Editorial

Three important functions are often identified in higher education, such as: research, social projection and teaching. Research usually is associated with generation and production of new knowledge and the validation of existing knowledge transfer. Although there are multiple ways to understand social projection, it will be outlined as a compulsory look not only at the what the University has to do in order to carry out each of its roles with social and academic relevance, but also to get to know the University's commitment in providing explanations, allowing for understanding and assisting with social problems as it builds itself up. Teaching is considered a role for training new generations and developing human beings who must not only be engaged in political, economic, environmental, cultural, aesthetic and ethical circles of our local, regional and national society, but with necessary, universal skills.

In the space provided for the dissemination of information as it relates to the psychology program, in particular one given to us by the editor of the *Psicogente* journal in which we introduce one of the most important elements which not only mentions teaching and learning processes related to teaching functions, but also it includes research functions and social projection already mentioned earlier, as well as provide support to the various department functions provided by every university, such as university welfare, structures for planning, monitoring and evaluation functions, care and service, among other structures. We are talking about the Institutional Pedagogical Model. This is then an opportune time to reflect on institutional and Psychology program models: *The social-critical pedagogical horizon.*

We will give a definition of what a model would be: in this case, a very complex representation of reality and its precise use, it would also be a more comprehensibly understood model study of reality. Arnau, Gras, Argilaga and Benito (1990) considers a model:

> As a conceptual analog halfway between theory and the real world. The term model has therefore a dual-use, on the one hand it can be used to test theories and on the other hand, it can to represent, in a simplified manner of complex realities (pp. 23-24).

As a more or less organized structure which allows a meaningful life understanding was understood as model as well. All of sciences have used model in order to achieve levels of description, explanation and understanding more purified and detailed of a reality. In psychology there are multiple models: Maslow pyramid model (1991), the topographic and structura, Freud's model (Brainsky, 1986), Stimulus-Organism-Answer - Skinner's model (1977) among others.

Teaching and learning-centered pedagogy of which sciences such as anthropology, sociology, psychology, didactics, are their most important bulwarks and therefore considered as space in the science of inter and trans- disciplinary characteristics, also it makes use of models to make it more understandable to its study aim.

Pedagogical models are one of the most skilled produced aspects in pedagogy. Flores Ochoa (2000) defines them as those representations of the educational reality that would explain the dimensions present in the science and art of learning and teaching. Pedagogical models must give answers at least to the following questions: What is taught? How is it taught? Where is taught? Which resources are used? What is taught for?, these questions are answered in a pedagogical model strutting the following dimensions: relationship teacher-student, taught contents, used teaching method, assessment forms and education purposes, among other particularly.

Throughout history, authors such as Flores Ochoa, referenced previoualy, and Julian De Zubiria suggested several existing educational models. Flores Ochoa on its book's systematization named *Perspectives and Pedagogical models* presents the following models such as: traditional, romantic, behavioral, social and constructivist models. De Zubiria point of view classified pedagogical models in hetero-sstructural, auto-structural and dialogue partners (De Zubiria, 2006).

Based on its mission, vision and history characterized for being a proponent of a Latin American social theory Universidad Simon Bolivar, has suggested a social critical horizon, finding their deeper roots in the doctrines declared by Liberator Simon Bolivar, expressed in statements such as: "The nation will be wise, virtuous and warrior, if the principles of education are wise, virtuous and military" or "An ignorant people is blind of their own destruction instrument" (Rojas, 2009). Its roots are also in Universidad Simon Bolivar founder thinking, Dr. Jose Consuegra Higgins director, who declares the University as a University of people and for people thinking considering the education as a form of freedom of the human being which should also lead to the transformation of social problems.

Universidad Simon Bolivar, educational and social-critical point of view, found references expressed in several documents where *Pedagogy of the oppressed* is a clear testimony of their structural philosophy expressed in several documents where pedagogy of the oppressed is a clear testimony of their structural philosophy in authors such as Paulo Freire. Different form in which structures of power alienated human being and a commitment which should take the education to make reading of these realities and examine the invisible threads that do not allow the full development of the potentialities of the human being are recreated (Freire, 1970).

Point of view of thinkers are also associated with Vienna Circle, standed out as socio-critical model drivers. In this regard, it is important to emphasize to Habermas model (1995) particularly. Based on his model, we would like

to point out the denunciation of how the knowledge, science and language may be supporting a particular social, cultural and ideological domination and that precisely social-critical educational horizon taken by the Universidad Simon Bolivar can help to reveal.

On the other hand, there is a set of authors who need to be mentioned to talk about social-critical horizon. Among them we have Peter McLaren (1998) and Giroux (2001), who postulated the importance of language and pedagogy to generate a real cultural change. These authors understand schools as the most important public areas to consolidate real democracies.

On the other hand, Michel Apple, emphasized on the importance of a critical curriculum for the generation of reflective and engaged citizens with the construction of true democracies (Apple, 1994). In Latin America, Caramuru proposes the term consciousness, being the purpose of education and social models in order to switch from non-transitive and non-reflexive thought awareness to a critical conscious. The above must be in stock, through a process of questioning, decision, action and critical assessment (Caramuru, Vela, 1977).

In any way, these postulated models are in the formulations of community social psychology, in approaches of authors like Montero (1994) and Martin-Baro (2006) in which social transformation would be beginning from a process which includes the following stages: Familiarization, Identification of needs, Problematization, Conversion and Desideoligization.

In any case, Universidad Simon Bolivar social-critical horizon, invites to the emancipation, liberation, social, cultural and ideological development, critical reading of reality and to establish a relationship teacher-student in a dialogic nature; to perform an illuminative assessment process and generate flexible and emerging administrative processes.

Finally in this space given to us by the publisher of *Psicogente*, we aim to characterize the pedagogical model horizon emphasizing ten basic elements known as curriculum based on context, learning which seeks transformation and social change, some problem solving students but proactive, integrated training courses, a model that proposes self-regulation and autonomy, a discussion of the dialectic as a fundamental element of the methodology, a preference to work in group rather than individual, a genuine concern for civic culture, a preoccupation with language as an key element for transformation and finally a pedagogical model that cultivate**s** a genuine interest in the human being.

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