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HIGHER EDUCATION AFTER BOLOGNA

Challenges and Perspectives

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CHAPTER 4

THE HUMAN FACTOR AS A DIFFERENTIAL IN THE TEACHING LEARNING RELATIONSHIP: Sense built on the Bologna Process in higher education

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The implementation of that Bologna Process dictates the development levels of social, human and economic growth, in order to respond to the crisis and the growing increase in youth unemployment, resulting in graduate employability. The need for changes in the educational paradigm is emerging, in dimensions of educational processes quality in higher education, in the scientific, pedagogical and human dimensions, taking into account the current social challenges. In this sense, this chapter offers a current reflection on the search for a new meaning in the act of teaching, learning and research, in an attitude that transforms, learning from living experience, reflecting on the paths that the phenomenological method points to didactic- pedagogic in higher education and contributing to the

understanding of subjectivity, from which emerge aspects of the human being singularity and its essence as a possibility of reading the reality, the phenomenon and the lived experience, without forgetting the objectivity that permeates it.

Introduction

“Know all the theories and master all the techniques, but as you touch a human soul, be just another human soul.” (Carl Gustav Jung)

The reform on the European Higher Education Area has been a target, over the last few years of innumerable debates, many times with little consensual registers, about the substantiality and pertinence of the effectively operationalized changes.

To reflect on the transformations that occur in the higher system is not an easy task, given the multiple analysis perspectives that can be adopted, in face of the complexity of the set of actions of the reformulation and organization of the higher education systems, proposed in the Bologna Declaration, with the objective of European cohesion through the graduates' knowledge, mobility and employability. It is a challenge for higher education institutions, through globalization and the strong influence of political power, considering the existing economic dependence, to develop in students, in cultural and scientific terms, the capacity to learn and reflect critically on

the knowledge and abundant information provided by the globalization of our contemporary society.

According to Ferreira (as quoted in Lopes & Menezes, 2016):

Influence of the so-called globalization (economy) followed by a (re) emergence of the market economy and neoliberal policies, higher education institutions (IES) are now under imperatives and duties of economic competitiveness, rather than the satisfaction of social needs, and they will be asked to present and justify their expenses in relation to the activities they carry out. (p. 96)

Diversity is and must be sustained by countries and citizens, so it is necessary to establish bridges of contact that allow citizens to live without borders, are increasingly open to diversity and multiculturalism, education and training being a growing sharing mode among citizens, benefiting and finding a common course of action, which will address the strong pressure of the European guidelines for higher education, resulted from the Bologna Process, so that they can be put into operation in the national education system.

Education is a very rich and multifaceted phenomenon, and its concept is not easy to delimit, because it is facing a diverse unfinished reality, articulated with everyday practices, institutionalized processes and norms, objectives and purposes, which cover several aspects of human existence.

Even when there is professional pedagogical training, teachers are eventually socialized in the work context in which they are inserted and suffer the influence of the prevailing rules. But when such training is not required (or available) as a condition for professional practice at this level of education, so far it has

been understood that teachers also base their action on their personal and professional experience, intuition and convenience, rather than on any conceptual or Pedagogical knowledge.

Guenther (2009) reports that the educational process starts from the understanding in the internal phenomenal field, emphasizing that relevant learning usually happens when people interact with each other and with the world, in the dynamic process of living. It also emphasizes that:

An educational environment includes a teacher, didactic material, a meeting place with the students ... Everything that helps to draw appropriate directions to the moment when the student is able to capture personal meaning in facts, information, phenomena, experiences and therefore, take greater control over what is important to his life. It is at this very moment that education happens ... or ceases to happen. (p.21)

Santos (2006), and Amado & Boavida (2006) consider that the educational process is complex, profound and inevitable in regards to being constitutive from both individuals and societies, therefore, education can be considered a vital necessity, being a factor of cohesion and responsibility of social and personal dimensions. Thus, education has its own specificity and cannot be dissociated from its deep insertion in the cultural and social dimensions. In its broadest and most essential meaning, education consists in a movement by which the individual becomes a person.

To conceive education as a battlefield in the construction of a more humane society should be the main direction of educational action. In this author's view, pedagogical work at any level of education and especially in higher education should be directly related to the needs of human life in

its relationship with the world. The production and use of knowledge should contribute to the evolution of the human being in all its dimensions.

The authors, Amado & Boavida (2006) also consider that education is a phenomenon so complex that “it needs, not a schematic and reductive thinking, that was as we have seen, on the basis of experimental science, but a new rationality based in the paradigm of complexity” (p.187), considering that the articulation of a greater number of factors allows us to understand the educational system as part of the broader set of social systems.

According to Kuenzer & Moraes (2005), it is usually stated that one of the biggest difficulties the research in the area of education faces is the fact that the claim to a more defined epistemological status is hampered by the complexity of the educational phenomena and the confluence nature of various disciplines that characterizes it.

A study carried out by Morgado (2009) on the “*Bologna process and higher education in a globalized world*” found that the educational system must create conditions that allow young people to develop skills both scientific and professional as well as communicational, affective and moral content.

It's considered that educational mediation structured on the basis of critical reflexivity and ethical questioning contributes to the development of the human personality and to facilitate personal interactions, mediation emerges as a core element in the development of critical thinking and in the assumption of individual and collective responsibilities, in favor of a more just and egalitarian society (Amado, Freire, & Caetano, 2005, as quoted in Morgado, 2009, p.17).

According to the same author, education should focus on a teaching that promotes debate and reflection, where the students as the protagonists of their own learning, producing knowledge that focuses above all their applications to real situations in daily life, without gaps between real and school life, valuing communicative action in detriment of instrumental rationality, where a flexible curriculum, in a global world, is based in solving local problems (Morgado, 2009). Because it is essential to build new knowledge and its connection with social situations, this chapter intends to modestly emphasize “the human factor as a differential in the teaching-learning relationship: building a phenomenological path”, articulating the understanding of education and university training in a humanistic aspect.

Thus, according to this author, there is a need to promote tighter bonds between the higher education field and scientific research, discussing the values and social relevance of research meaning and its contributions to understanding human nature through questioning which corresponds to a complete act involving rational argumentation as well as subjective experiences.

It begins here by invoking the role of research as a teaching strategy and as a competence that is expected to be acquired by the trainees, a requirement that meets the Bologna Process, despite being present in the spirit of university education for a long time. What is questioned here is if the pedagogical practice of teachers in higher education is based on their conceptions of science, their own vision of the world, society and the human person, and whether or not this vision, which should be complex, is combining theory and practice, if is it able to lead to the necessary transformations, through a pedagogical *praxis* that contemplates learning for life: knowing, doing, coexisting and being.

The author agrees that in order to improve the teaching and learning quality, it is necessary to think of strategies and approaches

that encourage students not to be passive in the classroom, promoting a true spirit of questioning, which helps to build ideas.

Therefore, this text refers to the process of thinking, presupposing a work in education anchored in the inner life, encompassing behavior, actions and manner, noticeable by the way of acting, reacting, interacting with others and with the world. There is a conviction that a deep transformation of the contemporary educational paradigm is possible on the basis of a change of mentalities, in a conception of practice with an emphasis on action and immediate positioning, understanding the phenomena in the present, emphasizing the essence of humanistic thinking as being the concern with the human being. This text also aims to make some considerations about the contribution and applicability of phenomenology as a favoring method of teaching in the university context.

1. Higher education: critical reflection

1.1. Thought autonomy and critical reflection

It is agreed by several researchers that is the university's function to promote thought autonomy and critical reflection, and it is no longer possible to accept a teaching practice that reinforces passivity instead of awakening the student's spontaneity and creativity. In this context, the university becomes the focus of attention, by questioning the quality of the knowledge produced in it and the educational processes for which it is responsible, aiming the dissemination of scientific knowledge and the training of professionals from different areas of activity.

To train university students implies understanding the importance of the teaching role and, in this way, deepening

their scientific-pedagogical capacities, making them able to face fundamental questions of the university seen as a social institution, since teaching as a social practice implies ideas of formation, reflection and criticism.

Here we value the idea that a competent university teacher is one who teaches the student to think, question and seek solutions to a problem, which stimulates the student to look for knowledge that involves him in the teaching process, valuing an education that is in service of human promotion.

It is worth mentioning that the purpose of the university is to create new knowledge and disseminate it through teaching, research and extension, according to the demands of society and the transformations of the world, forming reflective and critical citizens capable of acting in the workplace and to promote improvements in the context they are inserted.

It is a challenge for higher education the need to “train people with levels of cognitive and psychosocial development that allow creative, innovative, autonomous and cooperative problem solving” (Figueiredo, 2012, s/p), contributing to “the promotion of Autonomy in learning and that are related to the development of the student’s self-direction and its epistemological complexity”. It is understood that effective and lasting learning implies a “personal commitment in the attribution of meaning to the knowledge produced” (Figueiredo, 2012, s/p).

According to Garcia (as quoted in Ferreira, 2011), “critical thinking arises associated with reflexive thinking ... and metacognition is then an important aspect of critical thinking, as it presents itself as a self-dialogue of which we reflect on what, how and why we think and act “ (p.14). Critical thinking can be considered to have a practical value in protecting us from mistakes and influences from others and promoting autonomy and responsible citizenship.

The studies carried out by Figueiredo (2012) emphasize that in order to have a high technical and scientific level of training, one has to rethink the strategies of work with the students and in the concepts of knowledge and research, and that the epistemological change has to occur in the way that the students attribute meaning to the knowledge and how they reflect the issues, positioning themselves in the decisions and the commitments assumed.

Oliveira (2005), in a cross-sectional study, evaluated the extent to which university students notice to have attitudes and aptitudes that predispose them to self-directed learning, identifying those epistemological beliefs (somehow linked to reflexive thinking), along with other factors, revealed to significantly influence the development of self-directed learning, recognizing the need for pedagogical processes to move away from the transmissive approach and to promote critical thinking.

It is considered that a critical attitude demands a skillful application of knowledge and ability to make discriminatory judgments and evaluations, and also implies decision making and autonomy in the face of the need to choose an option mediated by the context. The individual chooses what to believe in or not to believe. Thinking critically requires overcoming the surface structure of a situation, requires curiosity, open-mindedness, flexibility, honesty, good sense, and other qualities.

In order to facilitate such teachers as a paradigm shift in education, many may need to undergo personal paradigm shifts in their own beliefs about knowledge, teaching, and learning. These beliefs can also be described as personal, epistemological beliefs that reflect a person's views about what knowledge is, how it can be acquired, and its degree of certainty, and the limits and criteria for the determination of knowledge (Perry, 1981).

Investigations of the Avena Project carried out by several authors from universities in Portugal and Brazil have resulted in

articles about curricular practices of teachers and the perception of students and teachers regarding these same practices, compiled in a book (Fernandes *et al.*, 2014). The results showed subtle changes in Pedagogy in Higher Education.

The studies carried out by Borralho, Fialho, Cid, Alves & Morgado, (2014), a comprehension of the relation between teaching, learning and evaluating practices in higher education, and the improvement of the students' academic success, is directly related to the possibility of the evaluation being done, preferably, as a space of intersubjectivity, negotiation and communication, proposing that the effectiveness of this paradigmatic change, is only possible in an interactive logic which allows to transform the learning-teaching-evaluation process in a dialogical space, critical and emancipating, where the main function is the development of knowledge, abilities, competences and procedures of (self) regulation of the formative processes by the students (p.31), creating an effective flexibility and articulation of their resume, with resource and a systematic feedback use.

In the same Avena project, the studies carried out in the Portuguese universities showed that in relation to teaching

In all scientific areas, teachers and students have the perception that teaching practices are essentially transmissive (traditional or masterful) and without significant changes, that is, on the one hand, teachers exposing the contents provided in the programs while the students are listening and/or taking notes. (Borralho, Fialho, Cid, Alves & Morgado, 2014, p.180)

As part of the Bologna Process, higher education institutions have had to adapt one of their missions to lifelong learning, in particular methodologies focused on student learning.

1.2. Ways of conceiving science

Scientists, in their investigations, seek various means to achieve the true meaning of the reality researched. Most of the researchers make use of the experimental scientific method in research, considering the human being as one among other objects of nature, which can be observed through the external aspects of his psyche. In this way, the behaviors objectively observable are valued.

Other researchers acknowledge that the human psyche is very broad and complex and therefore the aspects related to the lived experience have a meaning that can only become conscious, when achieved by the subject himself in the face of the events of his existence. In this case, the intimate experience is valued, and the researcher collects information about the events of the subject's existence to unravel the lived experience.

There is a variety of ways to research, but all of them are guided by a certain method. Method is the live act revealed in actions when the researchers seek to organize and develop a research work, where beyond the logic is the researcher's experience with the researched. "It is not only a routine question of steps and stages, of income, but of experience, with pertinence and consistency in terms of perspectives and goals" (Gatti, 2010, p.10), and there is a tradition of methodological bases in the area of physical and biological sciences, having been more restricted in the area of human and social sciences, due to non-specific training in empirical research.

Gatti (1999) in his studies finds that it is common in these areas to carry methodological theories of the most consistent traditions, occurring problems in the work field because there is no adequate domain of the transplanted theories, having an inadequate appropriation, superficial and impoverishing and

even misleading, leaving to desire the necessary consistency of the knowledge produced.

In this absence of dense tradition in dealing with theory and research, we initially saw in the areas of human-social sciences an attachment to certain models that predominated in the areas of physical and biological sciences. This absorption was made under the aegis of the principle that the procedures that define science are unique, that is, from the perspective that science is one, and therefore its method as well. (Gatti, 1999, p. 3)

Under these conditions, the methodological model consolidated in the experimental sciences of the late 19th century, beginning of the 20th century, starts from a logical-empirical perspective, in the use of methodological standards, and in the production of objective-scientific knowledge repeated by the peers, in the search of validation, conceiving that the phenomena can be directly measured, observable and quantifiable, and thus have the recognition as an area of science and be considered valid by the circles of power that form it, however bringing problems to the human-social sciences.

Not that the quantification and the experimental methodology are not in any case applicable to the areas of socio-human studies, that is, an evil in itself or dispensable. But it is the ideology within which this appropriation was made, the dogmatic perspective with which one began to construct instruments of measurement, to believe in measures in an absolutized way, to believe in the neutrality of research interventions and data. The very way in which we proceeded to

measure and describe phenomena as if measurements were accurate and linear relations of cause and effect were directly detectable and could explain everything from human and social phenomena without further inquiries about the nature of measures and property or reality validity of the concepts that underlie them. (Gatti, 1999, p. 6-7)

Due to the impasses revealed by the investigations themselves, paradigm shifts have changed perspectives, adhering to qualitative procedures, which is a type of research that does not dispense accuracy and theoretical methodological consistency. This procedure requires the researcher to have solid theoretical knowledge in their area, so that they develop research skills where the construction of the method offers basic guidelines that guarantee the consistency and validity of the research.

The qualitative research provided a significant advance for the human and social sciences, since it allowed the search of subjectivity in its investigations, being that there is flexibility in the process that establishes the research path, being that in this context, researcher and researched are influenced by the research, due to the active participation of the researcher.

In qualitative research, one seeks the understanding of what is specific in the study, focusing on aspects of the subject's reality.

Studies on quantitative and qualitative method, report that unlike the quantitative researcher, the qualitative researcher "(...) does not want to explain occurrences with people, individually or collectively, by listing and measuring their behaviors or quantitatively correlating events in their lives. However, he intends to know in depth his experiences, and what representations these people have of these life experiences". (Turato, 2005, p.509)

It is characteristic of the qualitative method, the researcher seeks the understanding of the meanings that phenomena, ideas, feelings, experiences, and events have in the lives of the people participating in the research.

Qualitative research is epistemological and theoretical, being that the researcher distinguishes the quantitative and qualitative on the plane of the techniques and when researching “seeks to maintain a constant relationship between four guidelines: theory, the empirical moment, the instruments and the process of construction and interpretation of information with the production of knowledge, in a continuous development established by both the researcher and the researched (Andrade & Holanda, 2010, p. 261).

The myth of neutral science, produced by exempt scientists, has long fallen, at least among researchers in the social and human sciences. The definition of what to research is often influenced (and often defined) by the availability of funding and by the researcher’s belonging to a specific academic community.

Even so, higher education maintains the influence of the positivist conception, organizing in a linear way the academic knowledge, being that the idea that supports this conception:

Requires that the apprentice first master the theory to later understand the practice and the reality. It has defined practice as proof of theory and not as its challenging source, often finding itself at the end of courses, in the form of internships. In addition, we work with the knowledge of the past, with information that science has legitimized, never with the challenges of the present or with the empirical knowledge that can lead to the future (Cunha, 1996, p.86).

In addition, it can be assumed that if knowledge is constructed in interaction with the activity of science, it is necessary to know if the conception of science that higher education teachers have can be an epistemological obstacle to pedagogical transformations, since it is this context of educational practices that critical knowledge happens or fails to happen. It is questioned the purpose of the research, interested in knowing for whom or to whom the knowledge should be produced, and if the knowledge produced has ethical concerns regarding the quality of the collaboration and the effective changes.

Some of the many questions that can be put right at the outset is the relationship between teaching and research as an extension of the work of the teacher/researcher, who according to Cunha (1996), bring results of the studies themselves is important, but not enough for the student to develop scientific skills and attitudes. This type of teaching continues to be of results, and often the researcher professor may be more dogmatic in defending “his truth”, the fruit of his own process of discovery.

The demands on academic production have generated a real productivist outburst in which it is no matter which reissued version of a product or several makeup versions of a new product counts. The quality of production – the truly relevant one – can hardly be measured, since a reasonable and rapid formula for assessing quality in terms of the social and scientific impact of products on quality of life, social and economic democratization, preservation of the environment, and so on (Kuenzer & Moraes, 2005).

In order to reach a scientific knowledge beyond restricted experimentalism, established by logical relations, empirical generalizations derived from hypotheses, formulating general laws, which enabled science to achieve knowledge considered as safe, absolute and predictable based on Positivism, it is necessary to evolve in understanding the problem of epistemology of doing

science, or the construction of scientific knowledge (Baxter Magolda 2004; Beers, 1988; Felder & Brent 2004; Fredericks & Miller 1993; Hofer 2004).

Epistemology today applies to the problems of scientific knowledge, requirements, possibilities, in short, to the conditions of knowledge to be considered scientific, debating problems related to the questions about what is scientific knowledge, how it is defined, what methodological conditions (Amado & Boavida, 2006). In this paper, we present the results of the research, which is based on the results obtained by the researcher.

The need for epistemological ruptures with the barriers to knowledge, that is, against tradition, against common sense, against prejudice, against habit is also evidenced in contemporary studies. However, Santos (as quoted in Amado & Boavida, 2006, p.126) proposes an epistemological rupture, in the sense of the reunion of science with common sense. In fact, common sense, left to itself “may legitimize prepotencies, but interpenetrated by scientific knowledge may be the source of a new rationality”. It is evident here that common sense is an important way of capturing reality, although it needs to be crossed with criteria for the using acquired systematic knowledge.

According to this idea, Arriscado Nunes (as quoted in Amado & Boavida, 2006) reports that there are nowadays multiple and recognized initiatives of approximation between science and common sense, and one of the most relevant aspects of this movement is

The recognition that scientific knowledge cannot be written in people’s minds as if it was a blank sheet. All human beings acquire competences throughout their lives that are the starting point - whether as a resource or as an obstacle to the acquisition of new skills and knowledge, and which are invariably linked to localized forms of activity (p.128).

According to several experts (e.g.Bohm & Peat, 1989; Amado & Boavida, 2006), scientific knowledge may involve the confluence of different points of view, and there are specific subjective determinants of the human phenomenon, which require investigations from the experiences of their historical and social values, and these reveal facts of the realities internal to the subject, requiring an epistemological thought freed from the positivist jargon. That is, it is appropriate to give voice to those who are studied, valuing their subjectivities and their ways of understanding the real and this is not in line with the nomothetic vision defended by the perspective that values the establishment of universal laws, based on the ideal of generalization of results.

Qualitative research represents the process of subjectivation rescue in the scope of science, and phenomenology a process of construction of this new way of researching the subjective reality, understanding the human phenomenon in the sense of the discovery of reality.

2. Reflecting on doing human science

The choice of the humanist ideology and the open system of thought to base the work on education occurs because it offers more effective orientation for human beings to live and relate to one another, being a referential framework for thinking about the problems of our time. Thus, it is evident that the task of education is to enable people to achieve adequacy as human beings within their physical and social space. Adequate in a democratic society, it is the desire to build people capable of thinking for themselves, examining each situation and making appropriate and efficient decisions (Guenther, 2009).

The ransom of the human in education matches a vision of man as one who is and becomes, becoming and becoming, a basic conception of the democratic principle that, when they are free, men are able to find the best solution for your problems. Thus, “the task of education, at any stage of life, is to stimulate and facilitate the human being’s own development and continuous improvement, in the search for adaptation to ever higher levels, in terms of self-realization and transcendence” (Guenther, 2009, p.200).

Guided by Guenther’s (2009) studies, there can be an enlightening understanding of the two types of systems models to deal with human problems, each of which has its own way of looking at phenomena and having its own theoretical and practice. They are methodological approaches that seek ways to arrive at a better understanding of what is important and central to life and to be human. The author refers to the Closed System of Thought (SFP) and Open Thought System (SAP), here briefly explained.

The closed system of thinking has a sequential and linear way of thinking, where the final product is predetermined and established mechanisms to achieve them. It is an objective way of dealing with situations, in a logic of beginning, middle and end. The purposes are set in advance and the objectives accurately.

The open system of thought is a non-linear divergent way of thinking, which can begin a process by a visual direction, without having an objective defined as the end result. They operate subjectively, exploring the unknown, guided by discovery and creativity, trying to understand and not prove.

The researcher is the one who chooses the system for the analysis of human events and this result in different implications for the action. There are several avenues for the investigation of the human.

Studies involving the humanist position are carried out by professionals who in some practice impose an emphasis on action and immediate positioning, understanding the phenomena from the present, because the essence of humanistic thinking is the concern with the human being. Humanistic education answers the questions of today's demands by dealing with human needs that are constantly changing.

The humanist position brings a new reference to the process of thinking, indicating the open system of thought as the most appropriate to deal with situations of education, presupposing a work anchored in the inner life, encompassing behavior, attitudes and way of being and what can be observable by their way of acting, reacting, interacting with others and with the world.

Amatuzzi (2001b, p. 47) defends the originality movement of the human, affirming that what belongs to the human belongs to another type of science, since it has to deal with self-determination, with freedom, with subjectivity. It emphasizes that the relation presupposed by the investigation of the human sciences is of the type subject-subject, because the object is the other subject. It also emphasizes that "objectivity arises from an understanding between subjects; it is an objectivity that springs from an inter-subjectivity. The world of the human sciences is not the world itself, but the world as experienced by man, and therefore carried of meanings ".

It is relevant that the scientific investigations seek to deepen in what is characteristic of the human, thus contributing to a fruitful dialogue in search of true exits to the educational, social and health problems. It is proposed to value and rescue the investigation of lived as a study and practice of understanding and developing the sense that has to be a researcher who seeks to have a comprehensive understanding of the daily, in the process as critical and constitutive historicity.

It is a change of relationship with the object of research, where in the search for understanding of human phenomena, it has to deal with questions of meaning that define its actuality. “The deciphering of meaning will only be a discourse in the present if it is experiential, experiential, an experience of one’s own meaning creating meaning. It is facing the challenges that I am deciphering the senses and creating new senses” (Amatuzzi, 2001b, p.13).

It is believed that science cannot be just a set of technical knowledge serving any purpose, no matter how real it may be. The concrete scientific act is never neutral, although scientific claims may be true, they do not usually characterize what is specifically human. “A scientific discourse, or even philosophical, correct from the formal point of view, may be irrelevant, not significant, directly inoperative, secondary. Even science itself can say nothing” (Amatuzzi, 2001b, p.13).

The search for clearer and more complete explanations of the nature of human beings as people and apprentices is an alternative that facilitates life-learning in a context of human formation and the theoretical construct of the Customer-Centric Approach by Carl R. Rogers (1977), brings significant contributions to rescuing people in spontaneous feeling, thinking and acting. Educational intervention in this humanistic approach aims at establishing a relationship that favors and promotes growth and personal maturity through the functional use of latent internal resources, trusting in the development of the potential of the person, and recognizing that there are inherent growth forces The tendency for self-actualization, enabling the revaluation of being through intellectual, social and practical learning (Rogers, 1977).

Research based on humanist approaches finds that through rational knowledge and sensitive understanding, people can manifest their own realizing tendency, transforming their

potential into capabilities, becoming autonomous people and making constructive choices. The transformation of an ordinary person into a highly qualified person by the improvement of their quality of relationship takes place, in a privileged way, in the frank and confident encounter of person to person. The true encounter fosters personal growth at all levels and this means personal liberation from ignorance and fears that embarrass creative spontaneity (Moreira, 2002).

The definition of humanism, according to the conception of the Dutch studies:

Is an idea whose basic guideline is the reaction to the concepts and attitudes that leave the human being relegated to a lower plane; It is, therefore, a reframing of this human, where it is prized for its dignity and freedom; Is a consideration of the totality of the human being, since there is no humanism that resorts to a compartmentalized man; Is the resumption of the sense of integration to the environment in which he lives, since it is not possible to be considered humanistic the conception that emphasizes the man of his environment, or that highlights the middle of man; And thus, as a corollary of the first guideline, it is an idea that places man in the foreground, not the secondary one. (Holland, 1998, p. 21-22)

One of the contributions of the humanist approach to learning is the recognition that learning is an active process that results from efforts in the search for needs resolutions, and learning is the discovery of what events mean to the person. "The closer the perceived relationship between an event, information, experience ... and the phenomenal self, the greater will be the influence

on the person's behavior and way of being and acting, and the greater will he learn that situation" (Guenther, 2009, p. 169). The possibility of learning is inherent in every human being, so it must be recognized that education is a deeply human experience.

The sense of the act of research: building a phenomenological path - has been observed throughout history that the scientificity of knowledge is also dependent on the dominant ideas that constitute networks of evidence, acceptances or rejections, called Paradigms, and that these evolve on the basis of revision, change or replacement (Santos, 2006). Each historical epoch is marked peculiarly by the different ways of responding and relating to reality. Paradigm stands for model, standard. The paradigm "designates accepted general and theoretical principles, which provide a standard of investigation of a scientific community and which are taught as necessary for the advancement of science. Scientific revolutions happen by exhausting a paradigm and by the emergence of a new paradigm" (Josgriberg, as quoted in Pokladek, 2004, p. 31).

It is a fact that both the explanatory paradigm that seeks to establish causal relations between the objects of the external world and the understanding paradigm that seeks to understand historical and social facts through the experiences of the internal realities of individuals has its advantages and limitations. The researcher must be aware that one cannot reduce a theory to a glossary of the concepts with which it works, for the very meaning of concepts depends on the relations between them in the scope of theory, and any reductionist stance isolate and privilege only one aspect of reality, perceiving it in a static and unchanging way.

Science, like objective and public knowledge, is necessary and indispensable and can be obtained by verifying facts demonstrated through logic. These facts can, from a systematic

observation and with rules of precision, be measured objectively and indisputably.

As a result of a linear development, whose objectives were guided by the needs of a production-oriented society for a technical conception such as 'effectiveness and profitability', objectivity was gradually being valued, to the detriment of the subjective character of human reality. In this technical consideration of thought, of the act of thinking and rethinking reality, one forgets or forsakes the meaning of one's thinking being (Hollanda, 1998, p.30).

Scientists, in their investigations, seek various means to achieve the true meaning of the reality researched. Most of the researchers make use of the experimental scientific method in psychological research and education, considering the human being as one among other objects of nature, which can be observed through the external aspects of his psyche. In this way, the behaviors objectively observable are valued.

Other researchers (Moreira, 2002) acknowledge that the human psyche is very broad and complex and therefore the aspects related to life experience have a meaning that can only become conscious when reached by the subject himself, in the face of the events of his existence. In this case, the intimate experience is valued and the researcher collects information about the events of the subject's existence in order to unravel the lived experience.

To know better the ways of investigating the human, is to open the possibility of, from the subjective experience, to study the human-world relation. The relation presupposed by the investigation of the human sciences is of the type subject-subject,

because the object is the other subject. “The knowledge produced is concretely another, the subject researched is another, the possessor of knowledge is another. It is a difference in the way of conceiving human relation and knowledge “(Amatuzzi, 2001a, p.21), because it is in human interaction with the world that one has true knowledge.

What belongs to the human belongs to another type of science, because it has to deal with self-determination, with freedom, with subjectivity, because it is believed that science cannot be just a set of technical knowledge in the service of any purpose, even if you have a real value. Science in Education, with its cognitive knowledge, has to have a transforming action, “objectivity arises from an understanding between the subjects, and it is an objectivity that springs from an inter-subjectivity” (Amatuzzi, 2001b, p.47). Science does not become and does not form as science if there is no genesis and a direction in human thought.

According to Josgrilberg (as quoted in Pokladek,2004), phenomenology in the understanding of living has its starting point in the assertion that every human being carries with him the basic element of all knowledge and must examine it in order to substantiate the meaning of things and to substantiate the Sense of things. It asserts that every science that deals with human reality as a whole need to see the subject-object correlation as a true starting point.

The phenomenologist is based on the premise that man is the subject and object of knowledge and that he intentionally experiences his existence, giving it meaning and meaning. In this type of phenomenological investigation, the conscious experience is perceived by the person, because it is their own attitude towards the life that lives, and this causes the subject-object-world relation to be prioritized, overcoming the subject-object dichotomy, as

something separate from an intentional consciousness and the world (Moreira, 2002).

There has been a significant increase in the application of the phenomenological method to empirical research in several areas, including education and health. The starting point of phenomenological inquiry is the understanding of living. The course of the research depends on the context in which it is inserted, and there is always an active participation of the researcher in the search for an understanding of what is being studied.

The autonomization of research in education and the solution of epistemological problems has been revealed in phenomenological research, “which is interpretive, hermeneutic and qualitative; And a critical investigation, capable of revealing the game of forces and powers that determines the course of human and social things” (Amado & Boavida, 2006, p. 222).

The phenomenological movement is bringing significant contributions to the advancement of science that seeks to understand what is human, through lived experience and its meanings in real life. Giorgi (as quoted in Bruns, 2001), “corroborating this expressed view that meaning is the result of the encounter between man and the world, an encounter where both are essentially involved” (p. 60).

When the immediate experience was studied, researchers Bruns and Holland (2001) of the “Center for Advanced Studies in Phenomenology” in Campinas / SP, made a collection of psychological studies with other authors that use phenomenology as a method of approaching the human, aiming to serve as a theoretical and methodological support to the researchers in formation.

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meaning. In this type of phenomenological investigation, the conscious experience is perceived by the person, because it is their own attitude towards the life that lives, and this causes the subject-object-world relation to be prioritized, overcoming the subject-object dichotomy, as something separate from an intentional consciousness and the world.

Amatuzzi (2001) makes the distinction between two types of research, which may be of a nature, when the interest is in knowing “what is certain thing”, in an attempt to construct an understanding of what happens with the phenomenon investigated, in another direction, the research may be of extension, in which the interest is in knowing how to distribute a certain phenomenon, mediating the extension of what has already been defined. The movement of the research process is thus defined: “In one, the process of researching is the process of constructing theory or concept from the facts. In others, the process of research is to verify whether what is already constructed in the plane of possible theories or concepts can be found in the facts and to what extent” (Amatuzzi, 2001a, p.17).

According to this same author, the phenomenological research, which is qualitative and of a nature, seeks to be based on a systematic analysis of records of experiences, reported and collected in a personal relationship, in which the researcher facilitates to the collaborator the access to his lived experience.

The experience lived for phenomenology is the possibility of looking at things as they are manifested, describing the phenomenon without explanation or interpretative analysis, as faithful as possible to the collaborating subject, and investigator in the attempt to reach the essence of the phenomenon, without conceptual assumptions.

3. Final comments

The rescue of the human in the educational system: Implications of the Bologna Process

Following this perspective of critical reflection on the educational process in a humanitarian perspective, it reiterates the need to continue the promotion and reflection of the Bologna Process combined with a profound pedagogical reorganization that prevents education from being a common good and transform into a factor of production, directed to a utilitarian logic that reduces it to a merely marketable product. As long as the State conducts educational destinations, since it is the only actor with the power to institutionalize and legally standardize the solutions found through the Bologna process dynamics, the other actors involved must persistently continue the interaction through investigations, meetings, seminars and conferences as a way of accessing public and private interactions and interests, national and international, although the reduction of funding for higher education is notable, implying financial obstacles that allow mobility and student participation in the evaluation processes while maintaining the fragile reports. It is not denied that the Bologna Process has brought benefits in the national educational policy, aiming at quality higher education, however, it is necessary to better articulate education, research and innovation by promoting the evolution of the early career of researchers in a more attractive, autonomous and critical. If, in fact, following the Bologna Process, education in higher education is aimed at the professional training of graduates, there should be a greater incentive for a more flexible and open teaching and learning with the aim of making the student the active agent of their learning and the teacher the mediator who supports them

learns to learn with a student-centered approach, encouraging critical reasoning and flexibility in solving problems, and thus acting intelligently in real situations. The reflection and research on the reality arising from the implications of the Bologna Process should continue to analyze more closely, what has changed and what still needs to be changed in relation to teacher training, since these are the main agents of a possible education transformative in practical terms. What is presented is that there has not yet been a paradigm shift.

The considerations presented here are final in relation to this chapter, but they are far from conclusive. As a researcher one must therefore be open to multiple options for understanding and intervention in the real, and the one presented here is one of them, which contrasts in some way with others.

The way education knowledge is constructed and organized in higher education is being rethought, since the use of the closed system of thought has resulted in a large part in the fragmentation and distancing of relevant issues related to the problems of the human being.

As a field of human sciences, education is seen as the focus of discussion about scientificity, about the absence of an identity of the field of knowledge production, about the epistemological and methodological fragility, that is, absence of scientific rigor, because its investigations do not fit the molds of what would be proper of the so-called (natural) sciences.

Thinking about higher education and teacher training based on a human-centered interest is a desire to be a well-informed and motivated citizen capable of analyzing and thinking critically about social problems, seeking solutions to problems, and assuming commitments and social responsibility, consolidating ideals, based on a comprehensive, meaningful education, presenting for this purpose an interdisciplinary stance for the

collective construction of programs of solidarity service to the community, as has demanded the current social demand.

To those who have invested in research on education, it is not unknown that the focus of the investigation of much of the work on the teaching activity falls on “how to teach”, on “teaching” or on “relationships” invested in this process. It does not fall, in general, on the contents and the theoretical source that legitimates such contents.

Science as objective and public knowledge is necessary and indispensable, and can be obtained by verifying facts demonstrated through logic. These facts can be measured objectively and indisputably from a systematic observation and with rules of precision. However, to know better the ways of investigating the human, through the human sciences, is to open the possibility of starting from subjective experience, to study the human-world relationship. For some professionals in the area of human sciences, science with its cognitive knowledge has to have a transforming action, and so called dialectic or pragmatic.

Nor is it not unknown the feeling of being “uncomfortable” with the purpose of acting in search of knowledge that allows the educator to be aware of his actions, in the complex of relations of the economic, political, and historical organization of society. To understand, in this context, the connections between theory and individual and collective practical experience is precisely to understand the material reality of the objective structures of the creation of meanings of the real.

Effectively, education must be thought and done between action and thought, with high levels of coherence. Therefore, the whole educational practice has the goal of building students’ knowledge. A complex approach to educational behavior requires a particular educational practice that corresponds to a theory in such a way that thought and action and practice are consequences of one and

/ or another. In fact, knowledge must be extracted from practice, and practice should be a source of knowledge, in which aspects of the singularity of the human being and its essence emerge as a possibility of reading reality, of the phenomenon and of lived experience, without forgetting the objectivity which permeates it.

It is argued here that this is one of the epistemological postulates on which knowledge and education are based, in order to discover the true reality of education.

The use of epistemology to say what Education is, perhaps is an effort to define the object of Education from a theoretical construction that, not being neutral, will influence the result of this search, to the point of making objects different according to Theoretical perspective by which they are seen.

In the movement of the discourse on the knowledge legitimized and conveyed by the institution, mediated by the discourse of the method, the knowledge is fragmented. The state of knowledge in education requires an alliance with concrete reality. Higher education in its pedagogical practices, still centered on transmissivity teaching, contributes to the slow evolution of autonomy in learning, even though it is a function of the university to create new knowledge and its Dissemination through teaching, research and extension.

It is in this educational process that the training should be able to analyze and think critically the social problems, assuming a commitment that promotes improvements in the inserted context, with a motivated knowledge to investigate, being able to analyze and to think critically the educational, social, human issues, with a real, critical, transformative investigative stance.

The research of the phenomena in their natural contexts, respecting the rigor of the research procedures, the commitment to build scientific knowledge, the ethics of professional practice and social responsibility, requires a process of creation and adaptation of an appropriate research methodology.

Reflecting on the paths that phenomenology points to research on human nature is to contribute to understanding subjectivity, opening up an immense range of possibilities to think the real, opening spaces for other knowledge.

The development of this type of research indicates a fertile exchange between research and practice, as well as the theoretical contribution that may bring greater clarity of criteria in judging the pertinence of the path taken by qualitative researchers from the research plan through data collection to interpretation of results in the expected rigor for any generation of knowledge in science.

Science needs to change the discourse of explanation of why to an attitude of how to do, and thus the application of knowledge may respond to the meaning of the act of searching and the truth sought will be the interaction between objectivity and subjectivity.

To recognize this problematic and based on it to objectify a humanizing formation assured in scientific bases is the goal of a science with ways and forms for education - an education committed to the social history of the Country. If the content does not correspond with the lived world, this will tend to be innocuous.

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