

Teaching as a reflective experiential praxis

The teaching process, rooted in the curriculum viewed as an integrated triadic totality, is conceived in its globality as a reflexive experiential praxis for the reconstruction of existential reality. In this way, teaching becomes an epistemic action that frees itself from conceptual repetition as an epistemological model, when interwoven with research and extensionist practice, as a strategy and scope that gives context to the pedagogical-didactic process that generates knowledge and significant learning around the reconstruction of the different social and community realities, within the framework of an educational and human formation that seeks to respond in an integral manner.

This situation, imminently, forges a Teaching that materializes as an experiential praxis, which emanates from his teaching historicity derived from experience, from his narrative temporarily manifested through the language that shows his inner world, his particular way of being and being daily in the university academic-curricular world. Therefore, the teacher has to deploy himself investigatively through an investigative action of his discursive-narrative modes, with the purpose of becoming aware that his framework of daily doings, around the triadic integration of the academic-curricular processes assumed as social practice, are erected from the plot of discursive and communicational interrelationship that occurs between those who make up this social practice.

Thus, Teaching is consumed with methodical rigor as a contextualized reflective practice, acquiring the quality of being a praxeology, which makes the teacher a critical-reflective and deliberative practical subject, to the extent that gnoseologically he becomes a being for himself, who rummages in his conscience the teaching experience as experience, as mundology, until reaching the deep existences of his structures of entrenched and routine actions, making them conscious in a reflective, critical way; in such a way that, from this penetration of its own selfhood, it acts on its thought, subjecting it to the action that transforms. Consequently, thought and action, although they appear indissoluble, making each other indispensable, submit dialectically, question and critically question each other, become concrete as praxis.

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