

Education has become an unquestionable common necessity. Social movements demand education and see the materialization of social mobility in it, as well as the expression of their utopias. Individuals accept education as a sign of their own desire and validate its intervention as a legitimate criterion for differentiation³. Few social sectors demand non-schooling for themselves.

After the post-war period and with some fluctuations, education has enjoyed so much prestige that questioning it results, at least inadequate. However, education is not an unquestionable issue, much less when it's sought to be articulate with power. Announcing the relations between education and power questions the political repercussions of an amply debated and agreed project. It's pertinent then to ask; ¿What are the power relations which act in education today? ¿What effects, tensions and fractures does it produce? ¿Where are the current schooling processes shaped and how are they articulated with school and learning?

I'm going to work out these questions through my own research, which is inscribed in the thinking tradition of the Group of History of Pedagogic Practice in Colombia. A history which opts for an analysis of details, relations and practices. We emphasize the practices because it's them that pierce through knowledge, power, and the subjects⁴. I make a history of ways of enunciating and of visibility in an archaeological mode, which takes me to point out three differences with other historical analyses; "the visible" is not referring to structure, the "enunciable" does not refer to ideas, and the relationship between the two does not have to mean approaching the educational actors.

Reading Deleuze, we find two analytical orders of knowledge formation: The visible and the enunciable⁵. Each of the two is susceptible to segmentation in terms of form and substance. I emphasize the disjunction because it allows us to notice that the rules of formation of the visible and the enunciable do not agree. There is no isomorphism between school and education, nor is there between schooling and education, nor between education and the educational system.

The visible form is the school, the educational institutions and the educational system. The substance of the visible corresponds to the pupils and the body of teachers. The form of expression would be the discourses about education

¹ Conference at the 35th ISCHE. Education and power. Riga (Latvia) 21-24 August 2013

² Website: www.albertomartinezboom.com, email: almarboom@yahoo.com

³ According to the World Bank, 107% of the world's population goes into primary education, corresponding to 193 States. 71% of the population goes into the secondary sector, consolidating a rate of alphabetization of the young population of 90% for the year 2010.

⁴ See: Alberto Martínez Boom, *Verdades y mentiras sobre la escuela* (IDEP: Bogotá, 2012). *Memorias de la escuela pública. Expedientes y planes de escuela en Colombia y Venezuela, 1774-1821* (UIS: Bucaramanga, 2011). *Maestro, escuela y vida cotidiana en Santafé colonial* (Socolpe: Bogotá, 1999). *Escuela, maestro y métodos en Colombia 1750-1820* (Universidad Pedagógica Nacional: Bogotá, 1986). *Maestro y la instrucción pública en el Nuevo Reino de Granada: 1767-1809* (Universidad Pedagógica Nacional: Bogotá, 1981).

⁵ The Visible and the enunciable are the prior steps to a historical training. Gilles Deleuze, Knowledge. Course about Foucault (Cactus: Buenos Aires, 2013), 38.

and the pedagogy, both of which including in turns, public and expert opinion in educational matters; the substance of expression is what seems to be left out of this mechanism; illiterate, marginal, vulnerable infants, the excluded.

The methodological usefulness of this distribution reveals that the school, as a visible space is not mistaken with the discourses about it, school was not in the horizon of education or also that the discourse of pedagogy doesn't coincide with school as a place, or that the illustrated discourse doesn't necessarily allude to school, but rather to education as a utopia –an image of society constructed by the philosophy of lights, founded in the affirmation of the universal value of a rationalist cosmovision of the world and the individuals in it, through an education which is assumed as a liberating enterprise and in which the formation of rational, useful and virtuous men is a primary goal.

We can then say that the two forms of knowledge: the visible and the enunciable are intertwined –even if they don't have anything in common- by the effects that power exerts on both of them. Three coordinates make up my scheme; coordinate one, the visible; coordinate two: the enunciable and coordinate three, power. The first two are formal, the last is informal, "the formal dimension of relations between forces, by opposition to the pre-formed dimension of form relations" ⁶.

There is no isomorphism between school and schooling as the visible and what is enunciated by the educational discourse. The discourse of education is determinant, or rather, it primes over the institution and its expansive process. There is a mutual capture between school and the pedagogy of the visible and enunciable and from the enunciable to the visible. Capture means that they cross, intertwine, reproduce, and even are naturalized historically.

The general analyses of power tend to become trapped in the logic of contradiction, the domination schemes, and in the signaling of determinisms (state, economic and legal) which makes it difficult to identify less evident and thus more subtle and efficient forms of power. In this sense, the question wouldn't be about the order of the meaning of power but about how power relations work between the forces which intervene in the constitution of this social process called education. The effects of power and the contingencies of educational affairs are much better described in singularity and multiplicity.

If power relations are not limited to domination, it means that there exists a spectrum of freedom able to generate desires and supply diverse needs – for example, being schooled in order to gain access to a job and live in a global society-. Such relations promote dispositions, manouvers, tactics, techniques and works which have varying importance: disciplinary, population and security. Instead of incurring in the general analysis of power, it's interesting to rationalize its effects in terms of government of the conducts, life management and other modulations

⁶ Gilles Deleuze, El saber. Curso sobre Foucault (Cactus: Buenos Aires, 2013), 253.

that are related to the functioning of mind and brain⁷

The relations between education and power are discreet and not abstract, the rules of production conform practice dynamics for the future experience: power over children, power over teachers, power exerted by the curriculums, power over the systems, power in its judiciary form and especially in its extra-judiciary coactions. The receptivity and spontaneity of power relations convert school and schooling into the most acceptable and general normalization machinery in our societies. The immanence of power relations shows how education is a productive phenomenon, never passive or simply receptive, on the contrary, it models and rearranges forms of government which are not confounded with the State government, thus we could call a scholar governability.

When education is thought of as a generality it alludes to a timeless, universal, invariable and quite idealized phenomenon.; to think through problems running to education presents its edges under the blanket of the constant, the unchangeable, of a timeline which usually connects Plato's academy with current schools, when in reality, such link is impossible; On the contraire, analyzing public schools and schooling demands a more proximal and less transcendental take on history. From this analytical and documental fineness we can distinguish two differentiated processes, in one hand are the power relations and on the other, the institutions which operate as agents of stratification and integration of forces.

This analysis supposes a displacement which could be synthesized as follows; instead of boarding education as a general theme I suggest that you think, re-read and stop at three of its specific forms; public school, schooling processes and contemporary societies of self learning and assessment. Three specific analytical moments, contingent, joined to politics and its effects.

PUBLIC SCHOOL AND POLICED LIFE

I understand school as a way which has no initial orientation, nor a defined purpose unless the force takes over it, marks its orientation, establishes goals and delimits its function. In my research I find documents called "school plans" that show the establishment of the first letters primary school as a place different to other spaces; the church, the home and the hospice. This school of

⁷There would be a displacement going from the action over the individual to the action over the populations and would reach up to the action over possible actions. Power is first exerted directly, then immediately and currently as indirect power. The school plans –contents in a file- evidence the complex relationship between civil and church powers in the establishment and the administration of primary education. The plans talked about: how to group por children, how to perform the learning agreement, what they should be told to do, where they should seat and at what time they should attend mass.

which the plans talk, emerges at the end of the XVIII century and beginning of the XIX, it's not the parish school, it's not the convent school, we couldn't associate it to clandestine nor domestic teaching either. Also, we couldn't link it to doctrinal school. Its appearance is the result of the cross of several force lines: poverty, police practices, the figure of the child and public utility.

What was configured along with school were a group of new and discontinuous practices and discourses that didn't aspire to produce or unleash great events. This warning is important, because power has certainly surrounded some events with a solemnity that legitimates them so they can be included in history. Those that are outside of this category are made invisible – even when taken out of history-, they are denominated as quotidian, grey, petty or trivial, not taking into account that they are the links in the order of power. Thus, these are forces which are exerted for a function which is not only associable to repression⁹ but rather to discipline; to prepare, produce and which have the particularity of affecting other existing forces according to active criteria; usefulness, incitement and creativity which act differently upon individuals. As a new, singular and unique form, school effects its own actualization.

I emphasize that school doesn't emerge as an educative event but as a moral and political one, it's not installed by an author, nor by the force of the law: Its not Juan Luís Vives nor Comenio that father and found it, nor it is a judiciary code, but their discourses and the discourses of other thinkers that find a use and a place in that place and time in the past in which the lucky crossing of a group of forces made its objectification possible.

CROSS OF EMPOVERISHED INFANCY AND POLICED LIFE (DISCIPLINE): With public school, a new regularity appears with the purpose of recovering poor children by giving them occupations and jobs with the intention of stripping them off their "free customs" and correcting them to teach them to live in obedience¹⁰. As a place for withdrawal, the public school regulates practices to create habits in individuals, practices that go from describing the details of space to school timing¹¹, the geometrization of the infant body, the persistence in their quietness

⁹ More than creting a lockdown, what pimes in school are its affirmative effects of doing and allowing to see. The school actions of time managment, spatial distribution, articulation of actions capable of costituting a productive forcé with an effect larger than the sum of the forces that compose them.. Gilles Deleuze, Foucault. (Paidós: Barcelona, 1987), 100.

¹⁰ In this way, we see school among the institutions which promoted social assistance in the XVIII century (such as Economic and Patriotic Societies or the Boards of Charity), with the purpose of avoiding infant homelessness, as well as to train them in Jobs useful for society. Cándido Ruiz y Irene Palacio, Pauperismo y educación, siglos XVIII y XIX. Apuntes para una historia de la educación social en España (Universidad de Valencia: Valencia, 1995). La escuela que nació para los pobres, sin que ellos la pidieran o la quisieran, luego se generalizó para todos los sectores sociales, y ahora es demandada como derecho por esos mismos sectores sociales.

¹¹ Physical training was carried out in two ways: corporal punishment and carrying out the various social activities. Both ways were aimed to achieve spiritual and mental control over their bodies, for it was considered that all sins could manifest through them and they would be corrupt.

and obedience as the ways of a schooling system which can be understood as and associated to a moral orthopedics¹².

To belong or to be inside are synonymous only in the logic of confinement: to belong to a group of children is to be confined in the school; In the same way that belonging to any group means to congregate in a specific institutional site. The institutions are derived from the type of power relations and not the other way around. The functions of normalization and discipline are the ones that provide content to the form by creating the classroom, the recreational spaces, the style of the seats and other contents that were current until relatively not so long ago.

This, installs mechanisms and techniques to govern the population when applied to the collective regularities processes. We should point out how population comes from individuals but it's a concept that can't be reduced to their sum, or to the sum of any group of individuals geographically localized. As a concept it indicates the appearance of a new concept that is expressed as regularity¹³. Today we know that school wasn't born to illustrate, but to discipline, that schooling is not the evolutionary result of a prior educational practice, that the first objects of knowledge in public schools were not the fine letters but policed life, public utility and social moralization. Finally, we know that thinking of these relations with a historical perspective means to articulate some dynamics which compromise power, institutions, subjects and discourses that introduce significant variations in the analysis¹⁴.

CROSS BETWEEN POLICE AND PUBLIC UTILITY: The discourse of public utility and the configuration of the population as a problem for the government were determinant in the delimitation of the nature and function of school as an institution. This appears in this way, as a royal right, as the stage that makes individuals normal and homogeneous, as the best factory of "good Christians and

¹² The handbooks, bulletins and school plans of first letters school were aimed to instruct the minors starting from the body stillness principle and once this was achieved, they could discipline the minors at three levels: spiritual, mental and corporal. Among others, we should mention: Juan Claudio Aznar de Polanco, *Arte nuevo de escribir por preceptos geométricos y reglas matemáticas* (Manuel Ruiz de Murga: Madrid, 1719); Torquato Torio de la Riva y Herrero, *Arte de escribir por reglas y por muestras según la doctrina de los mejores autores* (Imprenta de la viuda de don Joaquín Ibarra: Madrid, 1762); Pedro Díaz Morante, *Nueva arte de escribir inventada por el maestro Pedro Díaz Morante* (Librería de Antonio de Sancha: Madrid, 1776); Phelipe Scio de San Miguel, *Método uniforme para las escuelas de cartilla, deletrear, leer, escribir, aritmética, gramática castellana, y ejercicios de Doctrina Cristiana, cómo se practica por los padres de las escuelas pías* (Imprenta de Pedro Marín: Madrid, 1780); Francisco Xavier de Santiago Palomares, *El maestro de leer. Conversaciones ortológicas y nuevas cartillas para la verdadera uniforme enseñanza de las primeras letras* (Librería de Antonio de Sancha: Madrid, 1786).

¹³ Population is something, data, a regularity that emerges and that requires government; "men of all eras and in all countries are themselves in terms of aptitude and customs; and the increase of population is dependent on the government; especially the political increase, this is, that one man is worth ten for all political goals of the State. This depends on good governing". Bernard Ward, *Proyecto económico en que se proponen varias providencias dirigidas a promover los intereses de España, con los medios y fondos necesarios para su planificación* (Joaquín Ibarra: Madrid, 1782), 212-213.

¹⁴ The elongation of the school contents has the purpose of installing bodily habits. Habits that were later difficult to change. A series of exercises that included detailed vigilance of each pupil, a subtle transformation that embodies a previously non-existing value, a collage of disciplinary techniques and pastoral tactics.

good servants”, to summarize, as one of the ways that the government has to dispose of the masses in such a way that they can be governed, thus, as the *main branch of the police*. This resurgence will convert school –long after its appearance- into a necessary normalizing and useful institution. It is a place to see, but also where one is made to see. Space of visibility, or better, regime of luminosity, an architecture that has several visibilities, allows the student and the teacher to see. Such distribution of light and shadows shows the policed life practice exerted on doubly labeled individuals; infants and poor. The regime of the visible allows the argument that school was not born to educate nor to teach. Public school evolves from the police, and in a very small measure from pedagogy or the illustrated discourses as it’s often affirmed. We deal then with Infant’s public school and we here underline the word public. Hence, its character can be defined as eminently public, not because it was free or financed by the state, but because the state demands its establishment, the definition of its limits and its applications. A place that unifies everything that was previously dispersed; letters, writing, singing, counting, crafts, all through only one experience: policed life.

The police was constituted as a first order *political technology*, defined as the palliative principle of misery, the spell of laziness and the safekeeping of order and the wellness of the state, the acceptance of precepts and resources of the police, particularly of the jobs would prevent leisure and effortlessness and would break the chain of vices and miseries transferred from parents to children”¹⁵. The exertion of police became a strategic phenomenon to govern the population, so much that policed life was a condition for prosperity and a synonym of civility. Firstly, it’s not thought of as knowledge itself, although police practices are the seed of pedagogic knowledge. This way of doing clearly illustrates the existing connection between the instauration of police practices that later developed in infant education.

In dialogue with Hunter, modern school arises “from the unexpected interaction of two different problematizing and life-governing systems, mainly, through the changes in disciplinary practices and administrative procedures, in dispositions of spaces and people, in the inspection of institutions at a macro level and in the vigilance of souls at a micro level”¹⁶. More than adopting the macro-micro views, it’s interesting to show that what converges are practices typical of school discipline and political decisions at a government level. Two-way practices that give the school its functionality by converting the multiple into a unit, shaping, for example, the common: the unity of language, religion and method; and in the same way, these practices define individual behavior patterns for the populations looking for the formation of one nation alone. What is gradually achieved is the standard normalization of pupils in school through a silent and detailed process of usual practices on each student, such that they will be through their deviation from the normal.¹⁷

¹⁵ Pedro Rodríguez de Campomanes, *Discurso sobre la educación popular de los artesanos y su fomento* (Editora Nacional: Madrid, 1978), 171-174. ¹⁶ Ian Hunter, *Repensar la escuela. Subjetividad, burocracia y crítica* (Pomares Corredor: Barcelona, 1998). ¹⁷ Until the appearance of modern school there didn’t exist a space where children of the same ages could be gathered and observed, “all together, doing things, learning and seeing the minute degrees of difference between them. Much less has there existed a place that converts such a deviation in their identity, individuality and personality. It is understood that an experimental device is required to describe normality. Hence, the surveillance societies can be characterized as societies to normalized

children in closed spaces". Ignacio Lewkowicz y Cristina Corea, *La pedagogía del aburrido* (Paidós: Buenos Aires, 2004).

SCHOOLING. DISCIPLINARY POWER AND BIOPOLITICS

The first fact that should be pointed out is that formal schooling is a fairly recent human activity that has existed for little more than two centuries¹⁸. States will accelerate the march of corporate education toward a figure that will be known as "State Reason" ¹⁹ and which in political terms will be expressed as a goal of contemporary societies and has tended to its own generalization and universalization. Its history results close to the moment of appearance of public school but is not mistaken with, nor reduced to that, it's a further reaching question and incorporates government behavioral practices, with a double sense: how to direct the behavior of others and how to govern oneself.

Schooling ties individuals to territories, integrates them, codifies them²⁰, it regulates them in terms of wisdom and power. I think of schooling as an analysis dispositive which allows us to examine the complex network of elements that constitute recent educational problems. A dispositive²¹ is precisely an order, a cartography which also works as rationality. I problematize schooling as a dispositive because it allows us to view a tensed, changing process, capable of connecting school with the situation of current education, with the educational system and policies, to summarize, the limits and possibilities of schooling when it has spread to the levels that we know today.

It is necessary to realize that a schooled society is not equivalent to an educated society and that from the start of this homogenizing and civilizing configuration, there have been fractures and voids in the ways of education which are neither comprehensible nor coherent, and hence, it's evident that there's something missing in the analysis. To strip the relations of education with power from ideologies means to submit both the conservative and critical education currents to a practical and historical analysis.

Schooling is one of the human technologies for the government of societies, in this sense, schooling can be associated to governing, which means permanent inclusion practices that make it easier and more economic to govern schooled populations than those which are not schooled. Nobody better than the State to

¹⁸ The periodo of formation of national educational systems can be pinned between 1870 and 1930 in most European countries and some American countries. in the developing countries, after 2nd world war.

¹⁹ Mariano Narodowski, "Educación escolar y crisis del Estado. Una nueva política educativa para un nuevo escenario", In *Educación: ese acto político*, ed. Frigerio y Diker (Del Estante: Buenos Aires, 2005), 37-51.

²⁰ Axel Rivas, *Gobernar la educación. Estudio comparado sobre el poder y la educación en las provincias argentinas* (Gránica: Barcelona, 2004), 17.

²¹ In the words of Deleuze, the dispositive mechanisms are composed of "visibility lines, lines of enunciation, rupture lines, force lines, subjectivation lines and fracture lines that cross and intertwine [...] Two important consequences for the philosophy of the dispositive mechanisms emerge from this circumstance. The first is the rejection of the universal ales [...] and [second] each dispositive mechanism is also a multiplicity. Gilles Deleuze, "¿Qué es un dispositivo?" In Michel Foucault, filósofo (Gedisa: Barcelona, 1999), 155-163.

guarantee unity of methods, criteria and contents in the organization of the nation. The State was functional to the school and viceversa due to this complex way in which the educational systems are conformed²². Of course, in order for the State to take over school, a long process of confrontations between the moral and civil powers was necessary, in particular, the way in which the State took the educational function away from the church, that had treasured it for centuries, a process that implied a great deal of confrontations²³.

The schooling processes begin with a unified and differential school. Although the State contributes to the formation of the school, its appearance is nodal point in the appearance of the State. One tongue alone, one faith alone, one idea of national unity from a single method, with which individualization of knowledge is configured. The expression of this unity deals with a triple discourse totalization: *everyone at school*, susceptible to a final sophistication, *everyone learning the same*, thus, learning to live a policed life.

However, the school form, with its limits and possibilities referred to its own dynamics until schooling was unblocked. The unblocking can be explained as follows: at the end of the 1940's a chance group of events and actions occurred that brought to discussion similar elements in several Latin American countries, elements that could not be explained from their national character, did not correspond to the ideological aspects and didn't refer to government decisions singular to each country, but instead they were presented as general tendencies aimed to reorder education, what is since known as "world system"²⁴.

The schooling process has since developed in two directions: horizontal and vertical²⁵. School grew in the horizontal direction as it significantly increased its reach (in Asia and Latin America the school population grew the equivalent of a whole century's worth between 1950 and 1970). Not only the school population was multiplied, also its financial resources and its equipment. This far reaching

²² We should systematically comprehend, not a mutually agreed set of rules, but a set of carried out operations which produce communication in social actions. Man is the social environment because society is not composed of men, but of communications. (Luhmann). The educational system is not a copy, nor an image or representation. The affirmation or negation of the real entity of the system is irrelevant for the Systems Theory, it exists as a set of intertwined elements with a need to move between the system and its environment. The notion of the educational system playing a new role in the understanding of educative order alludes to and relates the organizational model to the structural processes and results.

²³ The National States are identified through the strategic importance given to school which in turn is an important element in the conformation of the State. For this whole process to succeed, localism had to be conquered and social and cultural life had to be homogenized. Mass education systems were protagonists in this process. Thomas Popkewitz y Miguel Pereyra, *Modelos de poder y regulación social en pedagogía* (Pomares-Corredor: Barcelona, 1994).

²⁴ Among the conditions identified as common characteristics of the Third World, the worry about illiteracy, school absentism, inequality and exclusion of large sectors of the population, stood out. In respect to illiteracy, some generalization of primary education processes were gestated for Third World countries.

²⁵ Alberto Martínez Boom, *De la escuela expansiva a la escuela competitiva. Dos modos de modernización educativa en América Latina* (Anthropos: Barcelona, 2004).

Schooling also would reach out to the most remote communities (outcasts, special, indigenous, among others). In the vertical direction, expansive schooling incorporates new ages and levels into its dynamics (preschool, adult education, post graduate education) and its effects point out selection processes, hierarchies and differentiation which are not opposed to general universalization.

This expansive tendency was propelled through the start of a modernizing and reformist process that meant the incorporation of categories and principles from the financial world into the field of education²⁶. To summarize, three components participate in this transit I have named the unblocking of schooling; attack to analphabetism, consolidation of the educational system and its institutional expression as educational reform²⁷.

The success of schooling was such that it greatly surpasses its own ideals. This success is due to its capability for actualization. To actualize, as well as rationalizing, are political exercises that affect the state totalization practices as well as the moral individualization of the subjects. The actualization of such an alliance mechanism has gone minimally through three moments. First the socio-political promise: Give me your child and I will return a citizen (alliance for citizenship), in the second instant, when the focus moves to a productive man (alliance for development), and its most recent version, which aspires to solve the problems of social equity and marginality through the superlative value of learning for everyone (alliance for justice)

State, nation and public school converge in an unsuspected power triad, deeply linked to the development of a new type of society which we could call capitalist society, directed toward the goal of a more efficient, more rational collective, for which it was mandatory that the energy was focused on the individuals and on the population as a whole. It was necessary then to have precise and concrete surveillance of each and every one of the individuals²⁸, a circumstance which links schooling to an order which will develop into a need not having been so in its beginnings.

In this quite packed summary, we raise the curiosity to come to the next question: what happens to schooling linked to school if we look at it now reorganizing education as a political object? As a dispositive, schooling establishes the framework to constitute its modern practice, it is to say that the place where the discourse around the importance of education and which would have four main strategic directions: 1) instruction of all possible populations, object to

²⁶ The point of view that puts economic development as a direct function of educational development made discussions circle around the specific planning techniques and the administration of human resources and development of society as a whole.

²⁷ Including adults in schooling impulsed a common policy whose logic speaks of other inclusive processes: of workers, new infancies, ethnicity, abnormality, all the diverse populations. To include means to identify the exclusion. That is the central matter to solve, and for this it was necessary to generate an echo in the short run with the answers organized by each country that generally translate into declarations of right or political agreements that signal isolated goals.

²⁸ In feudal society, nobody worried about what the individuals were doing. Political power was indifferent to them. What existed in the eyes of the feudal lord was his land, his village and its inhabitants, the families at most, but the individuals, specifically, were not under the watchful eye of power. Michel Foucault, *El poder, una bestia magnifica* (Siglo XXI: Buenos Aires, 2012).

intensification, differentiation and ordainment from its behaviors, competences and exchanges which affects memory and language; 2) the definition is not that of a body of teachers, but more of an expanded teaching function that surpasses the limits of school, it's in the classroom, but above all it's extended outside of its walls, and submitted to processes of to make itself visible and controlled; 3) its staging as a public even, understood this time as public opinion, or as the opinion of those populations and 4) the differentiation between the socially included and excluded from formal schooling.

For schooling I understand: First, a heterogeneity of institutions, procedures, reflections, practices and tactics that aim to produce a schooled society. Second, a dispositive of distribution, production and reorganization of the population in which it (the population) is disposed of as a generation of subjects gifted with skills, competences, etc. Third, the cross of force lines that allows us to understand the phenomena of education and its crisis in two directions: upward, because it is society that demands more education, and downward, for it is the generation of educational needs that affects all aspects of the social spectrum. Finally, the proliferation of educational ways and modes – school, the learning environments, the function of the teacher, the educating cities, the cooperation between brains, the virtual environment.- understood as a continuum that builds government apparatuses and circulates as public opinion, heterogeneous ways which are not contradictory, but complementary.

School is no longer the retreat space that it used to be, the spatial-temporal circumstances that constituted its inside-outs have been modified. The matter of knowledge has also become much more complex, what was born to shape unity, is today dedicated to heterogeneity, to multiplicity. As a governmental tool, schooling is a sophisticated technique to control society which doesn't exclude discipline but rather, regularizes it – the government knows how many people there are, where they are, what they need, who is missing. The government studies them, counts them, seeks to include them. The fact that schooling has become such a decisive strategic field, puts it (schooling) in the center of the power struggle. Non-schooled individuals are just as important for schooling as those who are schooled. Schooling is the social triumph of the pursuit of education. It is not an option, it is a condition of our societies.

We shouldn't take school as something that should have been and was not, or lament the lack of coherence between what was promised and what we now have. Much less should we propose alternatives to avoid its supposed decadence or sigh for its recovery. I believe that this is not about searching for the essential nature of school or defining a new sense for schooling, or rewrite its contents to give them new purposes.

SOCIETY OF SELF-LEARNING, MANAGEMENT AND ASSESSMENT

Today, the form of content (school and schooling) and its substance (teachers, pupils, administration and parents) are pierced by a different type of marks in which the main purpose is not to provide rules for disciplining individuals, but

rather, it generates a climate of anomia which prevents the production of any type of ordainment²⁹. This doesn't mean a suppression of school, on the contrary, a place is destined for it (school) in relation to learning acquired by the acquisition of knowledge through instruments that give us the possibility of countless competences adaptive to the new times. School would go on to become one of many learning environments.

As much as there is a huge demand for school, it would be an error to think that its subjectivity-infusing function is still current. Society still demands something from the schools although these demands are from other areas. Something is preserved from the myth of school and certainly, it's still tied to certain notions which, despite possessing different values, are still being mentioned anyway. In any case, school enjoys the favor of public opinion and this makes it demandable.

Between learning to know, learning to do, learning to live together and learning to be, the educational machine has gained movement, efficacy and competitive synergy. Its effects are expressed in terms of new attributes; adaptability, complex communication, non-routine problem solving, systemic thinking, social skills, reflection and innovation. The idea of learning that was associated to the results of assessment is left behind; the new learning involves actions, processes and not just isolated results.

Learning to learn has turned into a bridging dispositive between education and life with a very difficult diagnosis, although it results very attractive so we don't normally criticize it. The discursive and technical subtlety of self-learning provides a link with the individual that makes the old links of education with family and State secondary. The limits of institutions always tear and the new circumstances multiply in a much more ample view of education that was much needed. In this new vision of education, the "basic needs of learning" go on to be defined as the central item in the political agenda.

Learning recomposes the landscape, relations, subjects and speed of schooling itself. It even makes time rule over space giving the mechanisms and techniques dedicated to guarantee acceleration and propagation in the bigger scale a

²⁹ In the surveillance society, subjectivity is produced in institutions that hold a homogeneous population and construct the type of subjectivity pertinent to that specific social segment. Production and reproduction of citizens is the job of interdisciplinary institutions that we can identify to be today in a process of exhaustion.

defining role for the speed technologies. The first attribute of self-learning is that it is inscribed in the timeline. Space is subordinated to time now, which means that it gains fugacity, flexibility, instability, virtuality, flux, networking and anticipation. What was previously developed as a general social world now proliferates as many possible worlds. Self-learning wouldn't be an acquisition but an act, an anticipated action that is actualized in the brain. This variation of conditions and possibilities includes and complicates its modes and instruments; speed technologies, transmission technologies and remote-action technologies.

From this premise, the old teacher is reconfigured today, his functions conditioned to the learning of others and of his own, through a role which will be at the same time, guidance counselor, motivator, evaluator, and manager. Anybody can fulfill the teacher's function, even remotely, it's not limited to a closed space and it doesn't depend on a specific scientific *HODOS*, but on a labor that must be guaranteed through regulation processes proper of cognition, planning and assessment.

This individuality of self-learning has economic and political derivations that can be grossly characterized as follows:

1. Previously, schooling was registered in terms of enrolment, retention and qualification. The new modulation brings the incorporation of a continuum where the individuals themselves self-enroll, and instead of marks and qualifications, what matters are their multiple competences³⁰.
2. Self-learning places a bet on the latent. Inside each individual there exists a virtual, creative power that is susceptible to be accumulated in terms of public opinion and collective intelligence and would be expressed as individual competence and is incorporated because of its economic value and is linked to non-material work, accentuating the cognitive character of the assignments.
3. Government of self-learning requires assessment. The evaluating State is the direct expression of this sophistication; managing and evaluation are now the techniques specifying the function of the State. The business orientation of the State coincides with its governmentalization. Also, it is the condition that provides the chance to take the steps from the "government of society" -in liberalism- towards the government of subjects" -in neoliberal rationality-.
4. Enrolment in the school environment of telecommunications and other dispositive mechanisms -mass media and cultural industry- have brought about a revitalization of technologist pedagogies and dynamics as well as the consumption of a perpetually changing technology. Thus, the consumer students develop new needs and larger competences. The individual in self-learning doesn't give in to being taught and doesn't submit to what some call "pedagogies of boredom".

³⁰ A set of specific competences for each person that combines the marks acquired through technical and professional education, social behavior, capability to work in groups, initiative and risk taking.

5. The objective of neoliberal government technologies is the self-regulation of the subjects. That every student may have control over himself and take responsibility over his life. To convert his life into an enterprise. The techniques seeking to direct conduct and are not anchored in the biological constants of the species. In this case, biopolitics mean a self-government according to economic criteria³¹.

I believe it is necessary to introduce a different understanding of education and its individualizing and totalizing effects, not destined just to compete and dare. An art of living that withstands most human development and human talent discourses forgetting how its expressions capture individuals and legitimating control practices according to limiting economic rationalities.

FLIGHT OR CREATION

The here and now of the relations between education and power has to be analyzed through the details of learning as a flexible modulation of the educational field and its acceleration and remote control techniques: management and assessment. These techniques prepare and anticipate possible educations and use learning as an economic control mechanism. The political rationality that governs current education affects the environment of these relations in their double functionality: integrating (it connects the local to the global and viceversa) and differentiating (it optimizes heterogeneities). If teaching is to remember, learning is to actualize, hence, learning is a demand of current society, a permanent challenge.

Governing does not just cover the ways legitimately constituted by politics or economy, but also ways of action that are more or less considered and calculated, aimed to act on the possibilities of the actions of others. Education is the great audience among audiences, hence its strategic importance. Our hypothesis is that it is not possible to understand power in education without the astonishment generated by contrasting how the State's government of education has reached unsuspected levels of economy. Its function is no longer to guarantee, but to manage and assess, to prepare the environment for an education largely demanded by individuals and societies and largely offered by market forces. The management works as a technology to govern contemporary institutions. The word government in this case describes the way in which the conduct of individuals or groups of individuals can be anticipated.

It is important at this point to criticize the government's neoliberal techniques³² – without meaning a return to the State-. This criticism should fall upon the management and assessment techniques from which contemporary government is constituted. In the words of Miller and Rose: "In order to understand the operational capability of the government in contemporary societies it is necessary to descend from the State's metaphysical heaven of parties and geopolitics and

³¹ Santiago Castro, *Historia de la gubernamentalidad (Siglo del hombre: Bogotá, 2010)*.

³² Neoliberalism is much simpler than the withdrawal of the State, its techniques and functioning are oriented to the production of responsible individuals.

governor's intentions to focus on the small details, such as calculation and registration techniques, learning work habits, professional competences, spatial design, machinery interaction, abstract language management, human resources selection, etc."³³. This particular pragmatism – in its description- brings us to question how the subjects can resist such trapping dispositive mechanisms.

What was a matter for experts ends imprinting a business role on the teacher and life. We should resist, even if minimally to and education based on business logics that limit and reduce. We should point out that which has been naturalized or mystified as invariant in the current, actualized relations between education and power. This procedure is justified for it can be useful to problematize, reread and to continue to think.

At the end, one thing are the spaces of freedom in our institutions to which we are drawn daily and a very different thing are the projects of definite liberation of man and the human species.

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³³ Peter Miller y Nikolas Rose, *Governing the present: Administering economic, social and personal life* (Polity press: Cambridge, 2008), 63.

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