

Epistemología en torno al proceso de formación humanista ***Epistemologies environment to the process of humanist*** ***formation***

Reudenys Salas Hartemant**Raúl Hernández Heredia****Elcira Favier Pereira**

University of Guantánamo. Cuba

Email (s):

reudenyssh@cug.co.cu

raul@cug.co.cu

elcira@cug.co.cu

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Resumen: El artículo tiene como objetivo reflexionar en torno a las diferentes concepciones epistemológicas relacionadas con el proceso de formación humanista. Desde esta perspectiva se reconoce su importancia para la educación moral del estudiante desde el proceso pedagógico al tener en cuenta la relación que se establece entre cada uno de los factores que inciden en la formación integral de estos. El análisis epistemológico realizado permitió la utilización de métodos teóricos como el análisis, la síntesis, y el hermenéutico.

Palabras claves: Educación moral; Formación humana; Formación integral; Proceso pedagógico

Abstract: The article aims to reflect on the different epistemological conceptions related to the process of humanistic formation. From this perspective, its importance for the moral education of the student is recognized from the pedagogical process by considering the relationship established between each of the factors that affect the integral formation of these. The epistemological analysis performed allowed the use of theoretical methods such as analysis, synthesis, and hermeneutics.

Keywords: Moral education; Human formation; Integral formation; Pedagogical process

Introduction

One of the fundamental pretensions of contemporary education is to guarantee the humanistic formation of the new generations, which presupposes an integrality of knowledge, sensitivity, thinking style and spirituality in order to face the problems of today's world, marked by the tendency towards Globalization of all socio-economic, cultural, political and ideological processes.

On the international stage, this issue is related to the necessary training in values, addressed in different discussion forums, among which the Pedagogy Congresses held in Cuba, the International Education Summit (1997), should be noted for their importance. the Ibero-American Conference

on Education (2000), the First International Congress of University Education and Innovative Educational Practices (ANUIES, 2004), the Meeting of Rectors and representatives of the Organization of Catholic Universities of Latin America (ODUCAL, 2012), the Dialogues of Youth (2015), the International Congress of Youth Studies (2016), the UNESCO International Symposium on Educational Policies (2016) or the promotion of culture on human rights by the Office of the United Nations High Commissioner for Human Rights (OHCHR), among other spaces, that address education centered on values, with emphasis, in the formation of humanism.

El presente artículo tiene como propósito reflexionar en torno a las diferentes concepciones epistemológicas relacionadas con el proceso de formación humanista.

Development

When addressing the educational dimension of the educational process, the dialectical relationship between the cognitive and the affective that is expressed through thinking must be considered among the dynamic factors of the student's personality.

That is why it is necessary to analyze different definitions that reveal important aspects of this process. Relevant considerations about the training category are also considered.

The term training has been studied since the 18th century by the representatives of the so-called pedagogy of illustration. Encyclopedists such as Helvecio defended the theory of equality of abilities, oriented against state privileges, emphasizing instruction and culture. This theory finds continuity in the followers of neohumanism who declare their commitment to education, which cannot be reduced to the transmission of knowledge or to the formation of a critical conscience, but to the need to educate to learn to live in the world.

Etymologically, the word formation means that it gives form, comes from the Latin form are and means to shape a thing. The etymological analysis of this category allows the formation to be determined as a process that makes it possible to integrate, compose, create, transform, to acquire a superior quality.

According to the German philosopher Gadamer (1997), "the content of the word formation is more familiar to us, it is the ancient concept of a natural formation, which designates external manifestation and is produced by nature" (p. 24), said This statement manifests the idea that men think and act according to their natural inclinations, knowledge and customs, therefore, Gadamer focuses his analysis on how to shape the concrete and natural capabilities of man, considering his close link with the concept of culture, understood as the process dedicated to the cultivation of the human spirit and the intellectual faculties of man.

Following this same logic, the Humanist Training Center of the Intercontinental University of Mexico, in research carried out, addresses training based on the approaches of cultural mediation and reflexive hermeneutics, understanding it, from this perspective, as an intentional cultural mediation that seeks to promote a reflective, interpretative and dialogic exercise with the sociocultural environment of reference of the subject.

These investigations focus attention on the contribution of training to student awareness as active and leading entities in the process of cultural apprehension from a social perspective.

Likewise, Álvarez's definition has been analyzed, (cited by Ubals, 2012), training is "the totalizing processes whose objective is to prepare man as a social being, which groups together in a dialectical unit, the educational, developer and instructional processes" (p. 13). This definition is assumed in this perspective of analysis because it leads to the understanding of the integrative nature of training by favoring the improvement of the characteristics of the person with their direct and conscious performance in order to strengthen their skills in the social environment, placing it as protagonist of this process.

The analysis of the previous definitions reveals the coincidences of the authors in which the training expresses the direction of development, that is, where it should go, so it is considered as "the basis of development and as a consequence of it" (García, 2002, p. 58) and whose regularities are manifested in:

Integral personality preparation.

The relationship between the cognitive-instrumental, affective-motivational and volitional that is translated in behaviors.

The consideration of man as a bio-psycho-social being.

On the other hand, it is valid to recognize that Marxist literature characterizes humanism associated with scientific or artistic ideas, thoughts and works that advocate respect for man and cultivate high moral values.

According to Galindo and Isaac (2002) "humanism is a historical phenomenon, whose concrete content changed qualitatively throughout the development of social progress" (p. 137). This idea about humanism generates an analysis of its evolution throughout the different stages of the development of society that characterize social thinking:

- Humanism in the tax society: human relationships accumulate and develop between men, forming feelings of personal dignity, collectivism, equality and brotherhood.
- Ancient humanism: the ideas of human dignity, personal freedom, and defend the equal right of women and men were developed.
- Christian humanism: the particular personality is lost in absolute divinity, it is based on the theocentric conception of the world, where the multifaceted development of the individual was a forgotten idea.
- Renaissance Humanism: he received the inheritance of the old humanism and developed them in correspondence with the demands of the new man by affirming his greatness and defending the idea of dignity, regardless of the state division and the property situation. The equality of men, freedom, the harmonious development of people and the emancipation of intellect are announced.
- Bourgeois Humanism: it was based on the ideas of the bourgeoisie against the absurdity of the personal vexations of the Middle Ages, but they only criticized the forms of exploitation of feudalism by replacing them with the bourgeoisie. In this period the emergence and

development of capitalism runs parallel to this type of humanism, to which other tendencies such as utopian humanism is ascribed.

- Socialist proletarian humanism: it is based on the conception of the classics of Marxism about the multilateral and harmonic development of all human beings, and the correlation between the material and spiritual life of society. It is part of the ideology of the proletariat that, in its fight against all types of exploitation, creates the necessary premises for workers to achieve true freedom.

This historical analysis, in accordance with the characteristics and factors that favor it at each stage of the development of society, allows the understanding of the fundamental features of the concept of humanism that reveals in all cases a progressive and at the same time renovating approach, in essence, it promotes the enthronement of the human being, not only as an indispensable element around which social life revolves but also as the center of the universe.

Emphasizing the category of human formation and, by analogy, humanistic training, implies rescuing the tradition that places man at the center of the entire training process by considering not only the assimilation of content and appropriation of skills, but also thinking about spirituality of man.

In this sense Quintana (1977) reveals the importance attached to moral and intellectual aspects in the formation of man. This conception manifests the need to form an individual with high intellectual competence and high human sensitivity from the understanding of social reality.

Humanist training has been approached from different conceptions by national and international authors, in all of them it appears as an essence that enhances the development of critical, argumentative and reflexive thinking skills that lead to the consolidation of man's spirituality, sensitivity, human dignity, understanding, solidarity with the other, in short, social and ethical commitment. For Esquivel (2004), humanist formation contemplates the formation of "being" and points out its impact on society based on the attention and consolidation that man himself provides to these aspects during the process of his formation. In this sense, the end of humanist formation is

declared: integral formation, which is an expression of man's interests as a social being. It also means the responsibility of man with his own training, being a process that considers personal experience and the specific spaces in which he interacts.

Several authors, when establishing the relationship between cognitive and affective, consider that humanistic training as a dimension of integral formation should be directed towards appropriation of knowledge that allow the transformation of society, hence the leading role that the student should play in this process.

The contributions of Viegas (2004) stand out in this conception, who considers: “the process of humanistic formation is directed to a full and integral development of the personality in a totalizing sense” (p. 5). For this author, humanistic training is aimed at the apprehension and development of knowledge from a holistic, integrative approach, systematically combining knowledge from various theoretical fields and sources, those from scientific work and social experience, and the one that they report also the perceptions, emotions and feelings that assumed through the rigor of critical thinking lead to an understanding of the complexity of knowledge, of the world and of the human being.

It is in this sense, Jacomino (2007) states:

Humanistic training is aimed at the knowledge and assessment of the human condition and creation, implies the acquisition and cultivation of knowledge, skills, attitudes, values that enrich the individual intellectual and spiritual, develop their sensitivity and at the same time, their understanding of character active, creative and transformative of the human being in the face of nature, society and culture by which it is conditioned and with which when interacting it transforms itself. (p. 35)

This conception emphasizes the need to ensure the development of the student's abilities in the aesthetic appreciation of sensitivity to beauty, as well as the formation of dianoetic virtues that allow the understanding of social reality, that is, the development of a conceptual thought flattering the ability of logical reasoning and abstraction.

Casinos (2009) points out that the main motivation that drives us to reflect on humanist formation is the challenge imposed on the teaching work in the face of a condition of human life. This author emphasizes the need to promote the humanistic perspective in educational institutions because there is a lack of human sensitivity, lack of community commitment and detriment of social ethical sense.

On the other hand, Celeiro (2012) expresses the concept of humanist formation:

- It is the starting point of educational theory, and argues that it denotes an essentially axiological core, whose fundamental weight leans towards an ethical humanism of axiological-spiritual content "in which," ... the determining end is man, but not an abstract man, but a man whose nature is defined by ethical-spiritual and transcendent values in history. (p. 34).
- From this definition, humanism is located in the structuring core of humanist formation by establishing the necessary relationship between knowledge and feelings. For Leal and Romero (2010), humanist education constitutes a historical necessity of the current school because it has to prepare man for life, with a critical, creative and transformative conscience, so that the student is the protagonist of his historical process.

Both authors agree on the assumption of multifactoriality, since there are many elements that contribute to humanist formation:

Personal experiences in various areas of socialization.

- Development of communication skills.
- Reflective dialogue and judgments.
- Learning historical-social knowledge for reflection and solution of social problems.
- Cultural depth.
- Development of historical thinking and historical awareness.
- Personal reflection on social historical problems.
- Individual and social awareness and commitment.
- Axiological approach.

- Formation of values.

In order to achieve the above, it is necessary to transform the training process into a democratic process, where communication and the role of the student are essential premises. Likewise, consider the demands and needs of the time and society, the psychological, sociological and axiological conditions that contribute to the development of students' abilities to value, feel, and put into practice the assimilated.

However, Hernández and Díaz (2013) consider that humanistic training can be understood as the knowledge by the human being of the value of life, of self-recognition as such, to locate and get involved as an agent of change through practical activity with transformative responsibility of reality considering environmental circumstances, cultural, socioeconomic and historical, is to discover one's own capacity for human fulfillment to assume a commitment to life.

The foregoing confirms Martínez's (1998) postulates that at present the development of individual sensibility within educational systems should occupy an important place. Contemporaries for their own participation, characterized by a personal vision and with originality.

- In this sense, education has to prepare man for life with critical awareness. The development of individual sensitivity should favor the student's ability to create and transform until they become the protagonist of their historical process.
- In this regard, Morín and Ciurana (2006), refer to the need to teach the human condition, the importance of educating in morals, in feeling, based on the role of education in the positive integration of being into the social environment. and the coherence between what is expressed with real and everyday behavior, and what is done. Consider, "an education with and for the heart that involves the emotional and the human feeling from contemplation, gratitude and reflection, which includes the ethical, aesthetic, the most intimate and deepest of each person" (p. 53).
- Therefore, the contemporary world demands to elevate this human condition from educational systems in order to cultivate sensitivity and contribute to the formation of values

that guarantee a humanistic formation based on an approach to the best of the culture of humanity, manifested in:

- Self-knowledge.
 - Construction of one's personal identity.
 - Knowledge and control of one's own and others' emotions.
 - Acquisition and assumption of values that support and justify the behavior.
 - Development of decision-making processes.
 - Development of the capacity to love oneself and the other, and to recognize each individual human being.
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- Development of awareness and sensitivity, and the exercise of the ability to commit.
 - The knowledge of the life of man in all its dimensions makes it possible to understand the origin, development and transformation of human society in its dynamic, regular, and progressive character. This means that the process of historical development, of an objective nature, is a product of the activity of man who pursues his objectives with awareness of what he does, therefore, is the active creator, the subject of history, creates the conditions and premises of its development.

In accordance with the above, Favier (2005) considers that the process of humanist formation requires a priority attention since an analysis and treatment of this must be carried out from a specific historical approach considering the particularities of each teaching, due to:

- Its complex, contradictory and multifactorial nature.
- It is part of education.
- It responds to the aims of society in correspondence with the model of man who aspires to form.

Therefore, from this perspective it is proposed to locate the humanist formation as a process that helps students to be aware of their configuration as historical and cultural subjects in society.

The definition of humanist formation, proposed by Mendoza (2005), is assumed:

It includes the training in students of a system of knowledge, skills, values, which is based on a dialectical-materialist methodology and a cultural and personological approach, aimed at the integrality of knowledge, the cultivation of sensitivity and spirituality, the interpretation and explanation of the historical, social and cultural processes related to man, to the development of a style of thinking and acting based on the transformation of reality. (p. 5).

- This definition is assumed because it is based on humanistic formation as a value from its cognitive and axiological component, and it is precise that it constitutes a fundamental link in the integral formation of the student. Likewise, the essential features that characterize a general humanistic formation as required by the pedagogical process that favors the integrality of the student. These are:
- Assumes humanism as a theoretical-methodological platform.
- Promotes developer learning as the basis of culture.
- Educate sensitivity to human spiritual problems.

At present, one of the insufficiencies that the pedagogical sciences present is the similarity that some authors establish between humanistic formation and humanistic formation, which limits the scope of both processes, and causes an erroneous conception in their study and treatment.

Authors such as Ramos (1998), Tamayo (2009), among others, conceive humanistic training as the process of elaboration and appropriation by the subject through the curricular path of an integral conception about the nature of man and society, as well as the active and multilateral interrelation between the two.

In this sense, the influences towards the integral formation of the student are received through the subjects of humanities that, by their character and essence, cultivate the intellectual disciplines in order to prepare them for the confrontation of life's challenges. For Cortón and Borges (2005), Herrera (2010) there is a direct relationship between humanistic and humanistic training based on the teaching-learning of the humanities. In this sense, these authors consider the interrelation between both processes for the elaboration and appropriation by the students of an integral conception about the nature of man and of society in the existing historical-concrete conditions.

Special attention should be paid to the arguments of Muradás (2008) when considering that the relationship between humanistic formation and humanist formation:

It expresses a dialectical unity between cultural formation and human formation based on the knowledge, systems of ideas, values, valuations, convictions and meanings that guide its integral human formation in the process of socialization of the transformative and creative practical activity, where it establishes a relationship consistent with their human condition (p. 67).

- This relationship is based on the humanistic training that the pre-university professor must have from the Martian perspective to achieve the humanistic didactic-pedagogical professional identity. However, Celeiro (2012), when referring to the ethical-axiological-humanist culture as a quality resulting from humanistic formation, states that the latter “transcends the teaching of the humanities and humanistic formation, because it is subject to the model of man, to the ideal of a man who aspires to and is marked by historical, political, economic and socio-cultural conditions and circumstances” (p. 44).

This criterion is considered valid because it considers humanistic training as a much more inclusive and comprehensive process that implies the humanistic formation of the student.

From this perspective, it is necessary to consider in the humanistic training process the work with the pillars of education defined in the report presented to UNESCO by Delors (1996) on behalf of the International Commission on Education for the 21st century, which constitute a guide on how the training process should be in today's world:

- Learn to be - know and value yourself and build your own identity to act with increasing capacity for autonomy, judgment and personal responsibility in different life situations.
- Learn to do- develop skills that empower people to face a large number of situations, work in teams, and develop in different social and work contexts.
- Learn to know - acquire a general culture and specific knowledge that stimulate curiosity to continue learning and developing in the knowledge society.

- Learn to live together - develop the understanding and appreciation of the other, the perception of forms of interdependence, respecting the values of pluralism, mutual understanding and peace.

All of the above reaffirms the need to contextualize the process of humanistic formation to the demands of the model of each teaching in a systemic, integrated, contextualized and articulated way to humanistic formation.

Conclusions

Scientific knowledge about humanism makes it possible to argue its validity as a value. Humanism as a value is a constitutive part of social reality, with a significance in the relationship between the different processes and events of life, hence its objective character.

The social significance of humanism is reflected in the individual and collective consciousness in dependence on tastes, aspirations, desires, needs, interests and ideals (subjective character). The current Cuban society considers it necessary to institutionalize this value in educational institutions (instituted character).

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