

Investigate from the knowledge of the peoples

Abstract

The following paper addresses from a critical point of view the way on how Venezuelan universities approach popular knowledge and how it would be transmitted to future generations. For the author institutions cannot become mere instruments generating ideologies or become Universities for the Generation of Communes and less in particularities ... “believe that you can replace a research university by a university in the commune ... “1 As our current policy in Venezuela intends, it is to try to apply policies that pretend to relegate us to the past.

Keywords: popular, knowledge, ideologies, communes, pluriculturality

Volume 2 Issue 6 - 2018

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Received: January 01, 2018 | **Published:** December 27, 2018

Introduction

In the transcendental moment that is lived at a global level, university institutions cannot become mere instruments that generate ideologies or become Universities for the Generation of Communes and less in particularities...” believe that a research university can be replaced by a university in the commune¹ as our current policy in Venezuela intends is to try to apply policies that pretend to relegate us to the past, my investigations until now begin based on some propositions of the study of social anthropology and the realities as presented by Father Moreno Olmedo² and Professor Orlando Alborno on how to socialize knowledge and how all the teaching-learning processes are practiced from our universities, schools and the vision that paper societies have as trainers.

Development

In my conception the university scientifically but socially and culturally is not only university extension or populist communal practice (to try to make me understand) but reason of being of the communities, for that reason it must start from the town, the schools and the society. To bring knowledge closer, to apprehend them because the way in which knowledge is conceived in higher education institutions today is the silencer of the knowledge that the young, adult and contemporary popular class has built up throughout their life stories and experiences...in this aspect, education has spaces for the inclusion and interpretation of popular knowledge based on classic authors like Vygotsky, in relation to his thesis of higher psychological processes: Rodríguez & Freire³ with real social commitments. The recognition of pluriculturality and diversity in social groups constitutes a point of advance in the dynamics of understanding the lives of peoples, who have their own identity, traits and ways of life that make their particularities distinctive. In this order of ideas, popular knowledge, rather than cultural heritage, constitutes tools of action in the community reality. From this point of view, we can define by popular knowledge that knowledge that people have acquired as a result of their coexistence and interrelation with the environment, with equals, the unknown, natural phenomena and the magical or credible interpretation that human beings have achieved of the world, like this: the religious, the beliefs, the recipes, the “real-wonderful” that so seduced Carpentier,⁴ the profane, and of course the historical legacy of the times. Lopes da Silva⁵ states the following: It is necessary to accept and recognize that popular knowledge arises

from diverse life experiences and ways of knowing the world that take place outside the formal spaces of education, that is, that they are inherited or have their origin in the popular media, in the social movements and/or in religious, ethnic, associative environments with intentions of citizenship, cultural resistance or symbolic negotiations.

The contributions that come from different fields of experience, are integrated into health, nutrition, beliefs, crafts, agriculture, animal husbandry, handling of natural phenomena such as winter and summer, traditions, the customs, the religious manifestations, among others, that undoubtedly, are part of the essence of daily family and community action. All these knowledges approach the integral formation of the members of the social groups, manifesting themselves in values that allow the interpretation of the world from a much wider, deeper and higher dimension of the communities. For Popular knowledge does not have the systematization of school knowledge or scientific knowledge, but rather to dialogue with them. It is born from the relationship of people with each other and with their cultural productions; material and immaterial.

In this sense, it is essential that university education translates into greater opportunities for inclusion and respect for communities and their knowledge, integration with minorities (Afro-Venezuelan and indigenous) and where knowledge is also democratized. Historically, the Venezuelan university has succeeded in overcoming the different ways of acting and thinking that coexist in it, leaving aside, what despite being its neighbor, his friend, has not managed to avoid transgressing its domains: the populace. In the same way, if society presents crisis, universities and education do not escape it, the knowledge that comes from the popular classes, from the peasant way of life could represent a way of observing and interpreting the reality that allows to bring university education by other paths: however, in the current economic, social and cultural context you also need to have access to formal or official use, socially accepted to understand the various mechanisms of modern life and thus fight for a new a more just form of sociability, where human life is valued.

In the university educational aspect, popular knowledge can be incorporated as a fundamental part of an unofficial education process but can be accredited by universities; not so, there are operational distances between pedagogical practice and the use of community knowledge, thus revealing a phenomenon that has been investigated, from several qualitative approaches; ethnomethodological and ethnographic, whose results could be a fundamental part for the

development of a work that brings us closer to a more human contextualization of popular knowledge, and of course, of the people.

From this perspective, the concept of education is raised from the popular knowledge, which at the discretion of the writer of the article emerge at a time when humanity, educational institutions, societies are busily seeking a new order to reintegrate and re-articulate to the world, that for its acts against the natural balance, it seems to want to exclude them. The holistic, understood as a concept that encompasses all human dimensions,³ is presented as a need, in a sector of the population concerned with transpersonal psychology, the ecological and philosophical implications of quantum physics. The recognition of human existence is what supports the idea of educating holistically for life, for the highest purposes of transcendence and fullness; this is also what translates the value of education, as Savater argues.⁶ The fears and misgivings, precisely, of the aforementioned human peculiarity stop the paradigmatic advance towards the education that humanity needs, for that reason, the reflection centered on the very nature of that condition, places the accent on the manifestations that speak of that dimension materially intangible, but subtly present in social groups, only perceived from the subjectivity. One of the manifestations that emerge from the intimacy of the human essence, are the popular knowledge, built on the dynamics of their experiences, they are translated into a human-cosmos link, but always within the limits of the possible and necessary equilibrium, in the relationship of humanity with nature. Rush⁷ mentions in this regard: In their mutual interaction, the subsisting reality and the symbolic and material social practices in each culture or conceptual framework, co-produce the facts or in a general way to include the transempirical, the values and others ... the relevant objects for life of the community, and intersubjectivity accepted in that community as objectives. It is not an action not mediated by the real on us, but not a mere arbitrary conventional construction of ours. The popular knowledge refers to that connecting thread with the collective spirituality, to present values beyond the concrete, but that serve the human being to develop in the material world. It is emphasized that they have been historically forgotten in educational institutions, very few have been able to enter the classrooms and be recognized as valuable contents in the formation of students. Entire communities, with traditions, customs and knowledge, must open their way to academic knowledge, displacing their life forms with new concepts in whose application the harmony of the relationship with nature is broken. In such a way that in the formation of the new generations of students, a systematic process of distancing with the natural world evolves, for the sake of a progress that leaves discouragement and existential frustration, affecting the fauna, the flora and the ecological balance of the soil, the air. It is not about rejecting the contributions and benefits of science and technology, what is sought is the reflection on the impact that its excessive use makes in the elevation of human quality, which implies then, going beyond a practical pedagogical utilitarian in pursuit of a transcendental education, where the human race is integrally privileged and where he himself is able to give himself the opportunity that others have taken from him.

It should be noted that this type of education has spaces for the inclusion and interpretation of this knowledge. In that sense, integrative thinking includes ways of knowing intuitive, creative, physical and in contexts, which connect people with life situations, which, in addition to facilitating learning, sow elements of interrelation with the existential times of humanity: the past, represented in its traditions, customs, ways of life, history; the present, translated into the application of

the legacy of knowledge to address life issues, such as food, health, housing, recreation, culture and, the future: maintaining life on the planet. In a world full of uncertainty, in the relentless search for new realities, the time has come to see the true dimensions of education: in all areas we must try to break down the walls of individual blindness so that the real task is no longer Do more in the classrooms and from the classrooms but in the town and for the people who represent the essence of the real university. Education as an essential part of human beings: official or not, must have common foundations that make it relevant to human beings. But today's education is not important anymore so that what has served, intellectual formation, the important thing is that it has served. But the human essence has been lost. Today we live by blaming the governments, the times, the lack of aid, the scientists and the researchers only empty their speeches of errors and incomprehension of a complex, dynamic and changing world. It would be discrepant how popular education sees the popular sectors and how they achieve access to it. Today we can assure that there was always a disagreement between religions and what they advocate: education and less people, and between education and the people: less people and more ignorant. You have to find a way to go from the deep look of science, to the sometimes-irrelevant knowledge of the people now living in crisis. It is necessary to try to enter the heart of the universities, of our universities to see if the encounter or the reunions is achieved in a library that walks and has a soul. A revision is necessary for the natural knowledge of the peoples, from the ancestral to the most distant, all have something to say and tell. On the other hand, the need to achieve the material transformation of today's society and try to diminish through the proposals that may arise from the impacts of a society in crisis and of course a committed citizen, is tried under a dialogical gaze. To say of Boscán⁸ in the construction of structures for the generation of knowledge that lead to a better standard of living.

In the university educational field, reflection and contextualization of knowledge that even science cannot understand but assumes and that tries to accept them with suspicion, of course, we must try to overcome the division between theory and practice. Eliminate the divorce created between science and what it has not been able to put aside, between research, education and the people and, of course, examine carefully those factors that affect their well-being: the crisis; of values, existential, of paradigms, of positions and of epochs. From this position, the limitations for a study that involves scientific and everyday knowledge, the barriers of the self and the other from the ontological point of view and the historical differences are explicit. It is vital to recognize that one of the almost insurmountable barriers is that of the scarce information on the topic of popular knowledge (especially in the Colón Municipality of the Zulia State),⁹ which is why it is possible that some important references cannot be located, only mentioned for its current relevance. Institutions cannot become mere instruments generating ideologies or become Universities for the Generation of Communes and less in particularities ... "believe that you can substitute a research university for a university of the commune ..."¹ As our current policy in Venezuela intends to try to apply policies that intend to relegate us to the past. This way my country will enter through the back door. We will go after the footprints of impoverished science and living from the images of the heroes of the country.

Invitation

This small work does not intend to avoid or fight with anyone, it is a call to the humanist conscience that lives inside all around

the world to try to change what can be changed and try to magnify what is believed to be great and favorable for the humanity. It could be an utopia but I believe in institutions where joy remains, life is strengthened and can be transformed in the midst of existential crises, of production, of growth, of imagination and thought development. I think that is our biggest challenge. We need a real rapprochement with the people to avoid the deceptions and disappointments of populism in Latin America. Either we avoid it or it makes us sick. There's still time. We must remove from the hands of irrelevant politicians that deconstructive project to erase the intimate realities of living and share learning with others. I believe in complex realities, in their inner folds, in alterity and in the possible modes of existence that imply new practices of liberation from ties, prejudice that operate from institutions and the instituted.

Acknowledgments

None.

Conflicts of interest

The author declares that there are no conflicts of interest.

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