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## *Fenomenología y holística en los fundamentos del modelo educativo de la Universidad Técnica de Machala*

### *Phenomenology and Holistic in the foundations of the educational model of the Technical University of Machala*

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**Resumen:** Los cambios que operan en el modelo educativo de la Universidad Técnica de Machala son resultado de sus transformaciones en la capacidad productiva de la comunidad universitaria. El objetivo es confrontar el enfoque interpretativo de la fenomenología hermenéutica con la declaración de una perspectiva del diseño educativo. La metodología empleada se basa en el análisis hermenéutico del documento metodológico. Su eficacia se revela en conocimientos aportados respecto a las características, propiedades, relaciones y funciones institucionales sintetizados en su modelo de actuación. La generación de hipótesis pedagógicas y las teorías en este artículo son una epistemología que valida el instrumento pedagógico.

**Palabras clave:** Fenomenología; Modelo educativo; Hermenéutica; Intersecciones disciplinares

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**Abstract:** The changes that operate in the educational model of the Technical University of Machala are the result of transformations in the productive capacity of the university community. The objective is to confront the interpretative approach of hermeneutical phenomenology with the statement of an educational design perspective. The methodology used is based on the hermeneutical analysis of the methodological document. Its effectiveness is revealed in knowledge provided with respect to the characteristics, properties, relationships and institutional functions synthesized in its model of action. The generation of pedagogical hypotheses and the theories in this article are an epistemology that validates the pedagogical instrument.

**Keywords:** Phenomenology; Educational model; Hermeneutics; Disciplinary intersections

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### **Introduction**

The qualitative changes that operate in the educational model of the Technical University of Machala are the result of their transformations in the productive capacity of the university community, a fact that makes it an instrument to explain the web of relationships contained in the teaching -learning process; this reality is investigated based on the assumption that the term phenomenology designates an interpretive tradition in the social sciences, concerned with the understanding of the frame of reference of the social actor (Taylor and Bogdan,

1996) which, by adopting a pedagogical character, contextualizes it in the field of educational development.

It is about understanding, explaining and interpreting the theoretical-methodological relationships that occur within the processes contained in the teaching-learning dynamics that attend the formative actions of the professional trainer from a holistic perspective that recognizes academic processes as dynamic, and examines the educational model as a totalizing cultural expression. This is: recognizing that the educational model, in its synthesis of teaching and learning, takes into account the diverse, complex processes, because they provide hologrammatic and dialogic connections when establishing a whole system of dialectical relationships and contradictions.

In this direction, it also emphasizes the phenomenological and holistic nature of the teaching-learning processes that account for the movements and transformations that take place within the educational model of the Technical University of Machala.

### **Development**

Promoting the construction of scientific knowledge with a higher level of interpretation, and showing its limitations is the aim of this model, a goal stated in the document *Educational Integrative and Developing Model of the Technical University of Machala*, socialized by the Academic Vice-Rector's Office. With this goal in mind, the authorities empowered in the construction of the pedagogical tools assume the transcendental phenomenology, a field of the radical science of subjectivity that investigates the world in an analytic way that shows systematically the elementary formation of "objects" (Toledo, 2003), and establishes an interaction between the agents that should design postulates. Their task emerges from the proposal of laying the foundations and elaborating strategies of interaction with which the fundamental decisions of the institutional structures and agents of the pedagogical scene are exhausted.

The conception of the model as an educational proposal thus acquires a methodological novelty by inserting itself into the qualitative current, which underlines a cultural positioning, which is at the same time the epistemological basis of the holistic approach. Other frequencies present in the design can be referred to as the model related to the coincidence of philosophical thought and social science in the referred currents, since both

Vitgoski and Schutz view the social science supported by a philosophical thought: "it is necessary that all social theory have a philosophical foundation "(Brodersen, 1974, p.8).

The difference lies in the school of social thought assumed by these scholars, the Materialist Dialectic of the Russian pedagogue versus the comprehensive sociology of the sociologist Alfred Schutz. The model is ordered in logic of two poles: the integrative and the developer. This perspective sees the students placed before teaching situations configured in a problematic position that forms a professional training in imaginative solutions in the chosen specialty. The epistemological arguments that sustain this aspiration are concentrated in philosophical, legal and strategic foundations. It is understood as a behavior in a social and historical community, which oscillates from the individual to the social, from the natural to the historical (Keck, 2001). The guidelines on the other hand trace a transforming point of view of teaching and learning aided by strategies as construction mechanisms that formulate a relationship between research and social reality, which means a commitment to Machala society.

Prefiguring an active student through a holistic approach classifies the model as productive; taxonomy is made viable through the invocation of a theory where the students, instead of being placed in reproductive situations, face situations where they must elaborate the solution routes and the answers to the problems posed, which includes the search of bibliography, its interpretation and understanding.

The assumptions underlined by the authors of the model have been drawn from different sources that have developed the corpus of holism and are headed by the perspective of Edgard Morin.

Placed in the interactive flow of thought with teaching, they suppose advantages that determine to aspire to the transdisciplinarity of the natural sciences with the social ones, generating a defined space as a human condition and where they inhabit the well-being, the convenience, the ends and subjective preferences (Len Doyal, 1994). This space is a methodological challenge that requires not only intentions but investigation and revelation of disciplinary intersections.

To systematize the holistic approach we can incorporate the contributing element found in the notion of transformation that, as a product of interactive dynamics and from principles such as the dialogical, recursion and hologram, involves anthropological and social

conditions of human being's location in the multidimensionality of the processes and social relationships in which the different formative processes are inserted. (González, 2009)

The model places a glance in the student, with which it exceeds the teaching-learning perspective and focuses on the object of education. Until this moment the student was placed in constructive discourses of protective belts and educational hypotheses, rather static, which then are dynamic for the subject and force him to falsification or corroboration, thus underlining that:

... a quality education is one that makes the student more aware of himself, his physical and social environment (cognitive dimension of education); more responsible for his own self, his physical environment and the social environment that surrounds him (ethical-affective dimension of education); more capable to intervene, on himself, his physical and social environment (technical-effective dimension) (Pérez, 1995, p.44).

The absence of these reflections in the model indicates a gap in their conception and the need to visualize the theoretical implications of the chosen referents, perhaps contained as concerns in the incorporation of the structure of the conviction that conveys the idea that the model: "... implies many levels of human consciousness such as the affective, physical, social and spiritual ... it becomes a creative and artistic process" (Gallegos, 1999, p.87). This allusion is reiterative about the peculiarities of the environment, although it defines the process of use as a demarcation of the creative with the artistic, something that makes us produce science as a creative act and to endow the products with aesthetic magnitudes as an artistic fact in permanent presence.

The incompleteness felt by the authors makes them stand halfway between transcendental phenomenology and holism. The reasons that lead to a constructive conclusion of a theoretical intersection emerge from the comprehensive methodological qualities of Schutz (1974), which are contained in the quote by Enrique Forero, which they place in the model; the last provides a vision about the human being, society and education, with an integral, proportional, inclusive, ecological, cybernetic, pluralistic, constructivist and scientific approach, which results in a profoundly respectful vision of diversity, and multiple ways of knowing, learning and doing things, and recognizes the search for the truth and meaning of the subjects (Forero, 1991). This multidimensionality is an understanding of the significant

structure of the world of everyday life as assumed by Schutz (1974) in phenomenological sociology (Núñez, 2012), with a view to pointing out that subjectivity is key to understanding human action.

As a conclusion for the theoretical anchorage of the model, the authors of the design note that "the holistic horizon introduces us to the multidynamic vision of reality and raises as an object of education, the search for the convergence and interaction of the multiple factors that influence learning" (Añez, Arraga, 2003). This is a methodologically unnecessary reference since both multidimensionality and convergence have been established by the aforementioned authors. However, it does not develop the position of critical orientation, an assumption of the questioning raised by both the bibliography and the text, with a view to recommending to the university community that transcendence can be found in the epistemological gaps of knowledge.

### **System of principles or model generating nucleus**

The design of an educational model is a system of principles that combine a dynamic and a static aspect, which warns that the rhythm for the transformation of the same is located in the functions and relationships, while its structure and components remain static to configure conceptions if any part of a model is changed, the designed functions or behaviors would no longer comply with this instrument, and this would be a different tool because the components, when modified, establish other relationships. The expressed makes clear that autonomy is concentered in the behavior of the actors, not in the formalities of modeling. In a conclusive sense, the identification of university autonomy in the capacity of action of institutional agents places them in the constant observation of angles that facilitate scientific debate.

The aims of an educational model are mediated by a proactive aspiration: an ideal of man that is materialized in a personality and allows the development of the individuality and potential of the individual. This intentionality is an ethical dimension present in the system of objectives formulated, a system that designs, from the perspective of the type of thought that attempts to create, the personality traits that the model fosters together with the individual and creative potentialities that it centralizes in its formulation. The generic model when declaring an attachment to the perspective of complexity proposes an epistemology with an anthropological and social point of view. It seeks this attachment to clarify that the

challenge of its didactic is to be placed in the field of transdisciplinarity and in the internal ordering of chaos.

The system that originates it grants a privilege to humanism, the capacity to evaluate society from the commitment, empowered in the knowledge of the meanings of the natural, social system, built by the ideology that sustains the State, defined as multicultural because of the attachment to the symbolic that is represented in the place where the different ethnic groups live; this can be summarized in the affirmation that for many indigenous and black communities the re-elaboration of the symbolic is closely related to the re-appropriation of the territory and the continuity of its history and cosmogony (Barbero, 2006), a fact that makes more complex the pattern of relationships, that the model must attend and increase through a critical pedagogy that facilitates the transfer of cultural norms.

The development of the individuality of the subjects that will form the model will be determined by the acquisition of professionalism for the intervention, the hermeneutical capacity to understand the realities of their region and the translation of the cognitive power to the solution of the problems of the university context. This subject will acquire the capacity to produce technology, social knowledge, and find conceptual proposals that demonstrate the dimension of their potential.

The learning that this model will foster through the purposes described in the previous paragraph aspires to create a teaching process, where all the possibilities of stimulating the development of intelligence, to a greater or lesser extent, are present. The success will be linked to the epistemological surveillance that is implanted in the execution of the contents and capacities to be formed. Mechanism of power where the transition to the end is reduced to fidelity to the system conceived, that is, to avoid forgetting, for example, that technological systems are not an exclusive facility of the teacher, but a challenge for the guiding function to comply with the student.

This constitutes an aspiration with a high degree of integrality and completeness, and its main contribution lies in presenting the concurrent factors in dialectical interaction so that the educative influences are integral, required of a margin of teaching efficiency. To achieve it, they must specify the time and place of the citizen with the intention that the historical context does not appear as an abstraction without links to the pedagogical practice of a certain profile.

The principle of the continuum of conviction-integrality is an ethical position that emerges from rationality, because it guides a type of action in which the subject must be involved. The conviction is a way of thinking based on values, which will be feasible then by forming subjective dimensions that are reached in value actions, which are key stages in the acquisition of critical thinking.

It is for such reasons that the best evaluation is the recognition of the transformation of inert knowledge into active and the possibility of situating the perception of oneself as a professional in the group. Faced with rationality according to ends where everything is measured by the result of the action must be arranged according to values rationality as it operates as a mechanism of construction of the individual. That is, culturally transform a university student, which as a human dimension provides a subjective happiness that requires a presence to make the individual fuller.

The convergence and theoretical synthesis that aspires to achieve the designed instrument facilitates granting that the coming courses in the institution follow a qualitative path manifested in the research carried out in the society; the curriculum managed from the transformative possibilities of the student with a dialectical character; dialogue and consensus as main teaching procedures, given in a methodological novelty; knowledge with a local perspective, where globalism is an explanatory reference that leads to research; and the construction of academic networks as a scientific and transformative resource.

### **Roles and horizons of roles in the educational developing and integrative model**

The role as social obligation builds a horizon of roles on the basis of norms, sanctions and rewards that are possible if they are articulated with the tools that provide their status (Alexander, 1987), a theoretical arsenal necessary to consider in an instrument aiming at developing and integrating the competences of teachers and students; thus, results the importance of producing the tools that emerged from the functions and prestige of each institutional actor operating at University. The built model concentrates the methodological needs referred to in the deployment of a horizon of roles that represent the norms of professor and university student.

The described availabilities envision a productive and autonomous student. They are availabilities that underlie the unique individuality of each person that makes use of different strategies to obtain their rewards, which are at the same time fundamental

resources for the success or failure of institutionalization (Alexander, 1987), a matter highly dependent on the role of the teacher.

The role of the social training obligation carried out by teachers is based on the range of roles with which the social system makes it interact, that is, with students, managers, administrative personnel, who perform essential behaviors to influence the role of the student. It is a process of socialization present both in the family and in the school that focuses on the needs, aspirations and demands of the population (Parsons, 1951).

In the instrument made by the Technical University of Machala these notions appear located with actions conceived from a problemist thought of the holistic theory in professorial function expressed in managing situations of learning by means of conceptual and physical objects for the student, of learning scenarios for the student to build knowledge; promoter of the participative inclusion in the scientific imagination, of the collaborative participation of the student and transformer of the instruments of evaluation in devices for the construction of knowledge and active and critical researcher of the thematic area where he develops as evaluator of a process of student accompaniment for strengthening knowledge, guaranteeing the protagonist role of the cognitive flow. The student is a subject in the process of cognitive transformation.

### **Conclusions**

The effectiveness of the integrating and developer model of the Technical University of Machala is revealed in the fact that it provides new knowledge regarding the characteristics, properties and essential institutional functional relationships synthesized in an action model. The dimensions classify it as a theoretical model, a quality that guides the generation of pedagogical hypotheses, among which it is emphasized that the transcendence and reference of the behavior is an effect of development of the individuality in the subjects of the formation, determined by the acquisition of professionalism, hermeneutic capacity and translation of knowledge.

The conviction will be a feasibility of training in subjective dimensions achieved in value actions, which key stages are focused on the acquisition of critical thinking, where knowledge is activated.

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