Educations or Trainings, Similar Looks of Different Conceptualizations of Themselves and Themselves: Involuntary Reproduction or Political Intentionality?

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Abstract: In a whirlwind of changes and resignifications, our critical educational world tries to capture the power of the word in its texts (Freire). Problematizations that lead to raising awareness of the use of the word as an end in itself, rescuing some and discarding others (Piaget and Vygotsky). These conscious conditions wander in denatured pedagogical processes, as is the case of Popular Education. There are different educations and formations that in an involuntary reproductive way tend to confirm a historical narrative about what is to educate and what is to form, constructions typical of their contexts (Saussure). Educational experiences in Argentina and Uruguay linked to a decolonizing deconstruction, resignify the use of the word in a conscious way, as a pedagogical process.

Key words: popular education, word, Argentina, Uruguay

1. Introduction

The main objective of this presentation is to reflect on certain expressions used in educational settings that make up our minds and therefore direct our educational practices. In the framework of a doctoral research with a critical qualitative methodology and a gender approach, at the Autonomous University of Madrid, it is made visible. Expressions linked to the use of the word, involuntarily or consciously, allow to read the worldview of educational experiences of Popular Education in four countries, among them Argentina and Uruguay.

Words are expressions of our mental construction (Piaget), achieved from a learning process, where naming things (Foucault) is linked to the lived context (Vygotsky). The use of the word represents a hierarchization between one and the other, linked to contexts, to power relations. A decoding of the world to reproduce it or to transform it. In Popular Education, the use of the generating word is advocated as a dialogist method, resignifying that world. A reeducation located where the word becomes aware.

The deconstruction of the conceptualizations in relation to the contexts and of these according to the hierarchy attributable to the concepts, allows to elucidate the meanings of educating. Our educational and school institutions wander between these hierarchies, not finding ethical coherence between the educational or school discourse and the words used. In some situations the word becomes a fetish, where it is thought that the mere fact

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of enunciating it produces realities, a discursive corpus with political intent.

2. State of the Art

The educational experiences investigated present some representations of encounter in the methodology used for the development of their practices. The use of the word verbally or in writing or in its selection are considered as conscious constructions of learning processes. Formal education does not present a reflective development on the use of the word, its way is reproductive.

Linked power structures materialize in the use of certain words and not others, reflection is presented as a necessity. Reading comprehension, if the PISA reports are taken, at the same time shows a deterioration in this ability as well. In the development of this thesis I have had to learn to write, making each word aware, a reflective process that has deepened interest in seeing this aspect in educational experiences.

Educational models in progressive governments in Latin America forged an uplifting discourse and practices of inclusion, popular education, and education for all. With the breakdown of these governments, these empowering structures fall and neoliberal policies return, where giving1 a computer to every child who does not have resources is no longer a priority, nor is the inclusion of the historically disadvantaged with violated rights.

The speed that has become in current societies does not allow us to review these conceptualizations, speeches are reproduced or adorned with fetish words, reframgmenting the domain over educational policies that citizens may or may have. Our mental structures are structured based on that daily inertia and without criticality time, there are no opportunities for deconstruction. Some authors in this contemporaneity seek to reaffirm and influence these deconstructions, Negroponte (2006) with the One Child One Laptop proposal, Jara (1994) with his proposals to accompany popular organizations and Villasante (2002) with the theoretical elaboration on community behavior and associative.

3. Perspective

This presentation is a reflection product of the crossing of views between Popular Education of doctoral research, the mental constructions of Piaget and Vygotsky and the name of things in Foucault. There is a meeting point between them that allows to shed light on the word as a learning and power structure.

Since Christianity there is a beginning in genesis about the use of naming things, using one word instead of another. "Because when God said you will name things, that is, you will give names to things ... it is only possible to name after things are done (Freire, in Orozco et al., 2000). The action precedes the naming, for this you need to learn and then identify what it is and use an appropriate word.

The reproduction of processes does not generate new learning, human beings become objects. This school reproduction is Freire's banking education (1970) and Bourdieu's social reproduction (2013). In contexts of immediacy, educators and learners do not reflect on their world, they take the given name of things. They accept these names in a process of involuntary reproduction, where their role as learning subjects is not exercised. Inaction represents an "immobilizing" (Freire, in Orozco, 2000)[1] culture acquired, learned.

The demands of social justice and the economic needs of society may impose on us an extension of the forms of teaching and a growing mobility of students within it; but it is also necessary for teachers to accept the

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[1] at nine minutes, 37 seconds into the recorded interview with Freire.

considerable responsibility for individual orientations and to sufficiently understand the complexity of the problems to ensure useful collaborations (Piaget J., 1980, p. 72).

In this sense, experiences are viewed from educational policy positions rooted in the Theory of Dependency: Pedagogy of Liberation and Pedagogy of Dependency. The first is linked to the perspective of Popular Education, where the educator promotes constructions for the emancipation of oppression. The second pedagogy is the interpretation of reproductive actions in the school environment. Both have expressions in their speeches that are contradictory to their practices, they are not fully aware of the impact and importance they have.

4. Methodology

This work reflects on the word as action in the face of the oppressive world, where the skills and abilities acquired are insufficient. In the research framework of this reflection, the critical qualitative methodology with a gender perspective is defined. When looking at the educational experiences of Argentina and Uruguay, some encounters are identified in terms of the use of the word, a terminology of its own.

In Argentina, the stories cover different areas of: a socio-educational organization, popular high schools, a popular education center, a teacher training, a university seminar, two university diplomas of Popular Education and a specialization in Popular Education. In Uruguay, the areas are socio-educational organizations, centers and institutes for training in popular education and a higher diploma and master's degree in Popular Education.

The word begins to take on deconstructive power when the authorship or emission of the person who pronounces it is recognized. There is a dominant cultural translation that reproduces its own terminology as if it were the one issued by the speakers, they give it the meaning that they interpret. By letting their own authors speak, recognizing them in that action, with other capacities to look at that world that for some is so clear and for others they do not quite understand. The recognition of the other as a valid subject in all its breadth requires a change in political positioning and this cannot be achieved if there are no spaces to elucidate it.

5. Approaches

The stories of territorial socio-educational organizations in Argentina and Uruguay have a common terminology, linked to the purpose of their practices. Through meetings and workshops they ponder the collective work, appropriating the meaning of their words. By naming things, you take ownership with practice. It is possible to denature the use of the word, appropriating its own meaning.

During the summer school in Wuppertal — November 2020 — violence in translation is problematized, making visible the creative power of the translator or translator. This approach could lead to looks like those of Barthes (1989), Belting (1994). De Sousa (2006) and Benjamín (1971) who support the creation of work in the translated work. The words translated one by one project the translator's gaze globally, therefore, the meaning they will have will be he or she wants to give it.

Involuntary reproduction and the political intentionality of a use of the word, education and training coexist as equals. The conscious use of them, would allow to understand what is the conceptualization of each one and its purposes. Education and training are used interchangeably in the first phase of consciousness, the same does not happen in the second. Giving shape installs reproduction in it, if meeting spaces are created, of action processes, reproduction becomes problematized. Domestication is not an educational process.

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