

CONFERENCIA PLENARIA:
Agustín de la Herrán Gascón

Educación para una vida más consciente

Education for a more conscious, (and less self-centered) life

Agustín de la Herrán Gascón*

Universidad Autónoma de Madrid

*agustin.delaherran@uam.es

RESUMEN: Más que nunca hoy continúa vigente la caución de Bateson (1968), que en una conferencia observaba que, “Desde un punto de vista ecológico amplio, el ser humano no sabe lo que está haciendo”. Continuar haciendo camino al andar (Machado, 1998), no es la solución. Lo más urgente es detenerse un poco para tomar la mayor conciencia posible de lo que estamos haciendo y de lo que estamos dejando de ver y realizar.

Un método de orientación educativa general es la inclusión de lo visible y demandado en función de lo invisible y profundamente necesitado en la conciencia ordinaria. En la vida y en la educación no todo lo que se necesita se demanda. Nuestra educación está diseñada desde y para lo existencial: disciplinas, competencias, valores, ámbitos educativos transversales, convivencia democrática, justicia social, énfasis en la crítica y la creatividad, etc. A veces, mostrando se oculta, casi siempre inconscientemente, y esta educación, aparentemente avanzada, ha excluido de la vista su dimensión esencial.

La educación que tiene en cuenta la muerte y otros ámbitos formativos radicales -como la conciencia, el amor, la humanidad, la pedagogía prenatal, el autoconocimiento esencial, el ego humano, la inmadurez generalizada, la mediocridad, la estupidez humana, etc.- forman parte de ese contexto invisible, que puede servir para esa articulación pedagógica (didáctica y curricular) radical.

El “enfoque radical e inclusivo de la educación” (Herrán, 2014; Herrán & Rodríguez, 2022) Pueden ser ámbitos esenciales, oportunidades de existir, ser y no ser con mayor lucidez y acierto, pero sólo desde un proceso que vaya más acá y más allá de ellas. ‘Más acá’ porque no se trata de pensar en los alumnos o en los hijos como destinatarios principales, sino en los educadores en primer plano. Y ‘más allá’, porque sin coherencia y

sin una acción consciente que se realice más allá del ego personal y colectivo, sólo se dejará un rastro de errores.

Nuestra educación y sus ciencias principales, la Pedagogía y, dentro de ella, la Didáctica General, son cada vez menos ríos. Fluyen poco, se están empantanando y empiezan a oler. La terapéutica pedagógica es, de nuevo, radical, es decir, autoeducativa, de manera que no nos quedemos atascados, ni epistemológica, ni educativamente. Y un modo congruente de hacerlo es a través de la formación, de la indagación, de la apertura, de la complejidad, de la meditación y de la comunicación, para verificar una evolución educativa radical que transcurra del ego a la conciencia. Este vector evolutivo interior conlleva el tránsito de la dualidad y la parcialidad a la comprensión de la totalidad y a la búsqueda de la verdad (aletheia). Alguna vez la Pedagogía y la educación aceptarán expresamente este reto, que no debería sonar extraño, pues, la búsqueda de la verdad y la comprensión de la totalidad son objetivos fundamentales de la ciencia.

Si hablamos de conciencia y de una educación para una vida más consciente, se trata inicialmente de educar para ver, puesto que conciencia es visión. Para iniciar este camino se requiere observar la educación y la enseñanza química, territorial, geográfica y universalmente a la vez. Se trata de volar, porque lo propio de la educación es volar. Sin embargo, con frecuencia se comporta como un gusano, como vagón de cola social, limitándose a responder demandas económicas, sociales, ideológicas, culturales, religiosas o militares, según los contextos, mientras se dejan en el cuarto trastero las necesidades pedagógicas, tanto existenciales como esenciales. El objetivo de esta contribución es indagar en aquello que puede ayudar a que ‘nuestra educación’ se convierta en mariposa o polilla, para poder al fin volar.

Una disciplina radical de acceso es la Pedagogía de la muerte, bien ahormada con los más de una veintena de conceptos de muerte hábiles para la educación -el fallecimiento y el duelo es sólo uno de ellos-, ya descritos en trabajos anteriores, las dimensiones definidas por el Dr. Pablo Rodríguez Herrero en este congreso y los 6 enfoques de la Pedagogía de la muerte, ambos incluidos en el libro “Perspectives on Death Education & Pedagogy of Death”, en publicación. La función más importante de la Pedagogía de la muerte, así como de la conciencia de muerte y de la propia muerte, no es definir una disciplina o un objeto de estudio y educación o cualquier otro punto de llegada, sino poder ser una puerta, un

atrio. Recordamos el viejo cuento zen, denominado “Entre por el atrio”, compilado por el maestro Taisen Deshimaru (1981): un monje llamado Kisan dijo a un monje visitante llamado Choro: “Por favor, entre por el atrio y deje al huésped fuera”. Es un cuento muy importante: se refiere al ego y a pasar por donde siempre la puerta estuvo abierta.

Referencias:

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Machado, A. (1998). *Campos de Castilla*. Biblioteca Nueva.

ABSTRACT: More than ever today, the caution of Bateson (1968), who, in a lecture, observed that 'From a broad ecological point of view, the human being does not know what he is doing,' remains valid. Continuing to make the path as we go along (Machado, 1998) is not the solution. The most urgent thing is to stop for a while to become as aware as possible of what we are doing and what we are failing to see and realize.

One method of general educational orientation is the inclusion of the visible and demanded function of the invisible and deeply needed in ordinary consciousness. In life and education, not everything that is required is demanded. Our education is designed from and for the existential: disciplines, competencies, values, cross-cutting educational areas, democratic coexistence, social justice, emphasis on criticism and creativity, etc. Sometimes, showing is hiding, almost always unconsciously, and this apparently advanced education has been excluded from view from its essential dimension.

Education that takes death into account and other radical formative areas - such as consciousness, love, humanity, prenatal pedagogy, essential self-knowledge, the human ego, generalized immaturity, mediocrity, human stupidity, etc. - are part of this invisible context, which can serve for this radical pedagogical (didactic and curricular) articulation.

The 'radical and inclusive approach to education' (Herrán, 2014; Herrán & Rodríguez, 2022) can be essential areas, opportunities to exist, to be and not to be with greater lucidity and success, but only from a process that goes beyond and beyond them. More here' because it is not a question of thinking of students or children as the main recipients, but rather of educators in the foreground. And "beyond" because without coherence and conscious action beyond the personal and collective ego, only a trail of mistakes will be left behind.

Our education and its main sciences, Pedagogy, and, within it, General Didactics, are less and less rivers. They flow little, they are getting bogged down and are beginning to smell. Pedagogical therapeutics is, once again, radical, that is to say, self-educational, so that we do not get stuck, neither epistemologically nor educationally. A congruent way of doing this is through training, inquiry, openness, complexity, meditation and communication, in order to verify a radical educational evolution from ego to consciousness. This inner evolutionary vector involves the transition from duality and partiality to the understanding of totality and the search for truth (aletheia). Pedagogy and education will, at some point, expressly take up this challenge, which should not sound strange, for the search for truth and the understanding of the whole are fundamental goals of science.

If we talk about consciousness and education for a more conscious life, it is initially a matter of educating to see, since consciousness is vision. To start on this path, we need to look at education and teaching chemically, territorially, geographically and universally at the same time. It is about flying because education is about flying. However, it often behaves like a worm, like a social caboose, limiting itself to responding to economic, social, ideological, cultural, religious or military demands, depending on the context, while leaving existential and essential pedagogical needs in the backroom. The aim of this contribution is to investigate what can help "our education" to become a butterfly or a moth so that it can finally fly.

A radical discipline of access is the Pedagogy of Death, well formed with more than twenty concepts of death that are useful for education - death and mourning is only one of them -, already described in previous works, the dimensions defined by Dr. Pablo Rodríguez Herrero in this congress and the six approaches of the Pedagogy of Death, both included in the book 'Perspectives on Death Education & Pedagogy of Death,' in publication. The

most important function of death pedagogy, as well as of death awareness and death itself, is not to define a discipline or an object of study and education or any other point of arrival but to be a gateway, an atrium. We remember the old Zen story, called 'Enter through the atrium,' compiled by master Taisen Deshimaru (1981): a monk named Kisan said to a visiting monk called Choro: 'Please enter through the atrium and leave the guest outside.' This is a very important story: it refers to the ego and to passing through where the door has always been open. More than ever today, the caution of Bateson (1968), who, in a lecture, observed that 'From a broad ecological point of view, the human being does not know what he is doing,' remains valid. Continuing to make the path as we go along (Machado, 1998) is not the solution. The most urgent thing is to stop for a while to become as aware as possible of what we are doing and what we are failing to see and realize.

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