

Disciplined be Locke in the image of the teaching device and the construction of professional self in human development: the inner gentleman

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Abstract

The present work is a theoretical and reflective study of the pedagogical and educational aspects of the concept of discipline and training in John Locke Gentleman (gentleman), dialoguing with the theories of Basil Bernstein and Rudolf Steiner to initiate the discussion of vocational training, especially of health professionals. Reflecting the imagistic dialogue corpus of the idea of gentleman and disciplinary award of this concept in John Locke through the methodology of image analysis and the documentary method. Understandings about the context assigned by participant observation the researcher of the practices of the discipline of Human Anatomy, Department of Morphology, Federal University of Pelotas, in 2012, allowed overlap and interconnect theorizing and re-contextualize the analysis of pedagogical device. It is considered that the regulative discourse of pedagogical device to Basil Bernstein can be conferred with the concept of discipline in John Locke, especially in the development of children's habits, skills and construction of the interior of each gentleman / professional in the formation stage, considering that the regulative discourse controls the instructional discourse.

1. Initial Considerations

The training and education of young professionals and adults we list one of the current realities of Brazilian education, requiring trainers or teachers need to also involve a more comprehensive training for individuals. In many cases, the concern with the quality of vocational education underlies the formation of the human person.

The example that touches on the initial approach of this reflection is the training of health professionals in a humane and gentle context also with people. The Health System accounts for this reality and the Ministry of Education and the National Curriculum Policies respective courses for healthcare now challenges this need since the beginning of the training and even during the process of continuing education of professional life .

The kindness and sense of humanization in the professions are in the sphere of personnel training of the subject. The principle of otherness and loving concern among men are telltale marks of a desire to improve relations, human development and human health, particularly in the affective-relational framework. What curricula have to do with this? The example cited above no longer touches this reflection, but hangs together in these ideations, motivating a better applicability of the concept of discipline in the sense of respect, humanization, zeal and love for others, especially when gesturing up the curricula of health and training these guys for organizing a more affectionate and concerned with the other world. The cold side of some health professions and the habit of constant study and individual discipline are some concerns that the theory of John Locke discussed the work of Ghiggi and Oliveira (1997), although Locke has lived a bourgeois-liberal context, helps to elucidate absence of human becoming in current multidisciplinary training in health. How,

for example, cites the need of appreciation for individual and constant study of novice students in the health field as a sign of care and concern for the health / disease on the other.

[...] Nowadays the predominant social chaos. We are all involved. In cultural life dominates materialistic ideal. The perception of the world stops at the "externality" of the senses. Science and truth are distanced. [...] The progressive exclusion of man is phenomenal; Results of extensive erosion, nature and society dissociate (MIKLÓS 2004, p.36).

The reflexive study presented aimed to recontextualize the understanding of the concept of discipline in John Locke, exposed in the work of Ghiggi and Oliveira (1995), in the light of theories of Basil Bernstein and Rudolf Steiner. The dialogues and overlap between theories were possible only to the extent that developed hearty discussions and questions in the History of Ideas Pedagogical I during the first half of 2012, the Graduate Program in Education at the Federal University of Pelotas . What brought about the use of educational theorizing Rudolf Steiner was identified in reading Palmer (2005) perception of Rudolf Steiner also as an educator, especially as the founder of Waldorf education called. Meanwhile, the study also involved the corpus of imagery dialogicity the idea of gentleman and disciplinary award of this concept in John Locke. Given this possibility, the Documentary Method in theorizing Bohnsack (2007) and image analysis in Sociology in Mannheim, Warburg and Bourdieu (2006) also contributed as a methodological resource to power, in a way, the dialogue theories towards understanding the Gentleman images in context and assigned theoretically recontextualized.

This article also features reflective as a cutout of a research project entitled "Teaching practices and professional identities in the curriculum interfaces teaching Human Anatomy for the graduations of health" in development at the Department of Morphology (DM), Institute of Biology (IB) of the Federal University of Pelotas (UFPEL). From the observations of students in the classroom involving the discipline of Human Anatomy DM / IB / UFPel during the year 2012, we can develop some reflections dialogued between the professionalization of students in the health field involving the teaching of ideations Locke (Ghiggi and Oliveira, 1997) articulated the benchmarks Bernstein and Steiner, highlighting some aspects of human development of individuals present. In experienced perspective we believe that the training of professionals is articulated in a globalized curriculum and marketing system that also requires the development of humanization, plus the skills and professional skills. The discipline of the study of the morphology of the human body currently welcomes students from various collegiate courses at the beginning of their respective courses, such as Medicine, Dentistry, Nursing, Physical Education, Biological Sciences, Occupational Therapy, Psychology, Pharmacy and Nutrition. In this scenario, preponderates training of health professionals at the college level. The multidisciplinary, interdisciplinary and contextualized for clinical teaching dialogues are constant demands stimulated between the teachers and students. The presented theoretical and reflective juxtaposition comes to help enhance the guidelines for building innovative audiovisual materials and dialogados to reduce the anxiogenic response of the initial students in the area of health in the study of human anatomy, as Married, Castaño and Arraez-Aybar (2012) stand out in your search.

2. Hope where there is construction of human being: training and education

The formation of the gentleman, from the bourgeoisie, formed for freedom, tolerance and the personal conduct ensures that as an adult he is disciplined maintainer of society that was prevailing in England in 1688, ie, open, free and well-egalitarian the concrete relations (Ghiggi and Oliveira, 1997) can contribute today, to understand the disciplinary action in the training curriculum and training interfaces in the context of a

globalized world. Santomé (1998, p.94) points out, among the four objectives of the proposed global education, the need to be aware of the huge differences between rich and poor countries and its consequences, also developing a commitment to remedy them. The bourgeois gentleman needs to be sensitive and aware of the differences as well. It's another exercise for the formation of the modern gentleman.



Figure 1 - The pedagogical device, the gentleman and the gentleman of the interior construction professions: ports, roads and meetings in the organization of the human and training curriculum. (Source: author's research diary)

The image, taken free-hand and illustrated in Figure 1, was developed with inspiration in the study of recontextualization of the educational theories of John Locke, discussed in the text Ghiggi and Oliveira (1997), along with the dialogues between the theories of Basil Bernstein, on the pedagogical device, and Waldorf education was developed by Rudolf Steiner.

From the readings and overlaps and interrelationships of the study, the initial econológica perception is taken from Figure 1 is characterized as an encounter between an Indian gentleman visiting a rural school. The figure is constructed connoting the list of meetings that take place during the pedagogy of the classroom and school organization and learning of vocational training. The stairs directed to the doors, in a later body of individuals and the horse up, are perceived as unconscious ways the opportunities for training and professional self, ie the self-professional occupations and the kind gesture of the collective against each in front of the house. Courtesy of the meeting is imagined in the way you have the serene horse against those sitting on the stairs. Ie, animality and instinctive and relational sphere are tamed and controlled by gentleman riding his horse. The equipment encilha and hands of the gentleman holding the strings on the horizontal column Horse help demonstrate this control framework of pedagogical device, ie a regulative discourse with strong classification and framing. Or by remembering: the regulative discourse of pedagogical device is who dominates the instructional discourse of vocational training (Bernstein, 1990, 1996, 2000). The regulation of the meeting is given by the gentleman who spends at school. Domains and the reins of the relationship of self / other

perceived among individuals sitting for the picture of the meeting are visually placed in different planes of the image, ie, a woman is sitting in a plane above the man. Differences plans may reveal different domains and relational controls the pedagogic device and invisible pedagogy (Bernstein, 2000) attributes to the participants in the class interface. The left-sidedness Gentleman unveils a hidden relational antimeria. The left side is not displayed intriguing documentary interpretation of the image but not the other cheek gesture revealed the gentleman himself. Maybe you do not need to know it, but "a doubt" this adds up in the classroom and the pedagogical device itself pedagogical relations infinity. Paws animal does not appear in the image, allowing the unfinished abstract a "floor" of pedagogical device or also want the manifestation of pedagogical device can be hidden in the unconscious basis of invisible pedagogy. The desired actions through constant practices are manifestations that the concept of discipline in Locke indicates habits to provide the subject, especially a child (Ghiggi and Oliveira, 1997 p.64), and perhaps this failure of the floor of the supposedly invisible pedagogical device, like the legs of the animal absent in Figure 1, is the importance of discipline and the interior construction gentleman in every student to build disciplined unconscious habit. But we all know that animal horse has four legs and this one must be remembered, as well as the measured "floor" of disciplinary meetings are nourishing the inner forces of habit gentleman.

When the Lords themselves have a perfect knowledge of the developing human being, knowledge permeated by his will and your emotions will also be able to teach and educate as well. Employ in each area through a pedagogical instinct will be awakened them, what results from this volitional know about child development. This knowledge, however, must be totally real, ie be based on real world knowledge of the facts (STEINER, 1995 p.107).

The teacher in the intrinsic sense of their pedagogic habit also develops a pedagogical instinct from habit of desired actions and constructed in the classroom. Volitional manifestations, ie, the teacher will also participate in the pedagogical device, although it is invisible.

The repercussions of this are undeniably the invisible pedagogy developed a tacit pedagogical discourse, as in several contexts, especially learning in rural and / or dialogued and open the middle classes may have disciplinary want overlooked by the lack of perspective of disciplinary goals and especially the rules of recontextualization, distribution and evaluation of the teaching-learning process interface. These analyzes are considerations that need more reflective foundation and already evokes future research on the analysis of teaching practice in vocational education. Gamble (2001) highlights the advantages, difficulties and limitations of invisible pedagogy in the training of carpenters and refers to the tacit teaching of professional skills. The author infers the importance of imaginative process inside the stage in professional training, including referring to training in medical anatomy, in which the student must create an inner image of the human body in three-dimensional form. In this passage the learning would be reproved the comments on this manuscript and speculation formation inside gentleman professional body.

This is because, according to Steiner (1974, p.12), we are led to observe that the most important thing in education and teaching is what happens between the soul of the teacher and of the student soul. In this sense, we realize that the construction of the gentleman within each professional in every profession, especially in the health area, can be developed by educational and pedagogical dialogue between the teacher / tutor and the student in the everyday, affective and relational interfaces and intellectuals volitional. Within the social question, Steiner (1986, p.20) organizes a threefold proposed to realize the social question as a spiritual issue, and the first lecture, love challenges in shaping the individual and can be dialogued this territory under study. At first glance there must be the formation of skills, aptitudes and individual vocation. In the second act, more rhythmic, no development work in peace with others. In the third moment, there is time to intervene with commitment to the other. Maybe it was not the time to be able to articulate this also in the indoor training,

professional gentleman, sublimating the exaggeratedly individualistic discipline Locke, hidden or concealed in the laterality of the gentleman? The observation of this threefolding the social organism in Rudolf Steiner, contextualized in dialogue with the discipline of John Locke, is imagined as a competent and disciplined man developing love and otherness. It would be a pedagogy that recognizes the affective-relational framework. Would not be like the gentleman being enhanced in a more ecosystem atmosphere (SANTOS; SIQUEIRA and Silva, 2009) and global relations? There is no evidence to justify developing this question, but the search will be constant.

Veiga (2000) argues that based on the phenomenology of cognitive science consciousness that underlies the Rudolf Steiner science can not think of individualism as a denial but an affirmation of the natural order, determining an ethical individualism focused on the path to an ecology understood in its broader and deeper meaning.

Rudolf Steiner in 1923 advocated the scientific ideal of anthroposophy: If we light the thought so that there is nothing selfish, nothing egocentricity, no partisanship for either trial; if we can elevate us as human beings to the point of thinking we can live in us in the way he wants to express itself; there, then we will not feel more like the producers thought, on the contrary, we will feel as internal stage through which thought manifests itself in us. [...] (MIKLÓS 2004, p.41)

Ghiggi and Oliveira (1997, p.48) argue that there are serious limitations on Locke, as the individualistic oriented training class interests solely, this is also, that the individual can make a contribution and build new times, even if selfish and individually.

Understanding the extremely individual professions towards a professional self, that is, that require high capacity diagnostic and therapeutic decisions in their respective praxis, such as medicine, dentistry and nursing, corresponding to a level of training more individualistic and competitive. The autonomous professions take this more aggressive role in competitiveness since the start of training, and especially in regulatory messages pedagogical discourse of teachers / tutors. The gentleman is being formed with any outfit riding, especially the braking, the boundaries, ie, in Bernstein (1990, 1996, 2000, 2003) with regulative discourse presenting strong classification and framing. Thus, the regulative discourse of pedagogical device to Basil Bernstein can be dialogued with the pedagogical concept of discipline of John Locke, in which the ethical, moral and behavioral aspects of the gentleman are organized in a political and socially open, tolerant territory, but competitive, individual and uneven. In this sense, it is still observed that there is an invisible regulatory pedagogically force in curricular training and the professions that make up the soul of the imagery to be professional and the professional body, including the ways teachers themselves who are participating in the process. The affective-relational and ethical and moral aspects are arranged under this training, composing, this reflective interface, the gentleman inside of each student in a process of germination of professional judgment.

The doings of classrooms developed with students are open and in this context, they were more respectful and tolerant of activities required by the extent teachers are motivated by future confrontations of professions, especially the correlations with clinical practice. In this sense, the formation of the inner gentleman (gentleman inside) now requires each of the stimulus from the beginning and is salutary teacher also know this. This only comes to help in training? Or, perhaps it is not perceived by teachers and / or teachers.

Maybe this is not the sense that Locke attributed at the time, but the recontextualization of theorizing is possible to be grounded for the analysis of the contexts of educational training and pedagogical practices where individuals entered open, free, and competitive are concerned. Selfish? Here, stimulates us and need further clarification observation somewhat broader macro context of the labor market, and other social organizations.

Ghiggi and Oliveira (1997, p.72) highlight the desired qualities for the formation of a good gentleman, developed by Locke in the second part of its core educational work. They are: virtue, prudence, good manners and education.

The habit of self-awareness or to perceive the inner gentleman in every learning activity (Figure 1), which states the four qualities of Locke, may reflect a process as Holdrege (2007) calls transformational learning, helping to enhance proprioception as more aware of itself as a process - an inner process. The observation of the thinking process is the most important type of observation that a person can do because the process of knowledge becomes completely transparent (Steiner, 1964; Holdrege 2007). Might be here a path of self-perception of the gentleman in the pedagogical process, construction and living as a citizen of the world as an individual and collective self / other / us. How would you like the bourgeoisie had dialogued so at the time of Locke? Historians analysts can explain better.

3. FINAL

The regulative discourse of pedagogical device to Basil Bernstein can be conferred with the concept of discipline in John Locke, especially in the development of children's habits, skills and construction of the interior of each gentleman I professional in the formation stage. Why is this? For the regulative discourse controls the instructional discourse (Bernstein, 2000). In this intertwined relationship, disciplinary experiences may be attributed to curricular practices in dispute and which may be best studied for the improvement and quality of the teaching-learning process.

The humanized proposed in the curriculum of professional training, greatly of healthcare, are indications to vitalize the teaching from the perspective of respect, care, admiration and, above all, love for others who need their care in the health / disease process. The anatomoclinical images of the human body generated within each professional during the course of training should also be able to appreciate the beauty, gesture, expression and inner fondness for the complexity of the organism that is alive. It is the germination of the interior gentleman professional body.

Although the reflections expressed are considered bold and limited in observational interface, is characterized as an initial exercise for joint studies to come.

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