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Interacción social y agencia en la disposición cultural universitaria

Social interaction and agency for the cultural life of the university

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Resumen: El objetivo del artículo es revelar sistemas de acciones en la enseñanza e investigación, sustentado en habilidades culturales. Para la estrategia metodológica se realizó la revisión bibliográfica de la interacción social basada en la observación de la comunidad universitaria. El resultado conduce a la teoría de la agencia, promoción y orientación de la acción en la sociedad, con desafíos al aprendizaje desde un rol comprensivo de los profesores. Se propone reflexionar acerca de la importancia y vías de la agencia cultural universitaria, los impactos que el proceso extensionista produce en la interacción social, y los efectos que provoca sobre los objetivos curriculares.

Palabras clave: Aprendizaje autorregulado; Teoría de la agencia; Habilidades culturales; Extensión universitaria

Abstract: The aim of this paper is to declare systems of actions for the teaching and research based on cultural abilities. For designing the methodological strategy, a bibliographic research related to the observation of the social interaction of the university community was carried out. The results lead to a theory of agency, promotion and orientation to action in society, rousing feelings of challenge for learning using a comprehensible and supporting perspective of professors. We recommend points to ponder related to the importance and ways of the cultural university agency, the impact of the cultural activities on the social interaction, and their effect on the fulfillment of the syllabi objectives.

Keywords: Self- learning; Agency theory; Cultural skills; University recreation and cultural life

Introduction

Managing culture inside and outside the community of the University relies on a set of actions based in the teaching-learning process developed in the organization, which represents a triggering factor of the social mission of the University; such task will only be possible if professional competencies are seen as an objective conjunction of public policies and the institutional will (Guzmán and Uribe, 2011). This is a mission carried through a system of actions on the basis of the cultural preparation of students, which is appreciated as a provision, as it

implies training and the exercise of the faculty of free choice that must be done by multiple university subjects, included in the community.

This free choice is not absolute, because agency is influenced by an organized structure of moral elements that operate like individual patterns with which the reality is judged to reach individual goals; so agency owes its condition to the act of interpretation (Alexander 1995: 31). In this act the orientation produced by cultural objects as referents for the behavior of subjects plays an important role.

The postmodern University is identified, among other issues, by its avant-garde positioning to face the fundamental processes that it unfolds. It is, above all, a scientific and sociocultural organization and it corresponds to its nature to play the social role of the education of professionals with significant scientific, cultural and altruistic competences.

This paper ponders on the way in which the continuous training has a sociocultural character for the university community, a reason why it must be managed scientifically through aims which goal is a result of the social, cognitive and affective needs of the students and to the social role of educating them multilaterally as subjects of a kind that must transform society.

The methodological strategy used in the study is based on a bibliographical review of the views on the interaction and management of cultural disposition in the University, as well as on the use of empirical and theoretical methods and techniques, with emphasis on participant observation as an active agent of the university community and its environment, including the experience of the university teaching practice of the authors.

We propose to ponder on the importance, and the ways of the university cultural agency, the impact that the student's cultural activities and processes produce on social interaction, and the effects that those actions have on the curricular objectives. As part of a discussion strategy, the epistemological foundations that support the aforementioned agency, as well as the arguments, the pathways and the acts that allow it are evaluated here.

Development

As part of the university epistemological system, an unavoidable objectivity is taken as referent: the training of a university student implies the possession of a cultural wealth, which translation

into practice constitutes greater commitments to professional actions. According to this truth, formative and cultural problems of the students emerge, which have advanced spatially in the last decade in the Latin American university as the cause of unmet social demands and the effect of the countercultures that, sustained in the globalization of communication, informative technology and the scientific deployment of the media, spread a universe of harmful messages every day and impose hegemonic norms against the symbolic spaces of the ethnic groups of the Latin American regions, intent on strengthening the sense of being autochthonous.

In these realities, the need to coordinate university processes with a sense of responsibility between organizations and institutions of the system can be interpreted. A perspective that maintains that "the teaching work must be linked directly with the reality of the communities, the educational work will be centered in the community participation and the contents to be taught will have socio-cultural relevance" (Márquez and Apalmo, 2015).

Cultural university layout?

First of all, it is convenient to consider the essential when it comes of a cultural layout, namely the educative aspects that conceive the teaching and learning process as a "totalizing process which objective is to prepare man as a social being, which brings together in a dialectical unity the educational processes, instruction, and development" (Álvarez, 1999, p.9). This approach opposes the imposition of an agent's ability to determine from a convincing position the acts with which he will take over the cultural aspects he needs for his responsible behavior, a conduct that is mediated through human agency.

It is imperative to note that the university cultural agency can be understood as the art of self-planning and personal organization of acts, leading to leadership and direction, supervision and individual management of the specific activity in the cultural space, which are those where the production and consumption of cultural meanings or goods are generated. In this regard, Williams (1992) points out the risks of a simplifying view towards educational cultural action and the place where the success of education lies upon:

An education system can foster rigorous training in reliable knowledge and analysis procedures so that many of us can, in this way, know and analyze. Or (as I now usually

think) it may be aimed at inducing an eternally conscious defenselessness, on the sheer scale of what is to be known, and its virtually infinite exceptions (p.107).

This dilemma that the author refers to identifies one of the sources of inadequate procedures in the training of the university student, when the young man is led to a manipulative position that emerges from the teacher's lack of knowledge of the cultural horizon to be conquered. The consequences of that cultural emptiness in the students can be noticed when they have learned a lesson that becomes absolutely difficult to modify later, when they reach the "prescribed age when they must leave and are expected to adopt positions based on their own perspective of the world" (Williams, 1992, p.107). As a consequence, it becomes impossible for them to assume independent attitudes in reality.

To the contexts of the University, where a third mission is fulfilled, it corresponds for historical and normative reasons the function that in synthesis can be identified as cultural, a condition for intellectual independence and for that reason demands to be considered as integral mission of the essentiality. The Higher Studies represent the space of the criterion of the scientific and the rationality, by which determinant qualities of the cultural agency are identified, to create perspectives of culture, science and criticism.

These visions demand a conviction: the methodical teaching cannot be imposed, it must undergo trial and error, which constitutes avoidance of the defenselessness alluded to by Williams, and teachers must summon a dialogue inspired by the doubt and the questioning of hegemony. In the scientific-cultural route, it is necessary to assume a position to face the possibility of the novelty that enriches the integrity and well-being of men. These antecedents allow academic operations at levels of synthesis, interrelation and knowledge coordination in an era where conflicts take global and cross-border forms.

The agency for the university cultural disposition demands a human perspective qualified by:

- The knowledge of cultural texts.
- The constant resizing of affections and artistic judgment.
- The mastery of communication skills.
- The growing possession of a reflexive and critical-appropriative judgment.

- A habit of reading.
- A disposition for creation and management.

The placement of the student in learning situations in which the above dimensions are objectified facilitates the acquisition of a path for the university student's cognitive universe. In this path, space for the objective reality is enabled, a broad pathway towards inquiry and ethnographic values, and a convincing and critical appropriation of information that establishes cognitive bonds. Those bonds can maintain a flow between the theoretical and the praxis from which the imaginative and the epistemic change arise.

To install a provision in teaching-learning requires the creation of a professional who, from the moral elements to the procedures of knowledge, transits through rigor, understood as abilities to perform with capacities and responsibilities; the same are acquired in the freedom and autonomy that propitiates the academic, attached to the analysis, a requirement that becomes a source of sustained production of science, feasible when the cultural horizon is expanded for the factuality that the contextual demands require. This arrangement is based on the personality, which means that it becomes involved in the factors that constitute it: will, character, attitudes, among others.

That means teaching to use the cognitive-instrumental, the affective motivational, and the volitional; as well as its translation into actions. This active personality generates the projective and spatial vitalization as a result of the conjugation of individuality with social norms.

Social interaction thus becomes the propitious field to place the subjects in transitional spaces and to face them with contradictory situations that develop it. According to Paz (2014): "solving problems means evaluating possible solutions, selecting the one that most satisfies the stated specifications, implementing the solution and possibly re-evaluating solutions" (p.54). These solutions will be more universal the greater cultural content they have: the best hope for cultural innovation lies in the interaction between localities (Ritzer, 2006), a vision that refers to the universal cultural dimension of the subject.

Taking a look at transcendent processes envisages the idea that there is an endogenous agency which source is contained in the work of university training, structured in teaching-learning nexus, scientific inquiry, and qualitative resizing. As Llanes (2005) puts it, "anthropocentric strategies point to qualitative flexibility, increased qualification, polyvalence, adaptability,

investing in the development of new skills at all levels" (p.3). Strategies are subjective mechanisms used by subjects in their symbolic, cognitive and behavioral exchanges that train them in the use of cultural unity.

These units exist in situations of interaction as non-social objects (Parsons, 1973), represented by cultural resources with which to know and analyze, a fact in which the values that orient societies, enrich their identities, and facilitate the appropriation of the historical and socio-economic flow that determines it. This training highlights the emergencies and socio-cultural motivations from the knowledge understood as the self-study of accumulated knowledge, and its use by teachers and actors involved in the community process of the University.

The macro-structural interactions of the University reach the communities, proportional to the dimension of their cultural practices, the university subjects, a magnitude that makes possible in the social groups the artistic taste and habits of consumption of relevant artistic facts of the academic organization, which are revealed in becoming of the cultural disposition, the investigation and the transit that the human agency does in the community.

The revelation of the importance of autonomous learning has once again brought the student agency to the test, because only with the clarity of purpose can the student use his many resources acquired during a long period of life. To determine the way to achieve an efficiency in the use of its capacity, it is pertinent to establish a system of questions that mobilize the reflection of the student.

Salinas, J. De Beniro, B. and Lizona, A. (2014) refer to the purpose:

If student is to be motivated to learn in a new and unfamiliar way, using varied tools and techniques, sometimes little known, he needs to know what is expected of him, how he is expected to achieve it and on what space of time (p. 153).

The above intentions must be explained when the objectives are drawn and the rules of action are introduced, so that clarity can be achieved in a simple dialogue that facilitates the performance of the exercises. This moment solves several traditional problems of the class:

- excessive teacher rhetoric in the classroom that leads to student lack of attention.

- the meager participation, since the student has the possibility to state his concerns about what he must demonstrate.
- the injustice with which they are evaluated and that generates an environment of imbalance in the exercise of the allocation of marks for participation, since it specifies the ways in which the expected results will be presented.
- disagreement with the closing of the time to solve the tasks, which can be negotiated through an evaluation of the volume of actions and the way of doing it individually or collectively.

The conflicts described are negative experiences that must be addressed so that the novel way of involvement and centrality of the student has objective achievement on the basis of teachers, with a significant dose of understanding and a desire for greater self-direction, greater autonomy, greater responsibility for the process, and less synchronous contact with the teaching team of which he is accustomed. The student's personal control over his educational process is thus fulfilled, which, as a principle, has self-regulated learning and the interaction of subjects of human agency.

Conclusions

The interaction mediated by self-learning has in its base conflicts and tensions that the education sciences have decided to assume in the teaching-learning process. The conviction of the posible is then a feeling that will be installed in the student when the teacher assigns a task in the daily act of teaching, and it will be posible the organization of a system for learning, marked by effectiveness.

The agency, a transcendental aspect of traditional education, is based on the personality, which means that it involves in a privileged way the will of the active personality to emerge, and to resize its vital projective and spatial behavior, as concretion resulting from the conjugation of individuality with social norms. The social interaction thus becomes the propitious field to place the subjects in transitional spaces and to face them with contradictory situations that develop his skills.

The tensions present in the classroom should be seized as opportunities to integrate the student in the process of teaching and learning in a substantive way, which requires comprehensive teachers

to obtain through their agency greater self-direction, autonomy and responsibility on the process, and thus, the students become actors of the contemporaneity on its educational processes that, as principle, have self-regulated learning and the interaction of subjects as a result of the human agency.

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