

Cómo pensar las nuevas construcciones del conocimiento en los entornos actuales

How to think new construction of knowledge in today's environment

Anahí Kullock

Universidad de Buenos Aires

anahikullock@gmail.com

Resumen

El trabajo que se presenta a continuación pretende abordar un análisis de las condiciones actuales de la juventud y del trabajo con ella a partir de las nuevas tecnologías y nuevos entornos para el aprendizaje. Para ello se parte de una concepción de la tarea de enseñanza particular en la cual el docente debe, entre otras cosas, proveer un entrenamiento para razonar modos de concebir democráticamente las diferencias y desigualdades interculturales que atraviesan a dichos entornos. Esto proviene de un entendimiento del poder transformador de la tarea docente y de las características que esta debe tener para que la educación llevada a cabo resulte liberadora para los sujetos. No sólo se debe convertir las experiencias e informaciones en conocimiento, también hay que enseñar a aprender a saber con los otros, con la diversidad.

Hoy por hoy el adolescente (y la sociedad en general) tiene una oportunidad única: poder plasmar en un espacio público aquello que quiera contar o dejar ver de sus vidas. Es una posibilidad de expresión inaudita que es necesario abordar, pero al mismo tiempo contemplar para que se lleve a cabo inteligente y responsablemente, tanto por las propias expresiones como por las ajenas. A partir de los nuevos entornos esta posibilidad de expresión tiene impacto en la configuración de las individualidades y de los aspectos sociales de los jóvenes. La idea es reflexiona acerca de cómo darle voz a aquellos sujetos que han sido silenciados tradicionalmente, pero al mismo tiempo enseñar a ser criteriosos y respetuosos a partir de esta herramienta. Se analizan el uso de los foros y del hipertexto,

entre otros, para ver el rol que ocupan en las nuevas construcciones de conocimiento y cómo utilizarlos como herramientas didácticas. Esto último en relación no sólo con los conocimientos impartidos de manera curricular por las distintas áreas sino también con el desarrollo de las construcciones de subjetividades y los modos de socialización posible y deseable para la juventud. A partir de reconocer las nuevas culturas y sus necesidades y posibilidades seremos más permeables a adaptarnos a las nuevas características de los entornos, sin olvidar que este es un trabajo que ha sido necesario abordar en todas las épocas, no sólo la actual.

Palabras Clave: nuevas construcciones, conocimiento, entornos actuales.

Abstract

The work presented below is intended to address an analysis of current conditions of youth and work with it from new technologies and new learning environments. This is part of a concept of particular teaching task in which the teacher must, among other things, provide training to reason democratic ways of understanding cultural differences and inequalities that cut across these environments. This comes from an understanding of the transformative power of the teaching task and the characteristics that this should be so that education becomes liberating conducted for subjects. Not only must convert the experiences and information into knowledge, we must also teach learn to know each other, to diversity. Today the teenager (and society in general) has a unique opportunity to capture in a public space that you want to tell or reveal their lives. Expression is an unprecedented opportunity to be addressed, but at the same time look to be performed intelligently and responsibly, both for their own expressions as those of others. From the new environments that possibility of expression has an impact on the configuration of the individuals and social aspects of young people. The idea is to reflect on how to give voice to those subjects that traditionally have been silenced, but also taught to be respectful criteriosos from this tool. It discusses the use of forums and hypertext, among others, to

see the role they occupy in the new constructions of knowledge and how to use them as teaching tools. Latter in relation not only to the knowledge imparted in a curriculum for the different areas but also to the development of the construction of subjectivities and modes of socialization possible and desirable for youth. From new cultures and recognize their needs and possibilities will be more permeable to adapt to new environments features, not forgetting that this is a job that had to be addressed in all ages, not just the current one.

Key words: new constructions, knowledge, current environments.

Fecha recepción: Febrero 2010

Fecha aceptación: Junio 2010

Introduction

In the first place, it is worth taking into account what are the representations about teaching that will be worked on throughout this text and what type of learning they entail, to frame the processes that will be realized from here on. That is, it is necessary to reflect from what beliefs about teaching work and the function of the roles that are put into play in the pedagogical act are necessary to address the knowledge construction processes that will be addressed. In this sense, it is necessary to reflect on the possibilities of impact that a teacher has on his student on a daily basis. According to Phillipe Meirieu:

"Despite appearances, the true naive person is not the one who believes in the absolute educability of the other, but rather the one who is convinced that his convictions in this field have no influence on the results of the learner."(Meirieu: 2001; 27)

It will try to remove some representations that today are held about what can and cannot be transformed in contemporary youth. With regard to what this car calls naivety, it is of fundamental importance to take into account that (both in education and in any field of education and life) when it is not done, by opposition it is being done. When you don't

believe, by opposition there is something you are believing in. Therein lies the meaning of naivete. One can never think of actions unloaded with values and representations. When you don't believe that the task you carry out daily produces changes, you are actually believing that the task does not produce changes. Although it may sound intricate, it is the opposite of believing that changes can happen. There is no neutral point regarding this or null positions in this regard. I can believe that the student subject can emancipate himself or I can believe that he cannot, but I can never do neither. Therefore, when I think he can't, from the start I am denying him possibilities and facing a task with an ending that works as a self-fulfilling prophecy. In this sense, it is fundamental to believe in the transformations that our task can produce because if not, the only thing we have is not to believe in them, which would make our task useless, fruitless and a waste of resources and time. Why carry it out if we believe that nothing changes by doing it. It is too naive to consider that believing that one has no influence over the learners is an act empty of content, quite the opposite. Therefore, the only way to carry out our work is by believing that we have influence over them. On the other hand, we are subjects, not objects, every action we carry out, by affirmation or denial, has an effect, it is an intrinsic condition of the human being, whoever does not believe it is guilty of being incautious and credulous. Or maybe it's a comfort, to justify the lack of effort or entrepreneurship that committing to change means. It is enough just to think about what we transmit, in terms of values and teachings, when we do not believe in change or in the effect that we can have on other subjects. If we want young people to be emancipated, the only thing we can do is show our own emancipatory strength, not our alienation or inaction.

We should stop at another sentence from the same text and author:

“We do not subject others to the universal, we subject the universal to them”

More about the source text
The source text is required for additional translation information

Post comments

side panels

From different pedagogical positions, it has been argued that students reject the training received to become free through it. That education causes a kind of alienation as well as being formative. That is to say, that this rejection is the only mechanism to liberate the learning acquired, as an essential rupture for education to be emancipatory. In this case, the opposite will be proposed. If the world could be taught, not from the point of view of the rules of the game that must be followed, but rather that those rules were conceived and constructed historically, we can show that the universe that surrounds us is only one possibility among many others and that it is the result of a contingency. I believe that this is subjecting the universal to the subjects. Rejecting something learned generates effects that can be understood in terms of "negative" with what has been learned (we tend to see this every day). In any case, it could be thought of as the alienating part of education to a minimum and necessary level of educational training. But we would not be good pedagogues if we believed that this is the ceiling. The emancipating, reflective and liberating part is the ceiling. But not from rejection, but as tools to think that something different is possible, because what is current at some point was possible for some. Teach how these tools allow certain objectives, and that others provide different ones. That is release. That is emancipation, allowing the reflexive incorporation of everything that is learned (as well as the reason for everything that is not taught) so that each subject appropriates it and designs a possible universe with these elements. In this sense, the text presented refers to an analysis of the current conditions of youth and its work with them, for example, new technologies and new learning environments, based on the idea that our task is, among other things, provide training to reason about its meaning, ways of democratically conceiving intercultural differences and inequalities. Not only convert experiences and information into knowledge, but also learn to know with others, with the diversity that can enrich us and also with the otherness that annoys us.

How young people relate to the world around them.

Today's youth, like youth of all times, has a particular way of understanding the world it inhabits, and acts accordingly. Not only from a cultural point of view, but also from a material and consumption point of view, two fundamental pillars of this era. In each historical moment the ways of socializing were different. Today we find a new one that completely reformulates the links that are built: social networks. So much so that they cease to be a characteristic of youth, to be incorporated into practically all generations of our society.

"Social networks mark our time as a social and cultural phenomenon that permeates societies and groups, classes and styles." (Maggio, 2012: 102)

Not only do they determine the ways in which people interact today, but they are also the framework and environment for the operation of a variety of activities. It is no coincidence that these environments are closely linked to the media, which today have a direct link to what youth is like. Formerly, and since its massification, the media were in the hands of some, and not others. The possibilities of expression that manifested themselves were limited and there were many sectors that did not have a voice. Today we are in the presence of what is characterized as "participatory culture", insofar as the media, based on these social networks, are managed by a much larger number of public. Each subject, or each group, can expose their opinions, feelings and ways of thinking, and make it known to others. Each one can relate the life story that is relevant to them and the experiences that marked and defined them. When so many stories emerge, individualities and varieties emerge. Thus, the same story is reflected simultaneously in a large number of media. In some way, it can be said that they become owners and take control, at least momentarily, of the means of expression par excellence to express not only an opinion of what is said, but other possible versions to read the world around us and your place in it.

This opportunity to produce subjects is unique. Putting all this into words is wonderful as an expression, but even more so as part of a subjectivation process. What new possibilities in the construction of identities are given from the possibility of being heard, subjects and sectors that were traditionally silenced. What new possibilities of socialization do we give to young people who can access this multiplicity of stories. These new environments are often rejected, among other things because they are not the traditional channels of access to read and write. But it is not the media that is problematic, but the use that we teach about them. That is why it is necessary to reflect on what position will be taken with respect to this reality. An example of this is the place of reading today. If reading puts us in contact with a world of meanings, discourses and voices, being in front of a screen does not isolate us, it only fulfills the same function. The subject is at the center of the accumulation and exploitation of knowledge.

“We must tirelessly remember the inanity of the substitution scheme. Just as communication by telephone has not prevented people from meeting physically, since we call each other to meet, communication by electronic messages very often prepares physical trips, talks or business meetings. Even when not accompanied by meeting, interaction in cyberspace is still a form of communication. But we sometimes hear ourselves argue that some people spend hours “in front of their screen”, thus isolating themselves from others. Excesses should certainly not be encouraged. But do we say that someone who reads “spends hours in front of the paper”? No. Because the person who reads is not in contact with a sheet of cellulose, he is in contact with a discourse, a voice, a universe of meaning that he contributes to build, to inhabit through his reading. That the text is displayed on a screen does not change anything. It is still about reading, even if, as we have seen with hyperdocuments and general interconnection, reading modalities tend to transform.” (Levy: 2007; 134)

It remains in the pedagogical roles to think about how to educate our students so that the use of these spaces is effective, meaningful and constructive. However, you have to be

vigilant. You must not be fooled. Although there is the possibility of impacting different media, there is the fallacy that with the Internet everything is within our reach. We know what happens anywhere in the world and we have all the knowledge we want at our fingertips. There is no information that we cannot count on if we need it. This proposes a contradiction: not everything is accessible, but everything is unattainable. With internet technology, knowledge is not only unfinished, as it is constantly growing and reformulating, but it is also incomprehensible in its entirety. We cannot read everything that is published or know everything that is shown, nor receive all the opinions or experiences that are manifested.

Collective intelligence

As a first fact, it is necessary to highlight the variety not only of networks, but also of writing and expression formats in them. Communicating through a tweet is not the same as communicating through an opinion forum, a video, a photo, a blog, a wiki, etc. Each format will provide different types of communication possibilities and links with the work groups present in the classroom. If books, poetry, essays were chosen because each format prioritized a way of building knowledge and stimulating different cognitive structures for the development of language and thought, we can think that the new formats can be analyzed under the same criteria .

From a common forum format, for example, in a classroom group, all those present could see what the others write on the subject, preview it, debate it, question it, propose their own ideas on the matter and comment on it. This exercise allows you to put into words personal aspects and personal impressions on different topics that are discussed with the aim of giving depth and meaning through the exercise of rethinking the topic based on multiple and collective aspects, but also based on having to translate written form what they feel and think or diversity of personal experiences. This would be both from an expression of one's own and from the comment to what another colleague proposes in the forum. The written debate allows much more than the verbal one to be able to

rethink, reformulate and build what one wants to say before doing it. In the same way, it allows to base, develop and explain in a more planned way and therefore more clearly than oral expressions those arguments that one wants to put into play to explain their ideas. Finally, the written debate allows later representations to appear that may not be the reactions or first impressions that are at stake in an oral debate. Likewise, they access to see what their colleagues think and feel and what they should answer, taking into account that it is a place of public access and that there are sensitivities, criteria and formats that must be taken into account. Also, by doing it in the classroom space, they know that anything they handle incorrectly will be confronted in the same physical space in which it was carried out (and with the teacher as moderator).

We already know that building knowledge or representations about it collectively will allow access to more complex and non-linear symbolizations about it. Each personal construction will include in the mental processes everything that he read, debated or came to him when reading what his classmates said, as well as rethinking his own representations based on the answers he receives. In the same way, doing it during class hours will avoid the typical dispersion that involves doing this type of work remotely and will be able to closely supervise the dynamics in case of possible eventualities that need to be addressed. The foundations from which new knowledge is built are more solid and more complex, therefore more resistant as well. I invite you to carry out this type of reflection with the other environments that today proliferate on the Internet.

New cultural constructions.

Now, all this has value not only for the development of school knowledge, but also to define new forms of socialization and of being with and recognizing the other around us. These possibilities of listening to him, recognizing him, discussing his words and expressing ourselves based on this modify the bond established with others.

Many times we hear that today's young people are increasingly individualized and less reflective about what surrounds them. Using the tools that are available in a judicious and thoughtful way, this can be reversed. It is only necessary to assume the role instead of

rejecting these emergents. The more new modes of expression and production can be absorbed and incorporated, the more we can influence them so that their use is optimal. When young people express their concerns, they can once again feel represented in different spheres and by different voices. He can find a place where he is heard and where he listens to those who have symbols in common with him. The possibilities of peer groups diversify exponentially, we know how important they are in the construction of their individuality and identity.

It becomes feasible to improve the teachings about respect for the other, to inform us about why he is the way he is, why he thinks what he thinks, what his story is. Instead of ignoring it, we are increasing the space we give it and the recognition we give it. The other becomes visible, as such, as different from me, with their own expressions and their own ways of seeing the world. A youth culture develops around the ways of connecting with others and the elements that go through them: music, art, entertainment, playfulness. The others are summoned, even without knowing each other, to share manifestations, tastes, interests, and open up to new possibilities and places of socialization. Social consciousness itself is amplified through these spaces. If the outside, the exterior is shown as a monster that threatens to encompass us and leave us alone and in silence, the networks and the media are those spaces to see that we are not alone, that there are many others suffering, feeling and needing the same. There is a possible collective consciousness to be formed, as long as we dare to take charge and exploit the resources to improve the constructions about the possibilities of emancipation, change and freedom that our students have at their fingertips.

Reading and learning in hypertext

Returning to the possible constructions of knowledge unpublished up to now, we are going to use another tool: hypertext, as a text work format. It is thought about how to dynamize the symbolic constructions of young people to make their mental structures more complex and make them stronger. When we get used to technologies, they tend to become invisible, they are incorporated into the natural order of things, however, an

adequate reflection on them allows us to enhance their operation and even alter it, if that is the desire. The hyper-text allows lateral as well as linear connections, there are links and juxtapositions that give rise to logics that are not always those with which the texts are originally conceived. We can speak of constructions of structures in which ideas and concepts are related in a complex, non-linear way and therefore allow another type of journey through them. This means that the intellectual constructions and the development of the subjects take place in an unprecedented format. The learning mode of the new youth is directly impacted by all these issues. It is necessary to be able to appreciate this in order to think about how to work from these new technological tools, taking into account both their virtues and their risks.

In the first place, it is worth recovering the role played by the possible connections between themes and concepts. Possible links are established on content that could previously be shown as unconnected and in turn it is possible for the subjects to make their own links, beyond those allowed by the texts themselves. In other words, there is a possibility of impact on the information that is incorporated and how it is incorporated. The significance of the text is not going to be only in the content, but also in the possibilities of links and interconnections that can be established between the contents. In short, what happens is that not only is knowledge incorporated, it can also be influenced and rewritten:

“Now, the fact that ideas are printed according to a certain layout does not mean that they are necessarily conceived or read in the same way. Writing, especially in the age of word processors, often involves cutting and pasting, moving bits and pieces back and forth, outlining final sections before finishing first ones, and so on. The illusion of continuity and concatenation often arises from making several versions of the text and removing any indication that it was composed at discontinuous moments. Similarly, reading practice is often not linear or seamless. We omit parts, we go back to reread others, we stop.” (Burbules and Callister: 2001; 10)

However, these tours are not accidental, the texts are presented in such a way that it is intended to provoke a certain reading and not another. What must be taken into account is that these ways of reading, interrelating and constructing meanings are already given previously in the structures of thought and interpretation of the subjects, according to the constructivist theories of learning. In fact, these same ones suppose that the construction of knowledge is a non-linear learning, but with links, interconnections and ramifications it has more possibilities of being a permanent and useful learning in the cognitive structures of the subjects. Learning can take place when there is an anchoring of new knowledge in pre-existing structures, that is, establishing connections with what we already know and that the new information suggests to us. What the hyper-texts come to do is to reveal these possible links from the very writing of the text, accompanying or suggesting possible routes through it. That is, it reinforces this process of construction and establishment of new learning in the previous mental structures of the students. What is important to avoid, and therefore it is necessary to recognize how these processes work, is that each thing that is proposed as a connection node remains fragmented or decontextualized from the framework in which it appears. That is, being able to understand and elaborate the place that each thing has in that network and why, in terms of how it contributes to total learning.

At this point is where the role that we as educators play in this game comes into play, because everything that happens in these new environments is not alien to us and we must take a place with respect to this. In these frameworks it is of vital importance to be able to define and delimit what is the beginning of the reading or analysis, which of the ideas presented are the most important and which are complementary to what is involved. The orientation in this discovery work and the training in this type of reading and analysis correspond to the teachers, who will have to teach the students to conform as hyper-readers with independence and autonomy. Likewise, they have a role in the design of the information to be presented to the students that must include these possibilities that the hyper-text offers.

conclusion

Throughout this work, an attempt has been made not only to recover the place that can be given to new technologies in learning, but also the importance of understanding them as part of the current culture that education must be able to absorb. These technologies imply new possibilities in the construction of knowledge in the classroom and a great power to strengthen some processes left in oblivion.

What is necessary is to remove representations of what cannot be impacted, or the areas in which transformations cannot be made. For this, we must recognize the place of the new environments, but also recognize ourselves as pedagogues and educators whose fundamental task has to do not only with instructing but with liberating. By opening the world in a thoughtful way and teaching to think of it as a powerhouse of possibilities and possible changes. It is easy to forget it from time to time, but when it is taught, consciences are formed in the subjects, they generate their own ideas that will be limited to a large extent by the openness that they are allowed

One of the main novelties that must be faced is that knowledge is no longer displayed as traditionally, it is within reach. And by the way, there is no story to follow but different versions and possibilities of expressing oneself. Both can be a great danger or a great possibility, depending on the approach from which this challenge is evaluated and the place that is taken in this dynamic. That is why it is essential to retake the place that the educator has in these processes, take them, appropriate them and redesign them to be able to fulfill the ultimate objectives that the training proposes.

Bibliography

Burbules, N. C. & Callister, T. A. (2001) Educación: riesgos y promesas de las nuevas tecnologías de la comunicación. Buenos Aires: Granica.

Lévy, P. (2007) Cibercultura. Informe al Consejo de Europa. Barcelona: Anthropos Editorial.

Maggio, M. (2010) Enriquecer la enseñanza (los ambientes con alta disposición tecnológica como oportunidad). Buenos Aires: Paidós.

Meirieu, P. (2001). La opción de educar. Ética y pedagogía. Barcelona: Ediciones Octaedro.