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**EDUCATION AND HUMAN DEVELOPMENT:
LEARNING EXPERIENCES FROM EMERGING PERSPECTIVES.**

**EDUCACIÓN Y DESARROLLO HUMANO:
EXPERIENCIAS DE APRENDIZAJE DESDE PERSPECTIVAS
EMERGENTES.**

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ABSTRACT

In this communication is actively reflected about the relevance of education not to stray from its building function, and, consequently, on the need to assume the educational act from emerging pedagogical constructs inspired in the pedagogies of alterity, on live projects and on uplifting understanding. Some innovative experiences are connected from the pedagogy, the cognitive environments and the conditions that characterize the development of academic processes based on the proposal of the Specialization and a Master in Human Development with an emphasis on the creativity and affective processes, in a Universidad which leads to an adequately respond to the demands of the academy's role in the current events in both real and virtual contexts.

KEY WORDS: Education and human development, living and knowledge-building use.

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RESUMEN

En esta comunicación se reflexiona propositivamente sobre la pertinencia de no alejar la función edificadora de la educación, y, en consecuencia, la necesidad de asumir el acto educativo desde constructos pedagógicos emergentes inspirados en las pedagogías de la alteridad, por proyectos de vida y comprensión edificadora. Se relacionan algunas experiencias innovadoras desde la pedagogía, los entornos cognitivos y las condiciones que caracterizan el desarrollo de los procesos académicos a partir de una propuesta de Especialización y una Maestría en Desarrollo humano con énfasis en procesos afectivos y creatividad, en una Universidad, las cuales conducen a responder adecuadamente a las exigencias de la academia en el acontecer social actual tanto real como virtual.

PALABRAS CLAVE: Educación y desarrollo humano, uso de vida y construcción de conocimiento.

INTRODUCTION

As it is well known, the ultimate goal of education is the development of the personality in each individual, consisting of dimensions, including physical, social, environmental, axiological, cultural, historical, political and mental, where cognitive, affective, learning, sensitivity, emotions, feelings, thinking, understanding, imagination, will and other functions. In this sense, pedagogy represents a field that must promote acting reflections that illuminate the formation not only of knowledge and values but on multidimensional development as a whole. Human and life development goes on to generate, from education and pedagogy, scenarios to strengthen such dimensions to the personal, social, exosystemic life: education and training for life and not for-profits and productivity as the global market world imposed. One way for educational systems and institutions to promote and truly assume the role of education, whereby are better people trained, is to prepare the educable subject on different fronts (including those of the axiological, praxiological, epistemic, innovative and attitudinal type) to generate, reflect on, apply and use their knowledge and wisdom with an uplifting attitude, for example by acquiring potential entrepreneurs who will enable them to contribute to the creation and development of collaborative and associative economics with a human sense, as a way to confront local and transnational monopolies that increase inequalities and generate surplus value at the expense of nature, people and life.

EMERGING PEDAGOGICAL PERSPECTIVES

In order to advance an educational emergency that transcends the development of competencies that are complacent with a technological and industrial process of enormous human liabilities such as the one that prevails today in the global world is a training from the initial education urgently needed, in the awareness, autonomy and critical and edifying understanding that advocates the conservation of life and ecosystems. In this way, education must consider emerging pedagogical bets such as the radical and inclusive mesoaxiological perspectives of otherness and edifying understanding. From this perspective, the possibility of pedagogical action is defined: in addition to teaching, it is necessary to educate, transforming information into knowledge and this, in turn, into education. (Touriñán, 2016). Here, the emphasis is placed on pedagogy for live projects and edifying understanding, perspectives that allow the constructive pedagogical experiences announced at the beginning.

In the context of human development, pedagogy by life projects and building understanding represent two related constructs that offer theoretical, didactic, methodological, curriculum, discursive and evaluative aimed at enhancing the development of the dimensions of the human being, as well as the appropriation, reflection, living and humanizing use of knowledge and wisdom, awareness and understanding. Education linked to these purposes will be closely committed to human and life development. The altruistic impulses (...) are the biological possible condition of the social phenomenon: without altruism, there is no social phenomenon typical of it. (Maturana, 2003, p. 6)

These considerations imply a paradigmatic rupture, where other social, cultural and political logics prevail which require higher education to play a leading the role, to enable a great shift in the constitution of subjects and citizenship from the understanding of ethics and the human as an intellectual provocation, capable of taking up the challenge of reconstructing and resigning the social fact where there is academic legitimation, where human development is the focus of the debate from the construction of proposals that orient emerging lines of research based on social impact and projection research that touch communities and the conditions of territorial and local contexts.

Life project pedagogy directs its development towards the construction of the subject's life projects in the educational relationship. It states that a true-life project is one in which actions, thoughts, emotions, feelings, habits, ways of being and acting are directed in favor of life, personal growth and the social, cultural and environmental scene, among others.

In this way, a student and every person in general can proceed in a better way in their existence if the construction of life projects that strengthen the dimensions that shape their personality, including the academic, social, labor, environmental, physical, mental and other (Arboleda, 2020).

For its part, comprehensive building pedagogy (CBP) represents a construct for which education fulfills its most felt purpose if it aims at the development of understandings by virtue of which learning is shielded by the capacity for critical appropriation of knowledge, values and attitudes, that make it possible to investigate the strength of these in the socio-cultural contexts of their existence, that allow them to warn the subjects of the educational relationship to establish generative and edifying relations with the objects of learning, and how these are instrumentalized or put at the service of interests that prevail in the world more with a utilitarian sense than with a humanizing sense.

The comprehensive building construct of education advocates for the solidary and non-utilitarian use of knowledge and know-how, so that the school, instead of acting as a stimulus for the latter, represents a catalyst for the orientations that advocate a building inclusion in view of the function of education, which is made explicit here. It has theoretical, pedagogical, didactic, curricular, evaluative, discursive and methodological devices by virtue of which it contributes to the processes of apprehension and generation of knowledge, based on the needs and specificities of the context and of the subjects in the acts of teaching and educating, and also to the generation of capacities and opportunities for them to use their potentials in the strengthening of their own life projects, as well as in social and human development (p. 22), which contributes in great measure to the achievement of increasingly higher degrees of multiple understandings, among others conceptual, critical, discursive and human.

Life project pedagogy directs its development towards the construction of the life projects of the subjects of the educational relationship. It states that a true-life project is one in which actions, thoughts, emotions, feelings, habits, ways of being and acting are directed in favor of life, personal growth and the social, cultural and environmental environment, among others.

UPLIFTING EXPERIENCES

In the first decades of the 20th century and in the face of the crisis assuming by the European science and modern reason answering its dilemma of staying away from everyday reality or falling into empiricism, Husserl, (2008) The need to reformulate philosophy as its social responsibility towards the problems of the world, which could no longer be from objective reason solved, but required a multiplicity of viewpoints. From this perspective, Husserl (2008) formulated his transcendental phenomenology, from which he conceives an active subject who constitutes the world and its objects giving them meaning, and who, therefore, has a historical commitment to humanity and is responsible for the world.

This is possible because the subject experiences things originally as intentional ones whose correlate is the world of life itself. All experience, he concludes, «will be given on the soil of the world of life» (p. 77) In the context of the twenty-first century, the foundations of cognitive psychology tell us that knowledge is relevant if it is placed in the context of social realities; Hence, one of the priorities of this century are not to add knowledge, but to integrate it through the disciplinary and interdisciplinary actions of the sciences, bearing in mind contexts, mentalities, and customs.

Goleman (2016), poses a common core of capabilities from a series of active ingredients which favor the good living and the decision-making, these essential abilities start from the awareness of oneself, self-management, empathy, social skills, and good decision-making, thereby strengthening integral education and thus an integral subject. Hence, the fulfillment of this purpose in the academic field in which we are responsible in part of the knowledge construction processes, which links social actors and their realities more closely with the different theoretical formulations that from different disciplines address human development in its various aspects so that academic work is a process of a permanent relationship between the theoretical and practical perspectives.

This procedure leads to an understanding of the aspects of reality that can be transformed and to an understanding of the role of the academy in social reality. A direction that gives meaning to this educational and reflective process of the pedagogical actions are from the training programs built-in reference. These processes start from the reality of the pedagogical scenario of the class, in the approach to the cognitive environments and in the thought processes. Social and human resources that go beyond the physical and theoretic level, are materialized

in the human student's condition, which prepares the ground so that progress can be made towards the development of actions in specific communities. That is, there are three levels of interaction: one between teachers and environments (research); another, between teachers and students (seminars and workshops), and a third one, among students and their specific environments (undergraduate work). Thus, human development as an emerging perspective is shaped by three educational axes: pedagogy and human development, affectivity and capacity development, which means that it must be guided by a phenomenological approach from which it is proposed to create some proposals that generate a dynamic towards self-realization, from the intra- and transpersonal processes that must be projected to society in different environments that are specific to everyday life (family, personal, social, political, educational, virtual, etc.).

This purpose determines an act that, in didactic terms, focuses its action on the student, moving from the plane of interaction within pure theories to the vitalization of those theories as resources for daily exercise. So, the first premise of this proposal is to experience knowledge not simply from its form (domain and theoretical control of it) but from its essence, which is real itself, for which there is a permanent process that goes from conceptualization to individual and social transformation. The need to produce a coherence between the development of knowledge and human development requires an overview of academic practices to present alternatives to the tendency that juxtapose an intellectual discourse to the social practice. Paradoxically, the social reality remains empty of such valuable resources provided from the knowledge that they could be aimed at improving human conditions in societies such as Colombia, whose course of violence has led to a chronic situation of human rights violations through different forms ranging from the denial of people's social rights to the extermination of human groups. In this direction, the commitment from the postgraduate course in Human Development encompasses not only the field of education itself but also the direction towards the fulfillment of public policies aimed at the well-being of individuals.

This well-being or good-living in the words of Nussbaum, (2012) who asserts that "improving the quality of life of people demands intelligent political decisions and the dedicated participation of many individuals" (p. 15), promotes the process of unlearning, to build other readings and ways of life from other alternatives where diversity, difference, and multiculturalism, come into play allowing not only to propose Human Development for discussion and permanent debate within the university, It offers conceptual alternatives to current development and re-signifies pedagogical and affective categories within our institutions.

Educational spaces are an important source for forming, in coexistence with the other, for constructing and resignifying positions, thoughts, languages, and behaviors that influence our daily lives to be better people and contribute to the construction of a more equitable, inclusive and human society. The emerging pedagogical perspectives in favor of human development and life certainly project lights to achieve greater citizen participation, inclusion, and quality of life. To this end, it is necessary to develop designs that allow being research projects carried out based on the strengthening and development of the different dimensions of the human being with an interdisciplinary and transdisciplinary approach that is the program proposed.

In this regard, it is worth emphasizing the pedagogical exercise as a formative practice beginning with the postgraduate course in Human Development, which is being proposed for various institutions of the Colombia Capital District such as the Secretary of Education, Secretary of the Government, Family welfare and official schools. It affects the creation of conditions that allow us to strengthen the potentialities of human beings from the creative, productive and effective development according to their needs and interests. These actions also following by the commitment of the Specialization and the Master's Degree to the current public policies

that promote training from integral education and the well-living of the human being. The population with which are training research processes carried out is, for the most part, vulnerable. This process highlights the pedagogical aspects developed with the Secretary of Government, an entity that in an agreement with the District University favors university practice in a company.

From this horizon, is a pedagogical practice proposed to allow an intervention in the training of vulnerable young people or adults with a socio-cultural pedagogical proposal that contributes to the improvement of living conditions and to the resignation of his personal history, and at the same time, it is hoped to permit the identification of traces to determine the traces of his sociocultural status.

The pedagogical proposals are aimed to start a program of teaching practice and social projection in which pedagogical strategy heads towards the rebuilding of the social confidence in the fastened performers. These strategies are linked to meaningful learning from acting in various contexts through the exercise, development, and empowerment of their communicative, cognitive, attitudinal and emotional competencies. Such practices are developed through a series of workshops, seminars-workshops and educational outings of various kinds. Practice-oriented by postgraduate students in Human Development.

These uplifting experiences are supported in various educational settings and spaces that make up intra-and transpersonal processes in a playful setting that favors cognitive, emotional, creative and bodily process and compromises communication skills, emotional and attitudinal, oriented towards the discursive action in the face of the contradictions that characterize a contemporary society with a view to the construction of active citizenship and social coexistence. The participants in the seminars-workshops develop exercises in which they can appreciate the expressive body and verbal recovery of the subject, as well as the significant reconstruction of memory and individual biography.

These spaces contribute to a better understanding of themselves and the interactions that are established in the various contexts in which the subject is developed and to the awareness of the cultural, social and ethical capitals that they have for the elaboration of a constructive and uplifting life project from the personal to the collective. These proposals, which include a research-intervention and of a social projection, seek to generate an important impact in the processes of social projection. That is why all the activities planned, such as conferences, workshops, conferences-workshops, cultural outings, creation, and literary workshops are designed from an inter- and transdisciplinary look, where self-recognition is the most important for the projection of integral life, Individual, social and daily, the projection that generates new looks, new readings of possible worlds, with many meanings, which makes the participants of the academic program of Human Development able to recognize themselves, experience and revalidate their rights to be recognized as acting subjects and participants of the city. Thus, all of them are framed from the horizon of cognitive processes configured from art and social and cultural perception to generate processes of awareness and resilience.

This puts in context the significant reconstruction of the life and individual and social experiences of the students so that they can be aware of the cultural, social and ethical capitals that they have in the elaboration of their life projects. This participatory method seeks not only to produce descriptions and explanations related to the social reality of the participants in the context of integral human development but, together with them, that define the right actions in the line of transformations, innovations, and management of research processes that are framed in our contexts and our realities, achieving a comprehensive and multidisciplinary development from the action and the social result.

BY WAY OF CONCLUSION

The renewing potential of the reflections presented in this article is enclosed by the diversity and integration of the emerging lines that arise from the pedagogical scenarios and the perspective of the approach of the pedagogies of otherness, for live projects and building comprehension. So, it is necessary to consider in addition to the educational aspect aspects such as ethics, social, political, cultural, etc., understood as aspects of life knowledge and experience. The processes of knowledge-building and praxis closely link the realities and contexts of subjects with different theoretical aspects that, from different disciplines, address the human condition in its varied aspects and at the same time, they promote a process of self-knowledge so that academic work is a process of a permanent connection between the theoretical and the practical. These processes of understanding the different realities generate influences that contribute both to the deconstruction of the student's knowledge and to the transformation of their social and educational environment. In this sense, the uplifting experience of the postgraduate in Human Development transcends some traditional practices by focusing its action from educational resources on the student, moving from the plane of interaction within pure theories to vitalize these theories as resources for one's own life. So the first premise of this proposal is to experience knowledge not simply from its form (mastery and theoretical control of this) but from its essence that constitutes the different realities of the students, for which a permanent process is lived that links the theory, experience, and understanding in a dynamic of personal and collective construction.

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