

The Unavoidable Resizing of Pedagogical Practice at the Bolivarian University of Venezuela

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Abstract: Pedagogy as an educational science, focuses its study on the methods to develop the pedagogical act with the purpose of generating theory and programs that guide the educator towards the transformations that education requires to respond to the society that one wishes to build. In this conjuncture moment that the country is experiencing, the pedagogical actions of the university teacher have been questioned and debated by some authors in various settings and contexts. In the university environment, a discourse oriented by educational and pedagogical currents tending to the reproduction and perpetuation of knowledge has been evidenced, tight when explaining, describing, and interpreting, as expressed by: Bonilla-Molina, Candelas, Damiani and Bolívar and Freire. The Bolivarian University of Venezuela (UBV) has not escaped from this context. Therefore we are located in this, as a research scenario with the intention of constructing theoretical-critical references on the pedagogical discourse of the educator, oriented towards an emancipatory praxis. Opting for the interpretive paradigm, since it emphasizes the understanding and interpretation of the pedagogical discourse from the meanings of the subjects involved, studying their beliefs, intentions, motivations, among others, not directly observable, nor susceptible to experimentation. For this, the necessary theorization oriented to the resizing of pedagogical praxis, towards emancipation, was relevant to us, in such a way that substantive theory was constructed, the central categories constructed, generated or emerging from the interpretation and understanding of the meanings emerged from the light of the categories and subcategories, after a long process called, selective coding. Likewise, the cogestive category is incorporated, referring to: Raising awareness, undertaking, contextualizing and constructing a counter-discourse as praxis and a praxis as counter-discourse.

Keywords: Speech, Emancipatory Praxis, Cogestive Praxis

1. Introduction

In the university environment, a discourse oriented by educational and pedagogical currents aimed at the reproduction and perpetuation of knowledge has been evidenced, tight when explaining, describing, and interpreting when very far is reached, losing sight of the true essence of education as a process of human formation, in continuous transformation, as Lanz: points out “the university reproduces itself permanently... [8]”. In this context, such responsibility is under discussion as Vargas, emphasizes, “made up of people, alien to the rest of society... [15]”, or as Alvarado asks, “And how are we doing? Graduating... [1]”.

Coinciding with Piña, who alleges: “Today, it is increasingly necessary to think and rethink whether the

meaning that university teachers assign to their pedagogical actions is accompanied by the vision, innovation and creation of solutions to the educational problems and challenges of this era... [12]”.

It is evident, the responsibility of the university in the training of professionals, who in their actions must promote the transformations of their environment, based on a pedagogical praxis that guides towards transformation and in turn promote the transformation of the environment in which they develop.

For the construction of a model of society, as expressed by Cianci and Hernández: for the “transcendence of the quantitative flat vision towards a new conception of multidimensional reality and its critical appropriation... [4]”, it is observed in this regard that both students and educators in their discourse and praxis do not no mention of the

external situation or environment of the University headquarters (homelessness, drug addiction, prostitution), to resolve said situation, to question and question it, as part of the situation and transform it.

In this sense, the challenges of this century have not been fully met, poverty, hunger, disease, environmental degradation and discrimination in all its forms, in accordance with the United Nations, since the educational system Through its educators, it maintains a unidirectional, transmissive discourse, in the face of the passive act of the students as mere receivers of information, without any sensitivity towards the social and reproductive problems of society, in a university alien to social problems.

Therefore, educators in their role as trainer of new professionals, play a fundamental role, therefore they must begin to assume responsibilities from the ontological, epistemological, socio-critical and ethico-political aspects in order to take a leap from the reproductive to the emancipatory, such as expresses Orrego, "education for the 21st century, must break with this paradigm and return to them the inescapable responsibility of thinking and transforming education from within the classroom... [10]".

As previously stated, the Bolivarian University has not escaped from this context, for such a perspective, we are located in this, as a research scenario with the intention of constructing theoretical-critical references on the pedagogical discourse of the university educator of the Bolivarian University of Venezuela (UBV), oriented towards an emancipatory praxis, in view of the fact that comprehensive training actions are developed in the dimension of socio-academic praxis, while said training develops learning through pedagogical discourse, in adherence to the dimensions, ontological, epistemological, socio-critical and ethical-political.

Therefore, deconstructing and interpreting the pedagogical acts or actions or work, formalized by the academic workers of the Bolivarian University of Venezuela, became vital in this historical moment, constituting a challenge to review the praxis, this can be considered as the actions of subjects that influence the formation process of other subjects with whom they interact.

In the case of pedagogical praxis, these actions are constituted in pedagogical acts, therefore, interpreting the pedagogical discourse allowed us to reveal the assumptions in the ontological, epistemological, socio-critical and ethical-political dimensions, which guided these actions and thus the categories discursive were configured emancipation oriented.

2. Development

For this, the necessary theorization oriented to the resizing of pedagogical praxis, towards emancipation, was relevant to us, in such a way that substantive theory was constructed, According to Flick (2004), cited by Candelas: "[...] it is conceived as a pre-compression in continuous evolution, being relevant as a preliminary version of the way of

understanding the object of study [...] [3]".

Therefore, the central categories constructed were retaken, generated or emerging from the interpretation and understanding of the meanings that emerged in the light of the categories and subcategories, after a long process called, selective coding:

The university educator, in the emancipatory praxis, must become aware of his historical and discursive being.

The university educator undertakes the emancipatory praxis inserted in social dynamics, transforming and in connection between theory and reality.

The university educator contextualizes the emancipatory praxis in dialogue and from his commitment to transformation.

The university educator constructs the emancipatory praxis for the formation of a citizen subject.

Due to the above, the incorporation of the emancipation category became unquestionable, adding it as part of the statement of said central categories, its significance was referred to: liberation, cessation of subjection of an authority or power entity. That is, the state of dependence and dominance exercised over the subjects is suppressed, being a given process, within a conflict of powers, managing to occur in the family, social, educational, work, among others. Likewise, the concept implies a change given from the individual in articulation with the collective, from the emancipated, since it requires their transition from dependent to autonomous.

In this context, we situate ourselves in the pedagogical education, although the emancipation category arises in the field of Law, more specifically in the codes of Roman Law, which according to Rynänen and Nivala: "during the Enlightenment in the 18th century, the notion of emancipation, understood as a process of becoming independent and autonomous (synonymous with the Enlightenment process itself), was manifestly interconnected with the field of education... [13]". In this sense, they point out, it is necessary to assume from the individual and collective, I, we and together, positions to analyze, oppose and challenge what is established, given, regulated and organized in the educational context from a critical vision.

Which is reinforced in what was expressed por, Basualdo, Bolaña y García: "For this reason, when we refer to the differential of training in terms of education popular, we place it in a direct relationship between self-training and collective training, aware that teaching practice is highly formative. But any teaching practice is a trainer? Surely not. It is the reflected practice resulting from processes of systematization, participation in collective spaces and organization...[2]".

In this regard, Damiani and Bolívar: state that the Bolivarian University of Venezuela "must be sustained by a radical, critical, emancipatory, supportive pedagogical practice; committed ethically, politically, socially, scientifically, and culturally ...[5]". And this is how, we deconstruct the discourse of the university educator considering the ontological, epistemological, socio-critical

and ethical-political dimensions, let us see from now on how the aforementioned in relation to emancipation is articulated with the central categories emanating from the interpretation of said discourse.

Therefore, assuming what was said by Pérez, Guerrero, Varon and Baron: "In the same way, pedagogical practices are conceived as a process of self-reflection, which becomes the space for conceptualization, research, didactic experimentation where the teaching professional addresses knowledge in an articulated way and from different disciplines that enrich the understanding of the educational process and the teaching function in it... [12]".

In attention to the above, the university educator, in the emancipatory praxis, must become aware of his historical and discursive being. Discourse is the means through which we express the web of ideas built in our mind, making themselves manifest through our activities, this is founded from what is received, perceived and recorded to Throughout our life, family, school and community where we develop, that is, speech is not just words, it reflects our being and feeling, it is also typical of the human being, it is being built from the cognitive, social and cultural relations, this web of thoughts, representations, emotions, feelings and language, is known as subjectivities.

Giving rise, to what was indicated by Melenge-Escudero: "Pedagogical models are then established that give way to ethical matrices that have been assigned roles to the teacher and pedagogical knowledge based on thresholds of educability of types of discipline (learning of pre-established social disciplines), types of individualization (learning of pre-established social roles), types of normalization (learning "paradigms" of truth, normality, aesthetics and morality) and types of subjectivation (construction of "relationships with oneself"), which seek that this modern school system of form, 'molds' the subjectivity of the individuals...[9]".

That is, through discourse we express our subjectivities and these can become an instrument for domination or for liberation, in this sense it is necessary for university educators and more specifically the trainer of the Bolivarian University of Venezuela, raise awareness about their say and do pedagogical as the first step towards the emancipation of praxis and also to initiate their self-transformation. In relation, Lara: indicates that "This refers to action oriented by ideas, responsible for the human being and above all for his self-determination in order to transform taking into account his own humanity and that of others... [8]".

The educator must start then, from the questioning of his pedagogical actions, from the ontological or from his own conception of reality: it is his reality and they are his certainties, therefore from a critical position he must decipher them to transform them. This will lead to dismantling or strengthening some conceptions regarding the deployment of its pedagogical praxis and to transform the discourse. Likewise, as stated by Salinas-Autasandi and Huarnan-Lucana: "This alternative consists of training people with social commitment and civic responsibility, generating critical skills, promoting a transforming and liberating

consciousness... [14]".

Another important elements, is the historical fact and its awareness from the self, the us and together, the educator must perceive himself from his consciousness as a historical being, formed from a cluster of social relations in a space and time or in a geohistory, manifests itself in identity. The human being is a historical being and with the speech he expresses his historicity in relation to the society where he was born, grew up, was formed and now carries out his work, by raising awareness he can identify differences and similarities between the social facts between today and yesterday, that for Ryyynänen and Nivala: it allows "reflection to act in the world... [13]"; the historical being defines its identity, therefore, praxis as discourse must be embedded in historicity.

From the epistemological dimension, this central category emerges. The university educator organizes the emancipatory praxis in a social, transformative dynamic and in a theory-reality connection. In this analysis, it is necessary to internalize praxis from its three elements: 1. Training; 2. Research; and 3. community work, each element must be presented in an integrated way and positioned in epistemologies or theories of knowledge for emancipation, it is necessary to clarify that the discourse of the acting subjects, emanated, theoretical and epistemological assumptions away from said positioning and with clear orientation to the reductionism and reproduction of knowledge and of the university, the discourse let emanate a clear disintegration between the elements, as well as teacher individualities, they in their actions are: me, us and together, without any integration.

The emancipatory Praxis in the epistemological, must be deployed from the contextual, that is, from the facts themselves and their geohistorical, socio-political, economic, environmental and ideological-cultural relationships. Starting from what emerged in the reality addressed and from the encounter with the other and the others, in the community space, from the relationship of forces presented between the actors.

The educator learns, incorporated together with his group in the search for knowledge and its construction for the solution of situations in a pedagogical approach, from the critical reflective point of view. In this meeting, training, research and community work are linked and it is from the latter that the contradictions to overcome arise. Nothing is previously assumed, everything emerges in the social dynamics.

Building knowledge about the facts and their relationships from theories based on multidimensional thought, in terms of pedagogical critical theories would be the most adjusted. This process is defined, during the meeting between theory-reality and reality-theory in continuous opposition and challenge in the midst of interactivity, subject-subject, subject-history-subject reality.

The university educator contextualizes the emancipatory praxis in dialogue and from his commitment to transformation. In the university discourse of the acting

subjects, a series of incongruities emerged between what the socio-critical dimension is and what should be, in this sense the activities and contents were presented and developed in the environment of four walls or the so-called cloister, they were it ran without grip, words were thrown into the air in one direction, from a heated display case.

Consequently, said praxis will keep the educator and the students in subjection to the spoken word, the text, the elements of the curriculum, the regulations, orienting them to dependence and slavery in doing and saying. It is imperative, to put discourse as praxis and praxis as discourse in circumstance, to give it meaning in the context of history and reality, which will allow understanding its essence and interpreting the relationships between saying and doing, the educator must then, to show the dialogicity in the educator educating interaction, from the human phenomenon itself in articulation and integration in a context.

The emancipatory praxis must develop from a continuous action, reflection and action and through dialogue, not only between people but with reality itself as Freire, states: "collaboration, union, organization, cultural synthesis... [6]"

The university educator constructs the emancipatory praxis for the formation of a citizen subject. I started these ideas in attention to the definition of the term build, it is related to the meanings of Manufacture, build, make, elaborate, which then means an arduous task for the educator, in conjunction with the students or university students in articulation, to the construction of praxis on a foundation of values and principles that give figure to the citizen subject, necessary to achieve their own transformation and that of others, in the self and together, in a formation-transformation-formation process.

The political ethic implies discovering the underlying values and principles in the discourse as praxis, manifested in its conception of reality, therefore, praxis as discourse and discourse as praxis must be constructors of the professional citizen or citizen subject.

In this sense, the emancipatory praxis must go through the awareness of the university educator, which implies raising awareness of his being, sensitizing himself to it and mentalizing himself in the self, us and together about himself, his beliefs, convictions and also about the problems social, this process will allow you to let go of beliefs about your doing and acting.

From awareness, it must be arranged to undertake its pedagogical praxis, from the theory-reality connection and not only from theory, this implies interaction with reality and with others, praxis cannot be undertaken from loneliness, social isolation or from the self, but not from the we and together within the university, but on the geohistorical and social terrain.

The other important element in the construction of the emancipatory praxis is the contextualization, the contents, activities and tasks, to the awareness and to the entrepreneurship. Theories of knowledge must be presented, in terms of circumstances, facts, time and their relationships in a given reality. In this process of awareness,

entrepreneurship and contextualization, the building of values and principles that guide the training of a professional citizen with social commitment is being built.

During the interpretation, reflection, action, of the discourse of the acting subjects, a series of subcategories of collective, commitment, cooperation, collaboration, context, conscience, coherence, among others, emerged, which captured the attention of the researcher, since all, they start with the prefix CO.

Therefore, an investigation was initiated regarding the term as a prefix, finding its meaning referred to:

Joint action

Union

Company

In cooperation,

Consequently, a new cogestive category is proposed to integrate the scope and meaning of emancipatory praxis, for which a decomposition of the word was carried out from its etymology:

Co: already defined previously.

Gest: from "gestus", in Latin and later incorporated into Italian, which means "carry out".

Ivo: which means "active relationship."

In the conjuncture, an emancipatory praxis must be cogestive, organized and deployed in a joint action and in an active relationship, in order to transform the network of social relations linked to training, research and socio-community work, which is carried out at the Bolivarian University of Venezuela, which is said in discourse as praxis and is done in praxis as discourse.

3. Conclusions

The interpretation of discourse as praxis of the acting subjects revealed a total disconnection with their actions, during the observation, conceptions associated with the reproductive pedagogical praxis were manifested while the reflective analysis on the interviews revealed, oriented meanings to emancipation, that is to say, a clear contradiction between saying-doing, as it is evident that their actions are based on the thought of their previous training, while their saying tries to be sustained by the guidelines of an emancipatory praxis, in accordance with the established.

For this Institution, however, this is far from a conscious, entrepreneurial, contextualizing and constructor discourse for the formation of an emancipated citizen educator. The need for the development of a discourse as praxis and a praxis as discourse is transposed to the emergence of a cogestive discourse, built from organized joint action and deployed in an active relationship, training, research, community work. In this sense, starting from phenomenology as what is shown, bringing to light, making something visible in itself, he set out to build the categories oriented towards the configuration of critical theoretical referents, from the analysis and interpretation of what said and done by the acting subjects, placed towards an emancipatory praxis, opening paths towards the formation of the professional citizen as

manifested in the Bolivarian University of Venezuela.

In accordance with the above, the theoretical referents that emerged from the categorization were aligned towards the construction of a discourse as praxis and a praxis as discourse, from the awareness of the trainer, to free themselves and challenge the structures of power and logic of thought, such as the fragmentation of the educational space, from the social dynamics where contradictory forces act between actors, to achieve their transformation from the setting of the facts and the discourse into significance for the formation of the citizen subject.

The educator, as responsible for the design of praxis as discourse, in integration of its elements: training, research, community work, aware of their work, must aim towards the transformation of this binomial, in articulation as they are praxis-discourse, in the necessity to be aware to take a turn in the ontological, epistemological, sociocritical and political ethics for the training of the professional citizen, through emancipatory praxis. Said, praxis as discourse and discourse as praxis must be constructed from the cogestive, which implies raising awareness, undertaking, contextualizing and building, from joint action, in an active relationship with the purpose of self-transformation in order to be able to transform others.

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