

# HUMANESCENT EXPERIENTIAL PEDAGOGY AND THE THEORY OF SIGNIFICANT LEARNING

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**ABSTRACT:** The study aims to understand humanescent experiential pedagogy as a technology for teaching, according to the theory of significant learning. This is a theoretical essay, which is developed based on two concepts: humanescent experiential pedagogy, which consists of an innovative pedagogical strategy for teaching, and Ausubel's theory of meaningful learning, which concerns the cognitive interaction between new knowledge and prior experience, in order to strengthen the learner in how to be active in building their knowledge. It is therefore concluded that humanescent experiential pedagogy presents assumptions consistent with the theory of meaningful learning, comprising important technology for teaching, in addition to contributing to paradigm shifts in the education scenario.

**DESCRIPTORS:** Nursing; Teaching; Learning.

## A PEDAGOGIA VIVENCIAL HUMANESCENTE E A TEORIA DA APRENDIZAGEM SIGNIFICATIVA

**RESUMO:** O estudo objetiva compreender a Pedagogia Vivencial Humanescente, como tecnologia para o ensino, à luz da Teoria da Aprendizagem Significativa. Trata-se de um ensaio teórico desenvolvido baseado em dois conceitos: a Pedagogia Vivencial Humanescente, que consiste em uma estratégia pedagógica inovadora para o ensino; e a Teoria da Aprendizagem Significativa de Ausubel, a qual diz respeito à interação cognitiva entre o novo conhecimento e as experiências prévias, de modo a fortalecer o educando como ser ativo na construção de seu saber. Conclui-se assim que a Pedagogia Vivencial Humanescente apresenta pressupostos coerentes com a Teoria do Aprendizado Significativo, compreendendo importante tecnologia para o ensino, além de contribuir com mudanças paradigmáticas no cenário da educação.

**DESCRIPTORES:** Enfermagem; Ensino; Aprendizagem.

## LA PEDAGOGÍA VIVENCIAL Y LA TEORÍA DEL APRENDIZAJE SIGNIFICATIVO

**RESUMO:** El estudio tuvo la finalidad de comprender a Pedagogía Vivencial, como tecnología para la enseñanza, a la luz de la Teoría del Aprendizaje Significativo. Es un ensayo teórico desarrollado con base en dos conceptos: la Pedagogía Vivencial Humanescente, que consiste en una estrategia pedagógica innovadora para la enseñanza; y la Teoría del Aprendizaje Significativo de Ausubel, la cual se asocia a la interacción cognitiva entre el nuevo conocimiento y las experiencias previas, de modo a fortalecer el educando como ser activo en la construcción de su saber. Se concluye que la Pedagogía Vivencial presenta presupuestos coherentes con la Teoría del Aprendizaje Significativo, comprendiendo importante tecnología para la enseñanza, además de contribuir con cambios paradigmáticos en el escenario de la educación.

**DESCRIPTORES:** Enfermería; Enseñanza; Aprendizaje.

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## INTRODUCTION

Nursing education in Brazil emerged in the nineteenth century at a time that prioritized preventive actions focused on public health, taking into account the agro-export nature of the country at the time. Subsequently, a curriculum of a curative nature geared to the specialized clinic emerged, and remained so for a long time throughout the country's history<sup>(1)</sup>. However, today the aim is to train professionals in a generalist, humanist, critical, and reflective way, guided by scientific and ethical aspects, and able to develop health activities for the new social production paradigm in health<sup>(2)</sup>.

To achieve these aspects, the use of innovative technologies for teaching is essential. Technology for teaching in nursing, and in other professional fields, is envisioned not only as sophisticated machines, but as all the complexity involved in knowledge and human relationships that make up the teaching-learning process.

Thus, it is understood that technology helps in the development of competence in human efficiency in various activities, from a set of scientific and empirical knowledge, presented in a systematic and specialized way, triggering theoretical and practical reasoning<sup>(3)</sup>.

In the scope of teaching, education aimed at the enhancement of emotions in the educator-educand relation is sought, aspiring to stimulate all of the inherent creativity of each being, at the expense of authoritarianism and the existing relationship of subordination in the teaching-learning process, started in the past, that sometimes remains to this day<sup>(4)</sup>.

The desire, at present, is for the continuing need of educators to transform educational practice into a moment of pleasure and satisfaction both for the educator and for the learner, in order to create the most effective educational process

Thus, humanescent experiential pedagogy (HEP) seeks to provide meaningful learning for the learner, encouraging all of their prior knowledge and abolishing the unidirectional transmission of knowledge, thus stimulating critical and reflective capacity<sup>(5)</sup>.

In this way, through the theory of meaningful learning, the building of an educational process founded on students' prior knowledge is sought, aiming to become the most dynamic educational process where, through well-planned teaching activities, students deepen, expand, and modify

their knowledge<sup>(6)</sup>.

Ausubel, considered one of the principal authors, if not the main one, of meaningful learning, based his theory on a reflection on school learning, teaching, and a way of absorbing content by students. He argues that the effectiveness of meaningful learning is related to the way of acquiring new meanings<sup>(7)</sup>.

Given the interdependence between HEP and the theory of meaningful learning, and the need to broaden the discussion about innovative technological modalities for the teaching-learning process, the question is: How is HEP characterized, as a technology for teaching, according to the theory of meaningful learning?

Thus, the study aims to reflect on HEP as a technology for teaching, according to the theory of meaningful learning.

## THEORETICAL CONCEPTUAL FRAMEWORK AND THE METHODOLOGICAL WAY

This is a theoretical test developed from the theoretical and conceptual frameworks of humanescent experiential pedagogy and Ausubel's theory of meaningful learning.

HEP corresponds to a pedagogical strategy and a technology for innovative teaching that encourages the teaching of learning how to be, and reflects on how to teach, relating to being an educational being and consolidating humanescent—a term used for the revival of human essences<sup>(8)</sup>. This conception develops the interface between education and quantum factors, bringing a focused design for a quantum field of vibration and, consequently, a transcorporeal and humanescent pedagogical intervention<sup>(9)</sup>.

Ausubel's theory of meaningful learning is characterized by the cognitive interaction between new knowledge and prior experience, strengthening the learner as an active agent in building their knowledge. For this process, acquiring stability in meanings is fundamental<sup>(10-11)</sup>.

Inserted in this modality, critical meaningful learning stands out, enabling the subject to be part of their culture and, simultaneously, be outside of it. In other words, it is an anthropological perspective on activities with social groups, in which learning works constructively with the non-causality, relativity, probability, and non-dichotomy of differences and with the assertion that knowledge is our construction<sup>(12)</sup>.

Critical meaningful learning features 11 medullary principles: 1) the principle of prior knowledge; 2) the principle of social interaction and questioning; 3) the principle of the non-centrality of the textbook; 4) the principle of the apprentice as a perceiver/impersonator; 5) the principle of knowledge as language; 6) the principle of semantic consciousness; 7) the principle of learning by error; 8) the principle of unlearning; 9) the principle of the uncertainty of knowledge; 10) the principle of non-use of the chalkboard; and 11) the principle of abandonment of the narrative<sup>(12)</sup> (Figure 1).

Therefore, as a theoretical source for reflections on the theme, we used the collection of works produced from the HEP assumptions presented in the work entitled "Humanescent Experiential Pedagogy: to feel think the seven knowledge in education"<sup>(13)</sup>, and the scientific productions of Dr. Marco Antonio Moreira, a renowned researcher in the field of learning theories, especially meaningful learning. The reflections will be presented in the theoretical pillar: HEP and Critical Meaningful Learning.

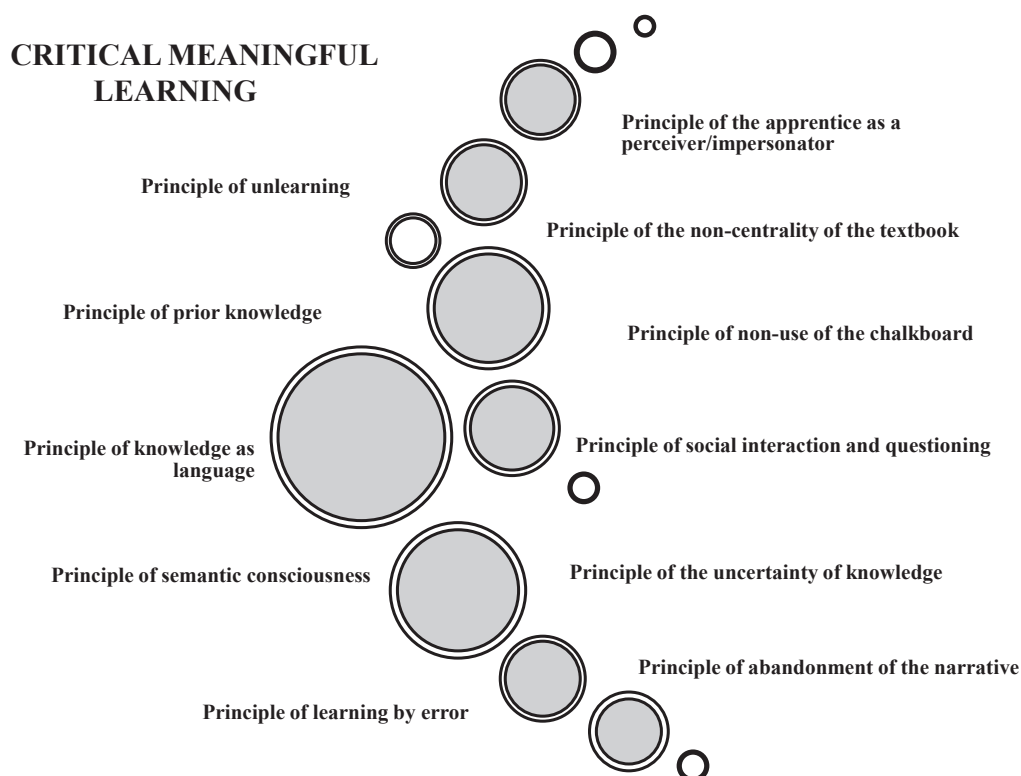


Figure 1. Principles of Critical Meaningful Learning. Brazil, 2014.

## HEP AND CRITICAL MEANINGFUL LEARNING

HEP presents the principles of lucidity, sensitivity, creativity, and reflexivity as pedagogical guidelines. However, to experience them, it is necessary to develop some experiential phases that allow meaningful learning<sup>(5)</sup> (Figure 2).

The first phase, "imagining or redeeming prior experiences," corresponds to the moment where the learner is motivated to experience "historic reflectivity"—in other words, is led to think, imagine, and redeem something related to the focal issue that, generally, comprises the prior knowledge or experience. When experiencing the phase of "expressing the imagination through a projective technique," the learner is, in turn, the protagonist of the teaching-learning process,

through the symbolic projection of imagination and thought. It is a moment of human subjectivity and dichotomous association experiences such as: reason and emotion, conscious and unconscious, individual and society, and internal and external<sup>(5)</sup>.

In light of the significant critical learning theory, one can observe, through the principle of prior knowledge, that one can only learn from what one already knows, non-arbitrarily, through the capture and internalization of socially constructed and contextually accepted meanings. It can be said, therefore, that prior knowledge is the most important process variable<sup>(11)</sup>.

The phases of HEP, "promoting cognitive dissonance" and "relating the imaginary with the real," enable conflicts and disagreements and, from there, the reinterpretation of knowledge.

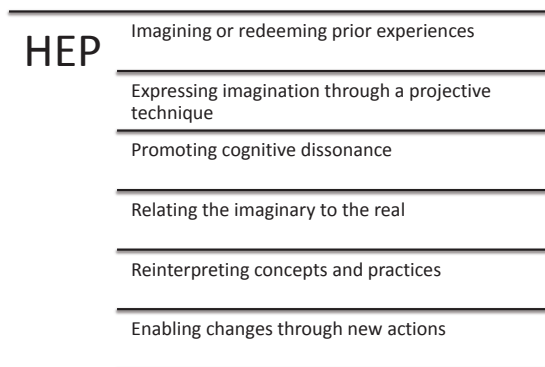


Figure 2. Stages of Humanescent Experiential Pedagogy. Brazil, 2014.

Subsequent to that time, the learner interacts with the context, and discusses and compares the theoretical concepts presented in the group. At this point it is possible to “feel-think” the “experiential reflectivity”<sup>(5)</sup>.

Social interaction is essential for consolidation of the teaching process, in particular between the teacher-learner binomium that shares meanings. Therefore, one is attentive to the consolidation of the dialogical, curious, inquisitive, open and non-passive posture of the binomium<sup>(11)</sup>.

The moments of “reinterpreting concepts and practices” and “enabling changes through new actions” are characterized by the reformulation of a new thought, the corporalization of new practices and, subsequently, the arising of new feelings and attitudes<sup>(5)</sup>. These aspects emphasize the importance of prior knowledge, as new knowledge is anchored in it and makes it possible to identify what is needed to carry out the principle of unlearning, that is, “learn to unlearn, not to use irrelevant concepts and strategies for survival”<sup>(11:20)</sup>, as shown in Figure 3.

HEP emphasizes learning through questions rather than through answers, from different materials and didactic strategies, emphasizing that students are perceivers and representative of the world, and that meaning is inherent in people and not words. These aspects are consistent with the principles of non-centrality of the textbook, non-use of the chalkboard, and of the apprentice as a perceiver/impersonator and semantic consciousness<sup>(11)</sup>.

It is emphasized, finally, that this pedagogical innovation uses “feeling-thinking,”<sup>(5)</sup> a way of emotionally and rationally experiencing the

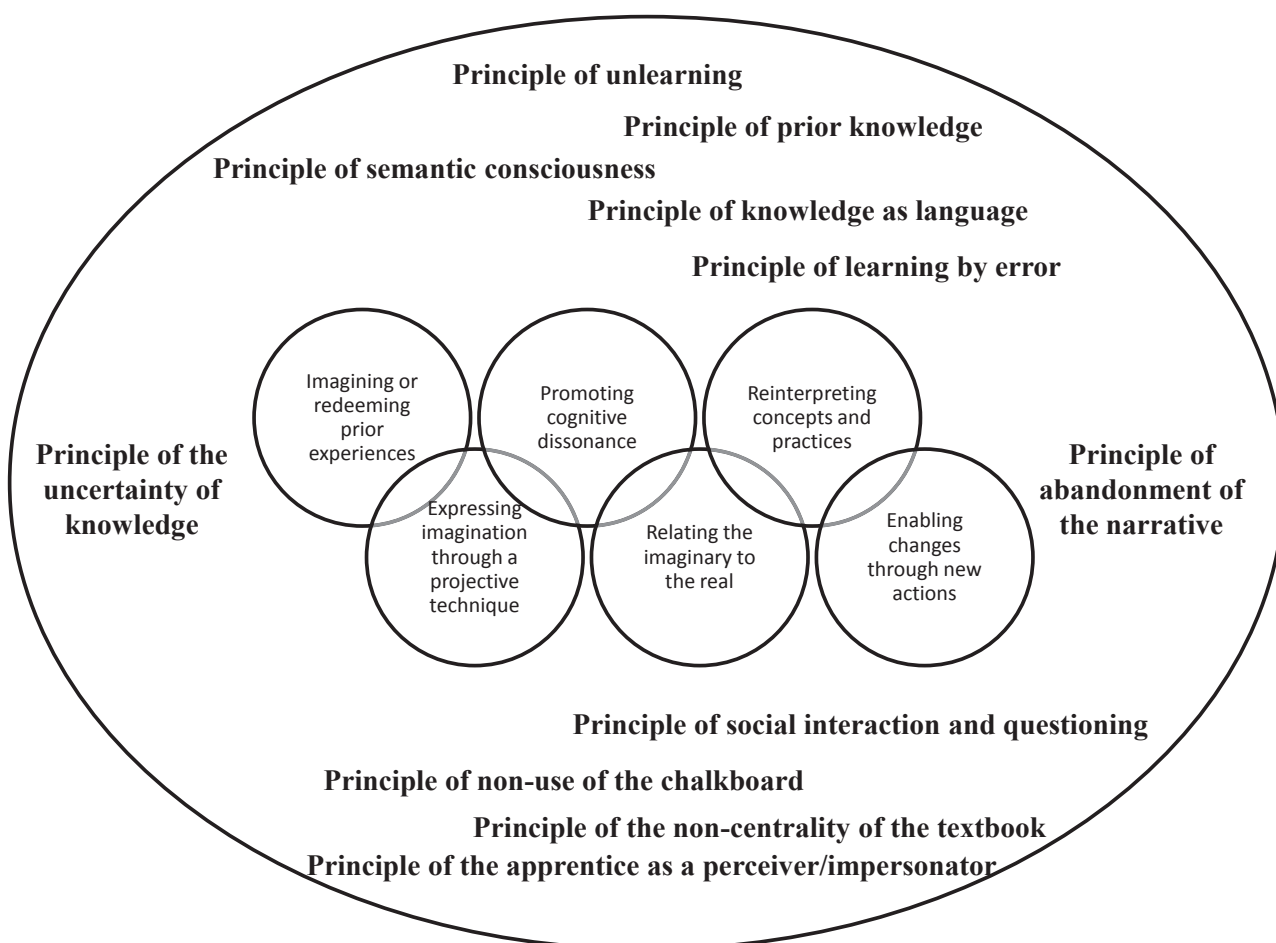


Figure 3. HEP Interfaces and Critical Meaningful Learning. Brazil, 2014.

teaching-learning process as a strategy for associating education with the life of the subject. The theoretical framework and the practice of HEP enable the teaching to center on the learner, emphasizing the principle of the abandonment of the narrative. Consequently, this subject speaks more and the educator less<sup>(11)</sup>.

Figure 3 represents, in a summarized form, the interface between HEP and critical meaningful learning.

## FINAL CONSIDERATIONS

It is observed that HEP presents assumptions consistent with the theory of critical meaningful learning, enabling a knowledge-building process based on the experiences of the subjects and on a non-conservative methodology guided by the autonomy of the learner.

Thus, the student develops their critical and reflective ability, acting as co-author in their teaching-learning process, thus establishing a harmonious relationship between educator and learner capable of making a more pleasant and effective teaching-learning process.

One can observe, therefore, the alliance between technology and education, in order to provide meaningful learning for students and a change in professional paradigms, directed toward new trends, to the educators.

Hence HEP now represents not only a technology for teaching, but a strategy for paradigmatic changes in teaching. Considering this fact, the question is: How does HEP contribute to the paradigmatic changes in teaching? This inquiry demands new reflection, prompting the authors to the future construction of new studies to remedy this gap in knowledge.

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