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The university professor: subject of human development in socially responsible contexts

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Reflection that arises on the occasion of the theoretical and conceptual construction of the research project called: Relevance of the educational bets with respect to human development in the universities of Valle del Cauca.

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Abstract

The purpose of this article is to reflect on the possibility of configuring the university teacher as a subject of human development, by placing him/her in a context of social responsibility with the emancipation project and with the commitment to transform social reality.

This debate is the result of the research on the meaning of development present in the educational projects (Institutional Educational Projects - PEI) of the universities of Valle del Cauca, in an analytical, interpretative and critical perspective with the call of contemporary authors and intellectuals from the social sciences and humanities. The university teacher in the city of Cali, it seems, has become an active agent of the prevailing economic model and is distancing himself from the budgets of human development. Here we propose a socially responsible university teacher, a teacher capable of resisting the market's bets, through the strengthening of the humanistic bet contemplated in the "Human Development" paradigm.

Keywords: Human development, university teacher, social responsibility, education

Introduction

In the introduction of the present reflection, we will go through some situations that demand from a teacher situated in the collective conscience of the human group to which he or she belongs, which implies to stop being an individual operator of an educational system, to constitute himself or herself as a subject in otherness, that builds freedom and is in solidarity with the others, in an act of social responsibility.

Consequently, to begin with, the metaphor that emerges from the Irish legend is used, that a Leprechaun or fairy goblin guards with great care a precious treasure right at the end of the rainbow. Since many people know this story, the Leprechaun has no choice but to become a master of deception in order to counteract the attacks of sneak thieves. Beyond being cunning and greedy, this elf understands perfectly what the purpose of his existence is, which refers to the accumulation of hundreds of gold coins in pots hidden in the bushes. The responsibility to preserve this treasure safe and sound is what gives meaning to his existence.

With the simile of the Irish legend of the Leprechaun and its hidden treasure at the end of the rainbow, this article presents the condition of the teacher of Human Development in the university of Cali as a socially responsible subject for the destiny of the intellectual treasure¹ that is his own and for the tremendous commitment that underlies the struggle (his and the peoples') against the abuse of all forms of power². However, it is important to consider the historical moment in which the university teacher develops, since: "(...) there exists at each moment of time a type of educational regulator from which we cannot depart, without encountering strong resistance that contains the vagaries of dissidence" (Durkheim, 2013: 54). This determines the teacher's actions, his or her possibilities of deliberation and resistance to the decisions of the prevailing development model and the situation of continuing to be linked to the social project of the collective that symbolizes.

It is recognized that the teacher has been detached from the collective project of humanity, thanks, in great measure, to the fact that public educational policies advocate a classroom teacher who is a follower of the budgets of the prevailing economic model.

1. In other words, his pedagogical knowledge.

2. The Argentine philosopher and historian Enrique Dussel (1980, p. 117) tells us that "the pedagogical project of liberation is not formulated by teachers, it is already in the conscience of the people".

It is the fight against the market and its bets that gives sense to the social responsibility of the teacher, because although he understands that to consolidate the human welfare the economic has a place, it is the supremacy of a market that "(...) has been a market of exploitation and therefore of domination, that assures the classic structure of the society" (Marcuse, 1969: 19), which invites us to resist with all our strength, but recognizing the previous transit through the necessary acceptance of those conditions that oppress us; since it is only through this act of admission, that that which subjugates us is transformed; it is to allow us to understand it and transcend it, otherwise we will live imprisoned by that which we are fighting.

The first step to become aware, on the part of the university teacher, of the social responsibility that is assumed with the realization of the collective project in which he or she participates, is the transition from the situation of the individual to that of the subject, with the implications that this entails.

Consequently, here the teacher is taken into account as a subject, where it is valid to affirm that "(...) the subject is will, resistance and struggle, and not experience of itself. (Touraine, 1997:85). This is not a minor data because the teacher is assumed no longer as an ordinary individual, that is:

(...) this being of rights, liable to be invoked by any individual or group that intends to oppose universalist principles to adversaries who, however powerful they may be, can only invoke particular reasons to legitimize their superiority and power" [our translation] (Touraine, 2016: 16).

This new condition of the teacher as a subject, which in other words places him in otherness, suddenly disappeared with the passage of time, no one, it seems, understood anyone anymore, the sense of the collective, of the communal, of the cooperative, vanished without a trace. Suddenly and out of nowhere, in the municipality of Cali, on the occasion of the culture of drug trafficking, an incessant struggle for the individual became manifest. The collective project succumbed to this social, silent and lethal cancer. There was no longer any possibility of a sincere and diaphanous otherness. Interpreting Hannah Arendt (2005), we will affirm that otherness is an important aspect of human plurality that allows every subject to become a unique being, regardless of whether this, by relating humanly, is recognized or deciphered in the other. Todorov (2001) reinforces this idea by arguing that the only path to knowledge of oneself is knowledge of others.

The second step to refound the university teacher, is that he or she should not only be a subject, but one in otherness, a searcher of freedom and territorial identity, which allows him or her to reflect and take a position on the historical events of our country.

To put this discussion in context, it can be said that Colombia has long suffered from a bloody internal conflict, a social disruption. This situation, although profound and brutal, paradoxically did not prevent the common people from leading their daily lives in a "normal" way. This situation had made us not only insensitive, but also hopelessly blind and even courteous to some regional or national politician. What was lacking was a social debate, which, in its absence, made it possible for things to be considered unworthy of being thought out. The importance of such a social debate lays in the fact that:

(...) it is not reduced to communication, since it is in the face of largely external and uncontrollable coercion that demands for freedom and identity are affirmed that do not have a directly universalistic content and that, before becoming proposals for a better organization of society, are efforts for liberation" [our translation] (Touraine, 1997:76)

The complicit silence of the teacher, not of all, as well as his incomprehensible indifference to the events were the trigger for this reflection. It is now that we warn: "In the capitalist countries, between the exploited and the power a multitude of moral teachers, of advisors, of "disorientators" (Fanon, 1963:27) interpose themselves. At that time, teachers lived by an incomprehensible solipsism; they refused to put their comfortable situation on the line. So, the disturbance that comes from the relationship with the other radically different did not take place in the mind of these simple transmitters of information. We have considered the individual called teacher as an individual who by being "subject" to a society regulated by rights and duties is susceptible to assume responsibilities. We also believe that: "(...) the subject, founded on the personal will of happiness, is the only force that can give rise to dialogue and mutual understanding between the tendencies that dismember both personal experience and social life" (Touraine, 1997: 73).

The teacher, it seems, never sought, for example, to engage in dialogue between state forces and citizens.

The school teacher and in general, without knowing it presumably, was endowed with a power that Van Dijk (2009) calls "symbolic" and that he endorses to the teachers: "(...) because of the resources that knowledge gives him" (p. 36). Unfortunately, the teacher never exercised it and it seems that even in our time, the university teacher does not legitimize it with his or her actions. Education is freedom, however, for this to be possible, teachers are needed who are linked to the world with all its chiaroscuro. In response to this, Freire (2005) assures that education as a practice of freedom: "(...) contrary to the practice of domination, it implies the denial of abstract man, isolated, loose, detached from the world, as well as the denial of the world as a reality absent from men" (p. 94). Presuppositions that lead us to point out that the teacher subject, in freedom, in otherness, must be in solidarity, third step to be socially responsible.

For many public school teachers, the lives of others were never a vital part of their pedagogical practice, since those lives with their purposes and projects were detached from their educational interests. This seems to sound paradoxical and was certainly a great contradiction. There was no solidarity, and this is because it demands: "From the one who is in solidarity that he "assumes" the situation of the one with whom he is in solidarity, it is a radical attitude" (Freire, 2005:48). A radical attitude that was absent in teachers who bet on: Educational bureaucratization; the distancing of the philosophical act that the educational act implies; the reinforcement of their holographic role³; the nonsense of ignoring their mission as educators, a management that should have been expressed above all as a socio-political act capable of vindicating the condition of humanity of their students, and by extension, of the population in general.

The recognition of the "other" as "a radically different one" is a priority exercise for those who manage knowledge. The recognition of the other is perhaps the greatest and most important input of education. Colombia is a country that has been able to endure episodes of violence and inequality throughout its Macondian history. But in spite of possessing an inexhaustible natural resilience to the debacle, the State does not seem to understand that what it needs is for society to transform it and not the opposite. William Ospina (1997) in his text *Where is the yellow stripe* questions: "What is it that makes Colombia a country capable of enduring all infamy, incapable of reacting and making its presence, its greatness, felt? (p.43)

2. For the authors of this article, the holographic refers to an apparent physical material presence that in any case is not and instead refers to the mere projection of an image.

There could be many or no answers to this question. What we do agree with Ospina is the fact that there is an urgent need not to postpone any longer the deep reflection on our reality and on our destiny, and where the teacher is not a stranger.

It is imperative that we reevaluate our understanding of the meaning of life itself as a society, for perhaps this terrible passivity in the face of injustice is paving the way for greater evils. It is here where the university teacher, in otherness, in search of freedom and solidarity, settles in a perspective of acting as a "subject of Human Development", which must exercise its social responsibility contextually, in order to become the eyes, ears and mouth of a country that sometimes seems not to hear, not to see and even less to debate with frankness about its capricious and implausible reality.

Approach to the question

The approach to the question, which involves the teacher as the subject of development in the context of social responsibility, appeals to the need to decide on conscious participation with the current economic model, which is nourished by the individuality of human beings as a guiding principle of their strengthening, or to go out to meet other possibilities and alternatives to human development, assuming intellectual positions of resistance.

To become a teacher capable of facing the daily challenge of living with the sincere conviction of transcending in the lives of others, implies acting responsibly in society in favor of the most oppressed and not living at the service of strengthening a progress that was only explained by the logic of capitalism. The teacher is made to rethink the world, Émile Durkheim (2013) emphasizes this condition of the teacher when he states that "We are not all made to reflect: we need men of sensation and action. Conversely, it is also necessary that there are those whose work is to think" (p. 50). This is a challenge that in this area of education corresponds to teachers in general, but particularly to those who work in the university setting by consciously taking a critical position in the face of economic growth.

Consistent with the above, the teacher must first install himself in an act of deliberate reflection and critical thinking about the meaning of what is human in what has been conceived as development, overcoming colonialisms that prevent us from maturing freely.

The work of a critical teacher becomes very relevant when it comes to carrying out the mission of education, which is, in the words of Durkheim (2013) to create in man a new being, this means that its beauty is achieved when it transforms a being in individual essence into a social one. A socially responsible teacher will seek not to be a colonized intellectual. In response to this, Fanon (1963) states that:

The colonized intellectual has invested his aggressiveness in his thinly veiled will to assimilate into the colonial world. He has put his aggressiveness at the service of his own interests, of his individual interests. Thus, a kind of manumice slave arises easily: what the intellectual claims is the possibility of multiplying manumice, the possibility of organizing a real kind of manumice. [our translation] (p. 45).

It is therefore a question of renouncing to be a "manumiso" or renouncing to be: "The illiterate of the alphabets" (Dussel, 1980: 23). In the words of Follari (1998) the teacher was experiencing a kind of "de-responsibility". The market, brutal in its forms and purposes, made the teacher detach himself from the cluster called the community project and opted for individual decisionism, for a kind of existential solipsism. The prevailing economic model:

(...) by separating the individual subject from the context, and by separating the juridical-formal from the material, offered the conditions both for the de-responsibility in relation to other human beings, and for the conformity before the consecration of certain rights, beyond the concrete realization of these in the real conditions of existence [our translation] (Follari, 1998: 5).

A second moment that the university teacher should reflect on is the need to rethink the issue of social responsibility, given the current social, economic and cultural conditions in which higher education has its seat. A socially responsible university teacher shows in his actions and in his speech that: "Rights are above laws" (Touraine, 2016:14) . As an active participant in the construction of knowledge within the alma mater, the teacher, the subject of human development, understands that he must be promoted as a defender of freedoms, the same freedoms that make democracy viable. This kind of teacher reveals himself to the world as a democrat. Touraine (2016) states:

Democrats are not only victims but also resisters, dissidents and fighters. It has the necessary courage and enough victories won that we should condemn with all vigor the attacks against the idea of human rights, that idea without which democracy would lack a founding principle [our translation] (pp. 14-15).

Education is the way. Future citizens walk this path safely. It is not in vain that Martha Nussbaum (2005) affirms that on university campuses the future citizens are educated and she assures that: "Becoming a citizen means learning a series of facts and handling reasoning techniques (...) it means learning to be a human being capable of loving and imagining" (p. 34). The university is the end of the rainbow, there rests a treasure that the teacher, just as the leprechaun does, must guard. This treasure is the pedagogical practice that allows him to communicate with his students, because: "(...) human life only has meaning in communication" (Freire, 2005: 86), which necessarily settles in intentionalities that give meaning to the human.

Development of the issue

The development of the issue of thinking the teacher as a subject of development in the context of social responsibility, requires the following mobilities, which allow him to configure his new condition as an agent and social builder of the meaning of the human in the processes of development, these are:

The event as a source of knowledge

Given the historical and social conditions in which the country has been immersed since then, the incomprehensible passivity of an individual who, by the nature of his profession, would have to face these types of circumstances with a critical eye and in exercise of his social responsibility, resisting all injustice, all inequality, is striking. It is not only for the life project of those who are under his spectrum day by day in a classroom, but also for all those who yearn to live in a better world. That subject, as has already been argued, ceases to be an individual to think about his action as a university teacher.

It seems that the teacher does not fully realize himself, and what is even worse, he does not even dare the adventure of knowing, according to Levinas (1999:54):

“the extraordinary and daily event of my responsibility for the faults or misfortune of others, in my responsibility that responds to the freedom of the other, in the amazing human fraternity in which the fraternity itself -thought to be all the sober Kaineese coldness- would not even explain the responsibility it proclaims among separated beings”

The fatigue or uneasiness of the radically different "other". I am referring to that form of knowledge that does not stem from disciplinary and/or technical knowledge, but rather that which supports a perception of the most faithful and honest possible form of human condition by way of knowledge. The teacher, that subject who in the line of time has had a significant, but silent influence in the construction of history, from his encounter with other individuals, slowly drowns in his own silence; he wants to scream, but he is told to shut up; he wants to resist, but he is mistreated, he wants to live according to his purposes, but he is told how he must do it; he wants to find the way out, but he is thrown into a labyrinth without an exit.

This article is the product of the authors' own experience in the sense that they have suffered in their own flesh the crudeness of the two social phenomena described. The teacher is also astonishment and indignation, "He who hears the lament or protest of the other is moved in the very centrality of his world is off-centered" (Dussel, 1980:77). To come forward is to confess. Likewise, that something is not right and needs to be intervened urgently. It is here that the social responsibility of the teacher to himself, to the other, to the new, becomes meaningful:

The inescapable responsibility, stronger than death, is the physical procreative fertility of all that is new in history. The liberating hero of the future homeland feels responsible before and for his oppressed people (3.1.9); the father is responsible for giving reality to the son out of pure generosity (3.3.7); the teacher for giving the critical conscience to the disciple, to the people (3.3.8). The one responsible for the oppressed before the system, the persecuted, imprisoned, tortured and killed for his surrender to the poor, is the testimony in the totality of the Glory of the infinite [our translation] (Dussel, 1980:123).

It seems to us that at this point in our reflection it is pertinent to bring up for discussion not only the question of the social subject, but also the place where responsibility is combined with that of another:

We refer to the social movement. Touraine (1997) then makes a statement that is valid for our purpose:

The more concrete the invocation of the subject becomes - that is, the more the subject is caught up in its social situation, its cultural heritage and the history of its personality, the more it descends from the empire of principles into the public space, political debate and collective action" [our translation] (p. 105).

Given that: "The subject is only constituted by its struggle, on the one hand against the logic of the markets, on the other against that of the community power" (Touraine, 1997:105). In this way, social action will be on a fighting footing, in constant resistance against social inequality and inequity, because a subject fights above all things to claim his social and cultural rights as ideal conditions for the achievement of that freedom that promotes Human Development, says Amartya Sen:

Development requires the elimination of the main sources of deprivation of liberty: poverty and tyranny, lack of economic opportunity and systematic social deprivation, neglect of public services and intolerance or excessive intervention by repressive states [our translation] (Sen, 1999: 19-20).

Touraine (1997) clarifies that because many explain the social movement with great lightness, he prefers to call them "societal movements" to indicate that they question general actions directed at society. Furthermore, the author adds: "(...) the moral discourse of the social movement speaks of freedom, of a life project, of respect for fundamental rights, factors that cannot be reduced to material or political gains" (Touraine, 1997: 105). It seems to us, then, that collective action should be aimed at defending inclusive democratic policies in which the right to a dignified life is privileged as a necessary project to consolidate the well-being of people and to enhance different human dimensions such as those related to the spiritual, the emotional and the political.

Setting up new horizons of meaning

One of the intentions of this article, no doubt, is to bet on the configuration of new horizons of meaning around the social responsibility of the university teacher, through the call of some authors who thanks to the power of their ideas around the conditions of the

subject⁴ can help us at least to delineate the initial conditions for this to be a possibility.

Initially, we will take from Hannah Arendt some of her postulates about discourse and action, since these are features of the teacher who is the subject of human development. Arendt (2005) states: "With word and act we insert ourselves into the world" (p. 206); the author assures us that what encourages us to such insertion is the existence of others. It is that man inserts himself into the world under the singular quality of being different. Man traces his differences in relation to others by going beyond his mere physical existence. Man possesses the quality of thinking himself as different because "Discourse and action, this unique quality of being different, through which men differentiate themselves instead of being merely different; they are ways in which human beings present themselves to each other, not as physical objects, but as men" and "...a life without action or discourse -and this is the only form of life that in consciousness has renounced to any appearance and vanity in the biblical sense of the word- is literally dead to the world; it has stopped being a human life because men do not live it any more. " (Arendt, 2005: 206) . From here the tremendous importance of the subject called university teacher is inserted to the social scene, through the power of his thought and significant actions.

The teacher of Human Development is endowed with a discourse that makes him different from other men, since through him, he can consolidate himself as a subject full of human virtues that enable him to fight for the social and cultural rights of his community. It is worth wondering if in the chaos previously described around the crisis situation that the country and the region of Valle del Cauca is experiencing, the teacher has died because he has stopped living the life of men of action. This individual, incapable of impacting a society, we will call him "the teacher hologram", because he projects his image, which is visible to everyone, but his incidence in the material reality is null⁵. We see him, we know him, we name him, but he lacks any action consistent with the libertarian discourse that recognizes him, that knows him to be, as Freire points out, "With the word man becomes man.

4 For the authors of this article, the condition of subject will always be linked to their personal conception of the teacher of development. The subject is assumed on the basis of Touraine's (1997, p. 65) proposal that "The subject is not a "soul" present in the body or spirit of individuals, but the search, undertaken by the individual himself, for the conditions that will allow him to be an actor in his own history. And what motivates this search is the suffering caused by the tearing and loss of identity and individualization".

5 In the film War World Z the character played by Brad Pitt dialogues with a subject he acknowledges is identified as the "Tenth Man". In certain situations that require a visionary diagnosis, nine men will hit the same diagnosis, only the tenth man will diagnose a different result. No matter how crazy his bet may be, the tenth man will always be right. Could the tenth man be a teacher in the diagnosis of a better world?

By saying his word, man consciously assumes his essential human condition" (Arendt, 2005:17). It is worth affirming that no action, no discourse will take on meaning without the "different other", since this revealing quality of discourse and action comes to the fore when people are with others, neither for nor against" (Arendt, 2005: 209), in the same way the author states that "This discovery of who someone is, is implicit in both his words and his actions" (2005:208), it is through words that man announces what he does, what he has done and what he intends to do, that is, he assumes a discourse as a way of rationalizing his past, present and future actions.

In contrast to the inactive, insensitive, inactive teacher, Arendt (2005) adds that: "To act in its most general sense, means to take an initiative, to begin (as the Greek word *archein* indicates, "to begin", "to lead" and finally "to govern", to put something into motion" (p. 207). It is this kind of mobilizing action that, because of its attributes, triggers other equally dynamic actions, which later seek to consolidate their social struggles, and which in the line of time can become public management, that is, vital tasks agreed upon by the civilian population and the state.

According to the discussion, the teacher should then ask himself "who am I", and perhaps, just perhaps, from what he discovers a true revelation of his purposes and objectives as a social subject, because: "No other human realization requires discourse to the same extent as action" (Arendt, 2005:109).

To signify and redeem the meaning of those who are understood as subjects, in this article, we will summon, as already pointed out, Alain Touraine and his views on this subject. In the first place, Touraine (1997) states that as individuals we live in a globalized society that tends to invade the private life of everyone equally. Then the disquisition of the individual is weakened because we are inclined to be world citizens stripped of personal and public responsibilities. In response to the above, we propose a subject that does not allow the market and private communities (social actors who take into consideration no more than their own profit to the detriment of the welfare of billions of people) to manipulate, shape and govern it without further ado. It is when the subject, in this case the teacher, becomes the light that illuminates the path of men.

It is in the heat of these struggles that we again miss a teacher of Human Development who discovers himself as an actor-subject⁶; a subject who knows that in order to live together responsibly⁷, it is necessary to accept ourselves as different while respectfully assuming the social rules. The responsibility of individuals also involves understanding the new state of things in the world, because we are no longer looking for the ideal order, we are basically looking for how to adapt to change. For all the above reasons, we believe that university teachers must think of themselves as agents of the increasingly multifaceted social change, where, according to Touraine, he clarifies:

It is no longer a matter of overthrowing an absolute power or counteracting capitalist power, but of finding a fixed point in a world in motion in which our experience is fragmented and where the place previously occupied by institutions has been replaced by the strategies of large financial, technical and media organizations [our translation] (Touraine, 1997, p. 19).

He also points out that it is in this changing world that Touraine (1997) announces to the subject:

In a world in permanent and uncontrollable change there is no other point of support than the effort of the individual to transform lived experiences into construction of himself as an actor. This effort to be an actor is what I call a subject [our translation] (p. 21).

We are witnessing a "deinstitutionalization", we must understand the weakening or disappearance of the codified norms protected by legal mechanisms, and more simply the disappearance of the trials of normality, which were applied to those governed by institutions" (Touraine, 1997: 45), in all social spheres, but especially in the educational ones, in Touraine's words. If the globalized culture is separated from the social institutions, these become simple instruments of administrative management and public expenditure, such is the case of the political parties that hold power; the one who suffers this attack is the citizen, Touraine states, "The citizen is the free man because he is defined by the law that recognizes his right to contribute to the general will" (1997, p. (1997, p. 28), who ceases to be a social actor and consequently is separated from the community cluster and his action disappears to give way to the mere verbalization of his existence and to disassociate him from the local, regional, national, and global project of humanity.

6. As Touraine calls it.

7. Responsibility as the ability to take care of another, to recognize him/her as an equal human being but with multiple differences.

The irresponsible individual will then stop considering the other as the object of his or her concerns. In view of this fact, Roberto Follari contributes that "It is precisely modernity, by separating the individual subject from the context, and by separating the legal-formal from the material, that offered the conditions for the de-responsibility in relation to other human beings, and for the conformity with the legal consecration of certain rights, outside and above the concrete realization of these in the vital and material conditions of existence." (Follari, 1998: 3).

It is in the thicket of this human jungle where the teacher of Human Development, empowered as a dissident subject, assumes a firm position in the face of contingency and uprooting and calls himself to resist the intentions of an increasingly overwhelming market:

The dissident is rejected in his integrity, and his strength and conviction reach their peak when he is not associated with any ideology or party, when he denounces the intolerable, the scandal. Their active presence, even reduced to silence, and their suffering do not demand a remedy but make us see what was hidden, name what was pretended to be impersonal and run risks, like the demonstrator in a white shirt who, putting his life in danger, gets in the way of the tanks that advance through Tiananmen Square. [our translation] (Touraine, 1997:73).

Being responsible for another implies taking charge of the other's pain, of the causes that produce it; being responsible implies "taking charge". According to Dussel (1980), "Responsibility is taking charge of the poor who are outside the system" (p. 77). This kind of responsibility becomes fully meaningful when it operates on the relationship of one to the other. It is not a spontaneous act, it is not charity, it is an act of solidarity of a subject who understands that in his constant struggle to materialize a dignified life for the other, his story of triumphs and failures also counts; he understands that in his permanent thirst for justice he discovers that to satisfy it, he has to drink from the same well where others come to drink their thirst for justice, then he will have to share and even offer a first sip of that wonderful water.

Therefore, "Responsibility is an obsession with the other; it is a connection with their exteriority; it is exposure to prison, to death" (Dussel, 1980: 78). In the midst of the struggle to dignify the human purposes common to all, the social movement legitimizes its existence when it is made up of social subjects who launch themselves in the wake of the vindication of their cultural and social rights.

It is in these movements where the subject finds complicity, finds other tragedies, other victories and this encourages him to continue even under the possibility of certain death⁸. But this possibility of death augurs the possibility of liberation: No bet on liberation can leave aside the game of life and death. Just birth of the new and sure death of the obsolete is also a yearning. This kind of liberating struggle is then consolidated as a policy of liberation, since it demands to be interested first of all in the common good and not in individual desires. Dussel (1980) notes that: "Authentic liberating politics advises the liberating hero and the people to the point of giving their lives for the new order; it is imprudent prudence for the rulers of the system, absurd wisdom for the wisdom in vogue". (p. 83).

Now, the university teacher as an agent of Human Development, being at the same time a responsible subject-actor in society, dissident of any injustice and endowed with word and action, will try a thousand times to find the way to liberation, for such purpose he will assume the precepts of a pedagogy that will allow him to enter the social game with renewed confidence, once inside he will make strength for the side that requires him, which is natural to him: the side of the oppressed. Thanks to his pedagogical commitment to the freedom of individuals from the chains that bind them, the university teacher will appeal without hesitation to his innate condition as a facilitator of new ways of understanding the world, as a provocateur of new epistemological alternations to break them with justice. As he states (Freire, 2005): "There is no true word that is not an unbreakable union between action and reflection and, therefore, that is not praxis" (p.105). This reminds us that by inserting ourselves in the world through word and action we define ourselves as equal but different human beings.

We will then agree that the subject called university teacher finds in education an ideal place for the practice of freedom; this is undoubtedly a scenario where all his bets will have an echo. Education is a space of and for the new, a place where the death of the obsolete and dehumanizing is equally witnessed.

8. To illustrate this situation, we suggest watching the film "Winter of fire" (2015) by director Evgeny Afineevsky, where the events that took place in the Independence Square in Kiev, Ukraine, are narrated. From November 2013 to May 2014, a large number of demonstrators gathered in Mai-dan with the aim of protesting against the decision of the Ukrainian government to suspend the signing of the Association Agreement and the Free Trade Agreement with the European Union. The decision by President Viktor Yanukovich triggered a fierce confrontation between the protesters and state forces, which left hundreds of people dead and injured on both sides at the end of the clash.

It is in the educational niche where the responsible teacher finds himself fully and simultaneously with his libertarian peers and with the oppressed. Following the echo of Freire (2005) we will accept:

Education as the practice of freedom, contrary to that which is the practice of domination, implies the denial of the abstract, isolated, loose man detached from the world, as well as the denial of the world as a reality absent from men. [our translation] (p.94).

This individualism that seeks passion and submission to wealth and power. It is worth reaffirming that the university teacher of Human Development does not bet on the goals of the market, nor of the global communities, nor of the political, economic or intellectual elites, he bets in essence on the exercise of freedom in democracy and on the outline of an escape route to poverty and social inequality. He is a teacher who recognizes that all men are equal, but different, and that in accepting those differences, sharing a project of humanity is possible. When Galileo Galilei was harshly questioned for his heliocentric theory most of his adversaries called him a heretic, however, with the passage of time the world realized that he was not wrong and his adversaries definitely were; what was really discovered was the fact that democracy does not have much to do exclusively with majorities, it has to do with the acceptance of difference. If Galileo had lived in a truly democratic environment, his theories would have only jeopardized his prestige as a scientist and not his life.

A society where disparity of thought is a possibility is the one desired by a teacher of development. If a zebra lives in a herd of wild horses, the horses will never ask him to remove his stripes, because these are features that are specific to his species and in no way prevent him from riding with his cousins. Todorov (2001) is right when he says: "All men are equal, but not all know it; some believe themselves superior to others, and that is precisely why they are inferior; consequently, not all men are equal" (p. 25). What differentiates one from another is then the way in which some face the daily challenge of life. From here, we will emphasize the praxis of the university teacher of Human Development, since it seems to us that as Arendt mentions, the word and the action delimit who we are and what we do.

The teacher of becoming and builder of meaning of the project of humanity: The educational bet

First of all, we will say that the teacher has historically been at the command of an erroneous conception of education. Estanislao Zuleta (1995) asserts that in essence education has been concerned with preparing students to intervene in the various forms of production in the different economic sectors. For this to be possible, necessarily the teaching practice has had to collaborate. The university still conserves the Napoleonic model of the university, that imaginary that gave free rein to the professions and that sought to professionalize individuals who contributed their knowledge to the nationalist cause. Zuleta understands then that something is not going as it should in the Colombian educational system⁹, and therefore she sheds light on the role of the teacher as an essential actor in the system. Thus, in his vision, Zuleta (1995) assures that both education and the teacher are somehow and unknowingly forming an individual, not a subject, who will eventually stagnate as a simple instrument of the system. This stagnation has a cause that Martha Nussbaum (2005) explains from the relationship between teacher and student: "(...) Education progresses not by the indoctrination of the teacher, but by the critical scrutiny of the student's own beliefs" (p. 43). To break with this tradition, it is obviously necessary to have a teacher who approaches the relationship with the student from the recognition of the student as a valid interlocutor¹⁰. We need, assures the Antioquian philosopher "(...) a type of teacher who is capable of giving the student the game and the opportunity to be himself, to identify with the failures, so that he does not decide for the successful ones" (Zuleta, 1995, p.66).

Although in this article we boast of a teacher of Human Development, it is equally clear that in reality it is easy to differentiate two classes of subjects who in opposition to each other clear the way for a better understanding of educational practices, namely, the teacher who only grades without considering the student's life experience; the other, a teacher who, on the contrary, appeals to that student's experience to connect with his or her interests¹¹.

9. Zuleta (1995, p. 33) states that "In our educational system people acquire the ungrateful discipline of doing what they are not interested in; of competing for a grade, of studying for fear of failing. Later on, they work for fear of losing their job."

10. For this to be possible, Freire (2004, p. 93) suggests the idea of the problematizing educator: "... the role of the problematizing educator is to provide, together with the learners, the conditions for the overcoming of knowledge at the level of the "doxa" by the true knowledge, which occurs at the level of the "logos".

11. Zuleta expands on this reflection by stating that "A type of teacher is one who qualifies me, but without consulting the experience I have of life. Another type of teacher, who is neither paid nor named, is the one who consults my experience of life". (1995, p. 64).

Zuleta had already connected the issue of Human Development with the purposes of education. Of course, the teacher is in essence a manager and even a part of the personification of Human Development, since he or she is endowed with everything that education offers as a guarantee of personal progress. He complements the above, specifying that development cannot be thought of from the notion that technique can decide the rest of human relations and proposes to rethink development: "Let us rebuild the idea of development as the development of man, and let us not have the false idea that technique, the capacity to manipulate nature and other men, is the definition of human progress" (pp. 49-50). It is valid then to determine that the existing connection between the university teacher and Human Development is necessarily mediated by a project of humanity that does not limit itself exclusively to the instrumentalist character of technologies and the market, but considers that this one in its nature, seeks to potentialize human capacities so that people live in freedom under the conditions of a dignified life. The above is a premise that should be applied from the first academic experiences, because it is there, where in the first instance injustice is inoculated in a very subtle way:

As long as the student and the teacher are convinced that there is one who knows and another who does not know, and the one who knows will inform and enlighten the one who does not know, without the other, the student, having a space for his own game, his own thought and his own concerns, education is a lost cause [our translation] (Zuleta, 1995: 20).

Here is a tragedy that is repeated daily in many schools, colleges and universities in the country to this day. The teacher/educator may be the best person to paint a new landscape. (Freire, 2005) gives us: "(...) the educator is no longer only the one who educates but the one who, in as much as he educates, is educated through the dialogue with the student, who, in being educated, also educates" (p.92). In fact, it is already a powerful statement that establishes that the student can educate the educator.

Conclusions

To close the present reflection, the possibility is raised of converting the teacher into an agent of human development, in the terms foreseen in the thought that has been constructed with the political perspective of the United Nations Development Programme - UNDP, without losing sight of what has been enunciated in the

previous pages, of thinking of the teacher as a fundamental part of the construction of the collective consciousness and of its happening as a subject in otherness, a builder of freedoms and in solidarity with the collective project of humanity. In this sense, the following is proposed:

The university teacher as a subject of Human Development

Human Development assumes that the freedom of individuals can be consolidated through the empowerment of their human capacities, the exercise of democracy through citizenship, the strengthening of education as a result of the implementation of coherent and inclusive public policies¹². After the echo of Human Development, we want to make it clear that an exemplary sample of what it can achieve in the subject is, without a doubt, the teacher that is proposed in the present reflection.

This is a teacher who links himself with absolute conviction to the titanic task of eradicating poverty, taking into account that "Poverty has many faces. It is much more than low income. It also reflects poor health and education, deprivation in knowledge and communication, inability to exercise human and political rights and the absence of dignity, confidence and self-respect"¹³(UNDP, 2015:3). The work of being a teacher goes beyond the execution of economically remunerated work; it is also a socially recognized work, perhaps not to the extent that it should be, since its influence is decisive in the construction of a just society. Assuming that the work of being a teacher can be explained as a job, we could argue: "The quality of work is an important dimension for achieving that work improves Human Development" Human Development Report, (UNDP, 2015: 3). It is possible that some jobs such as human trafficking, child labor and forced labor are detrimental to Human Development. Certainly, these types of jobs abruptly break the positive links between labor and Human Development. Taking into account the above, we will affirm that the work of a teacher links the purposes of education with those of development in the configuration of the meaning of the human.

12. The first Human Development Report published in 1990 made it clear "...that development aims to expand people's opportunities by focusing broadly on the wealth of human lives, not just on the wealth of economies" (Human Development Report, 2015, p.iii).

13. "Poverty has many faces. It is much more than low income. It also reflects poor health and education, lack of knowledge and communication, inability to exercise human and political rights, and the absence of dignity, confidence, and self-respect".

To propose, not without a certain enthusiasm, that whoever can act as a subject of human development, in an effective and positive way the aspirations of the UNDP policy, around entrenched poverty, oppressive inequality, climate change, environmental sustainability, social conflicts and political instability, is the teacher that is proposed here.

This is not an isolated task of the teacher, it concerns multiple sectors of society, but since the teacher is the bearer of a mission that crosses knowledge, he has the possibility like no other subject, to reach all those sectors equally; this is an ideal opportunity to provoke others, to invite them to resist injustice and inequality, and to face in general, some of the evils of our time as the crisis of humanity that happens to us.

The teacher works with and for others. This is a premise that guides his desires. Since building development in this way ensures that people are the wealth of nations, expanding their opportunities in the form of work is one of his goals. Working for one's own well-being and that of others ensures that society lives under conditions of equity and justice. The Human Development Report of the United Nations Development Programme (UNDP, 2015) states: "Human beings working together not only increase their material well-being, but also treasure a broad body of knowledge that forms the foundation of cultures and civilizations" (p.1). It is true that Human Development is focused on people and on the empowerment of their capacities and opportunities. In this sense, the teacher who has empowered his or her own capacities will be able to ground the culture of a particular society through his or her knowledge.

The teacher in contexts of social responsibility of participation in public policy

We understand public policy as the regulatory actions of the State in the face of public problems. Thus, in a globalized world like ours, social, political and environmental relations no longer seem to be matters regulated by the State. Instead, it is the market that determines the ways in which individuals should live in society. The market determines what we eat, how we dress, what we watch on television, who we follow on social networks, what we say and how we say it. In short, we are increasingly torn from the global project of humanity and are faced with an individuality that isolates and conditions.

In the past, we were all the State. It seems that things have changed dramatically. In the landscape of globalization, millions of people are simultaneously connected in real time, and we have seen how in many places around the world massive denunciations of the abuse of power and the horrors of violence are increasingly resisted with harshness.

This opens a door of hope for the exercise of responsibility for the tragedy of the other. This is possible perhaps a little thanks to the mass media and technological advances, but we hope that this is due to a collective consciousness that resists in word and action these desires of some to suppress the existence of the other different. We want to believe that there are many people in the world who assume their responsibility for the preservation and dignity of human life as a political issue that is of the utmost importance.

Social responsibility, understood as taking charge of the struggles and troubles of the oppressed, crosses the border of the individual and becomes everyone's business, a State affair, assuming beforehand that this is an organized national community where the individual, in this case the subject, is endowed with freedom and human dignity. The governmental forces that regulate the relationship between the State and the individual/subject are permeated by the prevailing economic model, subjecting them to economic dynamics that force them to desist from participating in collective decisions, since they have no voice, the market speaks for them; it is the market that compels them to cooperate with their purposes, which almost always have to do with the need to consume, a false idea of progress that has accompanied human projects for decades.

In this scenario, social responsibility must be revealed to the subject of human development as a matter to be negotiated between the State and the citizen, without any mediation; this is an issue that would have to be transfigured as public policy. It is the responsibility of the State to offer its citizens decent living conditions in economic, cultural, environmental, educational, health, electoral participation, and entertainment aspects, among others. But the State must also provide the conditions for citizens to exercise political control over their decisions, since they are active participants in the construction of a country and not front men for the market or political parties.

Democracy requires the participation of this type of citizen, who in the words of Martha Nussbaum assures that "...democracy needs citizens who can think for themselves instead of simply referring to the opinion of the authorities". (2005, p. 29).

This citizen that we have conceived as a teacher subject of Human Development, has within his purposes to audit the actions of a State that exercises half political power, since part of it has been delegated to private enterprise. Since education generally operates as a guarantor in the solution of traumatic situations within society, the act of making the subject reflect on the understanding and solution of the multiple conflicts of a cultural and social nature, in our opinion, it is up to education and the teacher to be socially responsible for human development.

In spite of the proposal of a teacher who is the subject of development in the university connected to social causes, the primary, secondary, high school and even virtual teacher are not ignored from this proposal. It is a concern that comes from experiencing even in our time, the inhumane, unworthy and disrespectful treatment of many universities, which appealing to their autonomy have mechanized the functions of the teacher, forgetting that the university was born under the premise that would seek the perpetuation of wisdom revealing itself as the epicenter of knowledge and not as a niche of power.

The neoliberal model has taken over the university. Under these conditions it becomes very difficult to resist the bets of the market. However, this exercise beyond the concern expressed in the dissertation provided, proposes not an instructor, not a professor, not a teacher, Jáuregui, poses first and foremost, a teacher is: "Well, the one who knowing for himself, is able to induce to learn, because no one can learn if he does not want and that is his task (Jáuregui, 2003:95), that is, a subject who teaches an art, a science, a trade, but without losing sight of the nobility of his character and his concern for his fellow man.

On the other hand, we understand that thanks to globalization and the massification of the media and technology, knowledge has two facets: the first one is unlimited; the second one is within everyone's reach. Bearing this in mind, we will say that the profession of being a teacher must go beyond the mere dignity that it has, its field of action must more than ever be expanded and brought closer to the consolidation of sustainable human development.

The philosophical act that accompanies him in his actions will serve as a platform to resist the conditions of poverty that have been defined here and that are detrimental to the dignity of people, as well as their freedom. A teacher is in permanent construction; he usually happens and faces injustice and inequality without fear; he is a dissident because he goes against the oppressive system and probably suffers more than he succeeds; he is a libertarian subject and shows the way even knowing the risk of his own exclusion.

Finally, it is our desire that the teacher understands his role in society, which is not to be an educational worker tarnished by capitalism, much less to be dehumanized and turned into a commodity of exchange, this is perhaps his greatest challenge.

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