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Review Article

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The Reproduction of the Social Status Quo and Knowledge within A School of Dentistry

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Abstract

Historically, education within the social spaces known as schools, has been tasked with maintaining social order through the reproduction of a specific, dominant culture. This process is manifested in the habitus of both teachers and students. Over time, this dynamic has functioned as a regulatory mechanism, enabling three essential roles: First, socialization, which serves to establish and preserve the existing state of affairs (statu quo). Second, the perpetuation of inequalities, skillfully concealed beneath an ossified educational discourse that claims schools and education are the very environments where the gap of inequality is bridged. Third, the technical preparation of a low-cost, skilled workforce, focused on developing the proficiencies and abilities required to operate technological equipment and machinery. Consequently, education and the school system through the authority, labor, and pedagogical practice of teachers predetermine the student's future by focusing exclusively on the reproduction and transmission of established knowledge.

Keywords: Reproduction, Habitus, Socialization, Control

Introduction

Differences have always existed within societies that have coexisted over time, it could be said that of all those that can be named, the social ones are those that concentrate and reflect in themselves all the others, the economic, political, cultural, physical, cognitive, ethnic, gender, etc., but socially it was difficult for scholars of the subject to clearly and consciously perceive the form and the environment in which this subjective and subliminal condition is produced, reproduced and transmitted in people and internalized in their being as part of their culture, until Pierre Bourdie and Jean-Claude Passero presented their *Theory of Reproduction* (1977) postulating and describing this process of inculcation of the social order institutionally from the school, a social space that par excellence is the crucible of the inculcation of inequalities and at the same time of stability, structure, cohesion and social coexistence. The school, which is the place where knowledge is shared, is also the context where it is usually only reproduced, subsuming it to simple and plain repetition, almost always leaving aside the generation of learning and development of higher thinking (metacognition). Next, during the development of the manuscript, we will talk about both processes (social reproduction and knowledge), which are inevitably intertwined with each other for the construction of the state of the question. Before continuing, let us begin by defining and explaining some concepts that will be mentioned gradually.

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Theory of Reproduction

This postulate describes and explains how the educational system does not function either really or adequately as tools of social mobility or equality as we are led to believe, it works as a social institution and mechanism that perpetuates and reproduces existing social and class inequalities instead of offering the same conditions and opportunities for all, the school takes the differences of origin of the students and ingeniously turns them into unequal destinies, making the success or failure of the student seem the result of individual merit (meritocratic illusion), it is responsible for perpetuating the social structure through the transmission from generation to generation of the class division of the capitalist system through what is known as the hidden curriculum; this theory explains how students from privileged social classes inherit a cultural capital reflected in language, tastes, manners, relationship with reading, properties and academic degrees, which sooner or later open doors and greater opportunities for professional, economic and social success, which the school legitimizes and society values and takes for granted by giving value and certification to a person. For *Bourdieu* (1977), the entire process of reproduction begins in a classroom with an initiation ritual in which both the teacher and the student participate and which is nothing more than the manifestation of behaviors, gestures, attitudes and movements that is part of an internalized habitus and that is carried out in a specific place or space called a field, which is executed as a ceremonial part of the beginning, intermediate or end of an act (in our case, a class or session) and have a deep symbolic value for everyone, in it, each object, word or movement represents an idea full of symbolism and predetermined intentions. It is executed in a similar way and almost automatically each time it is performed and its effect reinforces the identity of the people who participate in it.

Regarding habitus, we will say that it is a key concept within the Theory of Reproduction, which is defined as a system of lasting and transferable practices that encompasses schemes of perception, thought, appreciation and action that people acquire through interaction and social experience, as well as belonging to a specific group or social class. It is a complex structured and structuring structure, from which we perceive the world, make decisions, judge what is right or wrong and generate new actions and thoughts that emerge as the result of history and the social environment in which the individual lives, but at the same time it functions as a matrix that generates new practices, ideas and behaviors. It is not about written rules that are obeyed rationally, but about a kind of second idiosyncrasy that is carried in the body and in customs such as the way of speaking, walking, eating or dressing; This is acquired from childhood through primary socialization (in the family) and secondary socialization (at school and work), focusing deeply on the identity of the subject. It tends to generate lifestyles aligned with the social position of origin and the field where they develop, which makes people reproduce, almost without question, class conditions, cultural capital and the hierarchies of society.

Bourdieu uses the term or concept of field to define a social space of struggle manifested through action, influence and conflict structured as a network of subjective and objective relations between positions and interests, which depend on the position of each person within the field, on the amount and type of capital they possess (economic, cultural, social or symbolic), dividing the participants into dominant and dominated. Everyone within the same field shares a particular habitus that allows them to understand and play the game almost intuitively. Cultural capital is a concept that refers to the knowledge, skills, attitudes, tastes and credentials that a person acquires throughout their life and through their environment and family, which allows them to understand reality, to function in society by deciphering the behaviors and social attitudes of the other and obtaining recognition or social mobility. *Bourdieu* (1977) established that there are three types of cultural capital intertwined with each other, incorporated capital which is constituted by the knowledge and dispositions that reside in the way of speaking, manners, accent, aesthetic taste and habitus, this is acquired through a process of prolonged learning and socialization, objectified capital represented by the physical or material cultural goods that are possessed, such as books, works of art, musical instruments or technological tools, their real value depends on people knowing how to appreciate, value and interpret them, and institutionalized capital which is represented by the formal recognition granted by institutions through academic degrees, diplomas and official certifications functioning as a validation of knowledge in the labor market. Cultural capital in education acts as an invisible filter that directly influences students' academic performance and chances of success; Pierre *Bourdieu* (1970) [2] used this concept to explain why schools, which are theoretically neutral, tend to reproduce existing social inequalities instead of eliminating them. Here, family origin represents an advantage in advance due to the appropriation from an early age of a linguistic code with high cultural capital, specific and shared, which gives a mastery of a broad vocabulary and complex grammatical structures from before entering school, when they arrive in the classroom, the language of the teacher and the texts is natural and familiar to them. The presence of books, access to the internet, travel, visits to museums or conversations about current affairs at home act as prior training that facilitates the understanding of academic content [9].

Thanks to greater cultural capital, the course and development in the school is easier because it allows them to identify more easily the hidden curriculum and the expectations and intentions that the expressions made by the teacher or other students entail, the decoding and appropriation of this curriculum in the case of students allows them to have a greater affinity with teachers, who often unconsciously, value more the manners, the way of speaking and the interests of students who come from environments similar to theirs, this translates into greater attention, sympathy and expectations of success towards them. Therefore, it can be assured that the school is not a neutral space, its system of teaching, evaluation, its unwritten rules and its curricular contents are designed based on the culture of the dominant classes and those who already have that culture adapt effortlessly, who does not, must learn it from scratch

or fail scholasically and educationally because practically any educational system usually rewards skills that were actually acquired in the family such as fluency in public speaking or a taste for reading and obtaining high grades. Finally, society recognizes degrees as a bargaining chip, understanding that they allow students from a favored class to justify their superior social position in the labor market under the argument that they are more qualified.

On the other hand, symbolic violence is a concept that we will frequently cite below and that defines a form of invisible and indirect coercion that is exercised by someone without resorting to physical force, getting the dominated themselves to accept it, normalize it and participate in it without perceiving it as violence, it operates Through language, customs, traditions, education and systems of cultural representation, its effectiveness requires that those who suffer it do not recognize it as aggression and when it is internalized they feel it as natural or normal, causing people to accept their own subordination. Its impact depends on the set of schemes of perception, thought and action that they acquire and build from childhood through socialization, making social hierarchies seem fair and logical, in other words, it is a subjective strategy and tool full of symbolism that legitimizes inequalities and serves to reproduce and maintain the power of dominant classes, gender roles or cultural statuses (for example, imposing authority, behaviors, attitudes, way of understanding, speaking, dressing or generating tastes different from those of others)[1]. He hidden curriculum generates a set of learning, values, norms and attitudes that students acquire in school implicitly or inadvertently, without being officially included in the curricula and its main characteristics are that it is not explicit because it does not appear in the official institutional documents of the school, nor in textbooks, official programs or educational laws; it is transmitted unconsciously and is communicated through daily routines, institutional culture and interaction between teachers and students, its impact and result is to shape behaviors, teaches social hierarchies, who has the right to speak, how to please the teacher, how to compete and what behaviors are rewarded [7].

An Ordinary Day at the School of Dentistry Reproduction

7:10 in the morning, the teacher arrives in his classroom at the School of Dentistry and greets everyone, takes his place behind his desk and in front of his group of students in silence, takes out his laptop and connects it to the fixed projector that is installed on the ceiling of the room, lowers the retractable screen that is on top of the paint, turns on the projector and then his portable computer equipment and opens the support file that he had previously prepared to teach the class of the day and verifies that the image is projected on the screen clearly, then extra from his briefcase a folder, opens it and takes out a sheet with names known as the attendance list, 5 minutes have passed since he arrived and at 7:15 he begins to name each of the students registered on that list, an action that is known as roll call, immediately the bustle that was inside the classroom ceases and all the students assume an attitude and behavior of attention waiting to hear their name and say the word "present", knowing the consequences that not expressing that word can have, they are attentive because they know that not hearing their name and not saying the magic word will bring them repercussions, once they hear their name and say present, they breathe more relaxed.

This same situation is found in clinics and other spaces where there is a teacher and students and a class or session is or will be taught. But at some point the teacher or student has asked himself why and for what? That scene and behaviors so common occur day by day, over time and as part of the start of a class and everyone assumes that this is inevitable because it is school protocol and that therefore it must be and is accepted in total legality and legitimacy by both (teacher and students), in education that is known as opening or initiation ritual, which in itself is one of the many manifestations of power and control through the symbolic violence that the teacher uses on his students who instinctively decode and understand it without having been taught institutionally, for the same reason it turns out that everyone participates in it.

As already mentioned, the teacher, upon being hired by the educational institution, is automatically and subliminally invested before the students and society with a halo of pedagogical authority (which will gradually increase as he demonstrates to his peers and students his academic and professional value or on the contrary will decrease if his deficiencies and errors are evidenced and discovered), at the same time with this investiture he unconsciously assumes not only the role of teacher but also of authority, understanding that he will be able to exercise that function in front of his students to establish the control, submission and arbitrary imposition of academic content; To this end, the teacher has learned all this with the passage of time and playing the opposite role, that of the student, and as such he has felt the consequences of not recognizing the teacher's authority and knows very well the permission he has to exercise symbolic violence through domination, aggression and coercion represented by the attendance list and other school and pedagogical situations and actions that are continuously presented during a class or session and the consequences of an absence recorded during the roll call or not complying with the indication made by the teacher; The level of impact reflected in the student's behaviors and attitudes will depend on the number of previous experiences he has had and with respect to the teacher, how well he has perfected the use of symbolic violence and the results he has obtained.

Once the attendance roll is finished, the teacher begins his classes imposing his pedagogical authority through his pedagogical work with the pedagogical action he performs, which generally has the same format or methodological pattern always, although in some moments or situations he makes small modifications when the usual is no longer giving him the expected results, whether he uses the monologue master class, the simple reading by him or by the students of what is projected on the screen, that of distributing a daily topic to a student or group of students so that they present the topic of the day, that of choosing student after student to give

readings to the question and answer of the questionnaire that he left previously (there may be other classroom or clinical modalities but for reasons of time and space only these will be mentioned). When the dyad (teacher-student) are inside the clinic the same thing happens but under another scenario, the clinical teacher usually arrives late reducing the time of work in the clinic, he arrives many times in street clothes and thus enters the module (the student knows that he cannot be late or enter without his full clinic uniform because his teacher will not let him enter or could and that would imply a lack of assistance and delay in the treatment of his patient), goes to his desk, takes roll, and then sits waiting for the student to approach him to ask him something or simply to talk to him, or to be called to a dental unit to review what has been done and give the go-ahead or the indication of how to make the clinical correction, generally without giving an explanation of why and for what? What I indicate, especially when the student does not ask him anything, on other occasions either because he is busy with something else or simply because he does not want to go, leaves the responsibility to the attached social service intern so that he can go who does it without protesting. Sometimes he leaves the clinical module without justification and at his whim without anyone saying anything or he is sanctioned leaving the students alone or under the responsibility of the social service intern who was assigned to him, in all these behaviors and actions he presents a demonstration of authority, superiority, control and above all of the power that he has assumed. The problem in these examples (which are not the only ones), is not in itself the errors, deficiencies, complexes, or lack of pedagogical and didactic methodology that permeates the social interaction that arises within the classroom or clinical space, it is the ideological inculcation or the reproduction of the social status quo of dominator-dominated, on the other hand, it is also the reflection of a whole habitual process that occurs there with the manifestation of a habitus already learned and externalized with which the same person-to-person knowledge is simply reproduced without realizing it, which at the time was transferred to the teacher in his time as a student, that is, it is only delivered, not created or recreated [3].

When these situations and many more are observed, the explanation of why? The students do not directly question the teacher or report it to the administrative authorities of the school and they only do it among themselves but in the corridors pointing out that in those classes or clinical sessions there is no expansion of the depth of the subject by the teacher in relation to a problem situation that serves as the guiding axis of the entire development of the class or treatment, when they feel that there are no strategies to motivate them to ask their doubts, or not answering correctly the questions they are asked out of fear or fear of having a public scolding, a reprisal or a greater number of tasks is the consequence of all of the above. This same situation can be found in laboratories, auditoriums or other institutional spaces where a teacher and students coexist in interaction. Again the question would be, why do the students, who usually detect these situations after two or three classes, accept them resignedly and docilely?, the answer is the same as that given above, it is due to the recognition of the pedagogical authority, to the pedagogical autonomy of designing their didactic strategies without supervision, with cultural, pedagogical and academic arbitrariness (misunderstood academic freedom), to the use of symbolic violence that coerces, dominates and curbs the interests, but due to the pedagogical jurisdiction that grants it the investiture of pedagogical authority to impose a work and a pedagogical action in an arbitrary way, but with a specific purpose, is not corrected and then the student subliminally and automatically assume that this is true and how useless it would be to complain and run the risk of vengeful reactions from the teacher and prefer to remain silent.

In relation to the term pedagogical jurisdiction , we will say that it is a sociological concept that defines the autonomy, legitimate faculty and exclusive and non-delegable responsibility of teachers and educational institutions to direct the process of teaching, training and evaluation of students; this term is composed of the following essential principles, teaching and institutional autonomy which is the practical power of the teacher and the educational institution to apply formative principles, design learning strategies, correct behaviors and guide the social construction of the student without external interference, it has a non-transferable character and this faculty corresponds only to qualified educational actors, neither the State, in an imposing manner, nor agents outside the school environment can supplant the internal pedagogical criterion, it grants the ability to evaluate, feedback, stimulate and serves as a merely punitive tool and mechanism. This situational review is only a small example of the series of behaviors, attitudes, demonstrations, and aspirations induced through an intention and the heterogeneous interpretations that the teacher or student can make throughout the time that a session or class lasts, coding, decoding, and interpreting consciously or unconsciously each one thanks to the cultural baggage that they bring and that began to accumulate within the family and from the first day they went to the elementary school in the role of teacher or student and began to interact socially [4].

Continuation of the Explanation of the Central Concepts of the Teaching Process (Reproduction)

As already mentioned, the school is the social institution that par excellence becomes the crucible to reproduce the status quo or current social, political and economic order, this situation also has a connotation or secondary effect, that is, this context of order and control is fed in part with the simple transfer or reproduction of social and disciplinary knowledge, from teacher to student without going through the creation or recreation of it. In order to understand how this situation occurs, below is a brief and executive review of the educational process carried out within any educational space within the school.

Pedagogical Authority, Work and Pedagogical Action

The educational institution, when hiring a person with a certain profile to be a teacher, legally invests him before the school and social community as a pedagogical authority who assumes that this investiture grants him the right to subjectively impose his authority, control and discipline among his students and in his work space using symbolic violence through his conduct, acts, attitudes, words and symbols that are within his reach such as the attendance list, exhibitions, exams, giving or taking away points on grades, the questions continue to the same student, granting or denying permissions to students, etc. and not through physical violence; this authority is not imposed by force, it is subtly built on a daily basis through social, academic and school interaction until it is accepted by students and their peers and thus legitimizes its recognition. Once the pedagogical authority enters the classroom and finishes its initiation ritual, its work and pedagogical action begins, for this the first step is that the teacher is recognized as an authority by the students, this recognition is not achieved by charisma, personal characteristics or acquired capital, but because the educational institution legalizes and legitimizes the appointment of the person, which arbitrarily considers and chooses the contents by ordering them, determining the times and depth of them, is considered to be arbitrary because the teacher is the only one within the classroom (or clinical module) who values and considers that it is important to teach, learn and apprehend for his students, which is generally part of what configures the culture of the dominant classes and that the school makes its own (according to Bourdieu, there is no legitimate culture within the school and social nuclei, they are all arbitrary), the teacher with his work and pedagogical action masks the nature of the class ideology and presents it as the objective, indisputable and appropriate culture, thus legitimizing cultural arbitrariness (what is determined to teach without consulting the teacher, the student or society itself).

In the process of pedagogical work and action, consciously and unconsciously the teacher incorporates and imposes his particular interests with those of the school through the academic content that he teaches and reproduces, for this at certain times he uses symbolic violence imposing meanings through the action he performs during social interaction, interests that when accepted by the students are legitimized, that is, all the power demonstrated by him as a pedagogical authority through symbolic violence manages to impose meanings and impose them as legitimate, adding the very strength of his interests and potentiating the symbolic force he has *(Zamora Poblete G, Zerón Rodríguez AM, 2009)* [10]. In this social-symbolic relationship and interaction, the pedagogical authority carries out its pedagogical work through pedagogical action as a work of instilling, in addition to the chosen knowledge (reproduction), a habitus in its students that has to last a long time to produce a lasting culture and thought, that is, the student has to internalize the principles of the hegemonic cultural arbitrariness capable of perpetuating itself after the authority has ceased its work, which will configure the foundation of the social order, the student gradually and unconsciously assuming his place in the field of social, labor and professional action. Considering that the effectiveness of each ideological and institutionalized teaching system and model and its specific characteristics of its curricular structure and depends on the subjective mechanism for its own functioning in order to produce and reproduce through the means and tools of the conditions institutions whose Existence and persistence are necessary both for the exercise of their functions and for the reproduction of a cultural arbitrariness, whose reproduction contributes to the reproduction of relations between groups and classes by reproducing class relations, contrary to what *Bourdieu and Passeron* (1977) affirmed, it is possible in some cases that the same structured and structuring structure, the pedagogical authority, its work and its pedagogical action are also used consciously or unconsciously to overthrow the same structure that had legitimized the reproduction of the status quo for other purposes and to build another social reality from a new social paradigm that begins to be reproduced.

Reproduction of Knowledge

Do schools educate to think, recreate, generate or only to memorize and reproduce knowledge from generation to generation? Based on the considerations already made so far, it can be said that the school (high school and high school) is the social space where mature people (teachers) and immature people (students) interact socially from the academic and professional-disciplinary context, where a set of social-educational phenomena arise through which a certain social class produces, reproduces and distributes them based on certain considerations and contexts (cultural arbitrariness), with the purpose of appropriating them the different favored or disadvantaged students with certain cultural capital and thus contributing to the reproduction, continuity and control of society itself. In this sense, then, education consists of a social practice of reproduction of knowledge and knowledge that little by little form a certain class culture to coexist at a given time. If educating means strengthening the social status quo, then the educational process must be seen, thought about and analyzed from a double reproductive meaning, the formation of a peculiar habitus for a defined field and a specific culture for each social class, accepting that, in the act of reproduction, the foundations of inequality, authority, control, domination and continuity are laid, this capacity that education has to provoke the advent of new realities but always under the paradigm of social reproduction, governs and prevails in pedagogical practice, reflection and discussion around education.

Monclús (2025) points out that education has lost its compass and humanist and progressive path, since its models, schemes, practices and theories are still the same as those that have been followed and applied in a generalized way for a long time, and despite the fact that in the different historical-social moments through which it has gone through some changes have arisen, in essence it is still the same [8]. In this sense, the institutional curriculum and the hidden curriculum, from their place, have been a determining factor for the continuation of things, in particular the hidden curriculum since its function is fundamental and only by placing it

under the magnifying glass of a good analysis can it be possible to understand the teaching practice through its work and pedagogical action. These old forms of education are they manifest and have an impact on the simple transmission of knowledge in a vertical and authoritarian way, without room for criticism, and in closed, limited and institutional spaces (classrooms or clinics) in order to achieve the repetition of knowledge. From this paradigm, education has three functions and tasks delegated; the first is to work to achieve and maintain the unalterable state of affairs (status quo), generating the various habitus for development in the social, labor and professional field, this is known as socialization, which is understood as continuous learning through which a person acquires the norms, values, language and behaviors of their culture and social group to integrate into society. Socialization has three phases, primary socialization that occurs during infancy and early childhood, is of a very affective nature and is learned through the family and is reinforced and increased at school, during basic education; secondary socialization, which continues during adolescence and increases through upper secondary and higher education, throughout life; tertiary socialization or resocialization, which is applied to people who, for some reason or circumstance, have deviated from the current stereotype (criminal behavior or social deviance) and is applied through specialized institutions.

The second function and task is to keep inequalities alive, masterfully hiding them under a stagnant educational discourse where it is pointed out that school and education are the environment where the gaps of inequality are closed and that thanks to the effort and perseverance of each student during learning and appropriation of the knowledge reproduced, repeated and often memorized and outdated, social, professional and economic success can be achieved (meritocracy and credentialism). This situation means that, in the first place, the teacher who was also trained when he was a student under the same function and task, within his cultural baggage has that ideology very stagnant in his being and that when he becomes a pedagogical authority he reproduces it during his daily work with his students. The third function and task are to prepare cheap and qualified labor focused on developing skills, abilities in the handling of equipment and machines. For this reason, education and school almost always work through teachers, their authority, work and pedagogical action of educating, training and forging under the sole reproduction of knowledge and knowledge, without the need for him and the student to contextualize it theoretically. From this perspective, education reproduces for certain students belonging to a culturally disadvantaged social group a specific knowledge and knowledge, learned by heart through a series of systematically repeated stimuli and responses, which prevents an analysis and reflection of it and for others more favored and privileged by the same system, a more hierarchical knowledge according to the work that will be required by the position where in the future they will be inserted into the labor market [5]. In view of this Antono Gramsci, Louis Althusser and Michel Foucault (cited by *Kiefel,* 2014), consider education and school as the ideological apparatus of the state, so that functioning massively a balance is achieved that benefits a few and that also fragments, inhibits, alienates, punishes and eliminates deviations [6].

Reflection and Reasoning

The last reflection that will be presented will be based on the analogy used by *Bourdieu and Passeron* (1977) in their book Reproduction. Elements for a theory of the teaching system, referring to the Pelican Egg. This is a critical metaphor used to illustrate the central concept of Reproduction Theory, where a social determinism and a continuous and unalterable reproduction of inequalities through education is established; the metaphor is originally based on a poem called The Son of the Pelican, which describes a closed biological cycle: From the white egg of the pelican comes a pelican that lays another egg, also white and closed, source of an infinite chain of pelicans and eggs, in this way the fence closes once again. The message it contains points out and explains how social classes perpetuate themselves through a closed cycle, just as a pelican egg can only genetically be born another identical pelican, education and school are designed so that the children of the ruling class maintain their position of power and privileges (reproduction of cultural capital and habitus). The student is not a blank page, he enters the educational system with a predetermined social inheritance (cultural capital) that favors him and gives him greater and better opportunities to excel, a reality covered by the discourse and illusion of meritocracy, which points out that the school is presented as a neutral and fair space, however, by evaluating everyone equally, it actually benefits those who already bring the cultural code of the upper classes from their home, ensuring that the cycle continues in an infinite and automated way. This is an inevitable and unquestionable reality, but at the same time this metaphor ironically points out that the only way to stop this infinite chain of identical pelicans is if someone intervenes and breaks the egg. This means that the reproduction of inequality is not a biological or natural destiny, that school differences are not due to natural talent but to social origin, which opens up the possibility of a disruptive action from an external intervention to break the power structures of the hegemonic class. But what is almost impossible to change or transform is the investiture of pedagogical authority and its work and pedagogical action, because without it it is impossible for these ideological ruptures to happen, it is possible that pedagogical authority and pedagogical work are used consciously or unconsciously to collapse the same structure that had legitimized authority for its own purposes.

Summary

Historically, education, using the social spaces known as school, has been responsible for maintaining social order through the reproduction of a dominant and specific culture that is reflected through a habitus in both the teacher and the students, this situation and action has acted over time as a regulator that has allowed it to perform three essential functions: First, socialization to achieve and maintain the unalterable state of things (status quo),

Second, to keep inequalities in force, masterfully hiding them under a stagnant educational discourse where it is pointed out that school and education are the environment where the inequality gap is closed. Third, is to technically prepare cheap and qualified labor focused on developing skills, abilities in the handling of technological equipment and machines. For this reason, education and the school through teachers, their authority, work and pedagogical action by educating, training and forging under the sole reproduction and transmission of knowledge and knowledge predetermines the future of the student.

Conclusion

Referring to saying that the training process that is carried out at practically all educational levels, especially in upper secondary and higher education, is incorrect or correct in relation to the purpose and achievements, is something difficult and complicated, because it substantially depends on the point of view from which a judgment of opinion is projected. For some, the social reproduction that is generated through education functions as a structural detriment to equity in all senses, and for others, seen from a functionalist perspective, it can be seen as a beneficial mechanism of social order and cultural continuity. The main damage that can be attributed to the phenomenon of reproduction is the legitimization of inequality, since the school takes social, economic and cultural differences and transforms them into academic merit, making believe that failure is the fault of the student and not of the system; it imposes the dominant culture that promotes the valuation and reward of the cultural capital of each student belonging to the upper or upper-middle classes, subtly and covertly labeling students from the lower classes as lacking or with low performance; for this it cunningly and effectively uses symbolic violence as a tool and invisible action where the dominant groups impose their vision of the world as the only valid one, getting the disadvantaged sectors themselves to accept their inferior position as something natural and inevitable, functioning at the same time as a brake and obstacle to true real social, labor and professional mobility, instead, the educational system trains the workforce according to the existing social division, limiting the rise of the most vulnerable sectors. On the other hand, the benefits that can be attributed to it are that it achieves social cohesion and order from a traditional or functionalist vision, since due to the transmission of norms, values and reproducing common knowledge, it allows society to maintain a sense of belonging, stability and historical continuity, ensuring that institutions and society function in a uniform and peaceful way through rules, certifications and programs recognized by the State.

In this sense, it is also pertinent to point out that there is a concept that was little mentioned during the development of the work and that conceptually describes the internal movement that arises within schools, the concept is organic dynamism, understood as the quality or process by which a person is in constant movement of adaptation and transformation in a fluid way, imitating the forms and logic of natural, artificial or in this case school life, depending on the context and educational level in which it is used and the role of student or teacher that is had, it is mainly applied as the opposite of a static situation, in a continuous becoming due to concepts that are self-organized, where the parts (teacher-student) interact in a coordinated way to maintain a changing balance to evolve and respond to stimuli; in other words, this situation is called symbolic interactionism. Thinking that symbolic interactionism refers to and explains how people construct social reality and the sense of their identity through everyday relationships and interaction and the use of symbols expressed through language, the gestures and objects. This defect is based on three fundamental ideas, the first, human beings. humans act with respect to things based on the meaning they have for them; second, the meaning of these things arises from the social interaction that is maintained with others; third, meanings are manipulated and modified through an interpretive process that the person uses when encountering things; in the end and in a few words, human behavior is not an automatic response to external stimuli, but the result of how we interpret what happens around us. The definitive opinion regarding whether it is harmful or beneficial for society that reproduction exists within education and schools remains with each of the readers.

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Conflict of Interest

None.

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