

Pedagogical Practice and Educational Fact: About Holistic Training

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Abstract

The present research article focuses its analysis and understanding on the educational fact as a seductive and pressing challenge in search of answers and open paths to travel in the training processes. Quantitative content analysis was used as a technique to understand the different statements about the ideas related to education as the only alternative to create a free individual capable of facing from his interiority the challenges involved in living and being an autonomous and independent person who fully exercises his capacities in making decisions that dignify him. Some elements related to challenges and stories were explored from the pedagogy of the teacher in contemporary contexts. In conclusion, it can be shown that the human being must be the center of the educational fact, which implies a scientifically assumed pedagogical practice whose epistemological basis must be in pedagogy, committed to the integral formation of man in the personal, family and social facets; from this perspective, the pedagogical request is inferred, The pedagogical touch and the meaning of the classroom experience as an object of reflection and research in education.

Keywords: Pedagogical practice, Educational fact, Pedagogical transformation, Holistic training.

I. INTRODUCTION

It is evident the existence of different currents of thought that have contributed ideas, positions, even more, approaches that converge in the educational fact as a seductive and pressing challenge of searches for answers and open paths to travel. Specifically, in the field of philosophy of education, thinkers of the stature of Bandura, Ausubel, Dewey, Freire, among others, stand out.

It is important to define the meaning of the educational fact, the Dictionary of Contemporary Thought (1997) introduces us to the subject stating that "by education we understand a decidedly

intentional influence on a growing human being (physical and psychological), with a purpose: to train and develop him as such" (p. 389). On the other hand, Egea et al. (2020) prefer that, in the field of education, pedagogy as the main discipline is the one who is dedicated to rethinking the educational issue, that is, the task of helping everyone to happen what has to be. In these two perspectives they converge in an influence that requires an educator involved in their pedagogical practice, an educator committed to promoting in the subject the development and the ability to function better and face life more adequately.

Pedagogical practice is the activity carried out by teachers in different educational scenarios, through the guidelines of the curriculum, with the purpose of training students. The teacher in the development of his pedagogical practice teaches and builds knowledge in the classroom or in any space where thoughts, discourses, actions, experiences, symbols and meanings converge around an official curriculum and a hidden one (Díaz, 2013). In this sense, the purpose of this article is aimed at assessing the importance of pedagogical practice in the educational fact and its relationship with the integral formation of students.

2. MATERIALS AND METHODS

The present research aimed to analyze the importance of globalization in the so-called digital culture within the educational context from a theoretical-documentary study, with bibliographic design and documentary technique, used to evaluate concepts referring to globalization and its effect on educational environments.

2.1 Type of research

The type of research is theoretical – documentary. According to Arias (2012) it is documentary, since it consists of the study of problems to expand knowledge or supported by bibliographic and documentary sources. Originality is reflected in the approach, in the criteria, and in the conclusions. Sabino (2005), states that documentary research constitutes a systematic scientific procedure, of inquiry, collection, organization, interpretation and presentation of data and information around a strategy of document analysis. The identification of the texts and documents allowed to select the units of analysis, and, from their reading, they chose the statements referring to the theoretical-conceptual axes to the pedagogical practice in the educational fact and its relationship with the integral formation, which were classified into significant categories through abstraction.

2.2 Design of the investigation

Bibliographic research is characterized by the use of secondary data as a source of information, since it provides knowledge of existing research – theories, hypotheses, experiments, results, instruments and techniques used about the topic or problem to be investigated. As a first strategy for the review of documentary theoretical material, a certain number of texts related to the topic under study are reviewed, to subsequently initiate a discarding process, through which the theoretical-documentary material is selected, which will be an integral part of the research (Vanegas, Gamboa and Gomez, 2022). For this case, the documentary material or selected texts correspond to scientific articles and online books that are available in databases and / or repositories of open access journals (Open Access Journals). In this way, it passes to a stage of analysis, through which various perspectives of different authors will be contrasted which in turn present opposing positions on the categories that make up the research. In the present research there is no sample, since the theoretical-documentary sources selected were analyzed based on a single moment of collection giving it a cross-sectional character, since the data are collected in a single moment at the same time. In the same way, the research does not have an instrument given to the theoretical-documentary nature of it.

3. RESULT

3.1 The essence of the educational fact

Hansen (2002) presents teachers, researchers and anyone interested in pedagogical practice, specifically in teaching actions, a point of view to assess the nature and importance of teaching. The author groups the conceptions of teaching in two dimensions: a) focused on the means, and b) centered on the ends. From the perspective of the first dimension, teaching is conceived as a work that consists of defined and evident tasks. The teacher's role is to transmit knowledge and skills to students, through didactic methodologies.

In the second dimension, also defended by Tejada (2009), the teacher's role is to teach to enhance academic learning, execute methods and

activities, which only acquire meaning to the extent that they serve the expected result; Help students develop skills, work habits, cooperative and flexible attitudes that make them effective people.

The two conceptions referred to pose teaching in terms of activity, work, occupation, profession and results, turn teaching into an instrumental activity, a means to achieve a defined end; which represents a narrow vision of teaching and as Parra (1998) states "... it leaves aside the essence of education as free and international human action, and therefore dynamic and contingent" (p. 2). While it is true that teaching as a practice creates the need for specific strategies and methods, it is not a set of occupational skills to fulfil a social function. If it were primarily a set of skills, it would imply conceiving teachers as instrumental, as a means to an end.

For his part, Vázquez (2015) points out that schools must be in a permanent process of transformation to face global trends and adapt to the new scenarios and challenges demanded by contemporary society; part of these challenges are referred to pedagogical practices, understood from the approaches of Zuloaga (1999), as the network of actions through which teachers combine discourses and interactions with other subjects for the development of disciplinary knowledge, didactic knowledge and pedagogical knowledge.

It is evident the importance of pedagogical practice in response to the demands of today's society to the university as an educational space and knowledge production, specifically, to the demands of an integral formation characterized according to Wallon (1984) by the development of the human being in three cognitive, affective – social and motor dimensions, to which it is prudent to add a fourth dimension referring to ethical development and values. However, the educational process continues to give preponderance to rational thought, ignoring reflection, questioning, feelings, emotions, intuition, the ability to dream, beliefs, values and virtues. It privileges and emphasizes the transmission of knowledge, the cognitive, to the detriment of the other aspects of the student as a human being.

It is important to focus on the heart of teaching practice, as a living practice, and from there seek the meaning of teaching. If the aim is to account for what is happening within the teaching practice, the meaning cannot be sought outside of it. The challenge is to make teaching a living practice, a dynamic pedagogical practice, of experiences and questionable events, which allows students to help so that: a) they learn to think in general, and not in a limited way; b) they develop their autonomy and confidence, and c) they deepen their commitment to the world in which they live, instead of turning it into something superficial.

It is up to the teacher to pay the student's intellectual and moral attention. Intellectual attention involves focusing on what students know, feel, and think about the discipline, and observing how they gain knowledge about the world and how they build their idea of continuing to learn about it. Moral attention means being alert to students' responses in relation to opportunities to grow as a person, making the student aware that he is a unique and unrepeatable human being who frames a series of predispositions, capacities, knowledge and particular and developing perspectives. That is, teaching entails a moral relationship, not only academic, between teacher and student, so that it generates an opportunity to build meaningful experiences for the two.

Without pretending an exhaustive and perfect definition of teaching, teaching practice requires assessing who is the teacher in relation to students?, a dynamic human who is at the essence of teaching and lifelong learning. A human committed who responds imaginatively to the moral and intellectual principles he discovers is inherent in educational practice. A human who gives himself the opportunity to make mistakes in his educational practice and assumes the challenges of teaching *bi-en*. A human who is not afraid to make mistakes and assumes from within and from the theoretical - methodological training, the pedagogical events that occur in the classroom and in the spaces where he teaches. A human, citizen, who from his consciousness knows what to know, knows what is good and what is bad. A human who, regardless of the discipline he teaches, teaches values and citizenship, from his

example, without impositions and without running over others believing that he has the truth in his hands.

3.2. Teaching challenge for a pedagogical practice that teaches to live

It requires an educator who teaches to live through teaching, who helps students grow through education and who does not respond only for what he does right or wrong, but who takes responsibility for what he should do and does not do. It is the obligation of the educator to train the student, with moral principles and ethical references, to train him against ignorance and those who believe they have absolute truths in their hands to impose them at any price.

That is, educate for life, educate the subject to aspire to more, day by day sow seeds so that the subject is more than he is. As Barrena (2000) says, "It is therefore a question of promoting the capacities of the disciple, never of replacing his person" (p. 210). That is, to promote in the student concerns so that he knows more than he knows, so that he thinks more than he is thinking, prepare him so that he is increasingly independent and makes his own decisions.

This is one of the greatest challenges that teachers have, through education to free man from what prevents him from being himself, as proposed by Freire (1980) and Freire and Ilich (2002) from the theoretical foundations of liberating pedagogy; this perspective assumes that the teacher begins by really believing in the student and that he expresses it affectively and effectively. A close teacher, without pretensions of the superiority that is sometimes embedded in the so-called academics, awakens confidence in the student and the confidence favors the capacity for any learning. A teacher who articulates teaching and learning, as conceived by Bárcena (2012) "Learning and teaching passionate each other. Learning so intense that it needs to be taught (burst towards the other), and teaching so intense that it needs to become learning" (p. 8).

If the teacher achieves an attitude of closeness and respect towards the student, shortening the distances, there will be greater receptivity of this,

as well as also inner acceptance of his comments, his suggestions, his explicit and subliminal messages. Logically, communication will be more assertive, new enriching dialogues will be opened for both. In this way any didactic activity proposed by the teacher, will be assumed, by the student, from the disposition and will undoubtedly enhance learning. There is nothing better than learning with pleasure, from harmony, from the commonwealth of wills and from the understanding between the docente and the students, making living letter what Freire (1980) raises as the urgent need to overcome "the contradiction educator-educating. It must be based on the reconciliation of its poles, so that both become simultaneously educators and learners" (p. 77).

When you are a student and you live in your own flesh the tension of a class, you feel the coldness of the environment that is generated, the frustration of not knowing where you are walking, the accusing look of the teacher, there is no other way to alternativa than to assume it with courage; from this reality the professional titles of the teacher and his training to educate lose meaning, Because we are ceasing to look at the student as a person and as Freire (1973) affirms, yes to the student "we look at him as a person, our educational work will be increasingly liberating" (p. 50), we have in front of a person, a human being with potentialities and to whom we owe ourselves.

So it is a responsibility to assume the task of educating, and as if that were not enough, to be exposed in the eyes of society. Our educational actions are evaluated in the first instance in the family and will impact the hearts of our students, for better or for worse. The challenge is to give meaning to the pedagogical experience and bet on rescuing teaching without fear, from the assumption of risks and constant preparation to face pedagogical events with solid arguments. It is to continue rethinking education and rethinking the pedagogical act, it is daring to give life to words and make the experience of teaching and learning a pedagogical debate of height.

To undertake this challenge, it is necessary to break with that Cartesian moment in which we have been educated, where knowing, knowing and

continuing to know was the axis of training, predominance of the cognitive, without daring to question, much less give us that pleasure of knowing ourselves. Unfortunately it seems that in the course of our history we have lost the Socratic moment, we have forgotten to do processes of introspection to see ourselves, to transform ourselves, to be better as citizens, as people and as humans that we are.

4. CONCLUSIONS

As teachers we are committed to consciously living the experience of the pedagogical, to practice the pedagogical request and pedagogical tact indicated by Van Manen (1998; 2004). The author refers to the pedagogical request as a reflexive capacity, which is born from the reflection of past experiences and is put into action through the feeling what to do in a concrete situation that requires immediate action. The pedagogical touch associates it with that pedagogical sensitivity and ability to perceive, communicate and act assertively before educational experiences. It is not about skills and abilities that the teacher must acquire, on the contrary, it is a preparation for improvisation, to respond assertively to what happens in the classroom, to unforeseen educational events.

The solicitude and tact in teaching are cultivated over time through lived experiences and permanent reflection on our pedagogical doing. This is how we can develop sensitivity to the perception of internal and external stimuli through the senses. It is the senses that inform us of what is happening inside us, in the classroom and in the educational center.

In short, pedagogical tact goes far beyond the interactions that occur in the classroom, between teachers and students, through achievement objectives, tasks and differentiated skills. Touch will allow us: a) to give meaning to the pedagogical experience, b) to be sensitive and receptive to the subjectivities and intersubjectivities of the students, c) to communicate assertively with the students, d) to develop capacities for improvisation and appropriate pedagogical action, from an inner state of self-confidence, conscious moral intelligence

and intuition; (e) respond to pedagogical developments without fear of uncertainty; and f) to achieve in the other what we have foreseen in the intentions. To achieve this, the teacher needs to develop his sensitivity to self-observation and observation of the world around him, in a way that allows self-knowledge, self-construction and transformation.

It requires an optimistic teacher, as said above, who really believes in his students, it is not enough to say it, you have to live it. The students themselves realize when their teacher believes in them, when he believes in that inner strength that drives them to seek perfection. In addition to optimism, scientific, theoretical-methodological training carried into practice, from theory to method, accompanied by illusions, emotions, forces and betting our whole being on what we believe, is fundamental.

To close and without wishing to end this topic of interest to those of us who teach by conviction, it is opportune to quote Savater (1997) when he states "... Whoever feels repugnance to optimism, who leaves teaching and who does not pretend to think about what education consists of, because to educate is to believe in human perfectibility" (p. 19).

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