



## Pedagogical Trends in Teaching Humanities in the Formation of Future Elementary School Teachers

### Tendencias pedagógicas en la enseñanza de las humanidades en la formación de futuros maestros de escuela primaria

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#### Abstract

**Introduction:** This study presents the results of an investigation, which addressed trends in teaching humanities and ethics when training future elementary school teachers participating in a distance and virtual education program. Humanistic education is understood to be a way to develop human sensitivity towards cultural and social diversity in order to understand the world. **Objective:** Its purpose, among others, is to foster the development of humanism among students. Current problems focus on the most basic and primitive behaviors of the human being, such as their ability to annihilate, reject, exclude, isolate, dominate and control others. Universities have interpreted these ideological conditions as the educational processes that fall within commercial and industrialized educational frameworks. **Method:** This study was then conducted as an ethnography, which utilized videos as a non-participant technique for observation and record of virtual activity, collected and analyzed through ATLAS-Ti. **Results:** The results show that the most common pedagogical trends emerge from teacher-student interactions, which are integrated through socio-constructive, cognitive and behavioral processes. **Discussion y Conclusion:** In particular, such experiences as the need to persist teaching values, ethical principles, and the teacher's role in training and transmitting humanistic and ethical knowledge can be shared with the community.

**Keywords:** Teacher Training, Pedagogical Trends, Humanities.

#### Resumen

**Introducción:** Este estudio presenta los resultados de una investigación, que abordó las tendencias en la enseñanza de las humanidades y la ética al capacitar a futuros maestros de primaria que participan en un programa de educación virtual y a distancia. Se entiende que la educación humanista es una forma de desarrollar la sensibilidad humana hacia la diversidad cultural y social para comprender el mundo. **Objetivo:** fomentar el desarrollo del humanismo entre los estudiantes. Los problemas actuales se centran en los comportamientos más básicos y primitivos del ser humano, como su capacidad para aniquilar, rechazar, excluir, aislar, dominar y controlar a los demás. Las universidades han interpretado estas condiciones ideológicas como los procesos educativos que se enmarcan dentro de los marcos educativos comerciales e industrializados. **Método:** Este estudio se realizó como una etnografía, que utilizó videos como una técnica no participante para la observación y el registro de la actividad virtual, recopilada y analizada a través de ATLAS-Ti. **Resultados:** Los resultados muestran que las tendencias pedagógicas más comunes surgen de las interacciones profesor-alumno, que se integran a través de procesos socio-constructivos, cognitivos y conductuales. **Discusión y Conclusiones:** En particular, experiencias como la necesidad de persistir en la enseñanza de los valores, los principios éticos y el papel del maestro en la capacitación y transmisión del conocimiento humanista y ético se pueden compartir con la comunidad.

**Palabras clave:** Formación del profesorado, Tendencias pedagógicas, Humanidades.

## Introduction

The current study took place in a distance and virtual teaching course titled, 'Humanities and Ethics'. The students who took this course are preparing to be elementary school teachers within the field of Primary Basic Education. This subject focuses on training future teachers to understand the world, as well as to awaken their social sensibility in order to promote changes that better human development. By teaching 'Humanities and Ethics', the goal is to strengthen human principles, which are meant to overcome the controlling purpose of technical homogenization caused by the use of technology in education and socio-cultural processes.

Two ideas are initially addressed; the first of these being the pedagogical and curricular order of the class, which follows predetermined institutional and state guidelines. The second idea corresponds to the social purpose, per se, of humanism as an indisputable condition for humanistic formation. It proposes fundamental knowledge based on theories offered by ancient Greece, Rome, and the Renaissance. What these theories suggest is that the human being, in its human, social and cultural conditions, is vulnerable, but capable of becoming virtuous.

Therefore, a definition of what it means to be human is considered, one which takes into consideration a social and cultural dimension with multiple human expressions. This gives light to the idea that being human goes beyond being animalistic, which subjects it to the most basic and primitive of behaviors. Both ancient and recent theoretical references have shown over time the need to overcome these conceptual obstacles in order to understand the diverse and different meanings of being human. In doing so, homogenizing parameters in education can be challenged, leading to critical and reflective thinking.

Teaching humanities should promote humanism in terms of the ethical doctrine formed under the principles of goodness, righteousness, and socio-cultural values. This can be applied in the use of pedagogical trends oriented towards socio-constructivism, social cognition, and critical cognition. These trends are meant to develop emancipation and liberation processes, which can relieve teachers from traditional concepts that tie them down to historical and social ideas. Rather, trends should open the door to change, and they should focus on continuous reflection of the current situation and the role of the educator. In this case, future elementary school teachers can reflect on themselves and their practices, as they will be teaching students ages 5 to 10 years old one day.

The processes of educational homogenization are promoted by the Ministry of National Education. Being able to understand them has become part of institutional and social aspects of many universities in the training and mediation of social subjects as whole beings. This is especially true for teacher training in the Primary Basic Education program.

In parallel to these aspects, a social and cultural reference is added, which is characterized by technological and digital advancements. These characteristics have gradually replaced classroom teaching activities, and they have reduced several educational practices. In doing so, face-to-face interaction has been replaced by virtual communication done through a virtual learning platform (LMS). The ideological condition that underlies these educational processes is governed by the commercialization and industrialization of the educational framework. Our current society and its ideals have caused overcrowding, increased coverage, and commercialization of education, which in turn has amounted to more capital and resources to feed its economic purposes.

With this in mind, technological and administrative prominence in education (Torres & Duarte, 2016) have brought about a preference for technological and scientific knowledge of natural, formal, and factual information. In doing so, the human sciences are given only a small role in the curriculum in teacher training programs.

Universities have had to meet the demands of the productive, commercial, and industrial sectors. This has permitted the dominion of cultural and social practices by these sectors, which advocate the instrumentalization of education over human formation processes. Often times, human formation processes are represented by the arts, sociology, anthropology, history, philosophy and psychology, among other disciplines.

It is clear that teacher training in the current university context will most likely lean towards a reaffirmation of global ideals through technological and cultural aspects. This becomes part of a market condition, which situates the latent needs of educational contexts far from the centers of intellectual power. Thus, it is necessary to foster the spirit of critical reflection done through the human sciences and humanities. In doing so, we can reevaluate and redefine the notion of the university as the only universe of knowledge.

The current study was approached from an ethnographical perspective, and it was done through non-participant observations in face-to-face sessions that were video recorded and kept as records of virtual activities. Data collection and analysis were carried out through ATLAS-ti. The supporting analysis was done using the medium redundancy technique and contextualized analysis of the communicative process between teacher and students. In other words, the communicative experiences and dialogues that arose from intra- and intertextual experiences of written and verbal discourse were analyzed.

As a result of this process, teacher-student interaction in these sessions was interpreted, in both the face-to-face and virtual activities. Additionally, experimental experiences emerged, in which pedagogical tendencies were determined by a precise knowledge of culture, both concrete and determined by the curriculum.

Microtextuality emerges as a concretely situated experience, where the teacher's thoughts are crucial in assigning meaning to a context. These meanings are influenced by concrete experiences in terms of values, ethical principles, the role of the teacher in

education, and the mastery of curriculum content. Standards, which are previously provided by the Ministry of Education, are control markers made evident in behavioral, cognitive, and socio-constructive pedagogical tendencies.

From an actual human perspective, the 'Human and Ethics' course is comprehend like a religious or transcendental experience situated within a context, where the teacher integrates his or her personal experiences in the teacher training program curriculum. These experiences are complemented by dialogues and reflections with a constructivist nature. The current reality of society, its lack of values, context comprehension, communicative interaction between teacher and students, and traditional social, family, and governmental practices are all topics integrated in the course.

Pedagogical tendencies show variation, which reveal constructivist, cognitive and behavioral experiences. They are located or positioned within an encyclopedic, conservative view of values, morals and ethics, diametrically opposed to contemporary social values, such as diversity, interculturality, reflective thinking and emerging epistemologies.

Therefore, the role of the educator is that of a moral agent who makes of use of educational practices. These practices are first marked by traditional perspectives, which in turn lead to a determination of a personal ethos based on a classical view of education. Therefore, a pedagogical trend is seen as a practice to transmit and reproduce knowledge, based on a predetermined curriculum with institutional and governmental standards.

### **Humanism and humanities**

The current research study comes from the idea that humanities, as a subject of teacher training in the Primary Basic Education program, is a means to teach about human development from a historical, cultural, social and humanistic sense. Humanities help shape the intellect and personality of the student, so that he or she may acquire civil qualities, which in turn help him or her understand the social context in which they live. This worldly level of social comprehension is called humanism. Teaching humanities make part of educating the individual to be able to withstand the complexities of the current reality (Nussbaum, 2012, 2015, 2010).

Humanities are a set of knowledges that serve as pedagogical means to form socio-humanistic and ethical students. A humanistic criterion in the education of students as teachers proposes the use of epistemic and ontological analysis. The purpose is to consider the human basis of existence, while strengthening its social and phenomenological genesis (Goffman, 2009; Berger & Luckmann, 1993). The basis of human existence goes beyond all modern conditions, by which man under the protection of machines, techniques, and technology, has been able to name himself as ruler over nature. In doing so, mankind has taken full control of nature with the use and control of technology, which has also been dominated by man (Heidegger, 2000, as cited in Ávila, 2012).

It is only through its human, social, and cultural condition that humanism can be denoted as a knowledge by which human beings are found to be vulnerable, yet capable of being virtuous (Nussbaum, 2015, 2012, 2010). Thus, human beings are given a condition of self-discovery, in which the self is in continuous development, situated in his or her own reality, and has the possibility of being found. In doing so, the human being reaffirms his or her own intelligence and the very nature of being intelligent. Precisely because the humanities are understandings that exalt the human being, they have an immanent and undeniable relationship with the self. That is why historical reflections of the humanities are often confused with the birth of humanism during the Renaissance (González de Tobía & Verde, 1995).

Similarly, we cannot consider the principles of humanities to have originated in ancient Greece and Rome. This is because during the history of humanity, there have always been human manifestations, which have led to the expression of the self through the arts, philosophy and sociology. The latter is part of a sequence of events that is experienced through socialization and communicative actions.

The most valuable aspect of any social concept is its function and dynamism in relation to culture, order and structure. Social concepts give rise to different ways of communicating, as well as the materials through which they are configured. This construction is not separate from problems, conflicts, social tensions, manifestations of violence, and animalistic behaviors. As mentioned before, this last point tends to detach being human from its humanistic side. Conflicts tend to hide, stigmatize, reject, discriminate, eliminate, or detest any type of thought or expression different than that of the interests of groups in power or control (Touraine, 2013). In this way, teaching humanities in teacher training programs are a necessity in order to understand multiple problems and generate spaces for social understanding, collaboration and process construction that lead to emancipation and human liberation (Giddens & Sutton, 2014; Nussbaum, 2015; De Sousa, 2017; Zemelman, 2007).

First and foremost, the concept of humanities and humanistic education comes from scholastic foundations. These bases are inextricably linked to ancient ideals. It is important to note this is a paradoxical concept, since what we consider to be ancient was once new in its time. Therefore, each era has its own comprehension of humanism and what it means to be human (González de Tobía & Verde, 1995). The previous generation will remember its cultural origins, and new generations will eventually become old ones. Given this notion, it is important to understand whether the humanities and its pedagogical trends are being taught based on ancient, classical, previous, or cultural ideas and necessities. Cultural necessity is a concept that can be tied to the past, and it is known for rejecting new thoughts. Such is the case with ICTs and their relationship with humanity, as well as its teacher training ideals and who is meant to teach these ideals.

Beyond the difficulties of defining humanities and humanism in its semantic and

philological sense, it is necessary to recall the key principles which give rise to its aspects in education and teacher training. These refer to: "El humanismo es una doctrina ética, basada en un conocimiento ontológico del hombre, en virtud del cual puede establecerse el bien o el fin próximo a que deben tender la formación y las acciones humanas" [Humanism is an ethical doctrine based on the ontological knowledge of man. This, in virtue, establishes the good or end of that which should lay out educational and human action] (Schlesinger, 1950, as cited in [González de Tobía & Verde, 1995, p. 109](#)). Given this flexibility in defining humanism, we can answer the following question: Which is the best pedagogical trend according to social, cultural, moral, and anthropological aspects? In this case, we can look at how each aspect demonstrates collaboration, socio-constructivism, interculturality, and cognitive processes, which transform the way a person thinks and acts ([Zemelman, 2007](#)).

Teaching humanities cannot be reduced to an instrumentality. In other words, achieving a humanistic criterion defined by the curriculum can become a traditional or antiquated practice. Teaching should be an open and reflective process which consolidates knowledge as an equilibrium between knowing about one's career and knowing about being human. As a consequence, this type of teaching creates individuals limited by humanity and technological experiences ([Escobar, Hess, Licha, Sibley, Strathern & Sutz., 2005](#)).

In short, we cannot achieve this if we limit ourselves to using only old or new ideas. If a student, who happens to have a vocation for being a teacher, enrolls in college to establish a role in society, he or she should be allowed to reflect about the possibilities they have within their profession ([Il'Inskaya, 2015](#)). In this sense, students should also be given the space to become more human among other humans (if the term fits) and obtain civil and social skills. In doing so, the student gains the abilities needed to transform societies and communities, who have been abandoned by the homogenizing and socially centralized State ([De Sousa, 2017](#)). Therefore, it is crucial to situate the role of the teacher as a professional within his or her context, so that they can become generators of change according to the cultural roots of multiple communities, all of which are diverse and unique.

Among diverse and intercultural people, universities have fulfilled a fundamental role in educating people for a society characterized by industrial, technological, and digital development. This is not just a phenomenon marked by material progress distinguished by the division of labor and common production relationships. Rather, it also comes from a collective notion based on the psychosocial. In other words, wishes, dreams, and social expectations form part of this phenomenon ([Rendón 2001](#)). Through these aspects, coexistence, human interaction, and social gaps are enhanced by technological intervention.

One of the concerns that surges when talking about the role of universities for human development is the relationship between means of production and social goals in terms of interaction and education. In particular, this relationship seems to widen as digital and technological advancements replace human activity ([Zemelman, 2007](#)). The relationship between means of production and social goals is being created within a wide range of

epistemological frameworks, especially among those which defend human development, social transformation, liberty, and emancipation over all other dominating ideologies. In many cases, this stance has been limited by methodologies used in technical education, such as long distance and virtual education (De Sousa, 2017). These methodologies have been explored by the university in terms of interaction, construction, and development of knowledge. Yet, instructional models have been reduced to precise and abbreviated contents, which determine what gets taught (Gómez, 2011).

Nowadays, the university as a "universe of knowledge" forms part of an ideological power imposed by industry and wealth. As its cultural nickname implies, the university has sought to achieve quantitative results by operating through technical means, which in turn has maximized capital (Lenguita, 2002). In some cases, this capital has been re-invested, therefore creating a State of welfare (De Sousa, 2017). Therefore, this gain has been focused on the possibility of increasing technological, digital, and social processes.

The development of technical, technological, and digital inventions has determined new social and cultural means of learning. In terms of education, learning platforms, bibliometric and scientific databases form part of these new inventions. Given these innovative technologies, autonomous learning has become even more relevant, which has brought about different comprehensions on human education and development. The use of Information Communication Technologies (ICTs) have impacted the curriculum and the way teachers' think about the role humanities play in these settings. More often than not, humanities have not been valued as a necessity in human development. Rather, they have been diminished, while content knowledge has been given greater importance over philosophy, psychology, sociology, and anthropology (Zemelman, 2007).

Given this perspective, teachers trained within the university must become part of a professional field characterized by being part of a labor market meant to satisfy consumer demands. As mentioned before, the use of virtual educational methodologies industrializes human and professional development. Consequently, it mechanizes the skills necessary to achieve an education, as well as teachers' thinking as that similar to being a banker (Gómez, 2011).

The educational processes in higher education are part of a commercial and industrial society, and they complement the social dynamics of capitalism (De Sousa, 2017). Therefore, these processes determine ideologies that establish a profound homogenization of culture and diversity. This leads to tendencies that fragment, disintegrate, and divide, and which generate rejection, stigmatization, and social prejudice against anything that is considered different in terms of the interests of economic and socially dominating groups in a global capitalism. In the educational environment, these tendencies create a homogenizing and inflexible curriculum, which happens to be far apart from intercultural perspectives set in place by a socio-constructive pedagogy. This pedagogy is more open, integral, and comprehensive to the participation and equality of human rights (Gómez, 2011; Latour,

1998).

If we try to comprehend the growing needs of a material world, combined with its impact on industrial development through technology, we must try to answer the question: In our current time, how can we promote values in order to develop critical thinkers? Current educational technology has allowed us to think that we, as humans, will soon be able to control scientific conditions at will. In other words, the physical and natural sciences continue to be part of the importance of educational technology given the previous notion. Nonetheless, there will continue to be gaps between those who have access to technology, and those that do not (Cifuentes, 2014). The current situation goes beyond understanding human sciences. By pushing certain humanistic aspects aside, the profound comprehension of humanity becomes much more complex due to moral subjectivities (Grohmann, 2016).

What type of human being can contribute to human development within the university context? This is a philosophical and social question that is being asked by the applied sciences (Grohman, 2016), and which influences human development and education. Questions like these are being asked in order to solve the dilemma of human progress in terms of its educational foundation in higher education and in providing dialogical thinking as a way to co-construct meanings and ideas. In doing so, the goal is to overcome cultural radicalism, religious and social fanaticism, fascist political movements, and dominant ideologies, all of which promote homogenization and rejection of interculturality and humanity as culturally diverse and plural condition for civic participation beyond the "implicitly teach citizen education". (Danišková & Lukšík, 2017); (De Sousa, 2017).

Therefore, it is necessary to redefine education whether it be in highly industrialized social contexts or those in development, where education has been progressively made to fit into a mercantilist standard. These mercantilist processes are characterized by the integration of political and educational mechanisms, which control curriculum content of the humanities depending on the need of the market. As a consequence, certain contexts adapt these needs, which end up giving more emphasis to subjects, like mathematics and language (Grohman, 2016).

### Methodology

The present study was developed as an ethnography, which is a method meant to focus on the experiences lived by a teacher in field of humanities within the Primary Basic Education program, taught in both the classroom and virtual setting. The curricular content and its pertinent activities are taught using a platform called Moodle. Through Moodle, the content, activities, and virtual forums were developed.

In order to conduct this ethnographic study, non-participant observation was utilized in context and supported by videos of the face-to-face class. Based on the face-to-face videos



and the interactions within the virtual class, different types of data were obtained, classified, and systemized using the ATLAS-TI software. This information was then used to provide a final interpretation of the data. During the systemization phase, open, selective, and axial coding systems were employed in order to manage the data and its initial categories (Strauss & Corbin, 2012).

Ethnography, as a method, considered the texts, learning guides, technological support (videos and image registry on Moodle), and the interventions continuously done throughout the study. These interventions were spaced out and accompanied by multiple pedagogical and didactic experiences lived by the teacher. Analysis, description, and interpretation of these experiences provided information on pedagogical tendencies as part of the teacher's practices (Hine, 2004; Torres, 2016).

Ethnographic practices were complemented by the continuous analysis of data, which were constantly collected, detailed, and codified. Additionally, the data was further interpreted using a medium redundancy analysis (Villegas, 1993; Eco, 1992). This interpretation was then complemented with a codification process, followed by communicative analysis. Communicative analysis was done in order to study the experiences as a social phenomenon through contextualized micro texts or segments (Goffman, 2009). In doing so, the development of the experiences and the intra and intertextual contexts were considered as part of this study (Goffman, 2009).

## Results

In accordance to the objectives established, the description, analysis, and interpretation processes related to the pedagogical tendencies were analyzed. These pedagogical tendencies relate to way socio-humanism is being taught to future teachers in the Primary Basic Education program, both long distance and virtual. This comprehension of the data was based on a framework provided by mediated interactions seen through the specific cultural experiences lived within a context. This context is part of a reality created by the 'Humanities and Ethics' curricular content, which makes use of technological support. In the current reality, these technological tools, as means of transmitting information, also influence teacher's development within a social and cultural context, depending on how industrialized the educational system is.

Given the previous, pedagogical tendencies used in the training process of Primary Basic Education teachers is discussed, giving way to the comprehension of the communicative phenomenon situated in microtextual moments (Goffman, 2009) and the experiences derived from teacher-student interactions (Espejo, 2018, p. 90). Additionally, we were also able to provide meaning to the terms intra- and extra-textual context (Villegas, 1993). In doing so, we were able to unveil content from each microtext selected through codification and identification of the teacher's thought processes present within each

experience.

One of these thought processes refers to the category defined as mediation of the virtual platform. In other words, the virtual platform can be seen as a bridge which can promote, provide understanding, and identify new information and knowledge. The learning process is attributed to the pedagogical tendencies that promote the access, search, selection, and elaboration of information, which is later compared with new and previous knowledge. In principle, this is an experience in which the teacher gives the student information through the completion of diverse activities during the learning process. The student contextualizes the information through these activities, which allows the student to transmit new knowledge and experiences that have been established by the curricular content.

Appropriation of formative experiences within curricular procedures start with a text proposed by the teacher. This text asks and states general ideas broadly related to the curricular content, which makes use of a traditional concept predetermined by the curriculum according to the National Ministry of Education's standards. These standards count on a detailed and precise analysis of the curriculum and considers classical perspectives on teaching humanities by pedagogical tendency as a continuous practice (González & Verde, 1995). That is why it analyzed the comprehensibility of the communicative structure within the interactions, a position was taken in consideration of a constructivist pedagogical tendency determined by the pedagogical experiences and practices.

Thus, the communicative phenomenon was unveiled through the use of an ethnographic and hermeneutical methodology (Villegas, 1993). The communicative phenomenon is hidden within the macroposition (curricular content and virtual platform in microtexts – reflections written in the virtual platform and experiences in class). To understand these appearances of communication, we used a medium redundancy analysis (Villegas, 1993), in which each communicative instance is inferred, and at the same time, the interactional condition of the socialized experience is exposed.

It is essential to place the previous analysis within a context (Goffman, 2009) because we can specifically see the macroposition or macrotextuality of the teacher's thought process for the 'Humanities and Ethics' course. The purpose of doing so is to show how a macroposition could become an educational reference (Goffman, 2009). From this point, discussion can be developed, such as those related to pluridimensional positions, based on the relationships between knowledge, understandings, and communicative acts. Of course, these relationships are also connected to their goal of communicating meanings of value and humanism, which are meant to recuperate liberty in teaching and learning and human development. Nonetheless, this is not done prior to considering the preestablished curriculum.

The previous refers to the role of the teacher as a guide who confronts, questions, connects, constructs, and organizes his or her ideas in relation to the previous knowledge. Furthermore, these acts are done with a practical sense of the human being. In other words, the teacher must consider the issues and meanings that arise from the texts and knowledge given, which include religious and sacred texts. Nonetheless, there continues to exist, from a macrotextual perspective, an emphasis on transcendentalism, which the teacher uses to bring students closer to human and religious conditions. This trend is far from educating social and intellectual beings, as its followers must live as mankind did in its origins. However, the appropriation and contextualization of these abilities is oriented towards values. Although one's own thoughts, individual understanding, and the social context in which one belongs to also help limit our understanding of good and bad intentions (Nussbaum, 2015).

Another aspect refers to the tutor, whose role is that of a guide, support, and motivator in the learning process. The tutor relies on personal experience in order to comment on or socialize a specific topic based on his or her personal life. In other words, the tutor personally interacts with those who are being tutored (Goffman, 2009) in terms of life experiences lived by the teachers in training. This is supported by various theories that aid students in developing their communicative strategies and reflective abilities. Of course, the tutor must also consider the students' current backgrounds and their stance in relation to their current realities, tied in with the values that defend human rights (Zemelman, 2007; Gómez, 2011).

Dialogue and reflection are established as another category as being associated to the mechanism used to promote participation. However, this dialogue is always reshaped and focuses on the conceptual goals set by the teacher. The teacher will most likely focus on topics associated with socio-humanistic education and communication with society in terms of technology and values (Eco, 1992; Rendón, 2001). These values are: life, respect, solidarity, reflection, and understanding of the other's religion (a condition which integrates diverse perspectives on religion and beliefs). Therefore, participation is viable through presentation spaces where each student can communicate, provide, and propose ideas regarding the topic. In this case, the role of the teacher is to guide and reflect in the sessions. Thus, the teacher's and students' relationships are supported by reflection and anecdotes, which are tangible and superficial. In the same sense, they form part of an interactive and pragmatic context, in which life experiences are mentioned concretely. In this case, a need to generate discussions based on current realities is the limiting factor.

Microtexts characterized by the academic context and personal interaction emerges from trying to understand communicative acts, the purpose of interpretation, and the educational context (Goffman, 2009). Alternative communication (Eco, 1992), such as agent-audience-agent (Goffman, 2009), is produced within a pragmatic context meant to integrate diverse social and cultural experiences (Geertz, 1987). In this way, certain characteristics are created that unite teacher and students in alternative communication.

Likewise, education seen from a historical perspective is mutated (McLaren, 1998), which has to do with the awareness (Merleau-Ponty, 1993) of the type of situation (Goffman, 2009) and communicative and sociocultural dynamic adaptation (Geertz, 1987) that arises from the context, interactions between teacher and students, and the meaning understood by the participants.

The category mentioned in the paragraph above also includes axiological principles in the pedagogical trends related to socio-humanistic education. Some of these principles include: communication, ethics, and aesthetics. Contributions to human knowledge come from the teacher's own sense of education and the desire to transform it (Goffman, 2009). In this case, reality is mixed with theory, and the tutor tries to make his or her students reflect on integral elements that relate daily life with theory. This can be seen as a traditional education phenomenon.

This type of reflection proposed by the teacher emerges from a macroposition process and a continuous analysis of the teacher's own reality (Espejo, 2018, p. 198). The previous occurs in two moments. The first is the familiar, and the second is the encyclopedic, giving priority to the personal and familiar reality first. In essence, we see that ideas about life are incorporated through communication, which makes discussing about one's immediate reality and the texts intelligible (Goffman, 2009). In this case, we are oriented towards discovering the investigative intentions of pedagogical tendencies that are constructive, cognitive, and behavioral (Torres, 2016).

In addition, the students' reflection and participation is centered, for the most part, around the reflections done by the teacher. The teacher's reflections focus primarily on a classical view of socio-humanistic education, which teaches classical models of sociology and philosophy. At the same time, this is taught in a hurry in order to accommodate teaching knowledge through traditional and conservative experiences (Torres, 2016). All of this is done while having to face contemporary and humanistic views on diversity, multiculturalism, critical thinking, and epistemological trends.

Either way, a classical perspective on teacher training as a reflective subject and moral agent is presented (McLaren, 1998). This category refers to the initiation and comprehension of human potential, which is connected to the ability to participate, dialogue, understand, and reflect. The classical and traditional concepts determine a *habitus* (Bronckart & Schurmans in Bernard, 2005, citing Bourdieu, 1980), which is meant to complement humanities from Greek philosophy and its ideas of justice and participation (Nussbaum, 2012) in relation to pedagogical trends with a constructivist and socio-cultural stance (Torres, 2016).

The students' participation became an autonomous activity morally regulated by different texts that were determined by the teacher's language and the preestablished material from the curriculum (McLaren, 1998). The category that emerges from the

students' reflections and input focuses on the students' own experiences. Thus, the act of reflection allows students to understand their own experiences lived by their own personal conditions (Nussbaum, 2012).

Since the concepts presented are broad, its application to daily situations is made possible by the ethical and socio-humanistic knowledge possessed by the teacher. In this case, the role of the educator is that of an actor, with an important part in educating his or her students in the most important values of life. In doing so, the teacher reaffirms his or her role as a moral agent (McLaren, 1998). As a moral agent, the teacher redirects the appreciation given to social values and vital structures of society, such as the true value of family as a form of social control (McLaren, 1998).

Along these lines of thought, the teacher as a moral agent emerges as a personal reference of cognitive regulation, which marks knowledge as information already given or preexisting information as something already determined (Zemelman, 1992). This determination of knowledge is combined with educative practices characterized by the control of the educative process, predetermined knowledge taught by the curricular content, and the regulation of educational systems, in which traditional practices continue to persist.

The appropriation of theories is institutionalized through the internalization of cognitive pedagogical tendencies within the individual, whether it be student or teacher (Seel, 2012; Saettler, 2004, as cited in Torres, 2016). This internalization provides most of the information, and it develops processes that alternate between mental and cognitive structures. Thus, we witness an instructional design meant to constantly intervene and influence internalizations of knowledge (Berger & Luckman, 1993). Therefore, reality becomes subjective and lived daily between theory and practice.

In the structure of internalization, we find an affinity for new subjects of history and academic culture, one which is traversed by market dynamics, consumption as a daily practice, educational technology, and an ethics-based curriculum. Thus, a socio-cultural ethos is created, which understand the tone, character, and style of a moral and aesthetic life. This ethos integrates itself among the population's ideals in regard to their own reality and that of the community (Geertz, 1987).

Overall, every educational practice that surges from teaching humanities is instrumentalized by the curriculum and its contents. The teacher's realities, along with his or her interaction with students, questions the role of the teacher as a historic subject who is continuously changing, but who also maintains his or her own roots in traditional or classical practices. In these practices, the belief of whether it is possible or not possible to do something as a cultural condition determines the sociocultural ethos (Geertz, 1987). Thus, behavioral practices are made possible, which presuppose constructive relationships between alternative subjects are good. Nonetheless, these interactions are determined by the traditional humanistic concept that knowledge is given or organized by the curriculum.

## Conclusions

Teaching humanities and ethics should promote interactions between the teacher and students that engage its participants in dialogue, reflections, and collaborative construction. These points of view allow for the fortification of cognitive processes and behavioral actions that reinforce critical abilities to look for alternative points of view apart from conventional ones. This is why pedagogical tendencies must overcome traditional perspectives in teaching disciplines and knowledge. Thus, spaces for deep reflection should be created for future teachers, who will primarily work with students between the ages of 5 and 10, in order to reveal and liberate hopes and desires.

Committing to students' emancipation of desires, wishes, and ideas means promoting dialogues, conversations, reflections, and confrontations of the knowledge given or regulated by the curriculum. This is because the information given is a reproduction of knowledge. Even though it touches upon experiences and looks to promote reflection, it is based on encyclopedic-like ideas. This way of providing knowledge does not contribute to the construction of new types of human understanding, in which the current economy determines the way in which we relate and comprehend reality. Thus, this way of relating to reality is strongly influenced by the dynamics of education as an item of merchandise.

Consequently, the role of the teacher is maintained as that of a moral agent, who exercises his or her educational practice through traditional or conventional ways. This is a starting point for reflection, as in this case, the ethos was established based on a classical perspective that transmitted and reproduced knowledge. This knowledge is appropriated as part of what we know, but the unknown is not taken into consideration as a possibility. Therefore, it is necessary to analyze and reflect on the unknown in order to avoid falling into radical or fanatic concepts that can emerge from a predetermined curriculum with institutional and governmental standards. These standards coincide in what should be learnt, but not on the possibilities of human knowledge.

This process has revealed certain values, such as those related to life, sacredness, mysticism, religion, and life as a foundation of human identity. These values are faced by the realities that form each microtext within a community that maintains its moral, ethical, and collaborative roots.

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### **Nota:**

Artículo de investigación derivado del proyecto "Tendencias pedagógicas en el proceso de enseñanza y formación socio humanística y ética en estudiantes de una Licenciatura en Educación Básica" con Código SGI 2258.