
EPISTEMOLOGICAL HISTORY OF SCIENCE OR TEACHING OF KNOWLEDGE AND SCHOOL DISCIPLINES HISTORY? A READING OF SABER PEDAGÓGICO¹

¿HISTÓRIA EPISTEMOLÓGICA DA CIÊNCIA OU HISTÓRIA DO ENSINO DOS
SABERES E DAS DISCIPLINAS ESCOLARES?
UMA LEITURA DO SABER PEDAGÓGICO

¿HISTORIA EPISTEMOLÓGICA DE LA CIENCIA O HISTORIA DE LA ENSEÑANZA DE
LOS SABERES Y LAS DISCIPLINAS ESCOLARES?
UNA LECTURA DESDE EL SABER PEDAGÓGICO

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ABSTRACT

The purpose of the article is to analyze some of the *saber* relationships that are woven between the studies of the Anglo-Saxon curriculum, the school disciplines of French origin and the history of *saberes* and school disciplines of Colombian origin based on the methodological notion of *saber pedagógico*. Methodologically, thematic reading was used as a strategy that allowed discursive analysis to be carried out based on the pedagogy, science, and *saber* series in each of the three historical traditions. As results, some reflections of the conceptual order are presented that allow configuring a field of *saber* around the teaching of *saberes* and school disciplines. In conclusion, from the perspective of historical-pedagogical studies, the political effects of the constitution of the teacher as a professional of teaching in the contemporary world are questioned.

KEYWORDS: Teacher, Pedagogy, Science, Saber⁵, Discipline, School.

¹ The statement of *saber pedagógico* is maintained since within the Anglo-Saxon pedagogical tradition (Noguera, 2012) there is no linguistic equivalence. By using the term *pedagogical knowledge*, we would be referring to a type of knowledge-discourse of the epistemological order. Rather than a historical-epistemological analysis, it has been chosen not by whim but by the conditions of existence of pedagogy in Colombia as *saber pedagógico*. See ZULUAGA, 1999, ÁLVAREZ, 2015.

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⁵ The statement of *saber* in Spanish is maintained, given that in the Anglo-Saxon pedagogical tradition (Noguera, 2012) there is no differentiation between *saber* and *conocimiento*, hence, the term *knowledge* only refers to science as a knowledge-discourse, regardless of other discourses-knowledges that emerge within *saber*, especially the practices of *saber*. See ZULUAGA, 1999

RESUMO

O objetivo deste artigo é analisar algumas das relações de saber tecidas entre os estudos do currículo de procedência anglo-saxã, as disciplinas escolares de origem francesa e a história do conhecimento e das disciplinas escolares de origem colombiana, com base na noção metodológica de saber pedagógico. Metodologicamente, a leitura temática foi utilizada como estratégia que permitiu a análise discursiva com base nas séries de pedagogia, ciência e saber de cada uma das três tradições históricas. Como resultados, são apresentadas algumas reflexões da ordem conceitual que permitem configurar um campo de saber em torno do ensino dos saberes e das disciplinas escolares. Como conclusão, desde a perspectiva dos estudos histórico-pedagógicos, se problematizam os efeitos políticos da constituição do professor como profissional do ensino na contemporaneidade.

PALAVRAS-CLAVE: Professor, Pedagogia, Ciência, Saber, Disciplina, Escola.

RESUMEN

El artículo tiene por objeto analizar algunas de las relaciones de saber que se tejen entre los estudios del curriculum de corte anglosajón, las disciplinas escolares de procedencia francesa y la historia de los saberes y las disciplinas escolares de origen colombiano a partir de la noción metodológica de saber pedagógico. Metodológicamente se empleó la lectura temática como estrategia que permitió llevar a cabo el análisis discursivo a partir de la serie pedagogía, ciencia y saber en cada una de las tres tradiciones históricas. Como resultados se presentan algunas reflexiones del orden conceptual que permiten ir configurando un campo de saber en torno a la enseñanza de los saberes y las disciplinas escolares. Como conclusión, desde la perspectiva de los estudios histórico-pedagógicos, se problematizan los efectos políticos de la constitución del maestro como profesional de la enseñanza en la contemporaneidad.

PALABRAS CLAVES: Maestro, Pedagogía, Ciencia, Saber, Disciplina, Escuela.

1 INTRODUCTION

The starting point of writing this article takes up some of the reflections, discussions and debates that have been generated for a decade in the framework of the research project *Saberes y disciplinas escolares* (2010-2012; 2015 -2017), essential for the configuration of a field of *saber* around the teaching of *saberes* and school disciplines (ÁLVAREZ, 2007; 2013, 2015; RÍOS, 2012, 2015; RÍOS e SÁENZ, 2012; RÍOS, SÁENZ e SERRANO, 2020)⁶, in dialogue with the historical-educational traditions that have been consolidated in France (CHERVEL, 1991; JULIA, 2000), Spain (ESCOLANO, 2006; OSSENBACH e SOMOZA, 2001; VIÑAO, 2006), England (GOODSON, 1991), Mexico (GALVÁN and MARTÍNEZ, 2010), Argentina (GONZÁLEZ, 2017), Brazil (FERREIRA, 2005; MARTINS, 2000), among others.

⁶ As an example, the main collective works published from 2012 to this day derived from research projects funded by the Universidad de Antioquia and the Universidad del Valle are referenced as research products of new knowledge. They are not included due to the limits of the article format; the papers, bachelor's thesis, masters, doctorates, and seminars of undergraduate and postgraduate derived from research can be accessed through the directory of the History of Pedagogical Practice research group:

<https://scienti.minciencias.gov.co/gruplac/jsp/visualiza/visualizagr.jsp?nro=0000000008130>

The configuration of a field of *saber* (ZULUAGA, 2001) around the teaching of *saberes* and school disciplines in Colombia emerges with the purpose of questioning from our present the condition of subordination of the teacher, the reduction of the school to a reproductive institution of hegemonic discourses and practices and pedagogy to a technique for the transmission of *conocimientos* (ZULUAGA, ECHEVERRI, MARTÍNEZ, RESTREPO e QUICENO, 2003) and, from there, to propose other ways of existence of the teacher, school and pedagogy as instances of production of *saber* to carry out the school subjects training.

The backbone that sustains this long-term research program is supported by the historical analysis of pedagogy-science-*saberes* relationship, an unprecedented and absent relationship of the historical-educational accounts that have been woven since the 1990s, mainly from the history of school textbooks, the epistemology of science, the social history of education, the curriculum history, the school culture history and the school disciplines history. Paraphrasing the analyses proposed by ZULUAGA, ECHEVERRI, MARTÍNEZ, RESTREPO and QUICENO (2003), the instrumentalization of pedagogy as *saber* to operating procedures that lead to learning, entrepreneurship and the development of labor, scientific and emotional competencies has resulted in the fragmentation of the applied field of *saber pedagógico*: didactics (p. 26-29). Today, educational sciences and disciplinary didactics reduce didactics to the teaching method outside of the processes that allow the subject to learn from the method-*conocimiento*-science relationship, teaching as *practice of saber* (ZULUAGA, 1999) is excluded from teaching practices, since there is only room for operational and instrumental concepts. A reading about the historicity of pedagogy can recover that, didactics has been configured from the Conceptual Horizon of Pedagogy -CHP⁷- through the interplay of relationships between *el enseñar* and *la enseñanza* both⁸ in its practical and theoretical dimensions:

Enseñar is dealing with science content in its specificity based on techniques and means to learn in a given culture for the social purposes of human formation. *La enseñanza* is the space that enables thought and the event of *saber* that defines multiple possible relationships with *conocimiento*, science, language, learning, with an ethic, and it is the moment of materialization and transformation of *conocimientos* into *saberes*, by virtue of the mediation of culture (ZULUAGA, ECHEVERRI, MARTÍNEZ, RESTREPO and QUICENO, 2003. p. 40) (italics added).

⁷ CHP from now on.

⁸ Although in the Anglo-Saxon pedagogical tradition (Noguera, 2012) there is no differentiation between the concepts of *enseñar* and *enseñanza*, it is chosen to keep these statements in Spanish since there is no linguistic equivalence. The existence of the concepts of *enseñar* as a method and *enseñanza* as a relational concept is part of the appropriation effects that have been occurring within Colombian pedagogical practice since the 19th century to date.

The fragmentation and instrumentalization of *saber pedagógico* by educational sciences and disciplinary didactics is largely due to the pre-existence of a strong epistemological tendency as a mode of production of the historical-educational discourse that makes science and disciplines the only truths from the *sciences-disciplines-teaching method* relationship. The work horizon proposed here supports going back to our past-present to recover a section of our cultural history that has little been analyzed and problematized: the *pedagogy-sciences-saberes* relationship as one of the conditions of existence that has made possible the emergence of contemporary sciences and disciplines from and through the school, as an institution that produces *saber*.

Methodologically, it was proposed to carry out a discursive reading (ZULUAGA, 1999, p. 179) of the reports from both moments in which the Knowledge and School Disciplines project has been developed in order to reveal from them the relationships that have been woven with the different historical-educational traditions related to Anglo-Saxon, Spanish, Francophone and Ibero-American. And from there, to delimit other discourses, practices and concepts that will allow the constitution of a field of *saber* for the teaching of *saberes* and school disciplines in Colombia. The article was developed in three moments: the first one gives an account of the relationships and tensions between the epistemological history of science and a history of the *saberes* and school disciplines teaching; the second moment analyzes the conceptual relationships between *saber pedagógico*, *saber* and school discipline; and the third section deals with the connections between the teacher, teaching and the appropriation of science and disciplines. The article ends by posing some of the challenges that the configuration of a field of *saber* demands for teaching through the *pedagogy-saberes-science* relationship as a contribution to the configuration of the teacher as a teaching professional.

2 ANALYSIS

Next, the historical-pedagogical relationships of *saber* that have made it possible to make a history of *saberes* and school disciplines are presented from the appropriation of the tools produced by the Interuniversity History of Pedagogical Practice in Colombia research group -HPPC⁹- and aspire to lay the foundations for the constitution of the teaching of *saberes* and school disciplines in Colombia as a field of *saber* which dialogues and problematizes with the main historical-educational debates that deal with teaching contents.

⁹ Now on HPPC.

2.1 Epistemological history of sciences or the teaching of *saberes* and school disciplines history?

We know that to answer this question it is necessary to identify "the level reached by a discourse" (ZULUAGA, 1999, p. 55). In its historical materiality, two methodological and conceptual options were considered: to carry out an epistemological history of the sciences as they have been doing French epistemologists and historians such as CANGUILHEM (1982) or BACHELARD (2019) or carrying out a history of *saber pedagógico* based on the works of ZULUAGA (1999).

The analyses proposed by the didacts of the disciplines through the epistemological history of sciences make didactics and pedagogy synonymous, to the point of defining them as processes that indicate how things should be taught, but that metaphorically are nothing more than lubricants and mechanisms that they need to function within the school. Those analyses recognize didactics as a product of each discipline, exclude all kinds of relationship with pedagogy as *saber* (ZULUAGA, 1999) and ignore, deny and/or it is not in their interest to acknowledge that historically it was teaching as positivity that allowed the constitution of the CHP from the seventeenth century from the work of Comenius (ZULUAGA, 1999).

The practice-theory/experience-nature dualism (DEWEY, 1948) leads to the fragmentation of *conocimiento* to the point that for disciplinary didacts the *enseñanza* method —*el enseñar*— is a concern of pedagogy and *learning*¹⁰ (*aprender*) reduced to learning (*aprendizaje*) (MARTÍNEZ e ROJAS, 2013), becomes the object of psychology atomizing *saber pedagógico* to the point of reducing and simplifying it to a doing and a mechanical quality of the teacher, almost metaphysical. Stripped of its conceptual horizon, its memory of *saber* and its position as producer of *saber*, the work of the teacher loses its social, cultural, and political recognition as a result of the sciences and disciplines as the only truths.

The historians of disciplinary didactics resort to teaching (*enseñanza*) as one of the ways for the epistemological constitution of the scientific and disciplinary field beyond the historically produced processes within *saber pedagógico* on how the subject knows and learns; instead, teaching is displaced as an object of relational *saber* to install learning as the end of the epistemological history of sciences and disciplines, mainly from the contributions of neuroscience and psychology.

¹⁰ For Comenius, teaching will involve two aspects that the teacher must take into account: "[...] on the one hand it is a method of exposition for learning and on the other hand teaching is adapted to the way of knowing, to the understanding of the learner, because in teaching, "everything is arranged in relation to understanding" (ZULUAGA, 1992, p. 254).

Meanwhile, a reading of *saberes* and school disciplines teaching from the *saber pedagógico* history allows breaking with the theory-practice dualism to produce *conocimiento*, typical of French, Anglo-Saxon, and Ibero-American historical-educational debates in which “the practice as a moment of verification between two theoretical moments” (SALDARRIAGA, 2006, p. 100). The pedagogy stripped of its *saber* and reduced to an instrumental practice by sciences and disciplines does not have the discursive autonomy to produce truth, therefore and because of its place of enunciation, it is reduced to referential sciences. The rarefaction of pedagogy leads to the point of producing, on the one hand, an empirical *saber* —pedagogy as a teaching method— and, on the other, a theoretical discourse in consolidation —the disciplinary didactics—.

Unlike the epistemological history of science, the *saberes* and school disciplines history does not presuppose that there is a specific field to put the pedagogy-sciences-*saberes* relationship into operation. That is to say, pedagogy is not assumed separately as practice, *saber*, discipline and/or field. Science as a field of systematic *conocimiento* and, at the same time, *saberes* such as those pseudosciences -minor *saberes*- which at some point aspire to become sciences. The interest of the project has been to problematize the tension that has historically existed between pedagogy, science and *saberes* as opposites beyond the borders of classical epistemology of the 1970s understood as a philosophy of science and as a theory of knowing. It is not about making a history of the discursive opposition, but about unveiling a relational mode between them through a *history of the enseñanza of saberes and school disciplines* in Colombia that emerges within *saber pedagógico*.

Since the beginning of the project it was clear to the entire team of researchers that at no time there was going to be the need to make a history based on the relationship between the history of teaching a discipline or science and its relationship with the history of the constitution of that as a science or discipline. Thus, there was never a claim to make an epistemological history but rather a teaching of *saberes* and school disciplines history based on the investigations that the HPPC group has been producing since 1976 to carry out the recovery of the historicity of pedagogy (ZULUAGA, 1999) through the relationships that teaching has woven with the teaching method, culture, politics, education, learning, *conocimiento*, ethics, language, instruction, interest, freedom, thought, among other objects of *saber* to carry out the education of oneself and the other.

Among the German, Anglo-Saxon, and French-speaking pedagogical traditions (NOGUERA, 2012), including the Ibero-American one, there is evidence of a historical concern for the teaching contents, either from the method, the curriculum or the specific didactics but not from the *saber pedagógico* (ZULUAGA, 2001). The uses of the notion of *saber* proposed by FOUCAULT (1982) to make a history of the human sciences in the West was key to break with the theory-practice dualism in which these traditions are epistemologically inscribed

from the seventeenth century to date. Since that, the function of the notion of *saber* is not to oppose and not even to distinguish, but to *relate* the plurality of objects, concepts, positions of subjects and strategies regardless of whether they are configured in the thresholds of positivity, epistemology and/or formalization.

The substantive debate between pedagogical traditions, whether it is analyzed from their existence and emergence in countries such as Germany, France, Belgium, Switzerland, Spain, England, the United States or from their appropriation and production of *saber* typical of Ibero-American countries helps us identify a problem that the North American pedagogue and philosopher Jhon Dewey (1967) recognized between pedagogy and science in the first half of the twentieth century: the tension between *teaching practices* and *scientific practices* (italics added). The tension between the concepts of teaching and science, especially within the Anglo-Saxon and Francophone traditions, does not allow to reveal a way of existence of pedagogy beyond a technique to teach. Hence, the historians of the curriculum and school disciplines only focus on the disciplinary contents as processes of mobilization and cultural and social dissemination in a specific society, apart from the processes of production of *saber* that emerge from the pedagogy-science-*saberes* relationship. The opposition between pedagogy, sciences and *saberes* leads to a reduction of *saber* practices, especially teaching practices, as a substitute. Therefore, the distrust of school disciplines on the processes of *saber* of pedagogy production, as they are only in charge of vulgarizing, cultivating and transmuting scientific and disciplinary *conocimiento*. This being the case, pedagogy turns out to be a terrible imitation of the sciences and disciplines of reference.

If the concepts used to record the teaching of *saberes* and school discipline are not then the *curriculum*, nor the school discipline, is there any other concept or notion that allows breaking the theory-practice duality and recognizing through the historicity of the pedagogy-science-*saberes* relationship the production of *saber* to carry out the teaching of *saberes* and school disciplines? In the last 10 years, the notion of *saber pedagógico* has been used and experienced as part of the conceptual, methodological and epistemic tooling that has made it possible to establish different connections between pedagogy, sciences and *saberes* from teaching as an object of relational *saber* (ZULUAGA, 1999).

The uses of the notion of *saber pedagógico* allow breaking with the hierarchy between theory and practice proper of science and recovering the double existence of *conocimiento* in two ways: practice-theory, theory-practice. By provisionally fragmenting the tensions between theory-practice, science-pedagogy from the notion of *saber pedagógico*, the project begins to be linked to different historical debates in the European, North American and Ibero-American contexts, not from subordination but from relationship. This, in order to constitute a field of *saber* around the *saberes* and school disciplines teaching, as part of the conditions that will allow the constitution of the teacher as a teaching professional. At no time it is intended to make them an educational scientist in analogy with the typical pedagogue of the German pedagogical tradition, nor to renounce, much less to exclude his condition as a

craftsman (TEZANOS, 1987). On the contrary, it aspires to continue problematizing the debate of the Colombian pedagogical movement of the 1980s that recognized the teacher as a producer of *saber* and, from there, to promote the existence of pedagogy no longer from the theory-practice tension but from the series “*saber-practice*” (SÁENZ, 2012, p. 294) and experience, as a discursive formation that operates from the multiple relationships of *saber*-power-subjection that occur in the wide plural space of *conocimiento*. There will be the conditions of existence, emergency and possibility of one where there is a history for the *saberes* and school disciplines teaching in Colombia that occurs without renouncing the historical, political, social and epistemic relationships that pedagogy has drawn as *saber* with the sciences, disciplines and social practices since the seventeenth century.

2.2 Relations between *saber pedagógico*, *saberes* and school disciplines

A history of the teaching of *saberes* and school disciplines requires a toolbox that contains the greatest plurality of conceptual and methodological instruments capable of putting the pedagogy-sciences-*saberes* relationship to work. The notion of *saber* (*savoir*) (FOUCAULT, 1982) is accepted as a conceptual and methodological tool that allows to account for a region of *conocimiento* as the most plural and wide space of discourse in which it is possible to locate the coexistence of *saberes*, disciplines, and sciences through the analysis of discursive practices. The notion of *saber* breaks with the “holy theory-practice duality” (SALDARRIAGA, 2003, p. 17) and places the analysis in the discourse positivity:

A positivity has a *regularity* for its objects, concepts, statements, and thematic choices. If a discursive formation does not come from a *saber* whose positivity has generated a discipline, it comes from a *saber* whose positivity is housed in a discursive formation (ZULUAGA, 1999, p. 69) (original italics).

To account for the constitution of a positivity (Foucault, 1982) within the framework of a history of the *saberes* and school disciplines teaching, allows realizing that both the sciences and the disciplines for its constitution are configured, among other things, by a discursive formation that was initially individualized not from a scientific practice but from *teaching as a practice of saber*.

The notion of *saber* is intended to account for the interplay of relationships between disciplines, sciences and practices based on the concept of teaching. This way, it makes it possible to make the practices of *saber* visible and speakable, no longer as a set of unnamable, infamous, little socially accepted practices, that are produced under the protection of a status of subordination of the teacher, but rather as a set of practices that seeks to return its place of production of *saber* within the school, especially in public school.

The uses of the notion of *saber pedagógico* (ZULUAGA, 1999, 2001) go beyond doctrinal and personal affiliations. The research team have used and appropriated them to make a history of the *saberes* and school disciplines teaching in Colombia based on the tradition that the HPPC group has been producing since 1976, and that responds to the modes of existence of a discursive formation that, from the seventeenth century to the present day, has been configured around the historical series *pedagogy-school-childhood-work of the teacher* based on the appropriation and institutionalization of the German, Anglo-Saxon, Francophone and Ibero-American pedagogical traditions as forms of production of *saber*. Traditions that, at the same time, could be considered today a constitutive part of a Colombian pedagogical tradition because of a set of hybridizations, cuts and selection of objects, concepts, practices, ways of being subjects and strategies for the education of subjects through teaching.

Our social, political, and historical nature forces us to recognize ourselves from the plurality of truths and not only from a particular mode of truth (FOUCAULT, 1980). This originates mainly from science, which is why the notion of *saber pedagógico* is not a simple metaphor that allows the researcher to move calmly through the recesses of *conocimiento*; it is the mode of existence that allows us to reveal the uniqueness of Colombian pedagogy and that would make it possible to serve as a lens to analyze the existence of a set of discourses and practices that emerges before the institutionalization of sciences and university disciplines (RÍOS, SÁENZ and SERRANO, 2020).

The notion of *saber pedagógico* is strategic to account for the discursive complexity that has historically constituted the school and work of the teacher from the processes of appropriation, institutionalization and production of *saber* that occur between pedagogy, sciences and *saberes* to carry out the education of school subjects. The pedagogical *saber* as a methodological notion allows establishing different relationships not only of *saber* (objects, enunciative modalities, concepts and strategies), but also of the order of *power* (political rationalities and technologies) and of *subjectivation* (individualization, objectification, self-practices, government of oneself and of the other), regardless of whether they come from the academy, the family, the church, the State, or whether they come from the pastorate, the reason of the State, liberalism or neoliberalism, for the constitution of the subject either through pastoral, liberal or neoliberal power.

The school as an institution of *saber*, but also as an institution of power and subjectivation has a singular form of existence. In Colombia, since the late 1970s, the HPPC group has unveiled this form through the history of *saber pedagógico*. These analysis have led to realize that the school has its own ways of producing practices, discourses, and ways of being subjects when it appropriates, institutionalizes, and produces *saber* from the relationship between pedagogy, sciences and *saberes* that is put into operation through *saber*

pedagógico. Its uses are not intended to replace the debates that have already been produced from the curriculum or school disciplines to make the history of teaching contents, nor is it intended to be configured in a paradigm or in a theory that seeks to overshadow or delegitimize the research and essays produced in other latitudes so far; on the contrary, as a methodological notion it seeks to become a tool for strategic analysis around teaching as an object of *saber* and the school as an institution of *saber* and the *saber* itself as a producer of *saber* dispersed in different fields, then we have *saberes*, sciences, disciplines and social practices to carry out the education of the subject.

2.3 Relations between the teacher, teaching and the appropriation of science and disciplines

The history of teaching of *saberes* and disciplines, by not depending on sciences and disciplines of reference, allows to differentiate in teaching practices the place of production of *saberes* and school disciplines from the appropriation processes (RÍOS, 2012) of teaching as a field and from the subjects of *saber*. The teaching of *saberes* and school disciplines produces a set of discourses and practices that take into account the processes that allow the subject to know and learn without starting from the fact that sciences or disciplines of reference are in themselves the only truths. The end of the pedagogy-*saberes*-sciences relationship is the education of the subject as a result of those relations and of the appropriation processes that occur from *saber pedagógico* and not solely and exclusively a scientific experience outside the subject, from the construction of a *pedagogical experience*:

The pedagogical experience has different levels of development and constitutive aspects. The experiment is a situation created and reflected from a pedagogical intention carried out by a team of teachers in order to respond to an identified and understood problem. In it processes are generated, evidences of new ways of being of the school, of the teacher, of the dynamic systems through which pedagogical events circulate and their intersection with sociocultural contexts. The initial state of the experience is to understand the real links between the sociocultural contexts, the pedagogical stakes of the teachers and the construction of pedagogical realities based on the education of the new generations (ZULUAGA and HERRERA, 2005, p. 101).

By breaking the determinism imposed by the sciences and the disciplines of reference to *saber pedagógico*, the school as a *saberes* and school disciplines productive institution frees itself from the will to power of science. Furthermore, to govern it in its entirety, it begins to make visible within itself the processes of discourse production for the education of the subject from the appropriation of pedagogy-sciences-*saberes* that the teacher makes as a subject who speaks and enunciates objects, concepts, modalities statements and strategies within the framework of a specific culture and society:

The notion of appropriation is a useful tool for cultural studies insofar as it affirms that our ways of being and doing cannot be read as the exact copy of an original but, on the contrary, can be read as specific practices that translate the various modes in which we relate to the alien, the external, the foreign (RÍOS, 2012, p. 101-104).

The unraveled school of positivism, which since the seventeenth century, and with greater emphasis since the twentieth century to the present, has sought to exclude the experience of the other as a condition for the production of *conocimiento*, acquires the status of producer of *saberes* and school disciplines using the notion of appropriation as a tool that makes it possible to make visible and speakable what happens there when it comes to the production of pedagogical experiences for the constitution of the subject:

The word appropriation has the power to problematize the regime of order and truth that has distinguished what is proper to modernity, namely: to think that there is a field of mere representations and another real, a world of originals and models and another of descriptions and copies, a scientific world and another ordinary, everyday and random (RÍOS, 2012, p. 108).

Unlike the notions of application and recontextualization used as tools for the epistemological analysis of science, the notion of appropriation recognizes that along science as scientific *conocimiento*, other discourses are part of the school that far from pretending to be a universal truth and constituting a cognitive subject for a better “adaptation to the environment through assimilation and accommodation” (SÁENZ, 2012, p. 300) intends, through the didacts, to produce a pedagogical experience (ZULUAGA and HERRERA, 2005) that enables the constitution of the subject from the hybridizations, crosses and relationships of *saber* that occur in school.

Through the history of *saberes* and school disciplines supported by the history of *saber pedagógico*, it is possible to show that the school as a teaching institution produces ruptures with respect to society and especially with the university as a scientific institution. Its forms of relationship with *conocimiento* and *saber* no longer appear under the question “*what is true?*”, but “*what is teachable? what can be taught?*”. The school, acting as a filter of culture through teaching, can redefine its meaning and status through the *saberes* and school disciplines. The experiences of the pedagogical movement and the national pedagogical expedition during the decades of 1980 to the 2000 allow to account for the power of school to produce culture.

The discourses that are individualized as school *saberes* and disciplines are stated in this way, not only because they appear in the curriculum or are taught in school but, because they are called school *saberes* and disciplines insofar as they rescue a *saber* and a discipline from a specific *practice*, —teaching— a *saber*, —pedagogy and its relations with science and culture— and a *specific subject of saber* —the teacher, the student, the teaching director—. The teacher as a subject of *saber* "puts into practice a set of statements of *saber* in a given society and in a practice of *saber*" (ZULUAGA, 1999, p. 149) through teaching as an event of *saber* and power that allows *saber* how to *say-know* how to do culture, our memory, our past-present: "to teach is to produce the event where a subject that learns, a subject that enunciates and an object that arises from the saying of the enunciating subject enter the scene" (ZULUAGA, 1979, p. 65). The saying-doing relationship displayed by the teacher as a subject of *saber* is finally the event that is repeated within the school and is what has historically made possible today, after four centuries, its existence and social, cultural, political, and pedagogical relevance for the education of oneself and of others.

3 CONCLUSIONS AND FINAL DEBATES

The historical, epistemic, and pedagogical reflections developed throughout the article aimed to problematize the subordination of the teacher, the school, and the pedagogy as *saber* within the Colombian pedagogical practice with the purpose of laying the foundations that allow to constitute a field of *saber* for the teaching of *saberes* and school disciplines from the *pedagogy-sciences-saberes* relationship. Thus, the toolbox that the HPPC group has built since 1976 for the recovery of the historicity of Colombian *saber pedagógico* is incorporated as a discursive support that has allowed for a decade the configuration of a long-term research program that, using the history of pedagogy, has revealed the place of production of a set of *saberes* and disciplines within the school.

This article has proposed not to carry out an epistemological analysis of teaching as an internal history of truth but as a history of *saberes* and school disciplines from the *Conceptual Horizon of Pedagogy* —CHP—, a discursive and conceptual domain that has allowed the individualization of teaching as a positivity that from Comenius to Dewey has made possible the configuration of *saber pedagógico*.

The history of *saberes* and school disciplines has allowed us to realize that both science and disciplines as discourses are transformed in the school through teaching as an effect of the appropriation processes that occur in the contingency of the practices of knowledge that operate there. Unlike disciplinary didactics, the subject is not foreseen from the assimilation and cognitive accommodation, but rather the production of pedagogical experiences that link the different objects, concepts, enunciative modalities and strategies configuring the different discursive formations that constitute the *pedagogy-sciences-saberes* relationship.

There is no scientific *conocimiento* that defines teaching practices, on the contrary, these are the ones that define their relevance, application, use and experimentation of sciences and disciplines in school to carry out the education of the school subject.

The configuration of a field of *saber* for the *saberes* and school disciplines teaching assumes the challenge of producing *saber* and practice from a reading of our past-present that allows the constitution of the teacher as a teaching professional who welcomes, from the appropriation of the new school during the first half of the twentieth century, the teaching-education-pedagogy relationship as necessary for the training of a teacher who recovers the tradition that, in primary schools, made possible the production of *saberes* and school disciplines through the teaching method. Recovering the historicity of the school, the teacher and *saber pedagógico* to face the crisis of modern societies would make it possible to continue defining the boundaries and borders of pedagogy, not from a scientific and epistemological perspective but from the order of *saber* that it provides the poststructuralism.

Both the State and international cooperation organizations agree that pedagogical training must be supported by a theory of teaching produced because of the truths that science elaborates to be taught, apart from all kinds of relationships with *saber pedagógico* as a discourse that has produced practices and experiences for the subject education. The configuration of a field of *saber* would not only make it possible to respond to the science teaching demands made to pedagogy today, but it would also make it possible to make relations of tensions from plurality and heterogeneity under the principles of pragmatism that would reconceptualize a history of *saberes* and school disciplines, as a field of *saber* in which the multiple truths that have configured pedagogy, science and *saberes* coexist to carry out the education of the subject through the different relationships with teaching as an object of relational *saber*.

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