

## La intersubjetividad como una posibilidad que fortalece el trabajo cotidiano de los asesores en educación básica

*Intersubjectivity as a possibility that strengthens the work of advisers in basic education*

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### Resumen

Al concebir a las escuelas como espacios orientados a la mejora de la calidad educativa, se sugiere que el especialista se acerque a docentes y directivos para conformar subjetividades acordes con los requerimientos de las políticas educativas y el logro de los propósitos desde la educación básica. De esa manera, los asesores fungen como mediadores que conforman subjetividades en los maestros. En este artículo se presenta una reflexión cuyo propósito es indagar en esos sujetos que suponen un cuerpo y una conciencia pero que en su naturaleza están sometidos a las fuerzas que operan desde el entramado de las políticas a las que están sujetos, a los dispositivos del poder y a los procesos instituidos de su sociedad. Se considera a la intersubjetividad como una posibilidad de construcción en lo dialéctico que no ate sino que permita el salto de fronteras entre pares, buscando niveles de comprensión mutua.

**Palabras clave:** Asesoría, Asesor, Dispositivo, Subjetividad, Intersubjetividad.

### Abstract

To conceive schools as spaces oriented to the improvement of the quality of education, it is suggested that specialist nears teachers and principals to conform subjectivities in line with the requirements of educational policies and the achievement of purposes from basic education. That way, moderators act as mediators comprising subjectivities in the masters. This article presents a reflection whose purpose is to inquire into those subjects which involve a body and a consciousness but that in nature are subject to forces operating from the framework of policies to which they are

subject, power devices and processes instituted by their society. The intersubjectivity is considered as a possibility of building in the dialectic ground, one that do not tie but allow the jump of boundaries between pairs, looking for levels of mutual understanding.

**Key words:** Consultancy, advisor, consultant, device, subjectivity and intersubjectivity.

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## Introduction

Teachers have been the focus of much research, it is expected that the teacher performs multiple tasks efficiently and meeting goals such as raising the prestige schools, make curricular changes, meet mandated programs and purposes, make educational innovations, and so on.

When speaking of the advisor as a figure who promotes these tasks colleagues observed that are attributed characteristics such as being an educator, have certain qualities such as drive, understanding, friendliness, be empathetic, sincere, accessible, flexible, be spontaneous, be adept at solving problems and propose solutions, know more, be mediating agent between pedagogical knowledge and teaching practices, be educational specialist, having domain knowledge, have authority, ability to teach and help it grow, be professional, be trained, be experienced, be dependent supervision to provide advice, training and support to managers and staff, operate and implement programs based on educational policy. Derived from this is unknown, which of these situations and / or expectations will be met in reality and what others will emerge?

If we remitiéramos to see the counselor as subject and we take into consideration the idea behind Michel Foucault (1988) regarding the subject is not an invariant, universal and transcendental essence, it refers to the historical modes of being of man, find that the subject is mainly modes of subjectivity created in relations with the devices of knowledge and power, ie, the adviser before advisor is a set of representations that are produced from the internalization-subjectivity of knowledge of their time, discourses of truth that the power put into circulation and the various strategies governing their relations to induce behavior and direct their actions. "Subjectivity is the mode of subjectivation of the exercise of power-knowledge". (Foucault, 1988, p. 231)

In this same idea, Horkheimer states that: "Men are a result of history ... the facts that senses present are we socially preformed in two ways: through the historic character of the object perceived and through the historic character of the perceiving organ. Both are shaped by human activity."  
(Horkheimer, 1988, p. 35)

The consultant is then a figure that is having different social constructions resulting from their context and the multiplicity of interactions he has with other subjects. Thus, constitute and shape their everyday work.

The task of the consultant creates difficulties in understanding and explanation given set of elements that are intertwined both out: educational policies, and its superior authority escolar- - Supervisor, and within: principals, teachers, school dynamics, students, other consultants, authors (that enable him from his own interpretation of what they say from the texts, base their say before their advised), where interactions negotiation, confrontation, friendship, support, collaboration, organization, reasoning, empathy interweave etc., which make social constructions relative to be and do the advisor.

It carries out this reflection under a series of sections, which organize the discussion around various epistemological elements:

### **POSITION FROM THE WATCH EPISTEMOLOGICAL**

The advisers as social subjects are not alone. It should position itself in the idea of totality to understand his work, understanding this as the predominance of the whole over the parts; hence it is necessary to recognize that within a social group is isolated nothing because nothing is by itself. You have to take multiple dimensions from a scientific spirit regarded by Bachelard "rectification of knowledge, a widening of the frames of knowledge" (Bachelard, 1986, p.153) - so you can reflected upon the idea that circumscribes the counselor about countless interactions that generate it subjectivity and delimit certain way. Furthermore, it also becomes constructor of subjectivities as

you use counseling as a chance to be next to each other on the proper implementation of its practices.

From this perspective, the adviser must maintain an epistemological vigilance over their deepest knowledge that could be an obstacle, for example, can obfuscate and believe knowing what to know, based on opinions generating baseless prejudices.

However, if one considers the consultant as an expert, a specialist in the application of a consultancy- -the device designed to shape subjectivity, we can ask: would not it be important that the counselor has to be objectified, as Bourdieu puts it, to get out of their own habitus under the idea of epistemological vigilance? From this perspective, then have great responsibility on changing ingrained traditions without providing role models but influencing the change of habitus through their daily work, for which it must take into account the dialogue, accompaniments, among other strategies, which enable the purposes of basic education. But how do change their way of thinking to others when you yourself have own habitus? How relevant would be before attempting to build subjectivity on the other, establish a bond of intersubjectivity that achieve a connection to learn together?

If it were that way, the consultant would then have to take care of:

1. Do not see things in their sense of immediacy, ie not keep the evidence of common sense, but take them as a possibility to explain the other.
2. Having a theoretical framework that supports their work and from that make their own buildings and through dialogue and discussion to share with your advice in the quest for mutual learning.
3. objectified to recognize how to think and to make epistemological breaks.
4. Build new concepts (think) to see things otherwise positioned differently and think differently.
5. Subject to review their habitus to achieve explain.
6. Having epistemological prudence "to allow overtaking opportunities probable error or, more broadly, trends and temptations inherent in a system of provisions to one position or the relationship between them". (Bourdieu, 2003, p.159)

In this context, the advisor stands as a major figure with a large load should be. First of all, you must objectify and then, based on the theory, achieve advised that generates doubts, transiting through epistemological breaks toward building new structures. Although the realities in each space are diverse and multiple power lines constitute them, this must be also involves responsibility for devices such as the consultancy- that is applied to others. As stated by Lucien Morin (1997, p. 230), "a true intellectual liberation that allows the educator released its limited tricks and recipes to transcend beyond annoying contingencies present is needed", ie, it should be understood the work so complex that assume advisors, yet they must also leave the simulation and can only do so with an intelligent criticism. And this, as suggested by Lucien Morin, lies in returning to the love of the students even if it means re-educated. Only thus will avoid being a charlatan of education.

### **POSITION FROM CRITICAL AWARENESS**

If we take into account the concept of society that considers Adorno: "... one, though still too abstract dynamic and functional category, think of the dependence of all individuals in respect of all forming. This all also depend on everyone. The whole is maintained only thanks to the unit's duties parts. In general, each of the individuals, to prolong its life, has a role to play ... "(Adorno, 2001). To start reflecting on the position of advisor as emancipatory, in that reality consists of multiple discourses we could start by discussing the ways in which these educational figures have appeared in the supervisions, without further order from the party established by educational policies highlighting the academics on administrative. In these speeches the -quehacer redemptive advice of asesor- appears as a salvation through belief to others will improve educational practices ipso facto, when should not forget that "interpret the concepts of progress and redemption as early rectors and effects of power means better understand how buried and closed down the very possibility of change ... "(Adorno, 2001)

There is much to reflect on as we speak to an adviser who has to address a variety of issues giving solution to raise the quality of education. However, in this scenario could come to think: will consist adviser to redeem and save the others by the task entrusted to him ?, who advises the advisor ?, Under what conditions in terms of relationships with its officers and subordinates carried out their daily work the consultant? These and other questions arise when you put on the table the issue of advice and counsel as subject to the following in their daily lives, as Kosik:

Thought you want to properly understand the reality, and not content with abstract patterns ... nor too simple abstract representations of reality, must destroy the apparent independence of the immediate world of everyday relationships. The thought that destroys the pseudo achieving the concrete is at the same time, a process during which the world under real-world appearance is revealed after the outward appearance of the phenomenon, the law of the phenomenon is discovered, the essence. (Kosik, 1979, p. 33)

In this sense, other questions arise because although doing advisor seems like a breakthrough to achieve the aims of education, power lines are observed around complicating their practice. How could the advisory possible changes in schools when it is not an autonomous figure ?, what position played since school supervision, when orders subject to immediate authority ?, what are the chances of influencing from work everyday quality of educational practices?

Then have the advisor, as Adorno, to leave the social foundation that is assumed in relationships and use consciousness as subject to release to exit the uniformity to which it is held by social pressure to then be able to aspire to transform suggests.

Thus critical to the sedimentation of what is and how it has been exceeded that can allow itself reified consciousness, and show respect for both subjects who advises avoid cosificarlos, so that you do take direction and it is realized through theoretical and practical, with dialogue where you discuss and exchange is generated. However, we should consider that critical theory considers how the person takes interest in seeing the world differently. In the advisor one of those interests lies in the care of itself, which allows you to transform the representations made about reality.

Thus, the counselor can avoid becoming a vigilante who only reviews the way the teaching (methods and techniques with which knowledge is transmitted) and pedagogy (education practices) applies, since when owning their theoretical knowledge suggestions would not be imposed on its advised not be analyzed before.

The advisor also required to pass your actual to possible awareness, because "it is within the framework of possible awareness of particular groups and maximum adaptation to the reality that his conscience is capable where it is necessary to pose the problem its real awareness and why this is delayed relative to the first "(Goldman, 1975, p. 101). So not colonize focuses its attention on other, but recognized in the other by taking a more critical stance on its work. It could happen to the

realization avoiding staying in a chiaroscuro of truth and deceit, for "the immediate utilitarian practice and the corresponding common sense puts men able to orientate in the world, to become familiar with things and handle, but does not provide an understanding of things and reality "(Kosic 1976). The method of ascent from the abstract to the concrete is the method of thought, movement that operates in concepts, in abstraction. From the abstract to the concrete is not the passage of a (sensible) plane to another (rational) is moving from thought to thought. To advance the thinking from the abstract to the concrete, must move in the abstract plane, which is the negation of the immediate, concrete sensitive

Escape the net of those formed systems that involve the unconscious reproduction advisor urgently deserves to be seduced by the power of discovery that can form a conscience critical look at their own practices, involving an internal percatación which refers Dilthey "as a fact that is offered again and again in my self-observation ... there is an awareness that no objects (placed before) the subject of consciousness content, but it is a content without distinction". (Dilthey, 1986, p. 100)

## **POSITION FROM SUBJECTIVITY**

If you think the consultant as an open complex organization, dynamic, constantly from the innumerable relationships established in their creative process recomposition, you can have the opportunity to not appear as a puppet to the device that needs to run on others, as when a person accesses the truth is something at her, his subjectivity is modified, sedimented structures move.

To access the truth and so that it can bring to counsel a transformation three conditions must be met: first, love; Second, the work "is a work himself, about himself, an elaboration of self on the self, a progressive transformation of oneself from which one is responsible"; and third, spirituality: "access to the truth occurs when you are specifically open ... for spirituality, truth is not only what is given to the subject in a way to reward him by act of knowledge and get to fill this act, the truth is illuminating the subject ... what gives peace to the soul "(Foucault, p. 34). In any human practice when entering the truth (knowledge) changes the subjectivity of the subject that is building.

The transformation lies in reflecting on the care of the self and self-care, which must accompany the advisor in their daily work as its objective subjectivity is the theory behind their viewpoint over others. In the area where it operates adviser countless subjectivities produced plays, as Guatari says (1996): for individual instances (the parent), group (media), and institutional (school, church)

derived from the multiple interactions established. Also, your task is to construct subjectivities that apply in everyday classrooms, but what form these subjectivities achieved when these refer only certainties that he owns or are generated by buildings ?, advised adviser shown as support for their advised within schools or is constituted as a watchman sent by the supervisor validates practices ? the daily work of the advisory leans advice as dialogue or is subject to the orders of the supervisor ?

You have to think about this idea that people, in this case the advisers, when engaged, when they act, they learn, when they establish that series of interactions are not only operate on themselves, but at the same time, influence in the process of appropriation of the reality of others, ie, models or ways that each subject took personally to learn have to impact positively or negatively on building learning models for others. The consultant then would have to recognize the producers of subjectivity to which it is exposed in the day, and focus on those that allow the creation, innovation universes of reference, occupying those mechanisms which he uses to shape Ideas or ways of thinking. One way would be challenging and questioning what is generated through these, so you can use them in your favor and not for dumbing down, as Guattari says.

From the perspective of Michel Foucault, subjectivity is the result of the incidence of normalization mechanisms in the individual, which refers to the way in which the disciplinary framed to produce a kind of mentality according to cultural conditions prevailing.

We should investigate how the devices normalization are incorporated by individuals and thus describe the process of subjectivation, first advisor own and after their advised, since the mechanisms of normalization function as devices from outside shape the actions of individuals. These mechanisms work in confined spaces disciplinary institutions (family, school, etc.) and aim to standardize and prevent deviant behavior.

## **POSITION FROM HERMENEUTICS**

When considering the counselor as a subject constituted by prejudice, we must remember that prejudices are shaped by what we are, by our own life story makes us to be so and not otherwise, against this would have to fight to make new buildings serving the sentence that exposes Gadamer (1991, p. 333), "prejudice against prejudice," doubt what is believed as certainties for new knowledge and move to the explanation.



When our prejudices are legitimate will be "in favor of the new, as an inclination to immediately reject truths, no other reason than the old self and be attested by authorities." (Gadamer, 1991, 345)

From this position, the advice should not be taken as something finished, ie, it is important that the first concepts or applications for this task are interpreted differently. Gadamer (1991) mentions the matter: "The interpretation always starts with preconceptions that have to be gradually replaced by more suitable. To do so would have to be constantly wondering about reading makes regarding their daily work, because no one has experiences if you have questions, the question open and limited questions as they arrive arrive occurrences, and the advisor is always possible to question what appears on their reality and their own truths.

It is also important that the assessor considers the historical and biographical part of their pre-advised to approach a reality to be understood, as to understand the data must articulate a sense unit (Michel, 2006, 151).

Now if you consider the advice as a discourse of a figure called advisor, Ricoeur (2002, p. 154) argues that the explanation is mediation, an externalization of itself, which "... begins with the separation between the said and saying, continuing enrollment in the letter and ends in complex encodings of discursive works, among others, the story ". So the need is created consultees also explained by reaching validate conjectures supported by the theory.

## **POSITION PSICOANÁLISIS**

Assuming that the advisor is the carrier of representations should scrutinize the need to make them aware as they are an opportunity to transform it generates in his unconscious, so that in an exercise of introjection can distinguish those representations that tie their thinking of those that allow you (organization of thought, action and social relationship) think differently and change.

When the person can identify which consists of a cluster of representations arising from your psyche, you can be more aware of what you think, but this would have to exceed repression. This is a process as "psychic reality only slowly and rather precariously, acquires organization and subjectivity formed". (Elliot, 1995, p. 38)

This is no easy task, however, the adviser has the opportunity to unmount devices and employ those designed to generate in their representations advised and shaped such that you really aspire to a change.

At that time the advisor is recognized as an individual shaped by the psychological and social parties, becoming as mentioned Elliott (1995), "an ambivalent repression ... of libidinal impulses, thoughts and feelings."

The unconscious advisor collides with social mediations, with other people and other objects, hence the importance of objectified to understand and explain what derives from his work in front of others. However, it must meet the premise that the representations are constructed of deformed way must be cleared through criticism to move into the consciousness because you assume them as such would keep a preconscious state.

As advisers would have to recognize that what they are and the ways they think (structuring representations) as well as its own conscious knowledge, are limited by psychic structures repressed by the dynamic unconscious, as the experience and human autonomy are subject the determining influence of repression.

The ability to represent themselves and innovation is premise of social transformation and cultural renewal. Freud... seen in the representative process more general and striking feature of the unconscious, under which a thought of something desired, be objective ... is listed as a scene or, as seems to us, is experienced. (Elliot, 1995, p. 47)

Freud argues that "consciousness is discontinuous because the determined and disfigure unconscious processes... the existence of existence is not located in the cogito, but the vicissitudes of desire." (Elliot, p. 51)

From this perspective, the psyche can not exist without representations, and these are derived from the libido (life energy) of desires, therefore, the psyche is not something finished, is always under construction, factor that would have to tap into the possibility of forming and / or choose their own representations, to keep thinking what you think (subjectivity), to objectify (me aware) and to understand the other, as though each be individuals, we constitute a social life, relationship with others and so on.

If, as Freud says we are constituted by a psychic apparatus formed by the ego, id and superego have to work on myself, because although it is one that mediates between the attempt to make you aware from morality, prejudices and the desire or libido impulses aroused, can also help identify the mechanisms that are holding us or generating habitus and its type. That way you can see inside and challenge dogmas.

If counseling as part of the daily work of the advisory focuses on the desire for change of teachers, this perspective would assume the responsibility of guiding the changes and interpret the demands in terms of the practices that are developed in the institution. But how does the consultant decides to support a school ?, how identifies the need for change in others? Interpret the desire and need for change of teachers, involves taking into account their histories and subjectivities. Hence precisely the complexity of the daily work of the advisory arises.

The uniqueness brings us to listen to what you feel each subject in context and in their web of interactions and the possibility of theorizing from their conceptions. Inquire educational subjectivities, and the same advisor, can comprise more than the other. Is to propose a work-around advice that makes teachers protagonists of their changes feel, that feel themselves and leave the advisor to govern these practices governed recognized souls governed by the effects of power, darkened as discussed Popkewitz (1998), by populist rhetoric.

## **CONCLUSIONS**

Intersubjectivity is recognized as an alternative that can give new meaning to the work of the advisory from the formation of educational links, since the target can be supported by a theoretical support, and make the advised generate doubts, transiting through epistemological breaks toward building new structures. The consultant also exerts power and knowledge. In this sense, "power does not have to be repressive; can be positive and productive. What also matters is that power rather than being owned by someone exclusively, is practiced by many people and through different practices. "(Popkewitz, p. 14)

As Gadamer says, "authority rests on knowledge". This is revealed in a way of being and a way of knowing that recognizes the authority. For him, "the recognition is critical in relationships with authority," but such recognition is not based on an impotent *doblegamiento* to know, but in the realm of authority because it is recognized 'freely' and, consequently, "the obedience that you will be taxed is not blind" (Gadamer, 1992, p. 236). The consultant has to be an authority figure, based on knowledge, since "it is not given but is acquired and must be purchased if you want to appeal to it" (Gadamer, 1991, p. 347). In the practice of life and it is only where the authority recognized as such gains.

Meanwhile, Lyotard asserts that "knowledge enables power" (Beneer, 1998, p. 23). The consultant should be open to understand the other's opinion, it can not keep blindly their own opinions, what is required is that in that opening a series of relationships that articulate their own opinions stated. In this sense, education is fundamental "if she understand power in which some knowledge necessary for their development are imposed." (Zambrano, 2007, p. 39)

It thereby recognizes the need to consider the language, work and desire as fundamental in the development of a practice of counseling that leads towards more complex levels of intersubjectivity, allowing real and mutual understandings between counsel and advice. No conquering other aims, but dismantling old devices and construct new ones that may generate transformations in individuals.

## NOTES

1 Tesista the PhD program in Science Education Promotion ISCEEM 2012-1014. This document is part of the doctoral research entitled The methodological advisors preschool: between the ideal, everyday life and utopia.

2 "An epistemological obstacle is embedded in unquestioned knowledge," Bachelard (1974): Epistemology. Barcelona. Anagram. 189 p.

3 "heterogeneous set of elements including discourses, institutions, regulations, laws, administrative measures, scientific statements, philosophical and moral propositions. The device is the network

that can be established between these elements ... the device is enrolled in a game of power and linked to certain forms of power. "Moro (2003): Michel Foucault: episteme of the dispositif. Rev. Philosophy Univ. Costa Rica. XLI (104), December. p 30.

4 "Take care of yourself, worry about yourself," Foucault (2005): Hermeneutics of the subject. Course at the College de France (1981-1982) AKAL, p 17.

5 "The unconscious... is knowable and is normal... contains thoughts and representations that are distinguished from consciousness by the operation of primary processes that govern their transformations", Elliott (1995): Social Theory and Psychoanalysis in transition. Subject and society from Freud to Kristeva. Amorroutu Editors, Buenos Aires, p.37.

6 "The repressed... is the archetype of the unconscious. The amount of repression that humans are capable of supporting depends on many factors: the shape of the psychic world of the subject, creativity... its position in the structure of social and economic relations... humans are prepared to tolerate repression only if the unconscious pleasure has postponed the possibility of achieving a more lasting and permanent satisfaction "(Elliot, p 41).

7 In the sense of establishing agreements, to create shared learning spaces, social interaction and social construction of mind and knowledge.

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