

Perspectiva psicocultural de la educación y autogestión pedagógica: Una propuesta organizativa en el salón de clases.

Psycho-cultural perspective of education and teaching self-management: An organizational approach in the classroom.

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Resumen

En el presente artículo se mencionan las causas que originan una perspectiva psicocultural de la educación y una autogestión pedagógica que nos lleve a plantear en un futuro inmediato una propuesta organizativa en el salón de clases en el Centro de Estudios Tecnológicos Industrial y de Servicios # 76 "Benito Juárez García" ya que tanto directivos, docentes y alumnos no han comprendido que la cultura es una expresión organizativa ya que toda cultura implica una forma organizativa, que los actores antes mencionados aprendan a organizarse individual y colectivamente significaría que en este centro educativo se desarrollara la cultura. Sin embargo los sistemas organizativos actuales de la presente institución educativa están anquilosados lo cual conlleva a que se inhiba el desarrollo cultural.

Desafortunadamente, la organización que prevalece en el Centro de Estudios Tecnológicos Industrial y de Servicios # 76 "Benito Juárez García" dentro de sus aulas condiciona la mente y la conducta de los que ahí se están formando en la carrera de técnico profesional

en radiología e imagen a tal grado que muchos rechazan y, con cualquier pretexto, se escapan de ella en cuanto pueden.

Para tal efecto fue necesario realizar una revisión exhaustiva de las ideas o trabajos que apoyan el fenómeno educativo que se plantea en el presente artículo en primera instancia es importante hablar sobre como cultivar escuelas que nos lleven a comprender a organizar el aprendizaje siendo parte medular el término “cultura” ocurre lo mismo que con muchos otros que se usan cotidianamente: se le usa con determinada acepción parcial, que se ha ido asentando con el tiempo como la más común pero que no corresponde a su sentido esencial (lo que también es un fenómeno cultural). Así, “cultura” generalmente se entiende como “conjunto de modos de vida y costumbres, conocimientos y grado de desarrollo artístico”. Esta noción de “cultura” ha sido la base del trabajo de muchos científicos sociales, sin advertir la parte activa del término: “cultura” como cultivo de algo, como acción de “cultivar” algo, tal y como está implícito en los conceptos de “agricultura”.

Se revisó críticamente a diferentes teóricos de la cultura y confrontarlos con las opciones de organización escolar propuestas por importantes pedagogos, analizando sus posibles coincidencias, articulaciones o incompatibilidades. Se analizó la propuesta de Peter Senge sobre *la escuela como una organización que aprende*, como una alternativa interesante en el contexto de *la globalización*.

Las propuestas de Bruner sobre el aprendizaje significativo y la operación mental dentro de un contexto cultural determinado con la forma de organización escolar que propuso María Montessori para intensificar las experiencias sensoriales y la motivación de los niños. Contrastando en enfoque individualista de la educación escolar que esencialmente mantiene tanto Bruner como Montessori con la posibilidad de la organización grupal y el aprendizaje colectivo que propone la teoría de la praxis, como sustento del proceso de afectividad colectiva y de trascendencia social.

Se analizó las propuestas de Piaget y Vygotsky en relación a la educación preescolar y el desarrollo de las capacidades intelectuales.

Con el encuadre antes descrito se relaciona la perspectiva psicocultural de Bruner con la propuesta de autogestión pedagógica generada en Francia por los autores del enfoque del análisis institucional, en particular Loureau, Lapassade y Lobrot. Los docentes y educandos del Centro de Estudios Tecnológicos Industrial y de Servicios # 76 "Benito Juárez García" pueden formarse como agentes del ,proceso educativo, mediante el análisis de lo *instituido* en la escuela y la sociedad, para convertirse en agentes instituyentes de nuevas formas organizativas y, por tanto, de nuevos valores y creencias. Como en el caso de la institución educativa de referencia, destaca la reivindicación de los educandos como elementos activos y participantes del proceso y desarrollo de la, organización escolar, es decir, como generadores y no sólo receptores de la cultura escolar y de la cultura social. Dicen: "la comunicación en la autogestión pedagógica no es sólo un intercambio de mensajes; es, sobre todo, una construcción de sentido.

Esto nos lleva a reflexionar lo que ocurre en el Centro de Estudios Tecnológicos Industrial y de Servicios # 76 "Benito Juárez García" ya que los procesos culturales que se efectúan al interior tienen una implicación para el aprendizaje y la formación del educando resultando así muy trascendente en ésta época en el que el fenómeno de la globalización, es importante, con estas perspectiva se efectuó un encuadre de las ideas y trabajos encaminadas hacia el fenómeno que se está proponiendo en el presente artículo analizando las relaciones entre las culturas escolares y la manera en que los educandos aprenden capacidades organizativas como efecto y posibilidad del propio proceso cultural, y en el contexto social contemporáneo.

Palabras claves: Perspectiva psicocultural, educación, autogestión pedagógica y cultura.

Abstract

In this article the causes that create a psycho-cultural perspective in education and a teaching that leads to self arise in the near future an organizational proposal in the classroom at the Center for Technology Studies and Industrial Services # 76 mentioned "Benito Juárez García "as both principals, teachers and students have not understood that

culture is an organizational culture expression since all organizational form implies that the aforementioned actors learn to organize individually and collectively mean that this school will develop culture. However, current organizational systems of this educational institution are stagnant which leads to cultural development is inhibited.

Key words: Psycho-cultural perspective, education, pedagogical self and culture.

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Introduction

It is important to analyze my pedagogical practice in the classroom, not only reviewing what I have been doing for 28 years of teaching, but also reviewing the role assumed by my students in the professional radiology and imaging technician career. His apathetic disinterested, uncritical and thoughtful attitude only widens his cultural abyss

Cultural abyss that has led them to disorganization, they have lost the discipline of their inner self and the control of their personality, they have lost the conquest of their conscience through which they could have come to understand their historical value, their function in life, their Rights and duties.

Due to the above, great efforts have been made so that the culture that we are trying to instill in our students is a type of progressive, individual and collective organization, taking into account the experiences and experiences is what allows us to understand the point of view of the students. students, their proposals and the meaning of their actions.

The Centro de Estudios Tecnológicos Industrial y de Servicios #76 "Benito Juárez García", which at first glance is conceived as a center of culture, has historically been trapped by pseudo-culture, as part of a political and economic power. The students who are trained here have learned that the important thing is to obtain a passing grade by any means, without understanding the cultural meaning of the knowledge that the teachers who work there impart. Students obey their teachers who give them homework, which they must complete to avoid scams and sanctions. Generally, teachers are not leaders who motivate the cultural enthusiasm of their students, but watchdogs and filters that students must

circumvent to obtain the long-awaited benefit of the qualification and the certificate that allows them to obtain their degree and professional license.

The Center for Industrial Technological Studies and Services # 76 "Benito Juárez García" teachers are subjected to programs and dosages established in rigid trend teaching plans. Their work is socially devalued and they often have to work in two or more places, with exhausting daily hours.

that contributes both to the depersonalization of their educational tasks and to a continuous emotional discomfort whose discharge will fall on the weakest links: some or all of their students. Exceptions are those who, despite everything, manage to listen to the concerns and interests of their students and link them to transcendent possibilities, that is, socially valuable.

The organizational structure that prevails in the aforementioned educational institution favors pseudoculture. All the students do the same thing, they practically go through the same experiences, in a kind of industrial production of cookies, all the same. They all depend on the will and indications of the teacher, generally there is no room for initiative and creativity. Teachers obey a stagnant curricular plan, essentially rigid despite the innovations that have been generated such as the modular plan in competencies, through this curricular innovation the planners intend to introduce to achieve their mission to raise the "educational quality" this innovation collides with the cultural traditions of managers, teachers, parents and the students themselves.

It is necessary to generate initiatives in the spaces of the Centro de Estudios Tecnológico Industrial y de Servicios # 76 "Benito Juárez García" to motivate school culture: intentional action to cultivate and root what is considered valuable within this school community, as well as to overcome what hinders or threatens the strengthening and progressive power of the student who is being formed. The degree to which this is achieved is in what could truly be called "educational quality."

The reflection on the cultural processes in the present educational institution leads us to rethink that the learning and training of students is transcendental at this time when the phenomenon of globalization, at the same time, on the one hand, seems to standardize

tastes, values , amusements, technologies, fashions, ways of dressing, through access to technology.

It is necessary to analyze the relationships between the school culture of the Study Center Technological Industrial and Services #76 "Benito Juárez García" and the way in which the Students learn organizational skills as an effect and possibility of the cultural process itself, and in the contemporary social context. The idea is to critically review different cultural theorists and confront them with the school organization options proposed by important pedagogues, analyzing their possible coincidences, articulations or incompatibilities. It is proposed to carry out this discussion based on the daily educational experiences of teachers and students of the educational institution of reference.

Different disciplines such as pedagogy and psychology combine their efforts to respond to the urgent needs in the training of professional technicians in radiology and imaging. One of the main challenges is the search for mechanisms and ways for their comprehensive training. Challenge that, without a doubt, is being increasingly conditioned by the demands of today's world, marked by the dynamics of change, accelerated technological and scientific development, as well as the formation of what has been called "knowledge society" , reflecting the abundant management of information and its continuous generation and dissemination.

Faced with this reality, at least one question arises in relation to the function of the Centro de Estudios Tecnológico Industrial y de Servicios # 76 "Benito Juárez García": To what extent is the training institution of reference training or able to train individuals capable of actively assume the demands of the new labor contexts, of lifelong learning, of scientific progress, of personal and family demands and, in general, of the continuous social and economic changes?

Based on the experiences and concerns generated in the teaching practice, as well as the analysis of proposals from various theorists who, with their contributions, have generated theories that are applied today in the educational field, it is possible to search for the most viable organizational alternatives in the Centro de Estudios Tecnológico Industrial y de

Servicios # 76 "Benito Juárez García" to respond to current social, cultural and educational needs.

Bruner (1986), from a psychocultural perspective of education, states that

"Culture is a powerful instrument that models and expands the cognitive capacities of man, in the same sense in which utensils and tools extend and modify his abilities and capacities to transform the physical world" (p. 19).

While Loureau, Lapassade and Lobrot, institutional analysis theorists, consider that when problems of practical transformation are faced, institutional change is unavoidable; Nothing can be done to allow a change in the world of education if the institutions and their structures are not attacked as a priority.

From the conjunction of the pedagogical self-management approach and the psychocultural perspective, as well as the analysis of the teaching practice, the experience of students and the organizational structure of some educational institutions (primary, secondary and higher education), it is possible to outline a organizational proposal for school work that allows students and educators a more effective insertion in the psychosocial processes of the contemporary world.

Contents

A look at pedagogical self-management.

Our time requires individuals capable of adapting with agility to changing circumstances, of self-direction, with effective expression and communication skills, of knowing how to listen before responding; knowing how to discuss before judging; with attitudes self-critical and with initiative to develop and direct medium and long-term projects. These capacities and attitudes are what can be developed if the current dependent, rigid and vertical organization that exists in schools is changed for a structure that allows and promotes pedagogical self-management: allowing students to take charge of their lives, their organization and administration, its present and its future, that is,

"self-manage their own affairs" (Cf. Palacios, 1999; p. 254).

The theory of pedagogical self-management questions the current system of social

institutions, in this case the school, the classroom, and proposes precisely that the actors immersed in an institutional dynamic are generators and builders of counter-institutions, which function as analyzers that make appear the hidden elements of the current system (Lapassade, 1997; p. 11).

Loureau (1975) says that in every institution there are differences between what is instituted and what is instituting. The institution as it is given to those who belong to it, is instituted. The instituting refers to the activities that those who belong to the institution organize in order to achieve the satisfaction of their needs or the solution of their problems. From the moment that what is instituted does not serve them or obstructs a desired possibility, the members of the institution are forced to institute means (instituting activity) that do serve them or facilitate the realization of the foreseen possibility. The instituting is the complementary and opposite instance of the instituted. The processes of change will emerge from the dialectical relationship between the two.

The very proposal of pedagogical self-management is a non-institutional trend in which educators refrain from proposing any type of institutional model and let the group of learners install these counter-institutions, which become means, forms of work organization, exchanges, whose structures are likely to be modified.

Pedagogical self-management is a system in which the teacher renounces transmitting messages and defines, consequently, his educational intervention from the medium of training, that is, acting on the environment, the institution, the devices through which they pass

messages, becoming a consultant who is available to the group. Self-management occurs when in the structure of the institution behind the facade of the official organization, more coherent and directive, there is a latent, informal or clandestine organization. The self-management technique can only consist of bringing to light

organization, not to entrust learning to the delights and traps of spontaneity, but on the contrary to be able to control this always available power of the social bond (Loureau, 1970). Therefore, pedagogical self-management will serve as an analyzer, understood as a device capable of breaking down a whole that, until then, was perceived globally. Thus,

the counter-institutions or instituting actions, by functioning as analyzing devices, will bring to light obstacles and impossibilities that arise in the school classroom.

Self-management, says Lapassade, is, first of all, a liberation from the instituting forces that will be the detonators for change. Hence the need for institutional analysis, the institutional aspect being the most important because it is the most durable (Lobrot, 1974), since the forms adopted by the determinations of social relations are articulated in institutions.

Lapassade and Loureau (1973) establish that institutional analysis aims to demonstrate in its concrete reality the dialectical nature of any organized group. To understand this dialectical character, the authors establish distinctions between internal and external institutions. External institutions comprise the rules external to the institution, for example, in an educational establishment, the programs, the authority, the organizational hierarchy. The internal institutions comprise the internal rules of the establishment, the set of institutional techniques to be used, for example, some norms and work guidelines.

When it comes to promoting and achieving changes in the school organization of the classroom, school or society, it should be taken into account that "changes are accepted and made more easily when they are decided by the stakeholders themselves" (Lobrot, 1974; p. 17).

Currently, the Mexican educational system promotes greater autonomy in school management, proposing as necessary to start from the analysis of educational practice and work in the classroom to focus on the quality of the internal processes of the institutions, on which depends the quality of educational outcomes. However, there is multiple evidence that the transformation of educational systems either takes place in schools and classrooms or does not produce the expected impact or relevance.

The autonomous school and the project it develops must be receptive to the culture of its context and an active participant in it. School institutions have to reflect in their organization, in their pedagogical practices and in their curriculum their vocation for openness and their ability to welcome the multiple expressions and concerns of the

population. Not to take on more tasks than they are supposed to do due to function, capacity and resources, but to adapt their educational projects to the requirements of the community, and to take advantage, in turn, of the educational and economic resources of the community itself.

However, the conceptual framework of the author of this article defines us that the psychocultural perspective is the pedagogy in the classroom that every teacher must do to involve the contents of the subjects he teaches; making these actors understand that the teaching-learning process is of vital importance in their training inside and outside the school, on the other hand it is important to emphasize that this cognitive process is linked to education which is the means by which the students are made of a culture that allows them to learn and apply it in their environment being the teacher through self-management where new educational media are generated: free text, the newspaper, new information technologies (Tics)

However, the previous position is only a holistic view of what the concepts of this article are for the author, so we will move on to the psychocultural approach described by Jerónimo Bruner.

The psychocultural approach to education and its postulates.

Bruner (1991) analyzes the participation of man in culture and the realization of his mental potentialities through it, identifying the impossibility of building a human psychology based only on the individual. He conceives of psychological phenomena as embedded in culture; Psychology must attend to the processes of construction and use of meaning that connect man with his culture. Cultural psychology is not only concerned with studying "behavior", but "action", which is its intentional equivalent. More specifically, cultural psychology is concerned with action situated in a cultural setting and with the mutually interacting intentional states of the participants.

The school and education in general are today facing new challenges, whose function cannot be understood only as the simple transmission and development of skills and mastery of knowledge. Beyond this, the objective of education is to help learners to find

their way in the culture, linking them with the world, giving meaning and meaning to their lives, their actions and their relationships.

The school says Brunner (1999).

“It is the first and most important contact with the culture in which the child is going to live and it is the first place where he can think about how it works and the first place where he expects honest answers and useful suggestions on how to understand it, only the school can do less dependent people” (p.21).

If culture shapes the minds of individuals, their individual expression is substantial to the creation of meaning, the assignment of meanings to things in different contexts and on particular occasions. Meaning making involves placing encounters with the world in their appropriate cultural contexts in order to know 'what they are about'. Although the meanings are “in the mind”, they have their origins and their meaning in the culture in which they are created. It is this situated character of meanings that ensures their negotiability and, ultimately, their communicability (Brunner, 1999).

For Brunner (1999) a theory of education must consider the intersection of the nature of the mind and the nature of culture, for which he proposes the following postulates (which we will comment on based on questionnaires applied to teachers and students of the career of professional technician in radiology and imaging).

1.- *Perspectivist postulate.* The meaning of any fact, proposition, or encounter is relative to the perspective or frame of reference in terms of which it is constructed. Life in culture is a mutual game between the versions that people form under their institutional oscillation, in this case the school, and the versions that are the product of their individual histories. The school cultivates beliefs, skills and feelings to transmit and explain the ways of interpreting the natural and social worlds of the culture that promotes them, so this postulate underlines the interpretative and meaning-creating side of human thought.

When the students of the professional radiology and imaging technician career were surveyed about what “attending school” meant to them, they answered that it was to “be someone in life”.

Some of them emphasized that they are preparing for work. Faced with the same question, the teachers of the specialty expressed the importance of the school as a "training institution" that allows preparing the subjects to develop in the field of work. Thus, the school for both actors forms particular meanings based on their individual history.

2.- Postulate of limits. The forms of meaning making accessible to human beings in any culture are limited in two crucial ways. The first is inherent in the very nature of human mental functioning. The second includes those constraints imposed by symbolic systems accessible to human minds in general, limits imposed, say, by the very nature of language, but more particularly constraints imposed by the different languages and rotational systems accessible to different cultures. Then the function of education is to equate human beings with the symbolic systems that are needed to build meanings and realities. Normally, when we communicate with our own language and with someone from our own culture, we are not very aware of the communication process, which is why we ask the teachers of the specialty of radiology and imaging, how conceive effective communication in the classroom? The apparently satisfactory answer states that effective communication occurs when there is understanding for students. However, when asking the same question to the students, they mentioned that on frequent occasions they do not understand what the teacher explains because they use concepts and terms that they do not know and/or do not understand.

Thus, within the Center for Industrial and Services Technology Studies #76 "Benito Juárez García" we observe divergent discourses among the actors in the educational process. While teachers express the importance of meeting the needs of all their students, in reality there are students with difficulties to successfully overcome the demands of the educational system in which they are inserted, which implies not only strictly individual factors but also educational, social and cultural ones. , therefore there are severe limits to the creation of shared meanings.

3.- Postulate of constructivism. The "reality" that we attribute to the worlds we inhabit is

constructed. The construction of reality is the product of knowledge creation shaped across traditions with a culture's toolbox of ways of thinking. In this sense, education should be conceived as helping students to learn to use the tools of meaning creation and construction of reality, to better adapt to the world in which they find themselves and to help them in the process of change as they see fit. require.

How many times in the institution where I work have I heard or said phrases such as: What is

can expect from a student with separated parents, alcoholics.... etc.)

"Watch out for so-and-so, he's terrible!" Or when a student asks the reason for a task or note, he receives the answer: "Because I said so!" Do your homework or I'll send you to guidance! Faced with the situation of meeting the demands of parents and teachers, students build survival strategies at school and in their learning processes, with the detail of not always being consistent with the purposes of the study plans and programs; Therefore, it is necessary to question whether the creation and construction of meanings that are useful for their lives are truly promoted in students.

4.- Interactional postulate. Learning is an interactive process in which people learn from each other, and not just from the teacher. Apprentices help each other learn, each according to their abilities, that is, they "scaffold" each other. It is, above all, through interaction with others that each student finds out what culture is about and how the world can be understood; which implies that the teacher, in fact, does not play a monopolistic role.

When asking the teachers of the radiology and imaging specialty about the ways in which they organize the class, they indicated several group techniques such as: presentation, brainstorming, teamwork, research. When talking with the students of the aforementioned career, they respond that the teacher "no longer teaches" and that from the first day the teacher divides the program and divides it into teams so that they present topics, "but in any case we do not learn because nobody does case and our colleagues spend their time reading"

When we ask teachers if they consider teamwork important, they argue that it is, but that students are not prepared to work like this, since it creates disorder and not everyone works the same, hiding the "lazy" behind the "responsible students".

5.- Postulate of outsourcing. The main function of all collective cultural activity is to produce "works" (Meyerson, cf. Bruner 1999; p. 40), which achieve an existence of their own. Through the creation of "works" and outsourcing them, group solidarity is promoted, also granting identity and creating shared and negotiable ways of thinking in the group.

"Externalization produces a record of our mental efforts, a record that" it is outside of us rather than being vaguely in memory.

Externalization rescues cognitive activity from the implicit state, making it more public, negotiable and "solidarity"; at the same time, it makes it more accessible to subsequent reflection and metacognition, since, as Meyerson points out, all viable cultures develop ways to conserve and give continuity to their works.

Teachers were questioned if the activities carried out by students and teachers are made known to the school community. The students of the career of professional technician in radiology and imaging commented that only when they have to participate in a special day of science and technology.

6.- Postulate of instrumentalism. Education, regardless of how it is carried out, always has consequences on the later lives of those who receive it. Thus, education provides skills, ways of thinking, feeling and speaking, with which one can later "buy distinctions" in the institutionalized "markets" of a society. Two considerations must be taken into account: talent, which has to do with the multiple ways of using the mind, the multiple ways of learning, knowing and constructing meanings; and the opportunity that students have to develop skills and ways of thinking that will later change for distinctions and awards in society in general. However, there is a culture that is all about power, distinctions, and rewards.

Unfortunately, in addition to the talent that students might have innately, the school is highly selective, excluding "socially distinguished" or "disadvantaged" people. In the

Centro de Estudios Tecnológicos Industrial y de Servicios # 76 "Benito Juárez García" we found rates of absenteeism and desertion that are directly related to this postulate. When we questioned the teachers of the specialty about school desertion, they argued that "they are adolescents who do not want to study." When contrasting with the students, they state that "the teacher brought X classmate on assignment" and that is why he left. In another case, a teacher answered that the student did not have the necessary knowledge to continue in the educational level in which he is inserted.

7.- Institutional postulate. The school prepares to take a more active part in other institutions of culture. Specify more concretely what functions people have and what status and respect are accorded to them. Thus, the school becomes meritocratic by granting distinctions and certifications that will serve as the basis for the economic, productive and labor distribution of the students.

We asked the teachers why and what for to teach, they commented that the teaching was directed "to incorporate young people into work" because it is a school that trains human resources to satisfy the hospital sector in the area of radiology and imaging. It should be noted that in no case was the relationship between teaching and social life discussed.

8.- Postulate of identity and self-esteem. Education is crucial for the formation of the "I", since we know our "I" by our inner experience, thus, success or failure are fundamental nutrients in the development of the person. The school judges the subject's performance and the subject, in turn, responds by evaluating himself. In a "possible self" that regulates aspiration, confidence and optimism; and their opposites because we not only experience the self as agent; we also value our effectiveness in carrying out what we expected or what we were asked to do. How self-esteem is perceived (or expressed) varies, of course, with the forms of culture. If the school is an entrance to culture, we have to evaluate

what the school does by confronting it with the conception that the student has of his own capacities and his possibilities of dealing with the world.

We also asked the teachers of the reference educational institution about the actions and ways in which they promote self-esteem in their students. They recognized that the self-esteem of the students is essential for school work, so they always promote it in their students, reinforcing it through incentives and badges. However, the students contradicted this response, pointing out that their teachers “almost do not recognize their achievements” despite their constant efforts, telling them that “they have an obligation to study.”

9.- Narrative postulate. The way people think and feel creates a version of the world in which they can psychologically find a place for themselves, that is, a staff world. Starting from the school experience, the subject creates meanings that he can relate to his life, being then the narration a form of thought and a vehicle for the creation of meaning. Thus, if the narrative is going to become an instrument of the mind at the service of the creation of meanings, it requires our part: to read it, to make it, to analyze it, to understand its art, to perceive its uses, to discuss it.

The teachers surveyed said that written expression is important, but that for its exercise there is a specific subject called reading, oral and written expression, for their part, the students express that they do not like writing very much and that the teachers only let them make summaries, copies and conceptual maps, “but each partner does it as he wants, as he can or as he understands”.

Finally, each postulate emphasizes the capacities of awareness, reflection, the breadth of dialogue and negotiation. However, it is necessary to consider that in all systems that depend on authority, even duly instituted authority, all these factors could present risks when opening the discussion on institutionalized authority.

Education, therefore, is a complex company that aims to adapt the culture to the needs of its members, but at the same time, adapt its members and their ways of knowing to

the needs of the culture (Bruner, 1999: p. 62) .

Institutional forces and cultural change in the school.

The organizational practices of the Centro de Estudios Tecnológicos Industrial y de Servicios "76 "Benito Juárez García" in which the survey was applied are far from providing opportunities for independence, self-training and understanding of culture. Teachers consider as "good school organization" the leadership of the group by the teacher himself, who, in addition to fully managing program content, must guide school work with discipline.

Every day we observe behaviors of apathy, disinterest and lack of communication that are increasing between students and teachers of the reference educational center. East phenomenon is not casual or temporary, but is installed in the culture of this century, where the needs of consumption, power and individual image have taken root among the population of Western countries, including Mexico.

To counteract this culture and forge another where motivation and social commitment prevail as the basis of a healthy human coexistence, it is necessary to promote the awareness of teachers and provide them with sufficient tools to face communication difficulties with their students and student apathy. . For this, it is necessary to understand the causes of these problems, analyze the dynamics generated by the organizational forms in the school, inside and outside the classroom, with the purpose of putting into practice in a positive and enterprising way new forms of learning and school organization.

While the bureaucratic school constitutes an intellectual counterexperience that raises barriers to knowledge and produces an aversion to intellectual activities (Lobrot, 2000), Bruner's psychocultural approach proposes that the school should be something more than an extension of the total community or of the daily experience, because it is the special community where subjects make discoveries using their intelligence, jumping into new and unsuspected domains of experience, which is discontinuous with respect to what

they have previously experienced (Ausubel et. al., 2001).

Lobrot (2000) affirms that only the school can make people less dependent, for which one of the objectives of the pedagogical self-management theory is to trigger a process of

transformation of the school institution, and with it also a process of transformation of the society itself. If this proposal were successful, it would free students from the routine of concrete daily activity and the school could become one of the main means of promoting the reflection that Bruner's psychocultural approach proposes. If pedagogical self-management is promoted, students will behave as beings capable of adapting, self-directing, not falling into routine, learning to express themselves, to understand others, to listen to them before responding, to

discuss before judging, to think about themselves, to criticize themselves and to take initiatives (Palaces, 1999)

To achieve the above, it is necessary to reveal the structure of the Center for Industrial and Services Technological Studies # 76 "Benito Juárez García" to provoke, force it to speak (institutional analysis), and thus alter mentalities to make it more open and autonomous as a way to transform it as social institution beyond the school that it is, to the extent that the students who are trained in the career of professional technician in radiology and imaging through pedagogical self-management can be inserted in the hospital work fields and take a proactive attitude to the bosom of their own families.

By relating the postulates of the psychocultural approach with pedagogical self-management, it is intended to contribute to liberating the instituting forces of both the teachers and the students of the Centro de Estudios Tecnológicos Industrial y de Servicios # 76 "Benito Juárez García", which will institute a new institution. that will function as an analyzer that will reveal the hidden elements of institutional management, as a privileged technical instrument of self-management, this being the starting point and the goal. The self-management of the educational establishment of reference implies doing a job that is not annoying with the students, providing superior training to the traditional education that is being given and preparing the students for the analysis of the social system in which

they live, supposes an in-depth modification of the Center of Industrial and Services Technological Studies # 76 "Benito Juárez García". For this change to take place, self-management must be introduced through all the gaps in the social system, educating students, proposing alternative operating models and developing a new humanism. Self-management energizes intellectual life.

Institutional pedagogy and the cultural psychological perspective of education coincide in proposing different possible forms of mediation, organization and functioning of school life. The teacher becomes a consultant at the service of the group on questions of method, organization or content: the teacher renounces the exercise of authority, to power, to the word, and limits himself to offering his services, his capacity and knowledge to the group. His intervention is situated on three levels:

- 1.- As a monitor for the diagnosis of the group: it helps the group to develop as such, it helps to develop a group climate in which it is possible to learn; it helps to overcome the obstacles to learning that are rooted in the individual and in the group situation, it helps the collective to write and use the different methods of research-action, observation and feedback.
- 2.- As an organization technician.
- 3.- As a researcher and scholar who possesses knowledge and has the ability to communicate it. In this way, the instituting activity of the teacher and the students of the Center for

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are located at a double level of techniques and instruments and at the first level of institutionalization of a new non-alienating educational relationship

Without self-management, Lobrot emphasizes, at least in germ, at the Center for Industrial and Services Technological Studies # 76. "Benito Juárez García" as a school,

without the students taking care of themselves, no training is achieved true and therefore no change in the mentality of the students of the career of professional technician in radiology and imaging.

The present educational center, as a setting for learning, must change from a space of reproduction to a space of creation; from a context of regulations to a context of

participation; from a field of competition to a field of cooperation; from a site focused on the teacher to a site focused on the relationships between the actors involved in the plot of learning.

Education, as a mediator in learning, must change from a means to reproduce society to a lever for social change; from a cultural mechanism for assimilating the learner to an effective mechanism for the learner to build and rebuild

culture; from provider of monocultural experiences to promoter of intercultural experiences; from an instrument that promotes uniformity to an integrator of diversity.

The understanding of learning has to change from a unitary definition to the acceptance of the idea of the existence of multiple learnings; from its concentration on the path of behaviors to the visualization of the constructive transformation of the person who learns; from its location in the strictly individual to its socializing dimension.

The role of the learner has to change from receiver of information to producer and evaluator of knowledge; from subject to the power of knowledge to dominator of the power that means to know; from aspiring to competition as an end to using it as a means to learn more; from subject to external control to self-regulated person.

Teaching at the Center for Industrial Technological Studies and Services #76 "Benito Juárez García" has to change from destabilizing to problematizing; from a didactics for learning to a didactics from learning; from the use of homogeneous strategies to the use of variety as recognition of differences; from product evaluation to process monitoring; from the rigid closed program by "curricular engineering" to the program governed by human values.

The teacher of the Centro de Estudios Tecnológicos Industrial y de Servicios # 76 "Benito

Juárez García" must change from a monopoly transmitter to a counselor and tutor; from inquisitor to promoter of the investigation; from outside observer to participant observer. The self-assessment of the teachers in the reference campus is a condition to initiate awareness of the attitudes that they transmit to the students of the career of professional technician in radiology and imaging with their way of acting in the classroom and in the educational institution. .

Finally, it is necessary to start with said school, because, as Lobrot (1974) says, the society of tomorrow will be a consequence of the school or it will not exist. If it is possible for the Industrial and Services Technological Studies Center # 76 "Benito Juárez García" to be respect the opinions of all, dialogue, create a cooperative climate is not a guarantee of not having problems, but it does have greater possibilities of generating assertive behaviors and self-management.

Conclusions

A theory of education not only has political implications; but it is itself a political theory. Institutional Pedagogy is built from a sociopolitical perspective, since it is considered an anti-authoritarian critique of education.

The function of education is not only to prepare for the wide world of changing technology and a continuous flow of information, but also to develop the ability of subjects to understand, maintain and recreate their culture, reinforcing individual and local identity.

The development of culture and society impose a series of demands on education since the school has not always been able to respond to these demands and needs to be redefined so that it serves the needs of the individual and the demands of society.

If the goal is to make citizens capable of both achieving personal goals and a society in which personal significance is still possible, it must be taken into account that education crucially affects the intellectual development of individuals.

Cultural psychology starts from the assumption that human mental activity does not occur in isolation and mental activity cannot be understood unless the cultural context and the resources that give the mind its shape and breadth are taken into account.

Any school organizational proposal must take into account the social, political and economic implications that derive from education and must forget the pretense of being confined within the classroom and the school.

When analyzing the Industrial and Services Technological Studies Center # 76 "Benito Juárez García" from the group, the institutional analysis studies the structural instances of the group, within which educational phenomena take place and aims to unravel the set of forces that operate in an apparently normal institution, governed by universal norms, evidencing in its concrete reality the dialectical character, positive as well as negative, of any organized group.

Every event, fact, device, capable of revealing the real determinations of a situation, of decomposing a reality taken until then globally, is an analyzer and can be a text: the teacher, the student or anyone who reveals the real determinations of the institution .

The referent of institutional analysis is always the external institution (olo instituted): it includes the rules external to the institution; if it is an educational establishment, the programs, the instructions, the circuits of authority, the hierarchy in which the staff is organized; but we must also keep in mind the internal institution that includes, on the one hand, the internal rules of the establishment and, on the other, the set of institutional techniques to be used (work regulations, etc.).

Every time the internal institutions of the class become instituting means, every time they are used to change the established structure, institutional pedagogy is taking place.

Promoting the inclusion of those values to which the members of the community adhere in the institutional project allows reaffirming positive values and transforming those that are necessary, consistent with the democratic world.

It is necessary to favor in the educator, in the different functions that he carries out, the clear construction of his role, starting from the change of personal and professional attitude.

Communication in pedagogical self-management is not just an exchange of messages; it is, above all, a construction of meaning.

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