

**THE SCHOOL IN THE CONSTRUCTION OF THE PEDAGOGICAL THINKING:
CONSERVATIVE AND PROGRESSIVE PEDAGOGICAL THEORIES**

***A ESCOLA NA CONSTRUÇÃO DO PENSAMENTO PEDAGÓGICO: TEORIAS
PEDAGÓGICAS CONSERVADORA E PROGRESSISTA***

***ESCUELA EN LA CONSTRUCCIÓN DEL PENSAMIENTO PEDAGÓGICO: TEORÍAS
PEDAGÓGICAS CONSERVADORAS Y PROGRESSIVAS***

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ABSTRACT: The relevance of pedagogical theories is the main discussion in this text's ambit, which has as it's general objective to analyze the theories of pedagogy, either conservative and progressive, lightened by Saviani's (1999) thinking, which criticized Bourdieu and Passeron (1970) in its school theory as reproduction and Althusser (1980) by its structuralist reading of education as an ideology. These configure themselves as learning assumptions that focused in the Brazilian scholar practice. It becomes necessary to stress that the concept of pedagogical theories brought, expressly, a comprehension of the education and its school practice. In this context, the present philosophical investigation is justified, which figures itself inside the Philosophy of Education's ambit as a fundament. The development is based on bibliographical materials, websites and scientific articles, Inter alia, through methodological tools that concentrate on a qualitative approach, of deductive method and interpretive character. The theoretical-methodological piece of Mikhail Bakhtin (1981) about the already-mentioned and the voices of the texts constitute itself to a necessary methodology for the development in the discourse's analysis of the authors mentioned above. Results displayed, the pedagogical theory of Savani (1999) is demonstrated to be present in the Brazilian school practice. Therefore, the question that is established is the following: how do conservative and progressive pedagogical theories coexist, and are these theories historical critics developed by the teachers in the school setting?

KEYWORDS: Conservative theory. Progressive theory. Historical-critical theory. Discourse analysis according to Bakhtin. Education.

RESUMO: *A relevância de teorias pedagógicas é discussão central no âmbito deste texto, que tem por objetivo geral analisar as teorias pedagógicas, conservadora e progressista, à luz do pensamento de Saviani (1999), que faz críticas à Bourdieu e Passeron (1970) em sua teoria da escola como reprodução, e Althusser (1980), por sua leitura estruturalista da educação como*

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ideologia. Estas, configuram-se como pressupostos de aprendizagem que incidiram na prática escolar brasileira. Justifica-se a presente investigação filosófica por favorecer a discussão sobre os fundamentos essenciais no âmbito da Filosofia da Educação. O desenvolvimento tem por base materiais bibliográficos, websites e artigos científicos, Inter alia, com o uso de ferramentas metodológicas, de natureza qualitativa, método dedutivo e caráter interpretativista. O quadro teórico-metodológico de Mikhail Bakhtin (1981) sobre o já-dito e as vozes dos textos consiste em metodologia desta análise do discurso. Como resultados, demonstra-se a teoria pedagógica de Saviani (1999) que, de certa forma, está presente na prática escolar brasileira. Para tanto, a pergunta que se estabelece é a seguinte: como as teorias conservadora e progressista coexistem ao lado da teoria histórico-crítica no fazer docente no âmbito da escola?

PALAVRAS-CHAVE: Teoria conservadora. Teoria progressista. Teoria histórico-crítica. Análise do discurso segundo Bakhtin. Educação.

RESUMEN: La relevancia de las teorías pedagógicas es una discusión central de este texto, que tiene como objetivo general analizar las teorías pedagógicas, conservadoras y progresistas a la luz del pensamiento de Saviani (1999), que critica a Bourdieu y Passeron (1970) en su teoría escolar como una reproducción y Althusser (1980) por su lectura estructuralista de educación como ideología. Estos son supuestos de aprendizaje que se centran en la práctica escolar brasileña. Esta investigación filosófica se justifica por los fundamentos esenciales de la Filosofía de la Educación. El desarrollo se basa en materiales bibliográficos, sitios web y artículos científicos, entre otras cosas, con la utilización de instrumentos metodológicos, de carácter cualitativo, método deductivo y carácter interpretativo. El marco teórico-metodológico de Mikhail Bakhtin (1981) sobre lo ya dicho y las voces de los textos consiste en una metodología de investigación para tratar el análisis del discurso. Como resultados, se demuestra la teoría pedagógica de Saviani (1999) presente en la práctica escolar brasileña. Para ello, la pregunta es: ¿cómo las teorías pedagógicas conservadoras y progresistas están junto de la pedagogía histórico-crítica para los profesores en la escuela?

PALABRAS CLAVE: Teoría conservadora. Teoría progresista. Teoría histórico-crítica. Análisis del discurso según Bakhtin. Educación.

Introduction

To analyze pedagogical theories for the teaching-learning process, since teaching and learning are interchangeable, these theories are considered here as presuppositions for school work. The specific objectives are to discuss school and culture in the context of conservative pedagogical theories, examine the work-school relationship in the context of progressive pedagogical theories and investigate, in the school context, the process of education and historical reality.

The research is justified by being inserted in the scope of the Philosophy of Education focused on the school, its general objective is to analyze the pedagogical theories, conservative

and progressive, in the light of Saviani's thought, and is developed from the following specific objectives: to discourse about school and culture in the context of conservative pedagogical theories, examine the relationship between work and school through progressive pedagogical theories and investigate the school in relation to education and historical-critical reality. It is important to emphasize that the concept of pedagogical theories expressly brought an understanding of education and its school practice.

The methodological design of the article resides in a literature review in databases, websites and scientific articles, with a qualitative approach, deductive method and interpretive nature. It uses the methodology developed in the theoretical-methodological framework of Mikhail Bakhtin (1981) on the already-said and the voices of texts, in the case of discourse analysis.

In the theoretical-methodological framework, from the work *Problems of Dostoevsky's Poetics* (PPD), by Bakhtin (1981), there is the concept of dialogism to carry out discourse analysis, showing that discourses are not constructed or reduced to a single voice, which has already been said, another word and the resignifications. They are underlying and constitutive voices in the constitutive historical, social and ideological discourse.

Furthermore, what is already said consists of voices from the speech of others in our argument. This occurs in the use of language on some topic, as well as when talking about pedagogical theories in dialogic contexts and, therefore, circumscribe the possibility of differentiation in the use of the word that forms the body of the idea; In this understanding, the discourse analysis that follows is based on Bakhtin's methodological theory. Therefore, the question that arises is: how do the conservative and progressive theories coexist alongside the historical-critical theory in the teaching practice within the school?

The arguments are anchored in the thought of Saviani (1999), whose criticisms of progressive and conservative theories demonstrate that they reduce the school's role to a mere reproduction of the dominant power. Saviani (1999) criticizes the thinking of the French Bourdieu and Passeron (1970), in the book entitled *Reproduction*, stating that it is a theory of the education system as symbolic violence, which characterizes the school as a reproducer of society and forgets the dynamic character of educational practice.

Saviani (1999) also criticizes Althusser's (1980) theory on the *Ideology and Ideological State Apparatuses*, a structuralist reading of Marxism that views education as ideological with a foundation that does not present a solid articulation, limiting itself in an indirect way to the concept of class struggles and the predominance of the dominant class in the capitalist system,

whose reference is necessarily Weberian, with the theoretical field of Sociology of Education as a general theory of society.

The ideas of the authors studied in this research were developed with a view to the school educational process. Realizing that the theories observed lacked foundations, Saviani (1999) articulates the historical-critical theory with a view to issues of Brazilian education, whose contribution, considered original, proposes a theoretical vision that goes beyond the thinkers who preceded it.

This research, therefore, has three sections: Initially, the thought of Bourdieu and Passeron (1992) about reproduction, exposing the concept that the school reproduces the society of which it belongs. Then, Althusser's thought: the ideology and ideological apparatuses of the State, in the work that treats the school as a formative space for work; and, finally, Saviani's historical-critical theory, with a proposal that goes beyond conservative and progressive thinking, proposing a school with works based on historical-critical theory. This is the structure and subdivision of this work, whose development outlines each thought, to preserve the central idea of each thinker; this is a punctual and expanded study of Brazilian educational realities.

This research makes a sufficient and delimited presentation of pedagogical theories to show that the work of the Brazilian philosopher and pedagogue Saviani (1982) goes beyond the thinkers presented when the subject is Brazilian school education, a fact perceived in the published books containing the Pedagogy of Historical-Critical Theory.

Bourdieu and Passeron on *Rational Pedagogy*

This section shows Bourdieu and Passeron's (1992) analysis of the school, in which the authors consider the school institution as a space for the reproduction of the social field. They understand that it is through school that children and adolescents acquire certain knowledge, which varies according to the region.

The subject approached in the classroom is considered by society in general as a valuable topic, to be worked within the educational theoretical framework consolidated by a pedagogical tradition. Bourdieu and Passeron (1992) questioned why children generally feel difficulty in appropriating the knowledge imposed by the school standard that is predetermined by educators. The authors argued that in the educational context most of the content chosen for teaching is extracted from a canon or a selection made by a certain group of education professionals.

Noting that it is education professionals who select themes based on what is present in society, Bourdieu and Passeron (1992) defended the idea that this forms cultural, social and economic capital. There are effects and social relations built to form the legitimacy that is not given by the person's possession, but rather favors the teaching-learning process, for example, with knowledge valuing the already recognized culture, which is simply given by the people who are part of both society and school. This, in turn, reproduces knowledge based on the culture of society: which is considered most valuable and corresponds to legitimate culture and cultural capital.

Certain people in society can acquire, for example, refined expressions by building prior knowledge that comes from their social and financial condition. In these cases, cultural capital is constituted by reading, visits to museums, games, paintings and canvases, sources that are not widely disseminated in society, with no space for what has not yet been explored.

Thus, a person who is absent from the contact of information pre-established by a certain social group feels excluded from the knowledge process, mainly because they did not have access to the information canonized as being the ones that should be learned. Schools end up reproducing this culture and considering essential and natural knowledge, which are not: "Each family transmits to its children, more indirectly than directly, a certain cultural capital [...] that helps to define, among other things, attitudes towards cultural capital and the school institution" (BOURDIEU; PASSERON, 1992, p. 42, our translation).

Since each family has its reality and worldview, it is clear that the same occurs with the teacher, whose formation ends up molding their knowledge and their vision different from that of the student, mainly due to the experience acquired during the formative process, such as factors related to activities and access to information. Furthermore, it is up to the teacher to control the room and the time of the class, the nominal call to register the presence/absence of the student and the peculiar attributions of the teaching. The workload in the classroom makes it difficult for teachers to perceive the differences between students and the realities that exist in a single class, not to mention what distinguishes students from teachers, in addition to social differences between them. Broadly, teachers end up leveling a class and do not understand that the cultural capital of each student varies according to each reality (SAVIANI; PASSERON, 1992).

When the student arrives at school deprived of cultural capital, there is a huge gap that makes it difficult to acquire knowledge. So, if someone does not help him or he does not make an effort to learn himself, it becomes apparent that his performance is inferior to that one that has a cultural basis. In the school context, it is necessary to prepare the environment to provide

learning opportunities for everyone involved in the process. “Offering everyone an intellectual work technology and inculcating rational working methods will be a way to contribute to reducing inequalities linked to cultural heritage”, defend Bourdieu and Passeron (1992, p. 71, our translation).

The authors' explanation shows that the gap increases the students' chances of failure in their teaching-learning process. In the book *Reproduction in Education, Society and Culture*, by Bourdieu and Passeron (1992), the following occurs at school: the student repeats the content and does not appropriate it because it leads to memorization and reproduction. Knowing the laws of reproduction grants some chance of minimizing the reproductive action of the school institution. If there is a school that promises to identify potential, in the sense of pointing out who is smarter, hard worker or more motivated to move forward, this one work to find out who has more cultural capital, who learns that pre-selected content more efficiently.

In assessment, there is the student who does well in the field of language, one in the field of mathematics and another in the sciences. In fact, when a person stands out in a certain field, it is because there is a deeper cultural experience of the subject beyond the walls of the school, that is, there is a cultural capital that was built not in the school, but outside it.

The average student, who does not worry in general, is the one who only responds to what is asked for in the evaluations. In this case, the student only presents what was presented by the school, by the teacher, because he or she is minimally lacking in cultural capital. This average learning accompanies educational formation for a long period, if the student does not make an effort to fill gaps in their learning.

There are those who do not have cultural capital but have family investment and contact with the school. Generally, this one does not stand out and makes an effort to respond to what the school asks for. He is very far from what it asks for and, even more, from that knowledge that goes beyond school reproduction. This is the reality of the vast majority, because these students do not reach the skills/capacities and competences required by formal education.

Every school that works by identifying the stages of its students escapes its social role, that is, it distances itself from its social role in the teaching-learning process. In reality, the assessments, indices and ways of measuring where the student is are types of the so-called meritocracy method, which ends up showing a disparity between people, those who have a natural relationship with languages in relation to those who, by whatever reason, could not have contact with the teaching of language use and its consequences. “For the most favored and the most disadvantaged to be favored, it is necessary and sufficient that the school ignores [...] cultural inequalities between children from different social classes” (BOURDIEU;

PASSERON, 1992, p. 71, our translation). It is necessary for each teacher to ask the following question: as a teacher am I helping to ratify the social origin of each student? What am I doing at school, since there is no permission for the student to improve and grow, when leaving this formative environment?

Objectively, the teacher's contribution is relevant in the teaching-learning work, displacing the social origin of each student, school work and intellectual growth. This occurs due to the structural limitations of each student, who ends up leaving the school environment because they feel unable to improve their knowledge, feeling unable to learn.

The school neutralizes the student, who, when passing through the school, feels that the process only ratifies what he/she already knew before his/her school studies. This justifies the social effect, the student who does well in school, does well in life, a maxim that ends up identifying people and reproducing social inequality, transforms social classifications as something fair because it comes from people's individual merits. Bourdieu and Passeron (1992, p. 3, our translation) state that: "it is not an exaggeration to say that teaching is, in part, a factor of inertia".

In carrying out their role as a teacher, the objective is to transform the student in terms of knowledge and social changes. However, the effect that the teacher ends up having is not compatible with his objective and ends up contributing to the maintenance of relations of social domination. For Bourdieu and Passeron (1992, p. 3, our translation):

Teachers cannot change this reality, because the teacher has successfully gone through the school trajectory, no matter how bumpy his trajectory as a student may have been, he managed to adapt to the logic and consider it natural and adequate in the way the system works.

Submerged in this environment of naturalization of the educational system, the teacher cannot see another reality, probably because of his long school trajectory, the way his learning worked and the relationship with cultural capital. All of this is internalized in the person and ends up neutralizing their critical sense about the teaching-learning process.

As it is part of the way each person assimilates knowledge, social reproduction ends up perpetuating the view that the school is fair and identifies the student's merit. To the extent that the school's evaluation intends to be neutral, its work becomes, for many, unquestionable, not least because the family and society ratify this understanding.

According to Bourdieu and Passeron (1992), academic success is associated with the human being's willingness to knowledge. For some, for example, going to school is mandatory and natural, a belief that fits the image that the school itself prints, whose objective is to form

and prepare for the world. It is even the image that parents pass on to their children. Most of the time, it is not even this view of the school that stands out, because some students experience social exclusion.

This denunciation by the authors shows how social mechanisms are subtle and difficult to be perceived. The way that the school works builds the perception of the world. The teacher's trajectory, for example, defines their perception of the school. The perverse mechanisms of social exclusion are invisible since the person cannot think of this environment in any other way. The functioning is seen in a single way, the one that has always been presented, since the beginning, when the school institution was created, a characteristic that is in its constitution.

A first reading of this text, with a less in-depth view, may give the impression that there is no way to solve the problem in relation to the fact that teachers are collaborators who ratify the system of social inequality. At school, for example, the plasticity of language allows the speaking subject to take the form of what is appropriate for the context. Evidencing the issue of the use of language as a practice that contains regional differences and diversity in different social contexts, the question is: who feels more legitimate, the one who speaks formally or the one who uses informal language? For this question, it is necessary to consider that the use of language is a relevant factor when dealing with the educational context. There are cases in which the use of language often becomes a source of social exclusion, in other situations it is precisely the use of language that favors inclusion.

For Bourdieu and Passeron (1992), language is within the spaces of educational processes. Thus, there is aggression on the part of the school towards students who cannot learn their mother tongue. For example, a person who attends school and does not speak the standard language correctly is an easy target for discrimination, that is, for feeling inferior to others.

Another question is imperative for Bourdieu and Passeron (1992), namely, how can the teacher provide a repertoire of mental operations, vocabulary for people who do not have prior knowledge? The authors suggest that a “really rational pedagogy, that is, founded on a sociology of cultural inequalities, would contribute to reducing inequalities in relation to school and culture” (BOURDIEU; PASSERON, 1992, p. 9, our translation).

Bourdieu and Champagne (1997) addressed this argument and, as a result of their research, wrote the article “*Os Excluídos do Interior*”, which deals with the reality of schools and higher education courses: for example, there are more reputable colleges in the category of evaluation that require severe selection processes and, therefore, more cultural knowledge. In these, most students have greater cultural capital. Unlike what happens in colleges with less recognized courses, those that offer more places than candidates, in these, the reality presented

by the students reveals little cultural capital, whether when entering higher education or after completing the course.

Another reality is the fact that teachers, for example, claim that there are students who cannot read or write. These are the most excluded in the interior because they are at school, enrolled, attending and cannot learn the basics, reading and writing. The authors claim that the school acts as if it were a funnel, excludes continuously, exerts symbolic violence by ratifying the exclusion of society within it because the teacher's comment ratifies the student's difficulty, instead of trying to help and change the situation.

Symbolic violence is arbitrary in relation to what is being valued in a given social context, which is why it is violent. Not only that, those who are holders of other knowledge, different from what is dictated by society, are also diminished. "Symbolic violence is never exercised without a form of complicity extorted from those who suffer it" (BOURDIEU; PASSERON, 1992, our translation).

The class, for example, with a certain painting, an expression of visual art popular in society, is usually given because that artifact is recognized as being better. Therefore, important and deserving of exhibitions and of occupying entire classes, artistic expression considered superior to some that would never be chosen to be the object of study.

This event is not because there is something essentially better in this chosen work, but because the social agreement between people who deal with classes, art and values defines what is relevant in that historical, social and cultural context. To the extent that a certain context with certain people chooses to value this and devalue that, every heritage that is brought joins these values.

A compression that is internalized in people, that is, the nature of the human being, is cultural, its values, ways of understanding the world, organizing the environment and moving in the world. There are individual expressions in an understanding common to all when facing the challenges of life because everyday life is unpredictable, especially when it comes to the classroom space. For example, the teacher prepares class X and intends to follow its didactic-pedagogical sequence. However, there is the surprise factor of the classroom context that can present other referrals in the thoughts and understandings of some students, who do not hesitate to ask a question about theme Y, usually different from the subject being addressed.

In this situation, the teacher has to react to what is unexpected in the classroom. Therefore, those who are in the position of lecturer have reactions that are not random. In fact, he is not given the minimum time to reflect the situation. With no time to think about it, he makes use of practical reason. This is of the order of *habitus*. "The body is in the social world,

and the social world is in the body” (BOURDIEU; PASSERON, 1992, p. 71, our translation). This event often generates tensions and shakes the teacher-student relationship: with this, an environment of symbolic violence is created.

In the school context, the teacher does not have time to stop and think, in addition to the subject, it is necessary to take account of variables such as: content, class control and time, for example. Also, there are situations where you do not have time to think and that require instant action. The judgment that the teacher builds about the students can be seen, the authors explain, in the adjectives that are used to classify the written works. To some extent, the evaluation is glued to the student's figure. The evaluation by the teachers is deeply contaminated by what they perceive of the student's social origin, a type of intuitive perception of what he/she transmits, which refers to their own social capital.

The possible effects of the denunciations by Bourdieu and Passeron (1992) emphasized facts that affect the school. Specifically, when one perceives reality and sees how the social is constructed and articulated with real events. For the authors, it is possible and there are conditions to think of action strategies, “what the social world has done, the social world can undo” (BOURDIEU; PASSERON, 1992, p. 71, our translation). In these terms, education, therefore, was considered as a reproduction of society within schools. Nevertheless, there are other theories that are concerned with the formal teaching-learning process, as can be seen further on from the perspective of Althusser (1980), which we will present.

Althusser: school, ideological apparatus and State

In this development, the research pointed to Althusser's thinking about education as a Marxist author, who understands the structure of society as infrastructure and superstructure, divided into classes. The owner of the means of production and the one who serves the means of production both use the means. Thus, the theme of education is a reproduction in the conditions of production, “all social formation must reproduce the conditions of its production, the productive forces and the existing production relations” (ALTHUSSER, 1980, p. 20, our translation).

The qualification of the subject for work requires the introduction of the school, as the main means of qualification of the worker. The improvement of the subject is done by the “capitalist school system and other instances and institutions” (ALTHUSSER, 1980, p. 20, our translation). The school offers two types of knowledge: 1. Technical knowledge for handling equipment, according to the function to be performed (worker, engineer, typist, teacher in

digital media, among others); 2. The “rules of good customs, that is, the behavior that every agent of the division of labor must observe, according to the place he is destined to occupy” (ALTHUSSER, 1980, p. 21, our translation).

Althusser (1980, p. 20, our translation) criticizes the school system by stating that the workforce is qualified and reproduced “in different 'posts' and 'jobs', through the school system and other institutions”. In this context, the author criticizes the school system when he finds that it is there that the subject learns to read, count, write and other practical knowledge, as well as rules of good behavior, customs that must be followed by the subject in his place in the division of labor. This is because when learning these contents, the subject ends up being molded to the system.

The author also draws attention to the role of Religion that institutionalizes itself to teach doctrines to future workers. In the case of Brazil, we report the teaching of Moral and Civic Education (EMC) and the Brazilian Social and Political Organization (OSP), as a means of working on civics. Both disciplines with the objective of teaching the subject to obey in a passive way. Althusser (1980, p. 22) states that "the reproduction of the workforce requires not only a reproduction of its qualification, but, at the same time, a reproduction of its submission to the rules of the established order", such as the morality of good and of evil.

For the author, the reproduction of the workforce has as its presupposition and condition the effectiveness, qualification and imposition of ideology. This favors the subject in relation to the condition and quality of life (employment, health insurance, education, security) and obedience (fulfillment) of the State's duties. This is the French philosopher's first target of analysis. Althusser (1980, p. 31, our translation) states:

The Marxist tradition is peremptory. The State is explicitly conceived from the Manifesto and the 18th Brumaire (and in all later classical texts, especially Marx on the Paris Commune and Lenin on the State and Revolution as a repressive apparatus). The State is a 'machine' of repression that allows the ruling classes (in the 19th century the bourgeois class and the 'class' of land proletarians) to ensure their domination over the working class in order to submit it to the process of extortion of surplus value (that is, to capitalist exploitation).

The State apparatus, which is the State itself, defines itself in the class struggle with the fundamental function of the power it exerts over those who have only its workforce and struggles with all forces, through politics, which rotate around the seizure of state power. Taking state power means wanting to control the state apparatus, modifying its functioning or not.

The language used by the theorist to define each ideological apparatus is as follows: Religious System (system of different churches); School (comprises the system of different schools, public and private); Family (families); Legal (norms, laws, rules); Political (comprises the system with the different parties); Information (press, radio, television, internet, social networks). The Religious belongs to the private domain, disperses more quickly, for example, or function by ideology: "In 1931, at the time of the decree on religious education, the conflict between Catholics and *Escolanovistas* had not yet been expressed" (SAVIANI, 2013, p. 197, our translation).

The type of (repressive) state apparatus is unique. It belongs to the public domain, concentrates functioning to a greater degree through violence and to a lesser degree through ideology, for example, the ideological violence and coercion practiced by the police apparatus. For Althusser (1980), school works through ideology, whether public or private, with a range of methods of exclusion, punishment, segregation and selection to form the student, generally considered a rebel, a rough diamond that needs be cut.

Thus, an ideological state apparatus has a more apparent internal contradiction of class struggle since there are distinct interests between social classes. The relations of production are present in reproduction through the hegemony of the ruling class, an intrinsic action both in the repressive apparatus of the State and in the ideological apparatus of the State.

The conservative and progressive pedagogical proposals presented above were criticized by Saviani (1999), the first focusing on school and culture, and the second pointing to the relationship between school and work. Such theories are successively limited to the reproduction of knowledge and ratification of the culture chosen by a group of people and the school as the ideological apparatus of the State. Next, we present the thoughts of Saviani (1999) on historical-critical pedagogy, which surpasses the understandings exposed so far.

Saviani and the Historical-Critical Theory

In the Historical-Critical Theory, Saviani (1999) developed three theses, namely, the first is the philosophical-historical thesis: on the revolutionary character of traditional pedagogy and on the reactionary character of the new pedagogy; the second is the pedagogical-methodological thesis: of the scientific character of the traditional method and the pseudo-scientific character of the new methods; and the third is the political-educational thesis: how the more people talked about democracy in schools, the less it was democratic and the less people talked about democracy, the more it was democratic, meaning that the traditional school

functioned as an instrument of access to democracy, while in the new school people talked about democracy all the time, but that did not happen.

The basic core of this pedagogical theory is found in the distinction of liberal positions of Marxist inspiration, which promised a critical, active, transforming education to form critical consciousness; however, according to Saviani (1999), these promises were never fulfilled.

In view of this, Saviani (1999) proposes, in the field of pedagogical theories, a theory that fits the Brazilian educational reality. In *School and Democracy*, the author presents the theory of curvature of the rod, which defends the idea that it is necessary to seek balance, and to reach it, a tension must be produced so that the rod hanging to the opposite side finds the right middle.

It is this sense of frontal negation of current theses that is metaphorically translated into the expression 'theory of the curvature of the rod'. In fact, just as to straighten a rod that is crooked it is not enough to put it in the correct position, it is necessary to bend it on the opposite side, so also, in the ideological clash, it is not enough to state the correct conception for the deviations to be corrected; it is necessary to shake certainties, disallow common sense (SAVIANI, 2006, p. 60, our translation).

When the rod is bent the wrong way, it is necessary to bend it the opposite way in order to get it back in position and stay in the right spot. This theory has the following steps: 1) teacher and student, social agents; 2) problematization, detecting and reflecting on the problems; 3) instrumentalization, tools necessary for action; 4) letters, incorporation of subsidies or tools; 5) social practice, an organic action, or praxis, as developed below.

As stated, it can be understood, according to the analysis of Saviani (1999, p. 46), that "new pedagogies are bearers of all virtues, while traditional pedagogy bears all defects and no virtues". If so, the rod is bent for the new school, and advocates of this thought believe that their proposals are succeeding in correcting this bending deviation.

The traditional school was created to redeem society and convert people when it was revolutionary, seeking to make subjects become citizens. When it became conservative, it forgot this ideal, and began to justify inequality in a reactionary way. A position of revolutionary thought is neither in the field of traditional theory nor in the new school, but in a theory that surpasses both, incorporating its advances and surpassing its limits.

Then, *beyond the theory of curvature of the rod*, considering that the previous theses are better defined when seen as antitheses for refuting premises such as those defended by *Escola Nova*, because they believe in school as a redemption of education. Education reaffirms that

non-critical pedagogies do not historicize the procedural dynamics of teaching-learning, so they cannot reach a broader understanding of contextual influences: political, economic and social.

The proposal here goes towards pedagogical tasks that consider other sectors of society in the process of social transformation, to open space for a gradual construction of a fairer society. Critical pedagogy understands the role of education inserted in social dynamics and not simply in the transformation of reality. Nevertheless, the historical-critical educational process can play a fundamental role in this process, given the dialectical relationship between education and society, which “being determined, exerts determination in the process of social transformation” (SAVIANI, 1999, p. 71, our translation).

Saviani (1999) elaborated the Historical-Critical Theory and demonstrated historically and critically that both the traditional pedagogy and the new pedagogy can be considered naive and idealistic, for believing that it would be possible to change society through education. According to Saviani (2006, p. 37, our translation), the curvature of the rod,

According to Althusser (1997, p. 136-137), it was enunciated by Lenin when criticized for taking extremist and radical positions. Lenin answers the following: ‘when the rod is bent it is curved on one side and if you want to straighten it, it is not enough to put it in the correct position. You have to bend it to the opposite side.

Taking extremist and radical postures allows essential adjustments to be made in the teaching-learning process. With a non-reproductive critical theory, whose first chapter deals with education and the problem of marginality, Saviani (1982) elaborates an analysis of non-critical theories. He points to a need for a theory that goes beyond these limits. In the second chapter, history and democracy or the theory of the curvature of the rod, the controversy with Escola Nova opens up. In the third, history and democracy beyond the theory of the curvature of the rod, it outlines what was called in 1984 as Historical-Critical Pedagogy.

Saviani's theory (1999) was built based on the materialist dialectical conception from the way in which Marx worked his method focused on the economy, in the book *A Contribution to the Critique of Political Economy* (MARX, 2008), the notes of the method of political economy. In this, Marx puts at the heart of the question the knowledge that develops, which is part of immediate impressions, part of an empirical whole (first moment), but a chaotic whole. A confused vision of reality and, from the analysis of this whole, one goes to the analytical moment (second moment), of abstraction, to identify which elements characterize this whole. From this point onwards, it is necessary to take the opposite path and reconstruct this whole,

now understood as a synthesis of multiple determinations: at that moment, the concrete is reached.

Thus, Saviani's theory (1999) starts from the empirical and reaches the concrete through the mediation of the abstract. In other words, part of the big fight and through the mediation of the analysis one arrives at the synthesis. The student starts in knowledge with a syncretic (confused) vision. The role of the school is to make the student go beyond the syncretic vision (immediate perception) and reach the synthetic vision (the concrete is the unity in diversity).

Concrete is the arrival point. The starting point is the empirical (man does not directly know the basis, which is the immediate perception of the concrete, which is seen only in part and can be experienced. With analysis, one starts to understand this reality, the abstract act of understanding allows one to reach the concrete). Historical materialism is centered on history, man is a product of history and education has the role of allowing new generations to appropriate the knowledge accumulated throughout life.

Final considerations

The exposition on conservative and progressive pedagogical theories, presented in the theories of Bourdieu and Passeron (1992) and Althusser (1980), provided conceptual clues to answer the research question regarding the coexistence and development of such theories in the school environment.

Initially, the rational pedagogy of Bourdieu and Passeron (1992) showed evidence that the school is the institution that practices social reproduction, in which children acquire knowledge established by cultural, social and economic capital. Being the reproduction of art and matter, for example, conveyed by being recognized by a certain social and intellectual layer. This exerts a symbolic violence on the student.

Then, presenting Althusser (1980), his conceptual language of the Ideological State Apparatus was highlighted, strong in the private sphere, with ideology marking the school functioning, as well as institutions such as religion, family and political, for example. However, this concept affects public schools because the ideological domain dispenses force on students. In the case of the State Apparatus, which is unique and has a violent action on account of the public domain over citizens, there is coercion, for example, practiced by the police apparatus.

The conceptions of the French, Bourdieu and Passeron (1992), as well as that of Althusser, are conservative and progressive, respectively. This is because they are limited to the reproduction of knowledge and the ideology of the State's ideological apparatus, taking

education not as an act of transformation, but as a consolidation of power over the subject, who remains passive in the process of studying, because it only repeats what it is taught. This is a process of training subjects that only serves to consolidate power, without a critical and creative stance.

Reflections and discussions about pedagogical theories, through the thought of Saviani (1999), presented an analysis that promoted the achievement of the proposed objectives, by discussing school and culture in the context of conservative pedagogical theories, examining the relationship between school work through theories progressive pedagogies and investigate the school in relation to education and historical reality.

Saviani (1999), in turn, prints a theory that criticizes the revolutionary character of traditional pedagogy and the reactionary character of the new pedagogy. The criterion for critical education aims at transforming the subject. To this, there is another criticism, that of the scientific character of the traditional method and the pseudo-scientific character of the new methods. In addition to these criticisms, Saviani (1982) stated that when people talked about democracy, it was not present at school. Before that, school processes were carried out without worrying about the democratic process, precisely in this period the school carried out democratic experiences.

Faced with this analysis, Saviani (1982) proposed the historical-critical theory, built on a dialectical-materialist basis, which starts from the empirical and reaches the concrete through the mediation of the abstract. First, the student has a syncretic view of the object of study, and through the school, arrives at a synthetic view, by synthesizing knowledge in a concrete way, recognizing the diversity that exists among so many subjects. From this point, finally, the student deepens his knowledge and arrives through empiricism to the point of arrival, the concrete.

The studies are centered on history, on its product and on the possibility of its expansion: education allows new generations to recognize accumulated wealth, and the student learns, moving forward critically, contributing to a better and fairer world.

It is important to highlight in this study the possibility of developments such as the fact that in reality there is, in the school environment, the coexistence of these three theories: cases in which the teacher assimilates and develops the theoretical field of education, perpetuating Conservative Pedagogy; situations in which some teachers transpose the limits of conservatism and apply Progressive Pedagogy; finally, there are teachers adept at historical-critical pedagogy. For other research, it is possible to carry out case studies, cutting out certain contexts to know the current predominance of pedagogical theories that persist in educational activities.

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How to reference this article

SILVA, H. M. C. D; PALHANO, T. R. The school in the construction of the pedagogical thinking: conservative and progressive pedagogical theories. **Revista Ibero-Americana de Estudos em Educação**, Araraquara, v. 16, n. 3, p. 1855-1871, July/Sep. 2021. e-ISSN: 1982-5587. DOI: <https://doi.org/10.21723/riaee.v16i3.13750>

Submitted: 04/06/2020

Required revisions: 13/01/2021

Approved: 10/02/2021

Published: 01/07/2021