

CURRENT POLITICAL-SOCIAL-EDUCATIONAL THINKING OF ROUSSEAU

Actualidad del pensamiento político-social-educativo de Rousseau

EDWIN PRIETO VERGARA*

Universidad Católica de Oriente
edwin.prieto2051@uco.net.co

Orcid Code: <http://orcid.org/0000-0001-9761-062x>

ELVIA PATRICIA ARANGO ZULETA**

Universidad Católica de Oriente/ Colombia
earango@uco.edu.co

Orcid Code: <http://orcid.org/0000-0002-5930-0898>

Abstract

The text Rousseau's present of the political-social-educational thought of, is an article of reflection, based on the reading of *Du Contract Social* or in Castilian *The Social Contract*, authored by the Swiss thinker Jean-Jacob Rousseau; the authors set out to discuss the possibilities of achieving their ideals in the current context and at the same time to recognize the validity of several ideas of their own in terms of citizen training in Colombia. We proceeded to the tracing of works that inquired the same subject or were related and was chosen like version of header the translation of elaleph.com, 1999. The great work written in 1762 was chosen for explicitly collecting the author's political and social thought. The authors made a biographical approach to the thinker as a mechanism to get closer to the reading of the work, to have tools for discussion, to expose the interests in addressing this issue and its diffusion, to argue and to contextualize in a different time and country. Although there is much to deepen into the subject, we reached some conclusions among which we can mention: The reflection of concepts associated with political formation, the general will and sovereign, in connection with situations of society and education in the Colombian context; the identification of the importance of the principles of politics and virtue in the formation of leaders and the general will as a reflection of the social and individual constitution, among others.

Keywords

Upgrade, education, citizenship, politics, sovereign.

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* BA in Philosophy and Religious Education. Philosophy Teacher in La Presentación de Rionegro Antioquia.

** Doctorate in Philosophy (C). Magister in Education and Human Development. Lecturer at Universidad Católica de Oriente, Faculty of Education.

Resumen

El texto *Actualidad del pensamiento político-social-educativo de Juan Jacobo Rousseau*, es un artículo de reflexión, fundamentado en la lectura de *Du Contract Social* o en castellano *El Contrato Social*, autoría del pensador suizo Jean-Jacobo Rousseau; los autores se propusieron “polemizar las posibilidades de alcanzar sus ideales en el contexto actual y al mismo tiempo reconocer la vigencia de varias ideas suyas en lo atinente a la formación ciudadana en Colombia”. Se procedió al rastreo de trabajos que indagaran el mismo tema o fueran afines y fue elegida como versión de cabecera la traducción de elaleph.com, 1999. La insigne obra escrita en 1762, fue elegida por recoger de manera explícita el pensamiento político y social del autor. Los autores hicieron un acercamiento biográfico al pensador como mecanismo para compenetrarse con la lectura de la obra, tener herramientas para la discusión, exponer los intereses en abordar este tema y su difusión, argumentar y contextualizar en una época y país diferentes. Si bien queda mucho por ahondar en el tema, se llegó a unas conclusiones entre las que cabe mencionar: La reflexión de conceptos asociados a formación política, la voluntad general y el soberano, en vínculo con situaciones de la sociedad y de la educación del contexto colombiano; la identificación de la importancia de los principios de la política y la virtud en la formación de los dirigentes y la voluntad general como reflejo de la constitución social e individual, entre otras.

Palabras clave

Actualización, educación, formación ciudadana, política, soberano.

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Introduction

In our current time, the most prevalent efforts are those with which we respond to competitively-based commitments and obligations, be it social, economic or work-related. This is evident in the sectors that produce goods and services, which strive to achieve increasingly high economic indicators and results; in the insatiable yearning for pleasure and status, even if the economic debts remain tranquil; and in the continuous and imprecise forthcoming and configurations of groups in which individual pursuits prevail. It is part of a historical period in which communicative interconnections as well as discourses on multi-multiculturalism, equity and the inclusion of ecosystemic and human diversity, among others, are taken as a reference for access and participation in the destinies of a community and a country, however, the moments to think and think about what is done to question the criteria, if it exists and if it is known, are being left aside, determining the ways of getting involved or being involved in different groups and in the destinies of a town. The moments to question whether one lives or survives, what makes one thing different from another, and the conditions under which it happens are omitted.

Such a scenario invites people from different sectors of society to ignore daily events touching on both communal and individual life, and so it calls to understand that being a citizen also means to be responsible for the formation and exercise of citizenship in others. It is necessary to

collectively decide the transformation of the social state that denies the other by means of self-denial when the abstinence of opinion and action is taken as an alternative to situations that compromise the destinies of all. We are part of a community in which individual decision is necessary, as it is an attitude that should be fostered in every space and moment, especially in educational scenarios where the responsibility of education in citizenship is endorsed, be it based on sovereignty, voluntary participation, equality, equity and justice, among other features.

Recognizing oneself as a participant and co-responsible for the dynamics of society through education is, at the same time, a call to realize the personal and political responsibility assumed when choosing to be a teacher. The above statement seeks to emphasize that: being part of a society, regardless of the role and the disciplinary training that is possessed or the lack of it, each and every one constitutes his or her own individual and social being while influencing the environment, others, objects and things, and vice versa; society is not an object belonging to someone or a few, it is the concurrence of individuals that, with multiplicity of interests and ways of organizing, gives room for tensions that demand a position to be taken, since one is both the creator and the result of the different dynamics; the concurrence and declaration of interests of people does not guarantee correspondence between the position assumed and its effects, however, working to achieve the greatest possible similarity between what is conceived and materialized is a way for personal transformations with potential effects in others, and by recognizing education based on human interactions in multiple settings -family, educational establishments, enterprises, social organizations, policies, etc.- their institutionality is recognized, and so is the nature of other institutions and their role in the society.

Considering the aforementioned ideas led to this reflective article, searching for several works that dealt with the notion of *politics* and in which the political philosophy of Jean-Jacobo Rousseau had been investigated. Texts that encouraged reflection and writing by linking philosophy with society and their mechanisms of administration and education were found.

The translation and adaptation to Castilian is taken from María José Villaverde (1988), therefore, the year in the body of work will be referred rarely; however, fragments of the translation of the Geneva thinker's voice are taken more than two and a half centuries later in order to "polemize possibilities to reach their ideals in the current context" and, at the same time, "recognize the validity of various ideas regarding the training of citizens in Colombia." Now, what methodology was implemented?



Methodologically, the authors of the article established the following agreements: to choose school scenarios in the role of teachers to problematize issues related to citizen education and the classroom as sovereign. Read the *Social Contract* individually to share reflections, discuss and relate the context of the work with other known or nearby social domains, as well as investigating theoretical meanings about politics. The underlined text to emphasize affirmations within the book and the comments on the margins to make connections and to propose intertextualities were the guideline to converse, discuss, analyze, argue and risk writing lines that are, ultimately, the conjugation of different but not excluding personal interests.

To reflect and write about what the Swiss philosopher put forward in the Social Contract in order to make connections with experienced and well-known situations in the field of education in Colombia and to assume the responsibility of communicating these deliberations, required investigating some biographical features of the thinker used as context for the analysis. With a language as close as possible to the reading community, there is an openness to new perspectives that give continuity to the discussions and, at the same time, contribute to this formative search.

As for the structure of the article, the first section is *History of Political Thought (antecedents)*, which is composed by a brief recount of the history of political thought, followed by the analysis of works related to Rousseau's political philosophy or related subjects. The section *The Political in Rousseau: Articulation with today*, is an approach to the practices of politics of previous periods with some distortions in Colombia, and consists of two sections: Past-present Articulation and Updating, based on reasonings build upon their definitions and in updating of some contributions by the author respectively.

The Social Contract: Model of Societies focuses on family, citizens and school as small societies called to the communal will to guarantee the wellbeing of the community. *The State of Nature* follows, dedicated to the external and internal circumstances by which evil was introduced into the world or by which evil could be eradicated. Then, in the topic *Tensions in Education*, the coexisting challenges in the school today are emphasized. Finally, *Conclusions* are presented.

History of Political Thought (Antecedents)

Political theory, like a large number of philosophical problems, dates back to Greece. Ever since then, a history of development has been published,

which is being studied today in various treatises on the history of political ideas. In that country, the political theory was assumed in terms of ideas and in a daily way of life that looked at the problems of the community, called polis. For the Greeks, politics were a practice, a social dimension of their community life that, by the very reality of their concrete problems, later gave rise to the systematization of philosophy that thought the same problem from its foundation and nature (Fischl, 1984).

The political theory of the Greeks came from the horizon of metaphysics to clarify a series of principles that are joined to the nature of things from an ideal order of understanding of functions, hierarchies, levels and the general ordering of the polis. It was a theory thought from the ethical dimension with an ideal core of values and principles that gave it a normative character, defining the status of classical political philosophy. For the Greeks, between political theory and ethics, there is an intrinsic relationship in which the political emerges from the bottom of the ethical as an extension and an application to the social order, with the polis as a point of reference. Politics are a way of life thematized to reach a more favorable position within the harmony of the community.

The Greek paradigm was preserved in basic terms through the Middle Ages, even in the ideas of St. Thomas, for whom social life was closely related to metaphysical and moral principles, extended in a new religious and philosophical dimension, where man was not simply referred to and attached to the common good of the city, but as a creature whose ultimate goal and foundation is God (Fischl, 1984).

During the Renaissance, The Prince by Machiavelli marked a break with the Greek model of politics as it distanced itself from the metaphysical, ethical or even theological horizon as Plato thought, focusing instead on an autonomous order whose axis are the relations of power and its conservation, considering politics as a set of tactical techniques and strategies in terms of power. It was a historical and psychological realism by which Machiavelli tried to encode the experience of men when they struggle for power and offer a radiography of what man can be capable of when he is in the process of preserving power for the sake of power. This perspective can affect right and left policies.

According to Cruz Prados (2009), within this realism are other realisms, namely: *pragmatic* -the political as a practical activity to achieve and sustain the structures of power-, of *imperial policies* -politics as domination and subjugation-, *positivist* -the emergence of sociology and political sciences to analyze the social being and structures of power far from the ethical, evaluative, and metaphysical horizon-, *Marxist* -science



of history and society with roots in historical materialism from which the political is seen and analyzed within the social structure and its dynamics as an ideology or as political science-.

Politics has multiple existence and distortions that are manifested in practical and theoretical forms, although it tends to identify its possible deviations with the whole, its manifestations are practical and theoretical. Practical manifestations occur in the community with the historical and social dimension of man, and it affects and involves everyone without active or conscious participation: the social, public, and historical reality of people and institutions makes them policies because of its social effects of presence and activity. It is a reflex activity that agglutinates groups, trends, social classes, and orientates a certain praxis in relation to the dynamics and global organization of society. Its institutional presence is manifested in the State, laws, parties, the various political institutions of government, and all social groups that, according to the political organization, tend to be perpetuated or changed through political systems.

At the theoretical level of politics, according to Reale and Antiseri (2010), ideologies and their relationships with the activity of specific groups are taken into account. Ideologies can be distorted, that is, rationalizing the interests of a group or class under a global agglutination or from the perspective of social-communal interest. For these authors, among the basic problems of political philosophy are: a) the organic relationship between the individual and society; b) the problem of the State as an organ of control, administration and management of public processes in relation to the total political community and c) the problem of power among the basic issues of political philosophy today, but what is power? How is power generated? What are the manifestations of power in human institutions, discourses and relationships?

Some elements that allow to understand politics and their relationship with current power go back to the influences of some schools and thinkers that dealt with the aforementioned problems. This is the case of the Sophists, who questioned that one was born virtuous instead of becoming virtuous, as well as questioning the way one acquires *political virtue* (Fischl, 1984). For Plato, a state is born because each of us is not *autarkic*, so there is a state as an older man; the virtue of rulers is prudence; strength is the virtue of custodians, and temperance is the virtue of peasants, artisans and merchants. Conversely, for Aristotle the good of the individual is of the same nature as the good of the city; but it is more beautiful and more divine because it extends from the dimension of the private to that of the social, to which the Greeks were especially sensitive

as they conceived the individual in terms of the city and not the city in terms of the individual (Reale and Antísery, 2010).

Merino (in Reale and Antísery, 2010), in *History of Philosophy, tome I*, states that in *The City of God*, a text that emerged during the Middle Ages authored by St. Augustine of Hippo, the monk interprets man as a social and historical being, this monk suggested the existence of two directions, *The City of God* and *The Earthly City*, emphasizing a natural order in the origin of the State and the people as a set of rational beings that are grouped by the necessity of unity subordinated to the voluntary pursuit of their ends. The Augustinian thought was characterized by rejecting capricious will and arbitrary subjectivity, which in both men and States must be an ordered will subject to the norms of the common good.

Epochs after, the Renaissance took place, an intellectual movement that reacted to the Middle Ages, synonymous of oppression for many and bastion of the power of Christianity for others. The Renaissance attempted to shake the intellectual disciplines of the Middle Ages with the desire to retake the Greek ideas of Plato and Aristotle. According to Chevallier (1957):

The Renaissance was studied through its sources by the humanists and not through Christian transmission (...). This is a considerable fact, namely, that the majestic medieval construction, which rested on the double authority of the Pope, the spiritual, and of the Emperor, in the temporal, collapses definitively (p.4).

In the eighteenth century, the rise of the Enlightenment meant an opportunity for leaders who considered the possibility of silencing the voices of ignorant people who were unaware of their rights, for those totalitarian and authoritarian leaders, cultivating rational thinking was a risk since educated people are dangerous. Following Rousseau's (in Reale and Antiseri, 2011), the man who was born free of social and ethical corruption becomes evil because of an imbalance of social order, since:

Human nature, left to develop freely, leads to the triumph of instincts, feelings and self-preservation over reason, reflection and outrage(...) the state of nature is, in fact, a mythical original state, predating that of good and evil, from which man progressively fell because of culture, which is responsible for the social ills of the present age: the transition from the natural state to the civil state meant a real setback (p.511).

During the Enlightenment, the main protagonist was the *philosophe*, who far from being interested in universal principles, academia or public education, privileged:

The physical sciences, the philosophy of nature, mathematics, economics, the denunciation of legends and superstitions, and the orientation of customs towards greater private and public happiness (...) The *philosophe* is an honest man who follows reason at all times and unites a spirit of reflection and precision with social customs and qualities. If you could convert a sovereign into a *philosophe*, he would be the perfect sovereign (Muñoz Gutierrez, s.f).

In the Swiss Jean-Jacques Rousseau, who lived from 1712 to 1778, qualities of the aforementioned *philosophe* were shown and, although friend of the Illustrated, their different positions made it singular for some and absurd for others; this was appreciated in their conceptions regarding children, education and society.

This is supported by Soëtard (1994), who asserts that the Genevan thought of “education as the new form of a world that had initiated a historical process of dislocation. While his contemporaries are engaged in ‘making education’”(p.2). He says that for Rousseau, “the child must be nothing other than what it must be: ‘Living is the occupation I want to teach him, when he leaves my hands he will not be, I admit, a magistrate, nor a soldier, nor a priest: before anything else, he will be a man’”(p.3) and points out that for the Swiss thinker, according to the *Social Contract*, when experiencing dissatisfaction, man does not hold himself against the power of the strongest, hence the possibility of “dreaming of a world in which conflicts of interest would be appeased, in which the general will would be the adequate expression of the will of each and every one” (p.4).

Among the works developed by Rousseau, there are sociological contributions. In this regard, Bolivar Espinoza and Cuéllar Saavedra (2008), decided to show that Rousseau was not only a sociologist, but one of the founders of sociology. These authors posed three pillars formulated by the Genevan in *The Social Contract*: a) *State in equilibrium* -sovereignty resides in the citizens and not in the government, the executive function is subordinated to the legislative one; b) *The importance of climate* -for the state to be balanced, it is important for it to comply adequately and proportionality with the natural and human environment and c) *Particular interests* -derived from human nature and influencing the social ties of the people-.

In the *Social Contract*, the general will is not the sum of individual wills but the full consciousness of each subject who, even when exercising his vote or entrusting his particular will to the sovereign, will not fail to realize his full freedom. In that general will, the government of the polis would allow participation of virtue in a perfect measure, it would be

*the activity that makes man good*¹. This would be the ideals of a ruler: A person of integrity, intelligent, well prepared in the field of politics, and a charismatic leader. Having updated this premise, it would seem that the man who is capable of governing is an “excellent being as a political ruler (...) is equivalent, without restriction, to being excellent as a man” (Cruz Prados, 2009, 80).

The nineteenth century represents the definitive assumption of the values of prevailing positive science in education, since:

Although large and innovative educational theories and teaching methods of Rousseau’s orientation were developed during the twentieth century, which broke radically with the more conservative educational traditions, it seems that in many countries these experiences failed to permeate into the major educational systems (IAEU, 2013).

In the twentieth century, Ortega y Gasset (1983), in his book *The Rebellion of the Masses*, focuses his thinking on the man who is fit to rule, and argues that the select minorities called aristocracy strived to make use of the new techniques and sciences, through reason, to prepare and face a world dominated by the masses which, despite having everything within their reach, did not strive to acquire art, knowledge or skill, or to develop any specific capacity. This was similar to what he called the satisfied young man², who wished to be subsidized by the state.

The man capable of governing has capacity and vocation, as in Ortega’s terms, a good ruler arises from the minority, not the mass, understanding the latter not as the crowd but as the intellectually dormant population. That is why the ruler must strive to be excellent, well qualified, with no personal interests to hinder his work: “The select or excellent man is constituted by a need to enforce a rule beyond him, superior to him, whose service he opposes freely” (Ortega y Gasset 1983: 57).

The historical and educational journey of people and society in general shows changes in values, which are a culturally claimed loss, change, or desertion. Without entering into this discussion, it is undeniable that the appreciation and participation of man in society gradually give way to perennial, transient and ephemeral expressions, deeply linked to education as a practice and process throughout life.

The Political in Rousseau: Articulation with today

Politics are rooted in a conception of polis developed by the Greeks from the core of the first communities and societies that were formed from

families, then in the association of several families, and then the constitution of small and large societies. Politics are public, and according to Rousseau (in elaleph.com, 1999) in chapter XII-Book II *Division of the Laws*, there are four relations that need to be conserved; the first three are: the action of the whole body working with itself -linking everything with the whole or the sovereign with the State and the people's right to change the laws if they deem it necessary or convenient; the second one is the relationship of the whole body or each other -reduced because each citizen is independent in relation to others and extensive by relying on the city excessively; the third is the union between man and the law that establishes penal laws and punishes when there is disobedience; and the fourth to which it attaches greater importance because:

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It is not engraved in marble or bronze, but in the heart of the citizens, which forms the true constitution of the State, and that by acquiring new strength day by day gives, revives or supplements the laws that are aging or extinguished; which preserves the spirit of its institution and insensibly substitutes the force of custom to that of authority in the people. I speak of customs, habits, and above all, of opinion, which is unknown to our politicians, but on which the success of all other laws depends; part of which is dealt with in secret by the legislature while it seems to confine itself to making particular regulations which are nothing but the arch of that building, whose immovable key is slowly constructed by customs (pp. 50-51).

The proposed laws are not impossible if the practices change, to achieve this, the necessity and importance of work in micro scenarios articulated with the other spaces of society: family, school and all places of human convergence would be explicit interests of each individual, not to disperse or oppose and exclude, but to identify common points, seek cohesion and foster situations in which to deliberate and argue with clear and consistent positions committed with the community. This could be a way of cultivating the foundational meaning of politics, which highlights the importance of social organization for a better living and coexistence and articulates reflection from anthropological, ethical, moral and axiological thinking, since man, as a multidimensional being, is capable of understanding in terms of relating *with himself*, *with other people and with other things*. In macro scenarios, it would be necessary to avoid the deviation of resolving in an operative way what is subsequently declared, as exemplified by Rousseau in the *Government's Institution*, concerning the English Parliament of that time, who pointed out the conversion of

the lower house into a committee to deliberate and resolve what was then presented under another name:

Here we discover one of those surprising properties of the political body, by which it conciliates operations contradictory in appearance, since this is done through a sudden conversion from sovereignty into democracy, so that without any sensible change and only by establishing a new relationship in terms of how everyone relates to each other, the citizens, turned into magistrates, go from general acts to private ones, and from the law to the execution (Book III, Chapter XVII, page 93).

The example of the Parliament is similar to the actions of the deputies participating in different instances of the Colombian government: they carry out business, spoils, sales, agreements and decide situations that later present the country in another way, sometimes with the sophistry of consultation. I would follow a description of the facts, but it is preferable to point out other distortions when comparing it with both the Greek and Renaissance practice. The clear and reliable links between politics and ethics are absent from the Greek legacy. On the one hand, ethics based on a better life and coexistence, propitiated from relations tending toward the good of the people, do not exist, and when there is some expression of it, the controversies of interests between those in the government end with manipulations that deviate the initial sense; on the other hand, because theories on politics are a concoction that serves to defend determined interests directed by some rulers whose relationships make one question their virtue.

From the Renaissance, we see an instrumental disposition marked by the desire for power at all costs, evident when making decisions and acting above the dignity of people and the exercise of their rights. Also from the twentieth century, there is a large number of *satisfied young men*, since the academic training is not related to their directions in the sector of society where they act, or at best, their guidelines do not heed the needs of the communities because of the complacency of their interests.

It could be said that the practical and theoretical manifestations of the politics in the institutions of Colombia display distortion; then, how and what to do to overcome them from training in citizenship? What can be learned by those who are not in school in terms of training in citizenship and how to promote this training in those who do not have it? A strong answer to these questions could be through general will, the only one that can “direct the forces of the State in accordance with the aims of its institution, which is the common good” (Book II, Chapter I, page 23).

The general will is far from the spontaneity driven by individual interests, as we see today when groupings are formed by affinity in different areas, lacking reflections and reasoning about the ways of being, acting, deciding and being in those groups. The organizations established and instituted by interests that are not shared or unrelated to those involved are also absent, such as when a leader forces the formation of groups without consulting the reasons why people do not want to join.

Since creating a hopeless panorama is not desirable, it is considered as the primary task of the leaders in the different sectors and scenarios of society to integrate politics and virtue as principles that denote and connote harmony between the individual and the small communities, among which exist both family and State. In that order of ideas, politics would be understood as the main principle of society that would guide the formation of perfect communities by virtuous persons voluntarily united, in turn, virtue would be the fundamental principle of each person³; each member would perfect its virtues and cultivate the values required by the community, and the people in charge would be leaders who would wholesomely integrate each individual into the democratic participation and help to enhance and develop each individual's virtues. The society and each individual would have a common link, there would be no talk of opportunities because they would emerge continuously when each person is recognized as a member of society, with voice and vote, and every social niche would be a propitious occasion for the formation and exercise of citizenship.

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Past-present Articulation

Conceiving life as a succession and concatenation of events facilitates the intention of uniting past and present in this reflection, however, intending to express it as analyzed will always be a risk. Abandoning this thought, the etymological definition is “to be in the present time and act on the facts, events or happenings. (In journalism) it is defined as a grouping of events that is happening in a certain space relative to the present.” For the Spanish Royal Academy, the term refers to the present time, to the thing or event that attracts and occupies the attention of the common people at a given moment.

However, there are distances between being present during the fact and the subsequent description of it, which resembles politics in a theoretical and practical perspective. The first would be based on the descrip-

tion and manner of detailing the relationships between ethics, virtue and individual interests voluntarily united in the community, according to the Rousseauian perspective. In a description, the interests of the one who describes are made patent and, in tune with the general will, contribute to the strengthening of the decisions of the community, or in an opposite way, will influence their breakdown and dissolution. Taking that into account, it will be necessary to attend, interrogate and be attentive in order to notice, throughout the daily happenings, the ways to properly represent it.

From a practical standpoint that emphasizes facts, description evokes events of immediate and distant past to display and request arguments and reasons regarding the current situation. The event catches the attention, therefore it is convenient to: be associated with what happened, arrive at the essence of what was proposed by someone to understand why and how that version was proposed, understand what has been said according to the context in which it occurs; read, inquire and clarify the semiology; question and problematize the idea according to the meanings obtained from experience and co-participate of that which is understood, interrogated, problematized and described.

Drawn to the current context, marked by different standards in all sectors and social and human aspects, reflection and reasoning seem to be subject to the answers of what needs to be done, so that interests are involved and a general state of submission is attainable.

Updating

Current situations may relay situations of the past, similar to each other; and thus the importance of the relationship between actuality and *updating*, where the latter should be understood as an indispensable action for actuality. According to the Spanish Royal Academy, *updating* is:

Make something current, give it timeliness. To put into action. To make the abstract or virtual linguistic elements become concrete and individual. Synonyms could be modernize, renew, replace, reestablish, reform, modified, among others. The meaning of updating is not necessarily the present tense but rather bringing something to the present, it is to concretize something individually with a definite interest (RAE Dictionary, online).

Today, Rousseau is as important as he was on his day: in his time, he was a controversial character that later inspired the French revolution. Today he is known as the father of modern pedagogy, and although the text *Emilio or Education* contains valuable contributions on this subject, the *Social Contract* is considered the prime basis of his thinking, since there

he expresses the formulation of a participatory and just policy, returning to the primitive man who by not owning property or land is freer to exercise control over himself and his environment; for Reale and Antiseri (2011) it is what he calls the state of nature, a return to the *natura* of man.

In order to bring to the present a solid basis of what was lived or experienced by someone different, it is possible to understand men as posed by Aristotle: A *Zoon Politikon* (in López Barja de Quiroga and García Fernández, 2005), civic by nature, adhered to a polis (city), a state and a set of rules that contribute to their harmony in and with the environment, regulated by politics in a constant bond with themselves, with others and with education.

These links present a way of understanding man as an integral, free being, capable of actively participating in social, political and economic processes, but alienated by those administrators of power who benefit from their authority to satisfy their particular interests, for which it will be possible to admit, through Rousseau (in Alingue, 1996), that “man is born free but is chained everywhere. So there are those who consider themselves master of others, when in reality they are just as much a slave as they are” (p.4). Participation should be reasoned as a means and as an end. As a means to promote an articulated formation with the environment, with the others and with the destiny of society, so that there is no indifference; and as an end aimed at making the diversities, the formation in responsibility, the construction of political position and the exercise of the sovereignty visible. Both cases would result in a praxical formation, understood as the ethical and axiological reflection of everyday events to notice the transformations that are required, achieved and need to be achieved.

Participation is passed on to the family not as a thematic leap, since it also promotes participation with its members, but to point out that the Swiss thinker considered it the oldest of all societies and the only natural one, responsible for forming solid bases at home. It is that society where the customs and traditions of the parents or those responsible for the formation of the children are acquired; is the first school that lays out the basis for the society to which education is relevant. This social responsibility was attributed to the State as an inheritance from the Greeks.

Currently, the position of the philosopher makes room for discussion because: the *natural* character will have to be understood, even with extended families, families with a single parent or with surrogate parents. There are tensions of filial and fraternal⁴ nature in a relationship; while the father and mother work outside the home, the children are in the care of other people; school hours are adjusted to the needs of the parents, not

the children. In the pretension of a formation with solid foundations, we must account for the media and the access to technological artifacts. It is a panorama for which it is necessary to point out that although there are problems in relation to the formation, it is a responsibility of the agents and sectors of society, but how to materialize it in a committed general will? What would the general will require in order to become solid, iron-clad and co-participant in a government?

The moment of the Enlightenment faced by our thinker led him to consider the most appropriate position of the State, so that instead of the possession of private property, man is committed to a social and economic system that overcomes the inequality between the social classes of the time. But, what was the illustration?

To answer the question, we accept the version that identifies it as an intellectual movement of the eighteenth century, based on reason to weaken the alienation of intellectual power. Taking the words of Espinoza (2003), “thinkers of the Enlightenment argued that human reason could combat ignorance, superstition and tyranny, and build a better world. The Enlightenment had a great influence on economic, political and social aspects of the time” (p.208). With that in mind, the arguments pointed out by Reale and Antiseri (1988), for whom Rousseau was a true enlightened individual⁵, become relevant since:

He considers that reason is the privileged instrument to overcome and defeat the evils in which man has been thrown after centuries of loss; it is an iusnaturalist, because it gives back to the human nature the guarantee and the necessary means for the salvation of man. He is against the enlightened and the iusnaturalists⁶ of his time, who were already beginning the path of liberation (p.421).

Rousseau, is often called the illustrated heretic, because despite being a thinker of reason, he sought to overcome his desire to bolster himself and speak in terms of truth in the light of reason. As time passed, from the fifties of the twentieth century, we spoke of “a Renaissance-Rousseau, defined by Kant as the Newton of morality and by the poet H. Heine as the revolutionary head of which Robespierre was not the executing hand” (in Reale and Antiseri, 2011, p 420).

The Social Contract: Model of Societies

Jean Jacques Rousseau drafted the *Social Contract* with the intention of setting out the foundations of the state of society and political author-

ity. This work is “an extract from a more extensive political work that J. Rousseau had produced; the intention is to contribute to the political establishment of the true principles of political law and to the foundations of the State” (Esquirol, 2001, p.141). Family is an important society, considered by this thinker, according to the translation of Alingue (1996) “the oldest of all societies, and the only natural one (...) The family is the first model of political societies, the leader represents the father and the people represent the children” (p.5), which allows us to recognize that the educating role of the family and school is influenced by sociological, psychological, physiological and physical factors, which coerce the possibility of transcending before the determinist postulates, according to Ramón Lucas (in Esquirol, 171). For Rousseau, family, the fundamental nucleus of the society, is in a more extensive community of tripartite nature, that is to say:

- *The family: parents and children.* Conformed as the first community and the first model of society, where parents foster mutual help and strive to educate their children (Book I, Chapter II, page 5).
- *Citizens: particularly associated, is a group of families.* Build upon each family nucleus found in the city (Book II, Chapter VI, page 33).
- *Of the people:* where the sovereign and the families are guarantors of the welfare and the education of the people, which can be made free when it is subjected to barbarism but not when social elasticity has been worn down (Book II, Chapter VIII, page 40).

A look at the values proclaimed by the author is concerning as it relates to: The ways to overcome personal difficulties, since according to found texts, Rousseau suffered abuse when he was a notary apprentice, and these were certainly not the only adversities; the determination to go to France, where he not only overcame traumas but also advanced, through self-teaching, his formation and political determination; marriage with a person with fewer cognitive and economic resources, with whom he defined education for the children; and dissent regarding the choices, positions and political decisions of his enlightened friends. It is necessary to ask why there are those who do not overcome the difficulties faced in different moments of their lives? How to reconcile hostile social environments with individual determinations of emancipation? What

adversities scar teachers so as not to move towards flexible proposals in relation to their students?

Another view in terms of values is to interact with mistreated, abused and violated people in different dimensions and aspects of their lives: How to combine the responsibility of the family in terms of education with access to the means, tools and environments that also educate? Has the object of education changed, there has always been a lack of clarity in that respect, or is the practice lacking an object? This is a panorama of expectation, given the recurrence of the violation of the rights of people amidst social and cultural heterogeneities. In addition to the family and the school, what are politics and how do they take place in family configurations different from the one pointed out by Rousseau?

It is necessary to think carefully when dealing with citizens and people, geographies are important but human diversity has no equal nor price. What happens to groups of people grouped, socially stigmatized and discriminated against? Whose responsible for their political education, their citizen participation and their dignified life?

The above questions deal with circumstances in the macro, meso and micro levels of society. In the macro, it confirms a social state in which the absence of participation of the people as sovereign gives way to injustice and lack of equity. Laws and regulations are accomplishments and legal achievements in terms of human rights in general, however, promulgating them in the coexistence agreements of different institutions of society is far from compliance, experience, protection and guarantees.

The meso scenario displayed at school is the updated image of illustration offered to people as a fundamental part of each state, “whose citizens are particularly associated and participate in sovereign authority” (Alingue, 1996, p. 71). Teachers become the administrators of knowledge with the aim of providing the people with an integral education and training, allowing reason, affection and emotion to serve the progress of the people. But, why should we talk about affection and emotion when the Enlightenment favored reason?

In summary, there are some answers to the previous question: Reason did not solve the dilemmas and problems of the time just as it doesn't solve them today; the problems may not have a solution, but when they are subjected to reason they may not be as serious as they appear or it may be able to deal with them differently. Affective and emotional connections are important to achieve the objectives of teaching; through connections, students and teachers are linked to each other and to daily



situations that can be resolved through academic knowledge, because both teachers and students are members of society.

Therefore, it is convenient to analyze the classroom as a micro setting, an organization where innumerable experiences converge, because such a meeting raises the challenge of being faced with multiple human, cultural and social singularities, which are unforeseen and unforeseeable during the formation process. There, the students lead the learning without releasing the teacher of their co-responsibility and commitment in the dynamics of the group. So, what about a teacher who continually reflects upon the capacities and needs of his being when he interacts with the people he's in charge of? What theoretical and methodological features would support an expanded and consolidated political and citizen education in the social environment?

A political formation that enlightens the sovereign to ensure the full permanence of the social contract⁷ at the service of political will and general interests is inexcusable, as Rousseau would say in his first book of the *Social Contract*: "to find a form of association that will defend and protect, with force, the integrity and property of each associate, and so that each individual, along with everyone else, obeys only himself and remains as free as before" (in Alingue 1996, 21).

Currently, considering knowledge as proposed by Rousseau would imply that teachers, among other tensions, would have to: denounce ethical, aesthetic and political conditions that affect the formation and exercise of citizenship; build a critical stance to participate in the training process rather than just complying with educational legislation; reflect on the formation of and along with others to consolidate an attitudinal, cognitive and disciplinary foundation; act to display contributing qualities in the transformation of lived situations; provide opportunities for each person to be themselves and deploy their capabilities during interactions; be willing to learn during the practice of teaching; teach and foster the learning process as a mechanism of continuous openness to the interests of others; involve students in social processes as a way of learning in life and for life; encourage the exploration of other worlds from particular dreams and diverse cultural circumstances.

When a variety of interests and needs meet without reaching consensus on hierarchies, the range of social, academic and personal preferences tends to yield to coercion, which is enough to detract from voluntary association. This is a phenomenon with a tendency to become sharper when the teacher imposes his role over the presence of others; controversies arise here by ignoring them, establishing false symmetries,

abandoning their responsibilities, or accentuating the repetition of responses. Having said that, in coherence with the current Colombian dynamics of the educational legislation, of the interests and the potentialities of the students, and in line with the thinking of Geneva, it is necessary to make the classrooms a sovereign, which implies surpassing what is written, and assume attitudes and behaviors associated with:

- The role of the one who teaches and the one who learns: to recognize the capacities in each one and to display their potentialities. This is a contradiction when one claims to emphasize the contents of different disciplines, because whoever is in each role ends up repeating what others have formulated. It is not a question of abandoning the content established in the formalities of the school system or of adjusting them only to specific contexts, but rather of specifying their relevance for the people, the communities in their contexts, and their requirements.
- Looking at Rousseau as a pedagogue when he puts the child at the center of the processes is an invitation to recognize others as vital beings, to teach them to live, to cultivate self-confrontation, and to interact and participate in social life.
- Recognize the interest in relationships, accept that people's attention is focused on what captures their interest, but that interest requires conditions for its deployment and to determine its possible scope. The person is important in and of itself. It is different to serve and attend someone than to go after what they can provide or supply, especially if those supplies do not obey their interest but to outside forces.
- The teacher is called to surpass the role of an administrator in education, as shown by the standardized language-based skills. It is essential to make teaching methodologies more flexible in order to eliminate distances, or at least attenuate them, in relation to the basic planning that supports the training proposals as well as the organization and structure of the curricula. It is necessary to question the contents of one period as it related to another, what they problematize? Whose problem is it? How is it recognized that it is indeed a problem, from what perspective and for what purpose? An ethical and political principle underlies the answers to these questions.
- The formative proposal covers the resources without trying to reify people or market them. It is not a question of discard-





- ing, ignoring or denying situations in which participation is involved, but rather of distinguishing the individual role and the degree of identification with educational proposals, regardless of the level and the educational cycle being referred. From Rousseau's ideas, the following elements should be highlighted:
- The economic and material resources to achieve objectives but, above all, the tools to conquer oneself through reflection, interrogation, confrontation and the explicitness of interests in a private and public way.
 - The propitiation of cognitive conditions -internal- as well as economic ones -external- based on the flexibility of methodologies during the contact with people.
 - What is done within the classroom can transform what is outside the classroom, as long as it tends to recognize the individualities and work in others for their voluntary convergence. It is necessary to emphasize the person and his life as an indispensable element to exercise the general will to do this, to work for an explicit interest through a syntony of wills that allows transforming the educational environments into proposals for participation, equity and social justice.

The State of Nature

In Book I, when discussing the state of nature, the philosopher proposes two circumstances by which evil was introduced into the world and the way in which circumstances contributed to render the human being evil in the very act of socialization, these are: the introduction of property, wealth and luxury, favoring the right of the strongest, inequality and the institution of laws, and by the invention of two arts: metallurgy and agriculture. According to him, these circumstances provoked the advent of a great revolution, causing work to begin imposing itself as a necessity and, at the same time, as a division of tasks.

The valuation of the circumstances indicated by the thinker leads to recognize how, when faced with the perpetuity of the first, one does not react, as proven by the number of people in precarious street situations, stripped of all their dimensions and without decent living conditions; communities lacking basic services, cornered and isolated from other contexts due to the lack of investment. In the meantime, private property is concentrated in less people, and the application of law usually

damages or benefits the people it is applied to. What would Rousseau say in the face of this kind of conditions that are clearly against sovereignty?

In the school, the state of nature is updated from the natural tendency to explore, inquire and know in a way proportional to the intellectual capacity of the people, their cognitive processes and the conditions of their life cycle; at the same time, their development and progress are related to family environments, as well as social, economic and cultural circumstances. In this sense, it is possible to seek the recovery of the natural state of people with regard to training in citizenship from external and internal circumstances.

Among the *external circumstances* are the public policies of education as well as regulation, budgeting and supervision so that everything goes as planned, thus, its implementation does not depend on the current government, and demands to articulate a legislative route as part of the obtained conquests. This clothes the people, who, by assuming the legislation by general will, denounce what is in not appropriate; another path is to exercise the virtues and political principles during the government, because the Sovereign was the elector and because he is part of the citizenship.

To materialize what Rousseau thought would require analyzing and implementing alternatives so that the dispersion of the general will or the will of the sovereign does not succumb to interests that are opposed to the humanist and political principles of the community, but that the latter prevail in the fulfillment of the decisions, pacts and actions to be undertaken with a citizen vision of participation in government.

Internal circumstances affect the motivation, projection and ability of each individual to choose for himself. But what does an individual choose or how do they get it done? The diversity of elements that complicate a possible answer to these circumstances requires us to consider: The importance of emphasizing satisfiers of needs that make the balance of dimensions and spheres of human life possible; as well as the deployment and expression of capabilities, participating and being in society; and the provision of the classroom as a workshop and a space of opportunities for the teacher to promote the development and strengthening of the potentialities and strengths of the students, without losing sight of the integral formation. For Rousseau, the only passion born with man is the love of himself, since all the vices that are imputed to the human heart are not natural to him. This position that can be updated considering that the principle of all morality is that man is naturally good (in Reale and Antiseri, 2011).

The goodness of people is taught throughout life, and the school is the space to do it; there, the student shares with classmates, teachers and other agents. For our philosopher, however, this situation could contain the chains that make man evil by being part of an environment in which there is indifference, selfishness, petulance and competition, among others. It is necessary for the teacher to teach conviction so that the student learns in freedom.

Tensions in Education

The *Social Contract* inspires the discussion of the tensions shared below, common in the school management -in administrative, academic, pedagogic and communal terms- of institutions of basic education -from pre-school to ninth degree- in Colombia. This country directs education through the Ministry of National Education (MEN), an entity that differentiates the public sector from the private sector. However, each of these sectors and the responsibility of the government lead to several questions: Why and for what purpose should we consider the public and private sector in education? Who is responsible for ensuring the quality of education? Who functions as a government in decisions regarding education and what is its link to the state? In the context of this country, the public-private classification entails, among other pulls, the following:

- The link between education, educable person, and purpose. Education takes place in all niches and scenarios of human relation and interaction according to rules of the society and culture where it takes place; it is expressed through parenting -inculcation of habits, values, ways of communicating and patterns of behavior transmitted from generation to generation, etc.- to access and use technological artifacts present in that given culture, as well as conforming with historical transformations. Even so, the term education often refers to schooling, in which natural settings are changed by ready-made spaces conducive to standardization, control, regulation, among others.
- The marrow of the educable person is the development and qualification of oneself during life. Here, according to the culture of the West, it is important that, before birth and during life, the conditions for: meeting needs, deploying dimensions, establishing and managing affective and emotional bonds, dealing with others in a dignified, equitable and just manner, and



being co-responsible for the harmonious relationship with nature are met. But is the school the sole authority responsible for establishing these conditions? What is expected of the school when a comprehensive education is asked from it? Why understand education, educability, etc., through some predominant definitions while denying the valid, viable and pertinent for peoples who think differently? What political and virtue gaps underlie the way education is dealt with? It is not a question of going against what has been taught, but of promoting a lively and vital school, open to the needs of the communities, which instead of accepting without reflection what is instituted, mobilizes and promotes movements to discuss, analyze, agree, propose and process what communities need for their development to the government. A school that works on political formation and exercises it; that is socially recognized by their virtuous collegiate bodies; that by harnessing its destiny exercises sovereignty, and that thinks and acts for the common good. An education that does not benefit only the minorities but turns to the masses so that, from each individual and through the community, it encourages reflection and reasoning, and the sharing and multiplication of scientific knowledge and techniques as an expression of educability. In turn, taking distance from what Ortega y Gasset stated about the masses, so that each and every one deploys some specific capacity for the service and benefit of all. Rousseau's (1999) posture, stated in the third chapter of Book One, gives some hope: The strongest is never strong enough to always be the master or lord, unless he transforms his force into law and obedience into duty. Hence the law of the strongest, taken ironically in appearance and actually established in principle (p.7).

- Finally, in the public and private sectors the same aims of the General Law of Education are pursued, the same areas of management are developed and the same procedures and laboratories that define by measurement the quality of the provided service are implemented, however, it is important to emphasize the main participants with some of their functions and performance indicators in each one of the steps.

Administrative: In the public sector, the Rector is responsible for the management of the institution, promotes the participation of col-



legiate bodies, chairs the Board of Directors and with it, makes decisions that define the institution's directions in line with the guidelines of the MEN. Its influence in the selection of the profiles of teachers, support staff, general services and care in the school restaurant, varies according to the recognition he has before the authorities. It is the leading and visible head of all processes, it is up to him to watch and care for the equipment that arrives at the institution, to handle the budgeting according to the assignment, as well as to participate in the processes, trainings and quality indicators inherent to the position. He may count with a team of highly qualified personnel.

The private sector encompasses institutions of religious, lay, cooperative, business and productive communities; there is often talk of a Legal Representative when it is necessary to answer for the economy before the organization on which the educational institution depends, in other cases the Representative and the Rector are the same person, and assume the entire responsibility in regards to the destiny of the institution and, just as in the public sector, decisions are before the Board of Directors. It is the highest decision-making authority in terms of handling the staff that serves the different departments; as the leading and visible head of all processes: he manages, administers and ensures the proper use of resources and budget, which depends highly on the qualifications of the staff to be hired. Depending on the positioning and solvency of the institution, he can count on a team of professionals specialized in different processes regarding the management areas.

Academic: in both sectors, there is the position of Academic Coordinator, who leads the teaching processes of teachers; guides the training proposals and strategies to promote student learning, the assessment and promotion of students, and is in charge of the pedagogical endeavors, the development of plans, and the training and updating of the teachers. Although the law proclaims institutional autonomy, in both sectors this position meets the same parameters, a situation that threatens inalienable sovereignty, since "If, then, the people promise to simply obey, they lose their status as such and dissolve by the same act: from the moment he has an owner, the sovereign disappears and the body is destroyed" (Book II, Chapter I, page 23).

Articulating the interests of those who make up educational institutions with the guidelines of the MEN would contribute to the relevance of educational proposals for people, communities and localities, however, as long as the response to standardization prevails, these interests are di-

luted. Likewise, when the community, as a mass, seeks to satisfy its interests, the intentions of pertinence and sovereignty succumb.

Pedagogical: in the public and private sectors, the teacher's work is directed and supervised by academic coordination, often tending to meet the standards of the school year and the respective period. When it is linked to the public sector, splitting the contents and gathering evidence allows for the possibility of moving from one salary scale to another when evaluated. Although salary recategorization does not occur in the private sector, just as the previous sector, it tends to address academic content during schooling, not focusing on the students, which affects individual reasoning, understanding and performance. The same situation arises with the guidelines for citizenship training, which assigned to teachers who, in a group or alone, formulate and develop projects in these subjects and do not necessarily guarantee transversality with the different areas of knowledge.

Communal: also known as projection, it promotes the participation of parents in the activities programmed by the educational institution, this may be specific to them, relate to the processes in which their children are involved, relate to institutional and communal integration, or regard economic purposes, depending on the type of institution and its solvency. At the same time, it invites both sectors of education to expand and consolidate their presence in the sphere of action, establishing alliances and networks while managing projects and resources. Most of the time, the primary ties are woven and developed by teachers, who can count on the support from other people within the institution, and other times led by the Rector.

In the official sector, it is an advantage for managers and teachers to receive a salary and have access to benefits during the school year, however, they do not choose a health service provider and are all part of the same one in an inconsistent manner and without this being synonymous with timely and satisfactory care. In the private sector, the contractual relationship is defined by periods of one year or less, the staff can choose the entity providing the service, but a dignified life changes according to the economic level and the incentives given by the institution. It is not intended to state that some health service providers are better than others, but to note that the right to choose is denied, which is synonymous with the denial of a freedom. According to Rousseau:

This common freedom is a consequence of human nature. Its prime law is to ensure its own conservation, its primary concern is to oneself. After arriving to the age of reason, and being the only judge of adequate



means to preserve oneself, one becomes, consequently, the master of oneself (p.5).

In both sectors, we see the transformation of education as a right to education as a service, to its commercialization, contrary to Rousseau's statement, alluding to the fact that the trade that should be taught to the child was to live, not to manufacture him as a product for any given profession. This situation is exacerbated when there are professionals not trained in pedagogy, and when a business is made out of education, a business in which a service is sold, instead of it being a right.

From a democratic perspective, the teacher guides, accompanies and supports the links established by students with the ideals of a free, responsible and sovereign formation, as well as with the contents. This is why it is important that each student observes, recognizes, exalts and values human and cultural diversities, since just as the sovereign manages and administers all wills, the teacher is sovereign when it fosters and promotes sovereignty in the classroom, when it generates spaces accountability, meaningful learning, participation and democracy; when he mediates and defends spaces of freedom, equity and justice between and with those who are under its responsibility.

To close this section, a discussion regarding education of the public and the official sector is encouraged; recognizing that, on both sides, the teacher is a key figure, and is not only a subject of knowledge but also political and public agent.

Conclusions

The *Social Contract* has allowed to reflect upon concepts associated with political formation, the general will and the sovereign, in connection with societal situations and education in the Colombian context. It has made it possible to identify the importance of the principles of politics and virtue in the formation of leaders and, in turn, has led to identify needs in terms of citizen and integral training. On the other hand, the distances and vicissitudes, as well as the challenges and the possibilities with respect to the ideas posed by J. J. Rousseau, allow for the possibility of reflection, to denounce, to organize, to act and to contribute to the transformations that the country requires.

The general will is a reflection of both social and individual constitutions, challenged by the free exposure of thoughts and interests as a condition to allow for explicit intentions towards the common good,

which implies that each person within the social organizations, micro, meso and macro, must establish pacts and watch over them in pursuit of freedom, formation and sovereignty. At the same time, actions would be promoted by a state of nature centered on the capacities and potential of participants, which is necessary to promote transformations in the nation.

The freedom of each individual, in terms of being able to choose what is good for the community, does not imply giving up interests, but makes particular intentions clear to others; in this way, he does not deceive himself or becomes a slave, since his freedom will allow him to be consistent with his faculties, pursuits and social covenants.

Will it be up to education to update Rousseau's position, get rid of the current stance, or pose a different stance? Upgrading, to be understood as bringing the past into the present, helps to recognize unresolved actions in education, and may not be immediately resolved. At the same time, it identifies obstacles that may arise during the journey to achieve this objective.

Responsibility and freedom as a means and as an end, together with participation, visibility, and criteria such as respect, honesty and critical reflection, among others, are essential features for education to form and consolidate a political stance where the individual is not a subject, a slave, or a promoter of tyranny, but an agent that values mutual aid, based on the recognition of interests beneficial to the community.

Notes

- 1 In addition to the above, Cruz Prados emphasizes the role of political philosophy in political formation, since in practical life there are discussions about political issues in which debaters base their arguments on practical life, which are expected to delve into critical and rational reflection.
- 2 According to Ortega y Gasset, the satisfied young man possesses a psychological structure that can be described as a radical and native notion that life is easy, without tragic limitations imposed by suffering and lack of means. Installed in this comfortable ingenuity, he has a permanent sense of self-sufficiency, satisfaction, domination and triumph, because life has treated him well and for him, everything has been provided. It closes any confrontation or criticism, circumstances that allow for a permanent state of inner contentment and unconsciousness, refusing to listen to anyone who contradicts him.
- 3 Rousseau states that while many assembled men consider themselves to be one body, they have only one will which refers to common conservation and general welfare. The general will works in favor of the whole community, thus creating a perfect social union whose expression and guiding principle is the general will.

- 4 It is possible to affirm that the sanguine, affective and economic bonds, among others, which condition the behaviors of children within the family and other social scenarios, are currently weakened due to the coexistence of dynamics promoting social groupings whose interests are related but not necessarily permanent, do not allow for meaningful rooting, and often share fashions, attractions to infrastructure and shows, diets and lifestyles.
- 5 This thinker was against the enlightened, but not against the Enlightenment; he himself was an enlightened individual, and intelligent interpreter and advocate who was against iusnaturalistic people, but not against iusnaturalism.
- 6 Iusnaturalism is to be understood as the natural right, given to humans by nature itself, because of the fact that they are humans.
- 7 This is not the title of the text, but the covenant or agreement within a community.

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