Durkheim's contribution
to the Sociology of Education

Aporte de Durkheim
para la Sociología de la Educación

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Abstract

The objective of this article is to study the contribution of Sociology to education. This study has been done from the analysis of the main postulates of Emile Durkheim, since his theories we will understand the existing interactions between society and education. Society, according to Durkheim, represents a social power that regulates the individuals themselves who depend on everyone and form a collective coexistence aligning in a harmonious way, but at the same time preserving their individuality and belonging to culture, to identity, to knowledge, with values, relevant attributes to maintain social cohesion and survival of society.

In this context, education modulates with guidelines issued by Durkheim, an education integrated in the plurinationality and interculturality of our society, called to preserve our language, our intercultural worldview and to develop capacities and potentialities directed to the development of the cognitive-productive matrix in Function of an ethical, organic, social and cultural subject.

Based on Durkhenian theory, this study wants to strengthen learning spaces. Learnings that build and strengthen identity through social consciousness, becoming a transcendent and innovative organization of justice and equitable societies, intellectually strengthened through conceptual, psychomotor and socio-affective knowledge. Empowering the role of education is the objective to humanize the human being mediated by the pedagogical dynamism with methods, contents, objectives, didactic techniques that build the teaching-learning process, generating the individual and integral formation of the person in a framework of social and ethical commitment.

Keywords

Sociology of education, society, culture, role of education.

Resumen

El presente artículo tiene como objetivo estudiar el aporte de la Sociología a la educación. Este estudio se realizará a partir del análisis de los principales postulados de Emile Durkheim, de aquí se determinará los insumos teóricos y aspectos medulares para comprender interacciones existentes entre sociedad y educación. La sociedad, según Durkheim representa un poder social que regula a los individuos mismos que dependen de todos y de todas para formar una convivencia colectiva alineándose de manera armónica, pero al mismo tiempo conservando su individualidad y pertenencia con la cultura, con la identidad, con los saberes, con los valores, atributos relevantes para mantener cohesión social y supervivencia de la sociedad.

En este contexto la educación se modula con los lineamientos emitidos por Durkheim, una educación integrada en la plurinacionalidad e interculturalidad de nuestra sociedad, llamada a preservar nuestra lengua, nuestra cosmovisión intercultural y a desarrollar capacidades y potencialidades dirigidas al desarrollo de la matriz cognitiva-productiva en función de un sujeto ético, orgánico, social y cultural.

Basados en la teoría durkheniana se plantea fortalecer escenarios de aprendizaje. El aprendizaje según se entiende debe construir y fortalecer la identidad a través de la conciencia social convirtiéndose en una organización trascendente e innovadora de sociedades justas y equitativas, sociedades intelectualmente fortalecidas a través de saberes conceptuales, psicomotores y socio-afectivos. Potenciar el rol de la educación es el objetivo para humanizar al ser humano mediado por la dinamia pedagógica con métodos, contenidos, objetivos, técnicas didácticas que protagonicen el proceso de enseñanza-aprendizaje, provocando la formación individual e integral de la persona en un marco de compromiso social y ético.

Palabras clave

Sociología de la educación, sociedad, cultura, rol de la educación.

Introduction

The educational theme is the main objective of this article. The contribution of Sociology to the educational field will be studied. Sociology as an autonomous science is dedicated to the study of society and explains the social fact in each age. The article will study Durkheim's theoretical principles, the basic concepts and concepts he proposes about intellectual development, social action, morality, community and its relationship with education, key and essential elements for the preservation of a culture. It is intended to understand what has been the development of the sociological school, what have been the principles that have shaped this school to then establish guidelines on which a quality education could be based.

The purpose is to channel these sociological guidelines to prioritize cultures, ancestral knowledge, and other values that strengthen our peoples. For this, the teacher as a facilitator of theoretical methodological knowledge, with critical and constructivist guidelines, will be aligned with Durkhenian tendencies that allow dialogue with the family context and sociocultural environment. The research is bibliographical and descriptive character, allows to characterize the society through a diagnostic exploration to systematize postulates of relevant theories that allow a socializing function for the good of the community.

The present work articulates conceptions that begin from conceptual conceptions of the Sociology of the education, based on theoretical, methodological principles of Durkheim, to later strengthen a dialogue between society and education.

Finally Durkheim's theoretical approaches determine the role that the teacher must fulfill in our society, in order to form visionaries who coexist in a society, with values that strengthen education, without forgetting the human being as a biological and psychic individual that is capable of developing in its context with knowledge values and attitudes.

Conceptualizations of Sociology of Education

It is important to emphasize that teachers should not only be content with the technical methodological task within the educational scenarios, but also the sociological foundations that strengthen the teaching-learning processes should be fortified, so it is important to articulate the principles of Sociology as a pillar that accompanies the reconceptualization of knowledge. Thus, the existence of education in society is not explained by causality, but by the perennial need to form a type of person according

83

to an ideal embodied in the competitive society of change of era. Competitiveness must respond to the social needs that demand fundamental and complementary processes, which are able to solve problems with criticality to the transformations of their social environment. Ana María, Brígido (2006) in Sociology of education manifests:

> The object of the sociology of education as it is understood today, that is, as a special sociology. It mplies to consider it as an empirical discipline, whose primary interest is the knowledge of the educational reality from a particular perspective (p.11).

These contributions of Brígido are remarkable to emphasize that the object of Sociology is Education, hence the importance of forming human beings that respond to the demands of 21st century society. Then we would say that it is in the interest of educators to base themselves on the contributions of this science, and it will be the pedagogue who aims to contribute knowledge to face the practical problems of humanity. It is important to mention Enguita, Mariano. Sociology and Marxism (1986) who says:

> ... with this, it is a question of seeing how the social origin from which individuals come from influences their school success […] and the possibilities of social mobility that actually have both within the system of social stratification, on the other (Enguita, 1986, p.78).

Faced with this situation, it will be the teacher who applies didactic strategies to a contemporary society, which articulate the different social strata where the diversity of criteria will allow contextualizing the behavior of different ideologies and realities, while at the same time committed to strengthening a globalized society that demands new theoretical and practical models that serve as trajectories for the organization of new meanings articulated to social practice.

This is also true in Lopez, Olimpia in the book Sociología de la educación (1994), in which she emphasizes the following:

> What is interesting is that sociology as a discipline has developed a body of knowledge that allows us, in turn, the development of sociological consciousness as a type of knowledge that enables us on the characteristics and dynamics of social reality and on the way of influencing it. The theory of socialization, the name given to Durkheim's explanation of learning to live in society, allows us to understand how the values, ideas, beliefs and norms that regulate the life of society are achieved (López, 1994, p.11).

Throughout the analyzed approaches it is confirmed that it will be the sociology through its theoretical foundations that provides the teach-

84

ers with the necessary inputs to apply practical learning experiences to involve the students in a new social reality and respect the autonomy, culture for the development of their identity. In short, what is intended is that human beings learn to live in society, and to highlight each member's values, ideas, beliefs and guidelines that strengthen life in society and promote cognitive democracy, and civic ethics.

In this way it is relevant to mention that the sociology of education studies "the origin, organization, development and processes of transformation of society. It also studies, in a specific way, the relations of the subjects that compose the social groups "(Huerta, 2007, p.92). Therefore, one cannot lose sight of the perspective posed by the sociology of education: that knowledge is oriented to the anchoring of educational contexts from a social perspective with application of knowledge in the prevention and resolution of problems of educational reality, generating significant theoretical methodological experiences and constructs.

The social problems facing a society of change of era, constitute the complex scenario to mediate the learning in a competitive society, however, to technically handle the teaching of a subject is to have mastery of the knowledge, this will allow us to be at the forefront of the vertiginous changes that the new society poses.
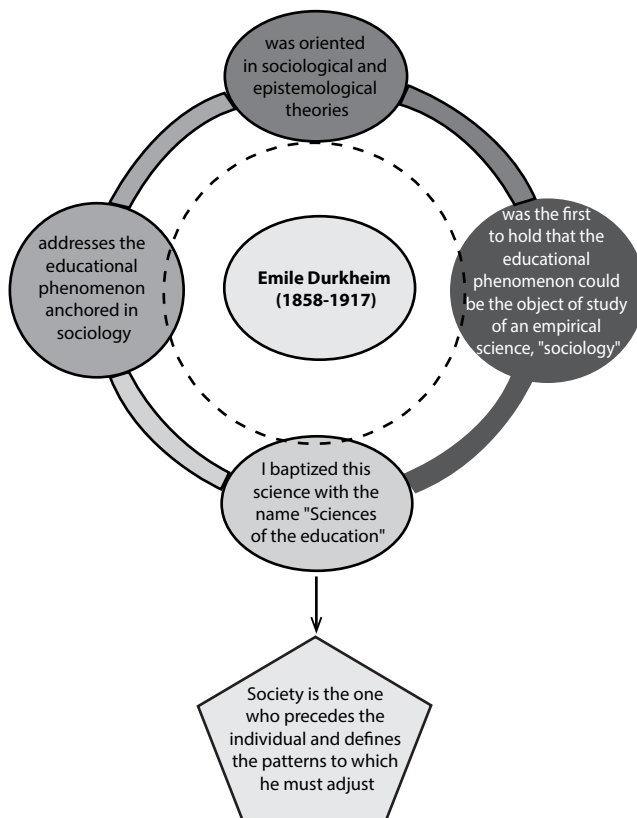
Given this reality, it is important that Sociology contributes to the guidelines of education; therefore it is considered a "science that is in charge of the study of the social elements that concur in education" (Castillo, 2003: 233). That is, that is responsible for the study of human groups to insert them into the knowledge society and mediate learning to transform it into an effective member of a globalized society.

To approach methodological conceptual constructs in favor of a competitive society for a complex world, is to develop in the students cognitive competences and knowledge embodied in learning outcomes, as evidence of achievements in educational training. Further clarifying that the pedagogical task does not rest simply in the practice but in the consciousness of the fields of knowledge that govern them in order to strengthen the processes of teaching and learning with the guidelines of the sociology of education.

In this reality, the knowledge of Sociology and Education are articulated, emphasizing the classical thoughts of Emile Durkheim, M. Weber, K. Marx, G. Simmel, and Jiménez & Moreno (2008, p. 23) of Durkheim "is considered as one of the precursors of the sociology of education considered to the educational system as a social institution in which modalities of each society are presented". In this respect the following chart explains Durkheim's classical thoughts.

Figure 1
Contributions of Durkheim to the Sciences of the Education

According to the reasoning, Durkheim's thinking goes from teaching theory and practice, and addresses the educational phenomenon anchored to sociology, so it will be society that considers individuals for the construction of knowledge. Thus society is the one that precedes the individual and defines the guidelines to which it must adjust assuming realities and contexts that imply aspects such as beliefs and values.

In this sense the sociology of education becomes relevant for education, given that knowledge will be convenient to impart and facilitate to students according to the context where he/she develops, and try to perform them with meaningful and functional learning in the face of different

realities of the students. It is therefore necessary to start from the meaning of education. In the Larousse dictionary, the following is highlighted:

> Education is a set of customs and good manners according to certain norms or customs of society [...] we know that it is also the action, or set of actions aimed at developing their intellectual capacities in one or several areas of knowledge, it is about imparting or transmitting knowledge (Bermúdez, 2010, p.3).

As described, this thinking refers to the process of imparting knowledge to students, where the customs, culture and traditions should be considered according to different realities reflected in classrooms. It will be attempted to be mediated in them the educational formation involving cognitive and intercultural knowledge, and the inter-learning based on culture with critical thinking, is intended to develop competencies to reason, process information, solve problems, make correct decisions, regulate emotional impulses and instilling attitudes and values, the Sociology of Education is interested in the why and the what, as it is understood is the science that shapes the person always aligning with a complex approach to educational phenomena according to the society in which the individual develops.

Likewise, it is appropriate to cite the following:

> The importance of education for society is relevant now that the word has two meanings, a need of society or an explicit function that it recognizes and organizes, but also a spontaneous social phenomenon, which takes place even in primitive societies lacking the corresponding formal institutions (Olivera, 2008, p.8).

In the quoted avobe it is analyzed that the education becomes important in society when it becomes a prominent priority to know the sociological foundations on the part of the pedagogues, for that reason education is considered a social phenomenon indispensable for the peoples of the world. In the dictionary of the Spanish Royal Academy, education is defined as "action or effect of educating" and contains the following meanings for the word educate: "to direct, to indoctrinate, to develop or to perfect the intellectual and moral faculties of the child, of the youth by means of precepts, exercises, examples "(Nuevo, 2009, 43).

In view of the above, it is necessary to strengthen education as an unavoidable and necessity, for it becomes essential to study theories related to education and the social fact.

Durkheim's main theoretical approach to the Sociology of Education

Some key concepts of the Durkhenian work are important for analyzing education in society, including "social fact," "collective action," "moral education," and "social division of labor."

Social Fact

The social facts for Durkheim are considered natural things, but what is a thing for Durkheim? Durkheim in The Rules of Sociological Method (1985b) states:

> It is something every object of knowledge that is not naturally intelligible to intelligence; all of which we cannot have an adequate notion of by a simple procedure of mental analysis; all that which the spirit can only come to understand on the condition that it leave itself through observations and experiments (Durkheim, 1985, p.55).

Social facts are then understood as ways of feeling, acting or thinking, Durkheim considers social facts configured as a physiological, sociological and cultural way, in which collective actions are developed in different realities. The author insists on the explicit and external character of social action, further affirms that individual action may be influenced by natural facts that we do not understand from the outside, but that we do feel it are subjective facts that are only observable but not explicable.

These inexplicable sociological conceptions in a subjective and external social action enrich a new changing society that needs collective actions, these collectivities are the sum of different behaviors, beliefs, religious practices, customs and traditions, but when adding or being aware that the goal is one, they acquire an imperative or coercive force to the interpretative understanding of social action as a whole.

Collective Action

At the moment it is related to the culture, with the context, with the society. Durkheim in The Division of Labor in Society (1985a) states: "The set of beliefs and feelings common to the average of members of the same society, constitutes a particular system that has its own life, can be called the collective or common consciousness..."(p. 45) With this appreciation it can be determined that this set of common beliefs and feelings allow collective action to be developed, one that commits the individual to act

88

according to established norms, Durkheim recognizes schools as collective actions, describes them as integration scenarios, scenarios which give way to interculturality, diversity, human rights, prevention of violence and education for peace.

The social phenomena mentioned avobe, will allow maintaining a social balance. Education and sociology (1973) Durkheim defines education as "the influence of the adult generations on those not yet prepared for life" (p. 49) on the basis of this, and on a personal basis it is considered that the objective of education it is not only the development of skills and competences, but the development of skills with critical and reflexive knowledge that contribute positively to the solution of problems that society demands.

Education through Sociology takes as its main activity to dignify the life of the human being. Durkheim then speaks of a moral education.

Moral Education

Durkheimian moral education emerges as a possibility for the transformation of society, a society that would rely on an intellectual education based on a rational thought and a moral society. This morality according to Durkheim would allow homogeneity. This is affirmed in the work The determination of moral fact (1906).

> A society is an intense focus of intellectual and moral activity, whose radiations spread far and wide. From the actions and reactions exchanged by individuals, an entirely new mental life emerges, which transports our consciousness to a world of which we would have no idea if we were isolated. We notice it well in times of crisis, when some great collective movement seizes us, raises us above ourselves, transfigures us (Durkheim, 1906: 83).

The school as a socialization agent establishes behaviors for each individual, but this individual to act needs impulses, impulses that in many cases, as Durkheim says, are found in the collective feeling or in the spirit, then it becomes essential the presence of the other, the other can be the system of signs used to express oneself, the monetary system, technology and the educational system in which a culture, a way of life has been legitimized and that for reasons of subsistence, it is necessary to establish a division of labor.

Division of labor

The division of labor for Durkheim is social solidarity, which consolidates the union of human beings in society, where individuals are driven

89

to develop activities in a group, but at the same time develops specific functions. In this regard, Durkheim in The Division of Labour in Society (1985) states:

> The division of labor can only take place within a preexisting society. We do not simply mean that individuals should materially adhere to each other, but that there must be bonds of union (Durkheim, 1985, p. 324).

Durkheim raises in his studies the importance of maintaining specific functions. Each one fulfills different tasks, that is to say, there is independence in the group, to which the author calls it "organization", an essential element to preserve society and create social solidarity, this will give the possibility of development in a progressive direction. This constant will allow education based on individual training to form knowledge that involves human beings to form collective bridges, to strengthen ties of union to form intellectual social groups, with human quality in the respect of values, traditions, customs, worldview, mixtures of beliefs, participating in a democratic spirit, forming free and committed beings with each other.

Discussion between education and social cohesion

Education as a social element must respond to the specific needs of society that can improve the quality of life of peoples. Ernesto Sabato in his work The Resistance (2000) quotes Gandhi who states:

> The cornerstone of our education is based on individualism and competition. It is a great confusion to teach them Christianity and competition, individualism and the common good, and give them perorations about solidarity that contradict the unbridled pursuit of individual success for which they are prepared (Sabato 2000: 46).

The task of education is to channel its activity to the formation of people who respond to the demands of the system, it is important to mention that education must allow a constant process of interaction, that the person discovers and cultivates individualities and at the same time strengthens the coexistence in society, achieving corporate objectives through the cultivation of spirit, morals and values, through them, education will improve skills and competencies that allow individuals to investigate solutions to the problems of society. When this solidarity is broken, cohesion breaks down and a social and educational disease arises.

The social illness in personal opinion is found in modernity and presents some contradictions; Marx cited by Bolivar Echeverría in the book Defining culture (2001) shows some of them:

> Irreconcilable contradiction between the concrete process of work/enjoyment -a "natural" sense, coming from the history of the "metabolism" between the human being and the Other- and its sense as an abstract process of valorization/accumulation- a sense "estranged" of the history of the self-exploitation of the productivist human being or "son of the scarcity" (Marx, 2001, p.254).

The description of Marx allows us to observe the different phenomena characteristic of modernity, the same that offers services and at the same time oppression. In the course of history, modernity appears as the highest peak to which every human being seeks to reach, in this journey both happiness and unhappiness are possible, the struggle to overcome the shortage has divided humanity in which they have much and those who have nothing; the necessity of consumption becomes the primordial thing and the human being sacrifices itself more and more, it leaves the notion of the natural thing to turn its glance towards the consumption of the things, its objective is fundamentally economic, is to accumulate wealth and this becomes a problem, since the subject is not compromised and identified with a particular history.

In education the educational curriculum responds to plans or programs of study, but in practice does not manifest unified criteria, does not respond to social needs of interdisciplinarity and multidisciplinarity of knowledge; the educational curriculum implies then teaching from the encountered problems, from the integrality and complexity in a given context. What is the role of education?

91

Contributions of education for the social process

The contributions of education are transferred mainly to society, with contributions of knowledge according to a social context that emphasizes principles and sociological guidelines, which prioritize cultures, contexts, ancestral knowledge, and other values that strengthen the identity of our peoples. That is why education through the teacher who is the facilitator, the guide, the mediator, who through various methodological strategies encourages the student to reason, think, criticize and reflect on theories, concepts according to the complexity of the knowledge and the cognitive matrix aligns to new trends and innovative proposals in educational development.

In the context and educational environment we find teachers who are not convinced to carry out educational innovations that allow them to join the change of the cognitive and connectivist matrix associated with the mass media. The Sociology of Education develops a planetary culture by inserting the technologies in the development of the learning processes, which would turn out to be resources of support in the aulic processes. In itself technology is currently considered within the culture of change and has generated concern on the issue of educational quality, these innovations will contribute to the continuous improvement of these trends described above, which will allow to improve significantly educational factors in the social field.

We are part of the era of communication and information, where new technologies are absolute, and it is in this context that social networks have acquired a relevant importance, in which circles of people share common interests. Participants in social networks may or may not know each other personally, since what is necessary for them is not friendship but a common interest (hobbies, education, technology, science, sports, culture, etc.). Technology makes available the possibility of exchanging knowledge and experiences through the use of web-based tools.

The role of teachers is increasingly important in the new cultural and educational environments that are being implemented and that must be created with assistance as Durkheim says of social work, organization, cooperative work, an overview of typological and explanatory way, as understood the different degrees of crystallization of social life is in the states of collective consciousness and education is the social element that strengthens this task.

The learning community can then be defined as the simplest way that a group of people can gather to learn things in common, using similar tools in the same learning environment, whether virtual or face-to-face.

Another of the contributions of education to social organization is to form integrative projects as Durkheim says in the book La Sociología de González (2000) "education is the social fact in which being and conjugation are combined" (p.44). It is understood by this that the being corresponds to the person and to the group of activities that develops a group in common. Integrative projects would become a socializing activity of knowledge, in which the social group is enriched, from particular and collective contexts such as the family context and sociocultural environment, which allow a socializing function for the good of the community.

All these aspects will be significant for generating profound changes in a modern society. So it is important to note the following:

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The idea that man is a being that cannot live isolated has become a reality and a creed that feeds the faith of those who believe that education is one of the most valuable weapons that man has to achieve true humanity [...] in a community full of customs, uses, norms (Perdomo, 2009, p. 76).

Consequently, it is clear then, that in society education plays an important role, as it confronts diverse human beings so that it will feed back to culture, knowledge, thought, politics, social organization, traditions, knowledge, in diverse contexts, in order to respect them and to propound methodologically to the cognitive and human formation in a competitive and critical society. Without forgetting also that within the society there are forms of social organization, and education will be responsible for articulating various social, economic, political, ideological and cultural scenarios that converge in the education system, provoking cognitive conflicts and actions of reflection-action - critical reflection awakening in the students research processes, feelings of humanitarianism, security, autonomy and justice, under guidelines of critical and participatory reflection.

In this regard, Miguel Ángel Maldonado in Competences, Methods and Genealogy (2006) highlights: "Man is a being of continuous growth. To grow means many things: to evolve, to develop, to assimilate, to receive, to integrate, to appropriate, to create, to build "(p.6). In this way, it is explained that teachers should mediate the knowledge and make the student the protagonist of learning and not a mere receiver. That is to say, teaching must be subject to the type of society, respecting ideologies and changing methodological strategies with innovation practices that respond to the challenges of the social economy and knowledge until reaching the pedagogization of citizenship.

Pedagogy framed in human values, universal thinking and interculturality. It is opportune to point out that "complex and plural social formations, composed of individuals and groups, with relatively fixed and identifiable limits constitute a system of roles vis-a-vis society" (Fernández & Sánchez, 1997, p.5). This indicates that it will be education that integrates methodological processes for teaching-learning, in order to promote the human being, and to project it as a productive entity not only economic but also propositive of change; and that this educational sociological perspective becomes a contribution that revolutionizes their ideas in function of the context in which a group of people develops for the benefit of modern society. It is evident that, according to Durkheim, educational institutions are not only a sui generis reality produced by human beings when associating. It is also, as it were, the guarantor of civilization. All these social facts of collective creation are those who hold

93

the key to human progress (Durkheim, 2001, p. XX) González in his book La Sociología (2000) also indicates:

> Educational institutions transmit to each generation knowledge and values [...] the most valued and socially demanded skills. In this way, teaching contributes objectively to the consolidation of existing structures and to the formation of individuals prepared to live in societies as they are, adapting them to their social roles (González, 2000, p.264).

As understood the pedagogue is the person responsible for correctly managing these criteria in order to have visionary beings to live together in a society immersed in values that strengthen the education of this millennium, without forgetting also the human being as a biological and psychicn individual, with which it becomes an eminently social being. Therefore, the sociology of education plays a relevant role in society, and it will be education that seeks the guidelines to integrate them freely in its strengthened reality of knowledge, values, and attitudes within a framework of respect for the interculturality of their peoples.

Another contribution that cannot be left out of the potential of education in front of society is that teachers should configure the didactic models for pedagogical theory and practice, considering that they are adapted to their realities, their way of life and their culture. This is emphasized by Durkheim cited in the book Appropriation of knowledge: Interdiscursividad:Apropiación del conocimiento: Interdiscursividad: Filosofía del Lenguaje, Filosofía de la Literatura y Educación of the authors: Adela Rolón, Julio Páez, André Saint, Estela Martín, and Eugenia Leal (1997).

> The educational sciences are empirically observable and susceptible to being the object of a science and admitted two different ways of developing knowledge about education: a descriptive-explanatory form of the education sciences, and another descriptive-speculative form of education. Practices assigned to pedagogy (p. 297).

This implies the consolidation of school practices in communitarian contexts of learning, whose cognitive bridge will consist of joining contexts of socialization in order to rescue the social life of communities where identities, cultures and traditions develop. Then the school practices will be programmed, executed and controlled activities, in the learning environments themselves.

Consequently, the theoretical-methodological practices in the educational scenario constitute the pedagogical laboratory to potentiate an enrichment of knowledge that, in addition to strengthening social-

94

izing knowledge towards the community, will be the practical footprint in which contextual and citizen capacities based on knowledge, attitudes, values, skills and emotions that tend to social justice and the involvement of an education oriented in the respect of different contexts.

Therefore, the teaching practice is strengthened from the praxis, as Durkheim indicates in the previous quotation that relates to "school practices assigned to pedagogy" are the primordial axis for the integral formation of the student, whose purpose is to internalize through the daily practice of social knowledge and strengthened with learning tools, and are guidelines in the construction of knowledge and that will guide students, parents and teachers the development of skills and potential that require to develop in a complex society; in short, it will be important to apply knowledge in an innovative way on the part of pedagogues, attributes that are oriented to the transformation of society with new processes of social connection to interweave justice, peace and interculturality.

All these Durkheinian contributions will govern and enrich Ecuadorian education, with contributions based on the reality of our times of vertiginous changes, involving the educational community in social, technological and pedagogical action, significant trends in our society today.

Conclusions

Emile Durkheim bases the understanding of Sociology of Education based on peculiar theories and foundations that contribute new learning styles. According to the study, new modes and units of analysis are proposed in the theoretical-methodological constructs, aligned with the preservation of culture, diversity, social work, in moral, intercultural, collective consciousness scenarios, dimensions that make up a social and epistemic place of the world, important contributions that homogenize the individuals and consolidate teaching-learning processes in function of the realities and social needs.

We are pleased to reflect together with Durkheim that education as a social element takes up key approaches in relation to teaching-learning processes, a significant situation in which teachers must necessarily underpin cognitive, psychomotor and socio-affective knowledge based on respect for culture, idiosyncrasy and traditions, attributes that are aligned to the thought of Durkheim, which pose the configuration of a human being with its own peculiarities, this makes it become raw material for the transformation of education and society in the framework of relation-

95

ships social relations of coexistence, of work, of enjoyment, of harmony, in multicultural contexts for integral students.

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96