




CONCEPTS OF DEVELOPMENT, TEACHING AND LEARNING IMPLICIT IN TRADITIONAL PEDAGOGY

CONCEPÇÕES DE DESENVOLVIMENTO, ENSINO - APRENDIZAGEM IMPLÍCITOS NA PEDAGOGIA TRADICIONAL

CONCEPTOS DE DESARROLLO, ENSEÑANZA Y APRENDIZAJE IMPLÍCITOS EN LA PEDAGOGÍA TRADICIONAL

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ABSTRACT

Traditional Pedagogy is based on a mechanistic model that views the human being as a machine with a gear that dissociates relevant elements of the teaching-learning process, such as cognition, affectivity, context, didactic contract, student, and teacher. These are elements that do not interact with each other and conceive of the locus as a space for the transmission of knowledge accumulated over generations and intended to be transmitted vertically by the totemic figure of the teacher, who holds all knowledge. In this article, we revisit the assumptions of Traditional Pedagogy, discussing the role of the teacher, the student, the worldview, how the relationships between teaching and learning occur, and their implications for the work of professionals in the fields of psychology and education, respectively.

Keywords: Traditional Pedagogy. School Assessment. Methodology. Role of the Teacher. Role of the Student.

RESUMO

A Pedagogia Tradicional alicerça-se em um modelo mecanicista que vê o ser humano como uma máquina de uma engrenagem que dissocia elementos relevantes do processo ensino-aprendizagem como cognição, afetividade, contexto, contrato didático, estudante e professor. Todos são elementos que não dialogam entre si e concebem o lócus como um espaço de transmissão de saberes que foram acumulados, ao longo das gerações, e devem ser transmitidos verticalmente pela figura totêmica do professor que detém todo o saber. Neste artigo, revisitamos, os pressupostos da Pedagogia Tradicional, discutindo o papel do professor, do estudante, visão de mundo, como ocorrem as relações entre ensino-aprendizagem e seus desdobramentos para a atuação dos profissionais das áreas da psicologia e da educação, respectivamente.

Palavras-chave: Pedagogia Tradicional. Avaliação Escolar. Metodologia. Papel do Professor. Papel do Estudante.

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RESUMEN

La Pedagogía Tradicional se basa en un modelo mecanicista que considera al ser humano como una máquina con un engranaje que disocia elementos relevantes del proceso de enseñanza-aprendizaje, como la cognición, la afectividad, el contexto, el contrato didáctico, el estudiante y el docente. Estos son elementos que no interactúan entre sí y conciben el locus como un espacio para la transmisión del conocimiento acumulado durante generaciones y destinado a ser transmitido verticalmente por la figura totémica del maestro, quien posee todo el conocimiento. En este artículo, repasamos los supuestos de la Pedagogía Tradicional, analizando el rol del docente, el estudiante, la cosmovisión, cómo se dan las relaciones entre la enseñanza y el aprendizaje, y sus implicaciones para el trabajo de los profesionales de la psicología y la educación, respectivamente.

Palabras clave: Pedagogía Tradicional. Evaluación Escolar. Metodología. Rol del Docente. Rol del Estudiante.



1 INTRODUCTION

The educational phenomenon is human, historical and multidimensional. In it, the human, technical, cognitive, emotional, socio-political and cultural dimensions are present. The study and understanding of these educational phenomena require multiple and convergent approaches – the anthropological, the philosophical, the sociological, the economic, the ideological and the psychological, privileging one or the other approach, would favor a series of reductionisms, whose failure would isolate an element of the educational act, and would make it impossible to discuss the object of education in its complexity.

Through a socio-historical retrospective, it is possible to observe the presence of some theories of knowledge that privileged the primacy of the object (behaviorist approach) and the primacy of the subject (humanist approach). Each of these theories condensed different conceptions about man, society, culture and knowledge. These different positions, in turn, implied different pedagogical applications.

Nowadays, contrary to the first theories of knowledge that privileged, sometimes the primacy of the object, sometimes the primacy of the subject, it is believed that the interpretation of the vital phenomenon, whether biological, sociological or psychological, should start from the subject-environment relationship, that is, emphasize the subject-object interaction. Let us then rescue these theories of knowledge in order to better understand the philosophical and epistemological support that guides the teaching-learning approaches, as Mizukami (1986) assures us, namely: traditional, cognitivist, humanistic, behaviorist and socio-interactionist approach.

First, we highlight Empirism (primacy of the object), which advocates the organism subject to the contingencies of the environment, with knowledge being a copy of something given in the external world. There is, therefore, an emphasis on the importance of the object, of the environment, whether the subject is taken into account as a "tabula rasa", or whether it is not so orthodox and admits the maturation of some cognitive activity. Knowledge is seen as a discovery and is new to the individual who makes it. What was discovered, however, was already present in the external reality, that is, for empiricists, there is no construction of new realities. From the pedagogical point of view, this position is guided by an empiricist associationism, where all knowledge is reduced to an exogenous acquisition, based on experiences, verbalizations or audiovisual resources and materials; that are simply transmitted (this is what happens with traditional and



behaviorist teaching approaches).

In a second position, we can highlight nativism, apriorism or innatism (primacy of the subject) which argues that the forms of knowledge are predetermined in the subject. The subject, the human organism, is attributed "ready-made" categories, to which all sensory stimulation is channeled. Thus, there is an emphasis on the importance of the subject, including both the tendencies that advocate an absolute preformism, and those that admit a process of updating. From the pedagogical point of view, the concern would be, to a large extent, focused on what Piaget (1967) called the "exercise of an already prefabricated reason". Thus, while in the first case (empiricism) there is an emphasis on an exogenous pre-formation of knowledge, in the second (nativism), the emphasis found is on an endogenous pre-formation.

In a third position we find the interactionist point of view (subject-object interaction), as we have already mentioned, which considers knowledge as a continuous construction and, to a certain extent, invention and discovery are pertinent to every act of understanding. The passage from one level of understanding to the next is always characterized by the formation of new structures, which did not previously exist in the individual. This includes the tendencies in which this interactionism appears either in the a priori modality of "Gestalt" or as a process characterized by sequential constructivism. In this last tendency, there is no preformation, neither endogenous (innate) nor exogenous (empiricist), but a continuous development of successive elaborations that imply the interaction of both positions. One of the pedagogical consequences of this current is the great importance given to the activities, spontaneous or not, of children, in their interaction with the physical, psychosocial and cultural world. In this way, interactionists emphasize a dynamic relationship between hereditary genetic baggage and its adaptation to the environment in which it develops.

The traditional approach to the teaching-learning process, unlike the others, is not explicitly based on empirically validated theories, but on an educational practice and its transmission over the years. However, it includes diverse tendencies and manifestations, agglutinating considerations by several authors who defend different positions in relation to traditional teaching (such as Georges Snyders, for example), seeking to characterize it, both in its positive and negative aspects. To understand the vision of this approach on topics such as: man, the world, society and culture, we can only do so, via inference, because, as we have already mentioned, this approach does not present any clearly



explained and elaborated theory, but encompasses different aspects of the tendencies characterized as "traditional teaching".

In this approach, man is considered as inserted in a world that he will know through the information that will be offered to him and that has been decided to be the most important and useful for him. He is a passive receiver, until he is full of necessary information, he can repeat it to other people or use it in his profession.

This approach correlates indirectly with the Lockean perspective of conceiving of man as a "tabula rasa". Perspective that advocates that the human mind is progressively imprinted with images and information provided by the environment, that is, there is an emphasis on the external element. Thus, in the traditional approach we find the conception that the world is external to the individual and that the individual will gradually take possession of an increasingly sophisticated understanding of him as he confronts the models, ideals, and scientific and technological acquisitions elaborated over the centuries. This external element present in the approach can also be found in the verbalist teaching historically predominant in the Middle Ages and Renaissance and in the teaching defended in the eighteenth and nineteenth centuries, based on empiricist psychology.

Various types of society and culture can be based on the type of teaching disseminated by the traditional approach, which aims to perpetuate it by forging efficient people to exercise greater dominion over nature, as well as to broaden and deepen areas of knowledge related to the values proclaimed by the society in which it takes place.

In the midst of these proposals, the curricular programs express the cultural levels to be acquired in the trajectory of formal education. The failure of the student becomes necessary when the cultural minimum for that age group has not been reached, and this is verified by tests and exams. In this context, the diploma appears as an instrument for the hierarchization of individuals in the social environment. This hierarchy, as Mizukami (1986) analyzes, can be based on knowledge, on the knowledge of the truth, that is, the diploma starts to play a mediating role between cultural formation and the exercise of determined social functions. From a perspective of reflection on the assumptions of the traditional approach, Paulo Freire postulates in the classic "Pedagogy of the Oppressed" that this type of teaching is based on what he conventionally called banking education (a typology closer to what is understood by teaching in this approach), that is, an education that is characterized by "depositing" knowledge and information in the student. In addition, the traditional approach also has an individualistic view of the educational process, not



allowing, in most cases, cooperation and interactive student-student exchanges.

The traditional approach is based on the assumption that the basic purpose of the human being is to incorporate information about the world, both physical and social, which should range from the simplest to the most complex. Students are provided only with the results of this process, so that they are properly stored by the memorization process. In this context, the formal education of the school institution plays a fundamental role in the transmission of knowledge. It is an education based on to present to the student models of behavior and conduct to be achieved, where the presence of the teacher is indispensable for the confrontation with these models. The teacher, in this approach, holds all intellectual and moral authority over the student, and is therefore a social relationship of the vertical type: from the teacher to the student. The role of the teacher is intimately linked to the transmission of a certain content that is defined and that constitutes the very end of the school's existence. Students are asked to automatically repeat the data that the school provides or to rationally explore them. In this respect it is similar to what occurs with the behaviorist approach to teaching. Thus, all decision-making power falls on one of the poles of the relationship: the teacher. It disguises itself as power, the power that comes from knowledge, as Michel Foucault so well analyzed in "Archaeology of Knowledge". The relationship is predominantly teacher-student (individual), and the class, in this perspective, constitutes only the juxtaposition of these relationships. The possibilities for cooperation between peers are reduced, as we have already mentioned, and the nature of most of the tasks assigned to the student merely requires individual participation. In this process, as the student is a mere receiver of information and demonstrations, as a consequence, the formation of stereotyped reactions, automatisms and certain habits that lead only to a partial understanding of the content is perceived. There is no formation of reflective thinking, but only the concern with the variety and quantity of notions, concepts and information transmitted. The value of sensitive or intuitive data is also disregarded, leading to the reduction of teaching to a process of printing, to a pure receptivity. In the midst of these conceptions, expression has a prominent place, so this teaching is characterized by the master's verbalism and the student's memorization. The methodology is based on the expository class and the teacher's demonstrations to the class, taken almost as an auditorium. The content of the classes is brought "ready" by the teacher, and the student passively limits himself to listening to it. Content is considered "learned" as long as it is reproduced almost



automatically and without variations. The student's intellectual work, in the face of this process, will begin, properly after the teacher's presentation, when he will then carry out the proposed exercises. The situation is prepared and therefore artificial. The motivation for carrying out school work is, therefore, extrinsic, it will depend on the teacher's personal characteristics to keep the student interested and attentive.

The subject is considered "finished" when the teacher concludes the exposition, extending it only through exercises of repetition, application and recaptulation. The work continues even without the understanding of the student, who will only receive a subsequent verification and feedback .

In this model, the pace and development of students are standardized, homogenized and leveled by the same textbooks and therefore, the theorists of this approach advocate that students should have the same rhythm and school performance. Some subjects are considered hierarchically more important and, therefore, there is a difference in the workload. Verbal (written and oral), intellectual and abstract reasoning activities are also privileged.

Some teachers adept at traditional pedagogy use the maieutic method (questions and answers), postulating that it leads the student to personal research, however, we believe that vertical learning remains, because the answers presented by the students must have a high degree of accuracy with the questions formulated by the teacher, thus there is no capturing and discovering knowledge by the student himself.

In opposition to the view of learning as a product and of the student as a receiver of knowledge, the sociocultural approach linked to the problem of the democratization of culture emerged in the post-World War II period. In Brazilian education, one of the great exponents of this approach was Paulo Freire, whose work was immensely influenced by neo-Thomism, humanism, phenomenology, existentialism and neo-Marxism.

In Freire's work, the inseparable character of the world-man is evidenced, with emphasis on the subject as the elaborator and creator of knowledge, understood from its socio-cultural-political context. This approach advocates that education must take into account both the ontological vocation of man (vocation to be a subject), as well as the conditions in which he lives (context). In the face of these propositions, man will only attain the condition of subject through reflection on the concrete environment and they must, through educational action, commit themselves to their reality in order to change it. Thus, we perceive that, in this approach, the subject has an active role in the elaboration



and reflection of knowledge, which, in turn, are linked to what Paulo Freire called the process of awareness. Thus, it is believed that knowledge is elaborated and created from the mutual conditioning of thought and practice.

This process of awareness is always unfinished, continuous and progressive; It is a critical approach to reality that ranges from the most primitive theories of consciousness to the most critical and problematizing, and consequently creative. Reality appears as a knowable object of man and awareness consists, therefore, in a continuous and progressive unveiling of reality.

Unlike the traditional approach, the educational action in the sociocultural approach is based on a work of reflection on man and analysis of his means of life. Thus, man becomes the subject of education. Developing an educational work in which there is an absence of reflection on man, for these theorists, implies the use and adoption of educational methods and guidelines of work, which reduce him to the condition of object, as the traditional approach does. This, as we have already mentioned, at the moment in which it does not analyze the cultural environment of the student, entails a prefabricated education, not adapted to the concrete man for whom it is intended.

In the sociocultural approach, education is apprehended as a process. It is the process of passing from the most primitive forms of consciousness to critical consciousness, which in turn must be understood not as a finished product, but as a continuous becoming. In this sense, Freire believes that education has a utopian character, which implies commitments full of risks and will have to be an act of knowledge of the denounced reality. Thus, in Freire's work, education assumes a broad character, not restricted to the school or to a formal education process. The school should also be the place where it is also possible for the teacher and the student to get to know each other in the process of awareness, which implies a different school from the one we currently have, with its curricula and priorities. This new model of the teacher-student relationship is based on dialogicity, where educator and students are seen as subjects of a process that grow together. Thus, the teacher-student social relationship is of the horizontal type and not imposed, as opposed to the vertical relationship disseminated by the traditional approach.

The sociocultural approach is based on the assumption that man must, in the educational process, assume a position as a subject of his own education, for this, he must be aware of such a process and aware of himself. In this context, the teacher should



act seeking to demystify and questioning the dominant culture with the student. It diverges from the traditional one that presents the student as a passive element in the teaching-learning process, and adequate to the models pre-established by the school culture that should be followed and imitated. We believe that the sociocultural approach takes a qualitative step by breaking with the empiricist idea of the student as a "tabula rasa", by valuing his language, his culture, his context. However, its relevance is not only in understanding the student from sociocultural determinants, but in valuing him as a thinking being and builder of knowledge.

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