
CULTURE, KNOWLEDGE AND SCHOOL SUBJECTS IN IBERO-AMERICA

CULTURA, SABERES Y DISCIPLINAS ESCOLARES EN IBEROAMÉRICA

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1 INTRODUCTION

Since the beginning of the 1990s, in the Ibero-American context it is possible to recognize a series of investigations about education. It should be noted that the appearance of this concern for teaching as an object of study coincides with two milestones that have been key for the historiography of education: on the one hand, the publication of monographs 295 and 296 of the Journal of Education of the Ministry of Education of Spain, which made available to the public a set of tools for the study of school subjects as a central issue to understand the relationships between school and culture (VIÑAO, 2006). In particular, works on the history of school disciplines (CHERVEL, 1991) and the history of the curriculum (GOODSON, 1991) stand out. On the other hand, two years after these monographs, at the closing conference of the fifteenth ISCHE in Lisbon, Portugal, Dominique Julia (2001) raised a set of aspects around the historical study of school culture, in which it echoed aspects also indicated in the monographs.

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Although each one addresses issues that would be important to differentiate, together, these notions of school culture, school subject and school knowledge have operated as references for studies that have dealt with a history of teaching in Ibero-America. Over the decades, an important accumulation has been configured that would allow to account for the conformation of a kind of field of studies that, in addition to a significant number of articles, books and book chapters, monographs and master's and doctoral theses, has had an important presence in the Ibero-American Congresses on the History of Latin American Education - CIHELA from its first version in 1992 (Bogotá-Colombia) to the thirtieth held in 2018 (Montevideo, Uruguay). In fact, the emergence of this kind of study coincides with a new dynamic around the history of education in Ibero-America, which will lead to the formation of various societies and journals (OSSENBACH, 2000).

In general, these works recognize in the school an institution that cannot be described only as the reproductive apparatus of the state or of the values of a particular social class (BERNSTEIN and DÍAZ, 1985). Without ignoring the importance of this type of analysis, rather it has sought to show other ways of problematizing what happens in the school from its historicity, as a space for the production of knowledge, practices, disciplines, materialities and possible cultures, which allow to produce a pedagogical experience for those who inhabit it.

In this sense, the dossier tries to highlight some of the common features of those studies of a historical nature that, in different countries and with a wide variety of topics, can be provisionally grouped under the name of history of culture, knowledge and school subjects. In addition to a corpus of shared conceptual and methodological references, there are other elements on which it would be necessary to expand the discussion, such as the delimitation of research problems, the type of sources reviewed, the periods studied, among others. Of course, the dossier tries to try out a way to approach this discussion, in which developments made in Latin America intersect, with topics such as the teaching of different subjects, the spatial and temporal organization of the school and, in general, the framework characteristic of the school culture.

The dossier is important insofar as it makes it possible to problematize the crisis of teaching, of the teacher's profession, of pedagogy and of the school as historical objects that in our present are questioned and interrogated to the point of considering their existence expired in contemporaneity to carry out the education of boys, girls, and adolescents. We call on the Ibero-American academic community to denaturalize the truths that are woven around them and propose other modes of existence that at the same time allow other uses of the history of culture, knowledge and disciplines not only for the recovery of our historicity, but to propose its uses in our present.

We have proposed to present the set of articles that are part of this dossier from the conceptual and methodological notions of culture, curriculum, knowledge and school discipline, as they make it possible to account for a set of investigations that have allowed in the last 30 years in Iberoamerica the configuration of three historical perspectives to account for the existence of the school as an event of knowledge and power based on the multiple relationships that it has woven with teaching as an object of relational knowledge, the methods, the teacher, the student, memory, sciences, disciplines, arts, childhoods, adolescence, society and the different social practices that are part of our culture.

2 CULTURE, MEMORY AND SCHOOL HERITAGE

Reflection and research on School Culture has been in the Ibero-American sphere for more than three decades, also in Anglo-America and France. It is closely linked to studies on school ethnography of North American origin, with a strong anchor in Mexico and other South American countries—it also owes some of its questions to the Anglo-American tendency of critical theory of the curriculum, when there was talk of the hidden curriculum and closed and opened linguistic codes, from sociolinguistic theories.

With all these sources, Agustín Escolano, among other Spanish academics, were concerned with describing, from a historical perspective, what they called School Culture, to include there a set of elements that would constitute the daily, semiotic and representative environment of the school. From architecture and spatiality, through furniture, time, curriculum, language, and all kinds of materialities and imaginary or mental representations, they would be part of the school culture.

In this dossier Agustín Escolano accompanies us, in his article, with a reflection that alludes to the necessary relationship that must be established between material culture and intellectual history, since he considers that, if this is not the case, collections of objects can remain in a mere empirical, cold and nostalgic description of what this materiality has constituted, abandoning the question of meaning and symbolic meaning in pedagogical, cultural and even political fields. The obligatory references that Escolano claims to the more general history of culture and in particular to intellectual history, puts the question of school culture in context and enriches his analysis, giving it depth and significance. The tradition of creating school or education museums, which is also more than thirty years old and which is on the rise in Europe and Latin America, has raised the need to signify the collections of objects that accompany them to prevent them from remaining as a mere empirical, defenseless collection of things. With concrete examples, the way in which they can be analyzed, from the concept of experience and with the help of semantics and interpretive tools of the same intellectual history, is illustrated what toys, didactic material, texts, or architectural spaces in those that distribute the patios, the corridors and the classrooms

represent. What is concluded, turning to philosophy and anthropology, as well as linguistics, is that things, and in this case the materialities of the school, have an intelligence that can be described and that makes studies on school culture become a significant contribution to the social and human sciences that seek to decipher the keys to our present.

3. PEDAGOGY, KNOWLEDGES AND SCHOOL DISCIPLINES

The notion of school knowledge as a conceptual and methodological notion has allowed the recovery of the historicity of the school as an institution of *sui generis* knowledge from the appropriation of the tools proposed by Olga Lucía Zuluaga Garcés (1999) to make an epistemological and archaeological history of pedagogy in Colombia through the historical approach of pedagogical practice. In this dossier, the authors Alejandro Álvarez; , Martha Cerquera; Óscar Saldarriaga; Rafael Ríos, Olga Lucía Zuluaga and Miguel Ángel Martínez give an account, in their articles, of the uses of the notion of knowledge and school discipline from two paths: the first coined the notion of school grammar, which together with the notion of school knowledge and pedagogical knowledge makes it possible to problematize the contemporary crisis of the school and to make visible historically specific rules of production of the school discourse which the author calls the grammar of school knowledge. The second uses the historical archives of New Granada to account for the teaching of physics from the end of the 18th century and the beginning of the 19th century as a practice of knowledge that emerges from the interceptions between physics and pedagogy as knowledges. The third gives an account of the emergence of philosophy as a school discipline within the framework of high school and its institutionalization as a teaching method between the 17th and 18th centuries. And the last article is situated in the present to account for the configuration of a field of knowledge around the researches that have dealt with historicizing teaching from the studies that have been taken as their object in Colombia from the studies of the knowledge and school subjects.

Each of the 4 articles in mention share the use of Foucauldian tools, especially of archaeological nature, to carry out a history of the school, the teacher and the teaching from the methodological instance Institutions, Subjects and Discourses -ISD- (ZULUAGA , 1999), his research not only seeks the recovery of the historicity of physics, philosophy and teaching as objects of knowledge at the same time they also contribute to the constitution of an epistemic statute for pedagogy, no longer in the logic of history science or philosophy of science but from pedagogical knowledge.

4 CURRICULUM, TEACHING OF SCIENCES, KNOWLEDGE AND SCHOOL DISCIPLINE

Within the framework of modern pedagogical traditions, especially Anglo-Saxon and Francophone, there is a strong presence of research on the analysis of school discourse through the relationship between school knowledge, curriculum and science. An example of this are the works produced by the professors Anne-Marie Chartier and Marcia Serra Ferreira, who in the last 20 years have taken care to record the teaching of science either through the notions of school discipline and curriculum respectively. Using conceptual and methodological tools from the epistemology of sciences and archaeological history, the articles by Anne-Marie Chartier and Juliana Marsico and Marcia Serra Ferreira aim to account for the existence of the knowledges and disciplines that have been produced, appropriate and institutionalized in the western school, as well as the teaching of science for young people and adults in the contemporary Brazilian context.

Both Chartier and Marsico & Ferreira in their articles research, historically, the type of discourses that have shaped the official curriculum for French primary education as well as secondary science education and its relationship with the configuration of a set of school disciplines as natural discursive facts, as well as the knowledge-power struggles that take place on the frontiers of the sciences, disciplines, knowledge and practices that have made it possible to define a school truth regime. Both articles coincide from the Anglo-Saxon and Francophone historical contributions in the recognition of the school as an institution that produces knowledge based on the relationships between science, culture and the curriculum.

We aspire that each of the articles that are part of the dossier Culture, knowledge and school disciplines continue to contribute to the problematization of the school, the office of the teacher and teaching as objects of relational knowledge that from the seventeenth century to the present have allowed the configuration of our cultures and that today in the midst of the pandemic produced by the *SARS-CoV-2* virus allow us to problematize its validity and its relevance not only educational, social and political but mainly pedagogical, as they constitute a condition of existence to carry out the training of the subject through the active memory of pedagogical knowledge.

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