorization of fables, myths and legends, in order to then solve mathematical problems. Only then was the student confronted with the practical problems of real life: salary calculations, surveying, contract writing. Whatever the method of writing, the teacher had to provide the necessary oral explanations related to lists, tables, literary and canonical texts; the latter transmitted tradition and custom: culture.

The Egyptians were the ones who established the principles related to pedagogy. Brunner (2010) points out that the answers to questions about objectives, needs, limits and meanings of education are in principle clear and always justified. For them, more important were the theoretical and educational reflections in the framework of life learning than the learning of certain techniques, their education was stratified, men belonging to the upper class received knowledge that covered various areas of knowledge, while, for the lower class, the popular school was called to teach them only learning about techniques.

Education in China, Carter (2010) states, began at the age of ten, when men were separated from women. Men were to acquire the knowledge that allowed them the ability to act in society; women, on the other hand, remained under the control of the women of the clan, as they were to be initiated into activities that would prepare them for their future roles as wives and mothers. Education was provided in schools exclusively for young aristocrats and was oriented towards learning the martial arts: archery, horse taming, chariot driving and weapons handling.

In India, the report presented by Misra (2010) describes that the history of education was initially determined by religion. Studies consisted of learning sacred texts by heart, their goal being to ensure a dignified existence on earth and in the hereafter. To this end, man had to acquire the knowledge to become worthy in society and to attain the supreme beatitude of the heart. The stages of education were not clearly delimited, but it is found that a first non-binding moment took place in the family, when the parents taught the child the rudiments of culture. In a second moment, the child went to the teacher's house to receive the education that would initiate him in the knowledge of his future specialty. And, in a third moment, the individual was governed by three or four years of higher studies. The most important centers of learning were directed by ecclesiastical or judicial communicators, nuclei of an element corresponding to the modern university.

The educational system in Japan, as in other regions, was complemented by religion, customs and traditions, with the aim of preserving the social order. History and a sense of customs were learned by listening to the adventures and songs transmitted by the elders of the communities. The ancient artisans were trained by direct tradition from their fathers and brothers; hunting for the men and weaving for the women constituted the main work. The central university was intended for the sons of the lords of the province and the nobles. History, literature, morals, politics and economics were studied.

«Greco-Roman» western model

For the construction of educational sense, the Western world takes as an essential referent the Greco-Roman pedagogical thought; because these peoples in their cultural configuration made a deep reflection on the world, man and education. Regarding the pedagogical vision of these peoples, Gadotti (2011) states that three tendencies stand out: First, they intended to realize in human life the order seen in the universe and the harmony demonstrated by mathematics; in second order, they looked at the educational act centered on the reflection on language and rhetoric; and, finally, they thought about the education of women, although restricted to home knowledge and of interest to the husband. In short, education organized by discipline and justice had a utilitarian and military character; the Greeks made the synthesis between education and culture, giving enormous value to art, literature, science and philosophy. Gadotti (2011) argues that, despite its elitist character, education should be public, subject to the control of the community, should stimulate competition and warrior virtues; in addition, it was to ensure the superiority of the elites over the oppressed; for the education of the whole man consisted in the formation of the body through gymnastics; of the mind, through philosophy, science and morality; of the senses, through music and the arts.

Manacorda (2005) states that, among the Greeks, Athenian humanism sought knowledge of the truth and the purpose of education was to ensure excellence, civic bearing, rhetoric, cultivation of the body, knowledge of the social and moral norms of its citizens. That is to say, it did not train for a profession but in character and to be a good citizen; since the main virtue of a man should be the struggle for his freedom. Contrary to Athenian thought, in Sparta man was to be the result of his cult of the body, to be strong in every way, efficient in all his actions. In none of the visions, the ideal of their aristocratic culture included training for work because according to the Spartans, the spirit should remain free to create.

In relation to this educational ideal, Carvajal J. (2017) considers that education takes foundation in its relationship with the philosophical approaches of Socrates, Plato, Aristotle and the sophists. When reflecting on education, Socrates, one of the most illustrious Greek thinkers, wondered: given that ideas are innate, can virtue be taught? According to Acevedo J. (1978), for this Greek thinker, all education must be political and its moral character is the core of human existence, particularly of collective life. Now, according to Manacorda (2005), Socrates elaborated an educational system based on irony and maieutics; his pedagogical method involves dialectically the teacher and the student, who dialogue on topics of interest to both. He was concerned with encouraging, awakening and stimulating in the subject, the staff's search, the truth of one's own thought and inner voice. According to Gadotti (2011), Socrates was interested in a living and loving

dialogue with his disciples. He believed that self-knowledge is the beginning of the path to true knowledge; with this begins humanism, ethical and moral formation in education; he also affirmed that everyone teaches virtue in the best way possible. He always believed that it was the main task of the teacher to awaken what sleeps, the moral conscience of man, which means courage, consideration, justice and piety, because all these values contribute to the excellence of the soul.

Manacorda (2005) states that Plato, a disciple of Socrates, defended education against alienation; for him, the central task of any training process was to look towards the light of the true self, since the purpose of education is to make better people. Gadotti, (2011), asserts that for this thinker the state of human knowledge passes through perception and sensation. According to Plato, as long as this is the way to know, subjects are exposed to confusion and deception. Hence the need to move gradually from sensory perception to the contemplation of reality without falsehood; for this is the only thing that man can bring to eternity. In his reference on Aristotle, Gadotti (2011) considers him to be the great realist of his time and that his central pedagogical approach was that virtue is in the middle ground and ideas, as their very essence, are in things. Aristotle exposes three factors that determine the spiritual development of man: innate disposition, habit and teaching. Manacorda (2005) says that this philosopher stated that if man is an animal endowed with language, then the development of human potentialities is ensured in civic life. That is why he focused his attention on ethical formation, the need to clarify the conditions of the good life and the life worth living.

In the golden age of the Roman Empire there was a system of education with three classic degrees of education: the ludi-magister school, which provided elementary education; the grammar schools, which corresponded to what today is secondary school; and the higher education establishments. As in almost all traditions, education in ancient Rome was elitist and was intended only for citizens, thus transcending local and national interests. Uneducated slaves were treated as objects and learned arts and crafts in the houses where they served.

A turn of pedagogy in the West

the will of the educator that determines the impressions that will engrave the child's soul. Manacorda (2005) points out that this English thinker fought against innatism by putting the idea of sensory experience first, nothing exists in our mind that does not have its origin in the senses. Knowledge only had value when it prepared for skill, for action. Jean-Jacques Rousseau affirmed that the goal of education is the reconstruction of a social, rational man, in accordance with nature.

He describes in his work *Emile*(1762) that he prefers public education under rules prescribed by the government; education should begin at birth and be aimed at forming in the soul of children the idea and value of the fatherland. For Gadotti (2011), it is an educational proposal that rescues the relationship between education and politics, also centralizes the theme of childhood. Rousseau divides education into three moments: childhood or the age of nature; adolescence or the age of strength, reason and passions; and maturity or the age of unity, wisdom and marriage. Only in adolescence should there be further scientific development and the establishment of social life. Rousseau's pedagogy represented the first radical and passionate attempt to fundamentally oppose the pedagogy of essence and to create perspectives for a pedagogy of existence.

The educational paradigm of modernity. The question of method.

In this era, there is the merit of having introduced the most significant changes in the field of education. This protagonism is due to Carvajal J. (2017), to the conjunction of three factors: the development of popular forms of schooling; to the extraordinary development of the human sciences (sociology, psychology and the various sciences of education); and to the development of the philosophy of education. Experience is valued as a fundamental component of learning, processes of socialization and education for freedom are emphasized, and there is talk of integrated education with political impact. But these changes are not the product of chance, because from the 16th century onwards, techniques and arts are developed, the mastery of nature is launched, and a new order of sciences is proposed as a measure of distinction between faith and reason.

For Manacorda (2005), it is a time when Descartes, convinced of the potential of human reason, set out to create a method that would transform the prevailing vision and knowledge of the world. The four main principles of this method are: 1) Never assume anything to be true that you did not evidently know to be true. 2) Do not include judgments that do not present themselves in such a clear and indisputable way to the spirit. 3) Divide each difficulty into as many parcels as possible and necessary to give it the best solution, beginning with the simplest objects up to the knowledge of the most complex ones. 4) Make everywhere such complete enumerations and such general revisions as to be sure of their functionality and effectiveness (Descartes, 2010, pp. 47-48).

Epistemologically, this paradigm has its roots in the positivism of Comte, Spencer and Durkheim. According to Gadotti (2011), in addition to consolidating the bourgeois conception of education, these thinkers argued that both social and physical phenomena can be reduced to laws, since all scientific and philosophical knowledge must be measurable and aim at the moral

and political improvement of humanity. For them, a true science should analyze all phenomena as facts, including human ones; science needs to be neutral and its natural laws in harmony govern society. Therefore, in relation to the methodological specificity of the social sciences, these thinkers assured that what could not be measured and/or explained remained in the category of speculation. The positivist ideal substituted the traditional and magical vision for the scientific vision.

Said by Acevedo J. (1978), the motto in this historical moment of education was ‘to focus more on the student’, since they considered that the vital-spiritual impulse is the web of life and that the duty of education would be to preserve and increase this impulse of existence. For Gadotti (2011), at that time, the ideal of the school is the staff and collective spontaneous activity. It is a new school thought of as a place of life; the idea of children’s community is instituted, which responds to the need to educate the citizen of tomorrow, both at the level of the classroom and the school as a whole. Thus, discipline results from common participation in work and learning situations. Training appears as a social project in which students contribute because they feel responsible as well. For this reason, the fundamental idea of education, more than unity, is the intimate and necessary relationship between the experiences of the subjects involved in the processes.

In this process of accelerated transformation of principles and conceptions about education, there are many thinkers who, with their contributions, influenced educational practice; for example, John Amos Comenius, who, in 1630, showed interest in a method to adapt knowledge to the state of development of understanding. He proposed a particular system of teaching, recognizing the equal right of all men to know about science, politics and life itself. For Comenius, education should develop curiosity, attractive and diversified instruction through cartoons and fables with a moral and religious purpose.

Juan Enrique Pestalozzi initiates the look at the teaching method and pedagogy with the kindergartens and the basis of the development of the skills of this period as a foundation for later achievements. He vindicates the importance of the family environment in the formation of the child’s personality and defines education as the art of bringing the infant from superficial and fragmentary conditions to clear and distinct ones. For Pestalozzi, man is a social being whose innate energies find their first and natural development in the living community of the family. According to Jimenez (2018), this pedagogy of Pestalozzi, called objective or intuitive, was a starting point to improve teaching. The main foundation was that children should learn through work and cooperative play in close contact with nature. The teacher’s method consisted of composing a scene in order to present

in an orderly fashion the objects that nature shows to confused and scattered children. According to Acevedo J. (1978), from this perspective, the curriculum adopted emphasized the activity of the students: presentation of simple objects to reach the more complex ones, starting from the known to the unknown, from the concrete to the abstract, from the particular to the general.

The thought of Johann Friedrich Herbart was the first to treat pedagogy as a science, with great emphasis on the importance of morals, ethics and religious principles that should guide teaching. His analyses try to bring together a vision of the whole, coherent and respect for the fundamental elements that must participate in the formation of man. Gadotti (2011) states that, for Herbart, knowledge guides children's activity when it manages to capture the interests of children; he analyzes the basic processes of compression and adapts to them the structure of instruction which, according to its content, can be expository, analytical or symmetrical. He considered that the aims of education are based on ethics and the most appropriate procedures are based on psychology. For this pedagogue, the formal steps of instruction are: 1) Apprehension of the object. 2) Association or comparison of the objects learned. 3) Systematization or generalization. 4) Stage of application, in which the conscience makes an effort to apply, in its diverse varieties, the new knowledge acquired.

In articulation with the above, Herbart considered that education should have as its ethical foundation the formation of the human person, favoring his free spontaneity and following his development. It is a process that, based on love, trust and gratitude, enables the subject to develop other potentialities. For Florez and Batista (1982), Herbart pointed out that methods are neither innocent nor neutral, they are affected by the content; therefore, ethics was the fundamental pillar of pedagogy.

For Dewey, the educational experience is a constant reconstruction and is structured from what is lived. Manacorda (2005) points out that Dewey was the first to affirm that teaching should be given by action and not by instruction; that education is essentially pragmatic, seeks democratic coexistence; but does not for this reason question class society.

He proposes the method of learning by problems articulated with the concept of research in school; the aim is to think about the formative process of students and learning is considered as a research activity carried out by a group of students under the tutelage and guidance of an educator. A proponent of American pragmatism, Dewey believed that experience is the guiding thread of education and the central aspect of children's thinking. This conviction led him to propose

a forceful criticism of the obedience and submission hitherto cultivated in schools; according to him, the school should be organized as a place for the development of a spirit of social cooperation, of community life in order to learn by doing. For this reason, it is necessary to start from experience because teaching means training the ability to solve practical problems.

Maria Montessori's ideal was to give a primary role to the education of the senses, for each of which there is a specific material and motor activity. Together with Decroly and Claparede, they structure a critique of both the systems and methods of teaching and the aims of education. According to them, the teacher's action is determined by the learning abilities demonstrated by the student. According to Acevedo J. (1978), Montessori proposes two main ideas that run through her work: education for life and the child as a builder of man. Only the child is the educator of his personality; therefore, it is essential to promote his self-education by placing the appropriate means of work at his disposal. That is to say, it is necessary to prepare an environment where it is avoided as much as possible to tire them with the vigilance in the teaching-learning process.

In the case of Celestin Freinet, he develops a popular school based on the power of the school group, its creative needs and the communication alternatives that can occur between different schools. In other words, the role of the educational institution as a center of training and development of the subject is vindicated. It raises the principle of work equivalent to culture as an experience emanating from the laborious activity of children and from thoughts enriched in pedagogical practice.

In addition to the methods and techniques implemented by these advanced thinkers, methodical alternatives emerge as democratic schools, which in their way of working apply principles such as equity, justice and horizontality. Garcia (2015) states that, from the implementation of this method, free and equal participation in decision making related to organization and learning is encouraged. With this type of education, free and self-motivated learning is encouraged, which stimulates curiosity according to the interests of the subject in training. Free play is promoted as an important part of learning; therefore, each subject is responsible for his or her own education, for which the exchange of ideas and conversation is stimulated.

Perez, Africano, Febres-Cordero and Carrillo (2016) develop the Amara Berri system. According to them, in this pedagogical alternative, learning is simulation of everyday life, it aims to promote the development processes of each student without dividing them and is based on the

use of play as an imitation of the adult world. Instead of subjects that fragment knowledge, it uses large activities of daily life in which disciplines are interrelated around tasks that are closer and more meaningful to the learner (Page 6).

The free school is a pedagogical proposal that, according to Santaella and Martinez (2017), provokes a natural interest in learning; since, in the free school there are no principles such as entry time; neither are there teachers or syllabus, there are companions. The free school is a method applied in the rural environment, it defends an experiential learning in which knowledge is acquired through experimentation. It is also an assembly system in which everyone is involved in decisions, including families.

The Bosquescuola methodology is implemented in Spain and, according to Bruchner (2017), is presented as an innovative methodology for subjects to learn and enhance intrinsic skills, develop their innate sense of belonging and respect for nature. This methodology is adapted to the regular training system to respond to the demands of a changing world that needs sustainable and efficient models; models capable of facing new environmental and social challenges.

The activities are carried out outdoors and with natural materials, fulfilling the objectives, including reading, writing and mathematics. The subjects learn to learn from the staff's initiative and living real experiences, they are self-satisfied and cultivate the illusion and motivation to discover the world around them.

For his part, Borja (2018) points out that the Reggio Emilia methodology is an educational proposal with which one can learn and develop creativity through observation. It is carried out by people who are part of the everyday life of the subject. It is an experiential teaching method based on the commitment of all the members in charge of education. It is based on the assumption that everyone has the potential and the curiosity to build their learning, therefore the learning subject will be the one who takes the initiative, who teaches, listens and accompanies in a productive way their training process.

From the reflection on the role of method in the education of modernity, it can be inferred that this was a fundamental factor in the construction and change of the vision of education. It can also be affirmed that the articulation between theory and method was a fundamental assumption to guide the training processes along a fruitful path in order to obtain an objective knowledge of

reality that serves to verify the validity of the elaborations. Thus, methods are important tools for the improvement of education at that time and each one has its particular way of approaching the object and the school reality.

The crisis of the paradigm. The new essence from the south.

Mejia M. R. (2014) points out that, in Latin America, since the beginning of independence, critical currents in education were developed: Simon Rodriguez -the popular universities-, Jose Carlos Mariategui -with Indo-American Marxism-, Paulo Freire -own and liberating education-. These currents give shape to what has been called the Latin American critique of the current paradigm, whose axis is centered on popular education as culture and respect for geographical contexts.

The Latin American educational paradigm began in the second half of the 20th century with a reflection on what was denied, rejected and hidden in the processes of knowledge and knowledge imparted at school, seeking to incorporate marginal knowledge. In the practical part, the power relationship between those who are educated and those who are educated is not established, emphasizing the local. For Freire P. (2015), in a political-pedagogical project, practice and not discourse should prevail. In this case, education is assumed as a reflection on the process of social and political relations that are woven in the school and in the immediate contexts. In the construction of this way of thinking, teachers and students must commit themselves and participate actively in order to build another possible world. For Freire P. (2006), it is critical pedagogy that should allow moving from words to action. In this type of pedagogy, the best way to bring the subject closer to knowledge is to develop his creative capacity, his imagination and encourage him to ask questions and solve problems in groups.

The idea of the critical is related to what Zuleta (2016) calls a philosophical education or the love that the subject establishes with knowledge, the possibility of thinking things through, of asking questions and seeing contradictions. The center of reflection of critical pedagogy lies in being an unfinished project, according to the contexts, to the needs of people and that makes marginalized knowledge visible. In this sense, Freire's (2002) educational proposal has as its context a critique of the capitalist system. From this perspective, educating is synonymous with making people think, raising awareness, the possibility of transforming the subject; which implies recreating, reinventing the educational project.

The new essence. An analysis of specialized scientific production.

The analysis of the specialized literature on pedagogical topics has shown how in recent years research works on social options and pedagogies different from those instituted from the instrumental paradigm have been developed. Researchers investigate alternatives to the excessive emphasis on individuality imposed by the simplifying paradigm, providing elements that help to understand the processes imposed by the established normal science and contribute to their transformation.

An important contribution to this reflection on alternatives for paradigmatic change is found in the research study “In the footsteps of citizens: Medellín, 1990-2000”, where Hurtado, Naranjo and Peralta (2003) show the problem of citizenship, little dealt with in the educational field, as having a broad tradition and transcendence for a paradigmatic change. According to them, citizenship, political culture and a series of social practices and phenomena account not only for the rules of the democratic game, but also for informal experiences. In the search, in addition to asking about citizenship, knowledge of rights and duties, they try to construct explanations on how social dynamics cross and redefine the construction of imagined, mixed and differentiated forms. With their study, they propose to reconstruct those hidden routes that seek the emergence of citizenship alternatives.

Vich et al. (2005), in the book “*The state is back: inequality, diversity and democracy*”, presents a series of essays that, based on diverse research, propose new debates, open up possibilities for inquiry and return to old topics with the aim of placing them on the educational discussion agenda. With this text, and based on their commitment to academic work, they attempt to contribute to pedagogical debates and dialogues. The authors interpret the Peruvian reality in order to challenge it from the discontent it provokes, thereby opening up possibilities for social change. In this process, they place themselves in the past to explain the set of coercive mechanisms through which the State managed to articulate diverse populations. Thus, the problem lies in the fact that social processes (including education) made possible a society in which inequality is so overwhelming and the law has so little authority that it is necessary to rethink the State and education itself as fundamental institutions with the capacity to promote and foster social development.

De Delgado et al. (2006) expose, as an alternative to the instrumental paradigm, the character, problems and projection of intra- and interculturality from the social bases. The publication shows issues related to the critique of development and its interrelation with an intra- and intercultural

approach from some institutional experiences. By analyzing the approach and problems of what has been the educational reform and intercultural bilingual education in Bolivia, they seek, from concrete experiences, to establish educational programs, perspectives and projections of an intra and intercultural education. To this end, they propose some guidelines:

...need to build the unity of the original indigenous peoples from the deep feeling of brotherhood in unity, creating epistemological dialogues between the sciences of the original indigenous peoples and sectors of modern western science. Development or unfolding of the integral human or sustainable endogenous development as a basis for innovating the culture of learning and the teaching culture. Need to re-found the culture, society and the State; changing the ways of relating on the basis of the awakening, thinking and feeling of the being in the individual and collective daily life. The need to re-found the National Education system and the public university, considering the realities, ethical values, consensus, complementarity and respect for identity in its difference-similarity in order to shape the unity of the material, social and spiritual (Delgado B, et al., 2006, pp. 11- 12).

In their work, *Rethinking Subalternity*, Sandoval et al. (2010) show innovative perspectives, by formulating criticisms and rethinking conventionalisms and institutionalized inertias from the simplifying paradigm, which is understood from a perspective that separates the fields of knowledge; furthermore, it provokes discoveries, scientific theories, but does not generate a reflection on human destiny and on the becoming of science. In their work they discuss the origins, possibilities and limits of the so-called subaltern and postcolonial studies; from them, attention is drawn to the hegemonic academic centers that reflect and analyze the concepts of globalization, development, nationalism and inequality from the interrelations of economic, political and cultural dynamics on a world scale. Thus, new paths are suggested for the possibility of constructing perspectives capable of questioning the new scenarios opened up by global interconnections. According to the authors: *"...The articles in the publication display an epistemological climate that in the last three decades has made possible: 1. the consolidation of the so-called cultural turn in the social sciences. 2. The historical and ethnographic rescue of the will of the actors as agents of change, bringing anthropology and history closer together; and 3. The perspective of global history to account for the new frameworks in which the contemporary world is constructed and go beyond the study of particular national histories"* (Sandoval L. et al., 2010, p. 8).

Medina et al. (2013), in their compilation on Teachers who make history/weavers of

meaning: between voices, silences and memories, show how the scientific zeal placed written communication at the center of knowledge and disdained the oral transmission of knowledge. Progress and writing were the hallmark of civilized modernity; memory and narration were signs of a condemned tradition, though reluctant to disappear. Therefore, they propose approaches of exchange and fruitful experimentation between oral and written history. In this regard, they state that: *“...It is in the field of teaching that oral history opens up new avenues of work. Recourse to memory teaches students that there are other types of knowledge besides that acquired in books. They learn to value, in an important way, the experience they have in their immediate vicinity: parents and grandparents, neighbors, schoolmates. Teachers, at the same time, recognize the wisdom acquired in practice that rivals and matches the theories learned”* (Medina et al., 2013, pp. 12-13).

The text concludes that memories set fire to the inflammable, demand what ‘has not been fulfilled’, in a search for the deployment of voices and paths of multiple ways of inscribing knowledge practices and their practitioners in contexts of contemporary social struggle. For this group of teachers, the social movements of communities and social memories in movement tell, narrate, inscribe historical experiences in silences and voices.

Ibarguen Mena, Gomez, Ospina and Ospina (2017), in their work on Guidelines for the construction of Alternative Pedagogical Models, ask: How and from where to build guidelines for the design and implementation of alternative pedagogical models? and what characteristics, principles and values define or could define an alternative pedagogical model? Based on these questions, they propose as the objective of the research: To build guidelines for the elaboration and implementation of non-prescriptive alternative pedagogical models for educational institutions in the Rodrigo Correa Palacio and Pascual Bravo school in the city of Medellin, they also insinuate to venture the construction of alternative pedagogical horizons as a more complex conception, but which would ultimately contribute greatly to the fight against the depagagogization to which education has been subjected; according to these researchers, this new conception of pedagogy, would empower the teacher and would provide him with foundations to resignify his practice and his work.

Likewise, Plazas et al. (2018), in the publication Cuadernos de investigacion, when thinking about the multiple challenges faced by Latin American and Caribbean education, make a bet with a critical and creative vocation; the works presented therein, account for issues and problems

that contribute to reflect on the future of education. The articles are organized in three registers: educational policy, which gathers the argumentation on how educational policy has permeated higher education. The second register turns its gaze to the history of education, analyzes pedagogical imaginaries and school places. The third section presents and analyzes a set of experiences that intertwine and provide feedback for research and action.

Finally, the work Sources on Popular Pedagogical Alternatives in Latin America, is part of a political and pedagogical bet through which, Gomez and Puiggros (2018) seek to interpret the educational processes in the continent. *“...It is a compendium that addresses with interest particular contexts to respond to specific issues related to education, understood as a complex process, determined by a vast network of practices and social meanings, at different times and through different currents”* (Gomez and Puiggros, 2018, p. 33).

As a contribution of the study, it is stated that the Latin American school system is based on educational experiences and questioning and alternative pedagogical approaches, which are often organically linked to political proposals and in others are developed within the framework of general social processes, but always constituted discourses with their necessary contribution to educational transformation.

Based on the above, in relation to alternative educational and pedagogical research, it can be affirmed that there is a vision that the results contribute to the improvement and transformation of schools, teaching and learning. Their contributions in methodological or theoretical knowledge constitute an advance in relationships, in educational and pedagogical practices or in the curriculum. In the words of Castoriadis (1997), this means that the instituting social imaginary of the alternative implies a creative power and in this same sense, leaps, ruptures, discontinuities, which for millennia men have imputed to the intervention of a transforming spirit.

It should be understood then that the ‘alternative pedagogical horizons’ constitute a new pedagogical vision, based on critical and complex rationalities; Therefore, rather than points of arrival or goals to be reached, they are paths, transits towards transformation and change, in search of another humanity and other possible societies, which implies a paradigmatic break in education and pedagogy, with another vision of man, woman, social and culture that are built in the world of daily life and through an intersubjective process in which the plural and different is valued.

CONCLUSION

This journey through the transits and perspectives of education shows two clear paradigms: the initial or search for essence and the methodological paradigm. The educational paradigm in antiquity entered into crisis in the sixteenth century with the appearance of the method and the incorporation of new instruments, techniques and tools, consolidating itself in the eighteenth century. At present, Latin American scientific literature on education shows a gap in the current paradigm, as it shows emerging thoughts and positions that oppose the immobility of the historically established thought and culture.

The analysis shows how critical traditions, despite adversity, account for the remaking of pedagogy; this mutation generates new possibilities by involving new contexts and new theoretical perspectives. It is considered then that the emerging pedagogical change and transformation imply working the educational act from conceptual perspectives that respond to the mode four of science or immaterial work. In short, a paradigmatic change in education means designing processes that counteract the alienating, oppressive and instrumentalizing character that prevails today. It implies breaking with the processes that paralyze the will of the subject and prevent him from acting in favor of building his autonomy. That is to say, for change to be possible, two types of processes must be promoted: one dialectical, which in pedagogical terms is to promote dialogue; the other, democratic, must go beyond the classroom, the institution and the immediate environment, because critical alternatives propose paths of radical transformation. For it is not a matter of making the project that is established from the elites in power, but a project that gives meaning to the existence of all subjects, not just a few. Because achieving transformation means bringing about an epistemological rupture.

Edgar Morin (2002) states that education should favor the natural aptitude of thought to outline and solve problems and, correlatively, stimulate general intelligence. In that order of ideas, it is naive to think that, from the simplifying paradigm, this ideal can be achieved and provide an answer to the structural problems imposed by today's society. In the words of Mendizabal (2016), this paradigm has an excessive accentuation of individuality. In concomitance with this, Morin (2015) states that the classical science that gave meaning to this paradigm was founded on three essential principles: disjunction, reduction and determinism. Expressed in another way, Morin's approach (2002) is valuable when he states that the world driven by the West, from its instrumental paradigm, has assumed a Promethean, activist model, of domination, of conquest of power over nature, and this domination rejects any idea of wisdom.

In opposition to the reductionist posture, the critical and complex paradigms emerge; the first, in any of its aspects, is contextualized in a practice characterized by an action-reflection-action, which implies search, generation of change and liberation from oppressions in a given social context. The second embraces the diverse and brings together the separated; it is a thought that asks to understand the human condition, its drifts, its illusions, its delusions. In this sense, Morin (2006) indicates that the epistemology of complexity assumes an interaction between beings and of human beings with the context; without such interaction, it is impossible to understand the place and role of the human being in the universe.

This reality merits a qualitative change that alters some elements of the disciplinary matrix; that is, variations in the development of theory, research or teaching practice; a pedagogical thinking that incorporates marginal knowledge and overflows to the understanding of society is required. As Morin, (2006) says, what has been implied and reproblematised in and by the knowledge of knowledge is any relationship between man, society, life and the world. Thus, knowledge cannot be left to dislocate between the reductive conceptions that segregate each discipline, making it a compartmentalized product, so it is necessary to carry out the difficult dialogue between subjective reflection and objective knowledge.

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