


Educational praxis from pedagogy and critical didactics*

Praxis educativa desde la pedagogía y didáctica crítica

Yselia Yeniree López Galvis
 <https://orcid.org/0009-0008-5591-9053>
Santa Bárbara, Barinas state / Venezuela

Received: May/23/2023 **Reviewed:** June/5/2023 **Accepted:** July/17/2023 **Published:** January/10/2024

How to Cite: López, Y. (2024). Educational praxis from pedagogy and critical didactics. *Revista Digital de Investigación y Postgrado*, 5(9), 151-157. <https://doi.org/10.59654/de3jkx12>

* Essay published within the framework of the Doctorate in Education at the National Experimental University of the Western Plains Ezequiel Zamora (Unellez).

** Ph. D. student in the Unellez, Barinas, Venezuela. Holds a Master of Science in Education with a focus on University Teaching and a Bachelor's degree in Education with a specialization in Mathematics, both from Unellez. Also holds a Bachelor's degree in Public Accounting from Unellez. Currently serving as the Head of the Health Statistics Subprogram at Unellez, under the Academic Program Santa Bárbara. Email: yseialopez@gmail.com.



Abstract

Currently we are facing important debates in various fields of science, it is a matter of social, natural, mathematical and, above all, educational relevance, to strengthen the basic principles of the philosophical and epistemological critical current; In this context, there is great interest in theoretical-practical reflection in the field of educational sciences, especially in the field of pedagogy and didactics. In addition to the basic principles of critical theory and the contributions of the critical tradition in science and education, promoting the development of this pedagogical and didactic direction responding to the needs and interests of our society, which seeks a path towards sociopolitical, economic freedom and cultural, especially in this field.

Keywords Pedagogía crítica, didáctica, Educación, corriente crítica.

Resumen

Actualmente nos enfrentamos a importantes debates en diversos campos de la ciencia, es una cuestión de relevancia social, natural, matemática y sobre todo educativa, fortalecer los principios básicos de la corriente crítica filosófica y epistemológica; en este contexto, existe un gran interés por la reflexión teórico-práctica en el campo de las ciencias de la educación, especialmente en el campo de la pedagogía y la didáctica. Además de los principios básicos de la teoría crítica y los aportes de la tradición crítica en ciencia y educación, fomentando el desarrollo de esta dirección pedagógica y didáctica respondiendo a las necesidades e intereses de nuestra sociedad, que busca un camino hacia la libertad sociopolítica, económica y cultural, especialmente en este campo.

Keywords Pedagogía crítica, didáctica, Educación, corriente crítica.

Educational praxis from pedagogy and critical didactics

Today, there is a growing need to reflect and rethink whether the meaning that university professors give to their teaching practices goes hand in hand with vision, innovation and the creation of solutions to problems. educational problems and challenges of our time. Likewise, public educational policies, both international and national, require that university teachers commit to seeking innovative teaching and learning alternatives that allow dynamic and transformative teaching practices, not only from the interdisciplinary nature of science but also from the relevance of its context in the society of influence.

That is why education is a transformative social phenomenon in which the practice of trainers must demonstrate an anthropological position on the content and purpose of the students' learning process, a humanistic and transformative vision of the facts of education. , thus triggering learning-oriented processes to the extent that they are socially relevant, subtly or intentionally infiltrate critical didactic foundations derived from the assumptions of Paulo Freire, Henry Giroux, Peter McLaren, Orlando Fals Borda and others explain it well.



For this reason, this new vision of the educational process must be participatory, intercultural, pro-equal, equitable and inclusive, so educational planning must be flexible, comprehensive, inclusive and intentional, especially in the teaching in process. Therefore, such critical pedagogy must be capable of preparing students to face the cruelty of today's world, based on the construction of knowledge that is carried out individually and collectively, so teachers must become transcultural researchers of the different aspects of diversity. They must gain integration since the Cultural Revolution, to achieve meaning and symbolism in a dialogue full of love and humanity.

In this sense, pedagogy and didactics aim to initiate and accompany all educational activity in the teaching and learning process through political reflection on the teacher-teacher task. Therefore, it is worth mentioning critical theory, which provides us with the basic scientific elements necessary to create an intimate relationship between education and politics in the broadest sense, and politics in its truest sense as well. This is the only possibility of combining individual and collective experience with learning and teaching. It facilitates a fundamental understanding of social interaction and interdependence, which would not be possible without analyzing the political decision-making process within the historical context of each society. This training is only possible because of the relationship between education and politics, especially between pedagogy and critical reflection on society. From the point of view of critical theory, the fundamental objective of education is to clarify, liberate and destroy the domination of the particular and social spheres. I believe that any act of education implies a political position and vice versa. To achieve this, we cannot do without explanatory theories of the relationship between education and political reflection-action, of which perhaps the most coherent is critical theory. For this reason, pedagogy and didactics are considered practical, interactive, social, active, conservative or instructive acts, and therefore, they are political acts.

Critical didactics, also known as critical pedagogy, is a social philosophical movement that uses conceptions of critical theory in the teaching-learning process, offering a series of theoretical aspects that debate both the contents and intentions of pedagogy functioning as ideological support. , the didactics being visible in the classroom and in the contents that are taught directly, being understood in this way as the same process

In this sense, it is understood as a very recent radical theory, which is also referred to as the new sociology of education, in other words, critical pedagogy is a teaching approach that allows the individual to debate and examine knowledge. Who conceive it, thus allowing them to specify a mechanism between theory and practice in which critical cognition is acquired.

For this reason, it becomes a theoretical-practical approach that seeks the development and restructuring of the traditionalist foundations and praxis present in education, in addition to proposing that the teaching-learning process as a tool through which critical consciousness.

Now, from an epistemological point of view, critical didactics assumes that all knowledge is mediated through categories of understanding and its production is contained within the context,



not outside of it (Rojas, 2020). If didactic activity is essentially pedagogical activity, critical didactics takes into account its consequences and political factors.

The latter also claims the idea that the modern school is not a creation beyond history, but is concerned with the emergence and development of specific types of societies and states (Cuesta, Mainer, Mateos, et al, 2005). So it performs an important function that stands out and this includes a focus on the school content and the subjects they teach, the instructional strategies and the relationship between teachers and students, strengthening the dialogic relationships built with an egalitarian dialogue focused on both the needs of the students as well as the needs of the teacher. Likewise, the impact of educational practices on students is examined, particularly those historically excluded from traditional education.

That is why the suggestions developed by the most important representatives of critical education lead to general approaches of traditional pedagogy and strong perceptions. Among the perspectives of these approaches, the student is considered as a producer of information agents who does not need the development of proposals and critical processes, that is, the student is only a beneficiary of the information. As an alternative to theoretical practice, when the hypotheses of critical education are created, Freire (2005) increases education through practice, of freedom that emphasizes the political and ethical characteristics of educational problems.

Thus, in Freire's pedagogical proposals, the process of new training must produce a new person who knows his or her own reality and is committed to transforming it, emphasizing reinvention as a fundamental aspect in the construction of dialogue, critical humanism, and liberating experience and the forms of social relationship (Valencia, 2009). Likewise, from the perspective of Giroux (2000), it is a denial and oscillation of new perspectives and critical positions on class systems and processes, how new transgressions can occur that challenge the limits of knowledge and seek a critical approach, so For this author, pedagogy promotes: (a) Creating contexts in which students read and write within and against existing cultural codes. (b) Create spaces that produce new forms of knowledge, subjectivity and identity.

According to the report Teaching Pedagogy: From a Critical Perspective (Ortega Valencia, López & Tamayo, 2013), critical pedagogy, as McLaren sees it, is directly related to practice because it allows us to see various power relations, both internal and external, where a school excels in the fight for the freedom to exist with its own mind, an act of democracy.

Thus, educational practice, according to Giroux (2003), is influenced by subjectivity, by political and cultural interests realized through experience and academic knowledge. Likewise, the acquisition of knowledge is a social rather than an individual activity, since it is one of the results of social interaction, and this knowledge varies according to culture, context and customs.

Now, Freire's problematic pedagogy places dialogue and research as fundamental pillars of the educational process. The characteristics of autonomy, hope, ethics and aesthetics appear as



main elements of the learning process in his work. With his proposals of critical pedagogy, Freire calls for the subjects of the curriculum to form critical and reflective subjects, collectively experiencing change and transformation. It begins with practical experience, moves to theory and returns to modified experience (Mirabal, 2008).

From this point of view, these proposals form a new way of accommodating students and teachers in various sociocultural and political processes of the academy. In the vision of critical pedagogy, teachers must be appreciated based on the ideological and political interests that constitute the environment of the dissertation, socialization in the classroom and the values that they themselves establish in their praxis so that they can adopt different representations and practices, in this way critical pedagogy does not homogenize individuals, but rather shapes the environment of work, socialization in the classroom and the values they affirm in practice, valuing them to embrace diverse expressions and experiences, understand aspects of human fusion and divergence across many differences.

Therefore, it can be seen that the relationship between teachers and students must be based on the knowledge that there is a close dependence between knowledge and power, and tools must be provided to generate transformation in everyday life. Changing what a teacher sees as a "need" is done through education.

This is why the didactics used in classes can create a concept of a life project that aims to achieve a quality of life diametrically opposed to the factor of social isolation to achieve free, quality education. Critical pedagogy should then promote critical learning, but it should involve critical practice by problematizing and examining knowledge based on an appropriate logic of thought.

According to Ramírez (2008), there are six assumptions that must be considered to describe and understand critical teaching. These hypotheses describe both the theoretical foundation of critical didactics and the learning activities emanating from them:

Promotion of Social Engagement: According to the public education model, critical pedagogy promotes social engagement beyond the school context. It involves strengthening democratic thinking to enable collective awareness of issues and alternative solutions.

Horizontal Communication: It aims to ensure equality of conditions among different fields involved in the teaching-learning process. Therefore, the hierarchical relationship is broken, and the process of "unlearning," "learning," and "relearning" is established, which also affects subsequent "thinking" and "evaluation."

Historical Reconstruction: Historical reconstruction is an experience that allows us to understand the emergence of pedagogy and consider the scope and limits of the educational process as a result of political and communicative changes.

Humanization of the Educational Process: It means sharpening the senses while stimulating



intellectual functions. It involves creating the necessary conditions for self-care and the formation of collective behaviors. The same applies to the critical awareness of institutions or structures that cause oppression.

Contextualization of the Learning Process: Based on the principle of nurturing community life, it seeks manifestations of collective identity in the face of cultural crises and values based on separation and exclusion. In this way, schools are perceived as settings that test and question hegemonic models.

Changes in Social Reality: All of the above has implications not only in the classroom but also at the micropolitical level. Schools are perceived as spaces and dynamics where social problems can be addressed, and concrete ways of finding solutions can be proposed.

For this reason, in the educational context, starting from critical pedagogy is a new paradigm of thought. The professional experience of a teacher can be seen as a kind of academic life, and the main meaning of the learning process is who, why, how, when, and where specific activities and academic activities will take place. These learning activities provide a way to develop self-awareness to promote the construction of new knowledge from personal experience, transformation, as well as the specific context of the individual, and social change in a socio-educational context.

A first conclusion derived from the above is that from a critical standpoint, the educator accepts a theory that views society's problems not as an isolated fact of each individual but as the result of an established interaction between the individual and society, as the individual is an agent of this society (they create this context and create). While dialectical theory creates interactions "from context to components and from subsystems to facts," critical theory considers these aspects simultaneously. Critical educators believe that schooling must have a truly theoretical aspect. Critical theorists argue that "knowledge is socially constructed." That is, it arises from a collective agreement among individuals who maintain certain social relationships and ties over a period of time. Critical pedagogy asks how and why knowledge is constructed as it is and how some of these constructions are legitimized and adopted by the dominant culture, granting some forms of knowledge more power and recognition than others.

Similarly, it is concluded that critical educators are concerned with transcending existing contradictions and finding harmony between technical and practical knowledge. Critical pedagogy is fundamentally concerned with understanding the relationship between power and knowledge. The curriculum of critical pedagogy provides an opportunity to prepare students for roles such as mastery or subordination, so they are interested in how the various elements used in the curriculum are implemented in practice. Critical teaching does not guarantee the absence of obstacles. However, it provides a framework for understanding barriers so that all pedagogies are vulnerable to sociocultural conditions that lead to resistance, thus providing opportunities for learners who are considered unique causes of resistance.



In conclusion, it is affirmed that, in the current Latin American context, critical pedagogy plays an important role in overcoming inequality and exclusion, in the vindication and evaluation of educational work, and in preserving ethical and political values in educational practice. Environments where individuals and their processes of reality change thrive.

References

- Cuesta, R., Mainer, J., Mateos, J. Merchán, J. Vicente, M. (2005) Didáctica crítica. Allí donde se encuentran la necesidad y el deseo. *Con-ciencia Social*, 9, 17-54. <https://dialnet.unirioja.es/descarga/articulo/2307535.pdf>
- Freire, P. (2005). *Pedagogía del oprimido*. Siglo XXI.
- Giroux, H. (2000). Democracia y el discurso de la diferencia cultural: hacia una política pedagógica de los límites. *Kikirikí: Quaderns digitals*, 31-32. http://www.quadernsdigitals.net/index.php?accionMenu=hemeroteca.VisualizaArticuloIU.visualiza&articulo_id=1055
- Giroux, H. (2003). *Pedagogía y política de la esperanza. Teoría, Cultura y enseñanza*. Amorrortu editores.
- Piedad, O. V., López, C. D. Tamayo, V. A. (2013). *Pedagogía y didáctica: Desde una perspectiva crítica*. Bogotá.
- Ramírez, B. R. (2008). La pedagogía crítica. Una manera ética de generar procesos educativos. *Folios*, 28, 108-119. <https://www.redalyc.org/pdf/3459/345941358009.pdf>
- Rojas, O. A. R. (2009). La didáctica crítica, critica la crítica educación bancaria. *Integra Educativa*, 4(2), 93-108. http://www.scielo.org.bo/scielo.php?script=sci_arttext&pid=S1997-40432009000100006
- Ortega, V. P. (2009). La pedagogía crítica: Reflexiones en torno a sus prácticas y desafíos. *Pedagogía y Saberes*, (31), 26-34. <https://www.redalyc.org/pdf/6140/614064889003.pdf>

