

THE REDEFINITION OF THE COGNITIVE SUBJECT: THE ACT OF INTELECTION AS KNOWLEDGE

La redefinición del sujeto cognoscente: el acto de intelección en cuanto conocimiento

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Abstract

This work analyzes the intentionality of human beings as cognoscente subjects, a preponderant factor to reaffirm their way of being and the knowledge of the environment in which they establish relationships. Afterwards, there is a twist as there is the intention of reaffirming this nature, which in some cases results in something alien, that is to say, human beings are at a crossroads where they leave their modal character aside and can end up becoming an object in the midst of objects, losing all capacity for intellection and, therefore, falling into pointlessness. The methodology is framed in an analytical-reflective and historical-critical process, in contrast to practical questioning; the educational process as one of the factors where people fulfill themselves, from stances taken by some authors who have made significant contributions among which are: Lonergan, Husserl, Scheler, Locke (classical thinkers), and taking into account documents and articles that complement their contributions, as well as the connotations of different thoughts, where some analogies are made regarding the proposed topic. Finally, the conclusions have to do with the first approach: human beings cannot dispense with their immanent nature of reaching the knowledge of the objects, which are alien to their way of existing and which can be comprehended by the human intellect.

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Keywords

Intentionality, self-affirmation, cognitive process, knowledge, intelligence, comprehend.

Resumen

El presente trabajo analiza la intencionalidad del ser humano como sujeto cognoscente factor preponderante para reafirmar su modo de ser y conocimiento del entorno en el cual se relaciona, posteriormente se produce un giro en cuanto se quiere reafirmar este carácter que en algunos casos resulta algo ajeno, es decir, el ser humano se encuentra en una encrucijada donde deja de lado su carácter modal y puede terminar convirtiéndose en un objeto en medio de los objetos, perdiendo toda capacidad de intelección y por consiguiente cayendo en un sin sentido. La metodología tratada se enmarca en un proceso analítico-reflexivo e histórico-crítico, en contraposición con un cuestionamiento práctico al proceso educativo como uno de los factores donde se realiza la persona, visto desde la postura de algunos autores que realizan aportes significativos entre los cuales: Lonergan, Husserl, Scheler, Locke (pensadores clásicos) tomando documentos y artículos que complementan sus aportaciones. Las aportaciones identificadas en el artículo están identificadas en las connotaciones de los diferentes pensamientos, donde se hacen algunas analogías respecto al tema propuesto. Finalmente, las conclusiones llegadas tienen que ver con el primer planteamiento el ser humano no puede prescindir de su carácter immanente de llegar al conocimiento de los objetos, los mismos que son extraños a su modo de existir y que pueden llegar hacer aprehendidos por el intelecto humano.

Palabras clave

Intencionalidad, autoafirmación, proceso cognitivo, conocimiento, inteligencia, aprehender.

Introduction

This paper focuses its attention on the importance of identifying a subject-object of knowledge, that is, as a thinking being able to abstract the elements of the environment to make an apprehension of the observed.

Every intellection act executed by the human being leads him/her to be aware of an apprehension process of the reality, from which is enriched both the object and the subject. In addition, in this act of knowledge intervenes the senses that are in function of the human being and are part of the knowledge process; the human being is who acquires the knowledge of the different manifestations that are presented to him/her in a voluntary way to consciousness –it is understood as voluntary the objects that exist independently to the consciousness of the human being, that remain in an immanent and intentional way– it is the temporal space where the interpretation of these elements occurs. There are some sciences involved in the problem of knowledge (psychology, physiology, sociology, etc.), that have somehow managed to reproduce a part of that process. However, its definition and approach to the human being has not been entirely accurate, as soon as it identifies a subject of knowledge. According to Ansenbacher (1993): “It is fascinating all what physicists, physiologists, chemists and also psychologists and sociologists can say of

such empirical connections. [...] One thing is sure: that none of these empirical sciences will ever be able to explain what knowledge is” (p. 23). Therefore, the redefinition of the subject, as it is known, becomes necessary, and is the aim of this manuscript.

The objective of this work is to determine the importance of the reaffirmation of the cognoscente subject from a theoretical-reflective and historical-critical perspective that allows the reader to identify himself/herself as a being able to affirm his/her existence as a subject of knowledge.

On the other hand, the existing analogy with logic is also taken into account, not strictly in terms of the formulation of valid statements, but rather as a necessity for the construction and conceptualization of the object’s apprehension, its modal attitude and the different existence ways of beings.

According to the aforementioned, the cognoscente character of the subject is reaffirmed as makes use of his/her acts to reach the knowledge of what is unknown or alien to his/her existence.

The methodology used is historical-bibliographic, analytical and critical. It is historical-bibliographic because a search of the information is done from the perspective of several thinkers who have mentioned this topic; it is analytical and critical because the manuscript proposes an analysis of the collection of the information and presented results not only from philosophizing, but in its adequacy to the educational act; it highlights the contributions of education to identify a subject of education and not the reverse, otherwise, it would contribute to the denaturation, dehumanization, decontextualization and uprooting of the consideration as subject to apprehending the reason of the elements. The study developed in the proposed methodology is that it is able to identify subjects of education and not as an object more immersed in this process that has to be driven by mechanical means to desirable results.

Some questions have been raised in the present topic, is human a cognoscente being? How can the knowledge of different elements reach on the human being? What are the processes that the human being does to seize or to reach the knowledge of the objects? Is it possible to identify a subject of knowledge? These are questions that want to be answered throughout this work.

At first, an approach is made of the intellection act as it relates to the knowledge and activity that is carried out by the human being, knowledge that must be desired and that emphasizes the interest that arouses the object when projected in the mind of the cognoscente subject. In addition to certain conditions that must be fulfilled to reaffirm

the character of being as a cognoscente subject. In a second moment, is stated how this knowledge becomes conscious and it is the task of the conscience to carry out the apprehension processes of what is managed to abstract, an accentuation is also made on the different modes in which the consciousness, one does not replace the other, on the contrary, an intellection process is performed to have a logical and orderly sequence. Then, an assertion is made to reaffirm the condition of the cognoscente subject. Later, this subject is seen from the educational aspects and his/her relationship with the surrounding environment. Finally, other sciences intervene, as is the case of semiotics, for the construction of an anthropological human being.

The main postulates or contributions that can be identified in the document are oriented to: it is not possible for human beings to separate from his/her nature as cognoscente being, even less to relegate this activity to another being different from it; similarly humans cannot be seen as another object in the midst of objects, because his/her existence is different from that of the rest of the beings with whom he/she coexist; education should not treat the human being as a passive being that must be subject to modification of his/her cognitive structures.

These are approaches that try to be clarified in this article of study with the purpose of decrypting the information contrary to what is stated in the aforementioned document. Finally, in the conclusions are proposed some topics for new research studies.

The redefinition of the cognoscente subject: The act of intellection in knowledge

The human being by having the abstraction capacity of a certain object becomes a being able to reach the knowledge of the elements that conform that object; however, it is worth highlighting that it is not a purely experiential fact, it involves intelligence, apprehension and the attraction existence (interest) on the part of the subject to know what seems unknown to him/her and is presented involuntarily to the sensitive organs. Saint Thomas Aquinas (1943) mentions: “everything the human wants, is wanted for a purpose, [...] all what the human wants is wanted for a good, if good is not the final purpose then the desire must be guided to the perfect good, [...]” (p. 32). That is, this ability to abstract the constituent elements that make up the object observed, is an activity of intellection that allows the subject to determine the characteristics of the element

observed, are not attributions granted by the subject, neither alterations added by the subject, instead are the characteristics of the object, which make it a thing and not another different.

All intellection activity implies that the human being has the availability to take over the characteristics of the object as a result of the abstraction according to the known, without giving different attributes of what he/she manages to perceive. Therefore it is important to decode the object by its parts. In addition, Lonergan (1999) mentions that to establish this intellection activity is required the fulfillment of certain conditions:

1. A conditional.
2. A nexus between the conditional and its conditions.
3. Compliance of the conditions (p. 385).

Once these conditions are fulfilled it will be possible to establish the character of the cognoscente subject who will carry out the intellection process, because it is not enough to consider that it is the person who has the ability to reach knowledge; in fact, the person has the necessary skills to reach the knowledge of what is unknown for him/her. In addition, the subject is endowed with the necessary qualities to discover the surrounding environment through the abstraction process.

Apprehension of the qualities that an object possesses is an activity that is done consciously, and it is in the conscience where the character of the subject is affirmed as soon as he/she knows it by the acts performed. According to Lonergan (1999) the acts carried out by the subject are: “feeling, perceiving, imagining, investigating, comprehending, reflecting, apprehending, unconditioning and affirming” (p. 385).

Bearing in mind these elements is affirmed the concrete character of the human being to carry out complete processes of comprehension and knowledge of the structures of the different objects to his/her way of existence.

With regard to the different ways of existence, the idea is to include the manifestations of being here and now, that is to say, a person cannot come to consider another human being like an object fruit of a study or observation, with the intention of reifying it, this has possibility (probability-given) with inert beings that require an understanding, conceptualization, definition, extrapolation, comparison and serve as a utility for the development of an activity or complement its development. Sartre (1966) mentions: “That woman that I see walking towards me, that man who passes by the street, the beggar that I hear singing from my window, are objects for me” (p. 76). The term object is not applicable for human beings because people are not subjects of study or manipulation. The hu-

man being cannot be seen from an experimental state, but experiential, that is, experience events and moments that reaffirm it according to his/her conscious act. As stated by De Zubiría (2009): “The three universal functions of the human brain are to know, value and decide” (p. 20). The human being by possessing this capacity to abstract the different elements found within the reality becomes a being able to define himself/herself, to determine and to project himself/herself according to the interests and even more important the way that makes him/her a being able to obtain the knowledge of such elements or components. For this reason, humans cannot be considered as an object in the midst of others, since it would be removing this faculty, that is, the three dimensions mentioned above.

Consequently, the relationship between the subject and the object of knowledge is given as soon as the first one realizes an understanding of the second, by means of the conceptualization, explanation of what is known. Seen from this point of view, is affirmed the inalienable character of the subject who knows, at the time of carrying out an action within the faculties that were attributed to him/her. However, this does not mean that a person who fails to carry out this abstraction activity loses part of his/her qualities granted, on the contrary, it becomes more evident the fact of being directed intentionally to carry out involuntary comprehension processes, and even without noticing the activity raised, by the fact of being part of his/her way, of being person and of possessing the proper qualities of a thinking being.

The proposed inclination reaffirms the question posed of being a cognoscent subject, because it is its way of being, it is the quality that defines humans and makes them different from the rest of the beings. According to Moreno (2014) “knowledge is the interaction between the learning person and the object of study, as well as the interactions between human beings” (p. 201).

Of the above, it is important to mention that this process of intellection, abstraction, and conceptualization is not possible without consciousness. Therefore, all what human beings perceive and formulate are within the conscious processes that are part of their way of being. The fulfillment of the exposed conditions show that condition is based on the affirmation of the act performed, to which the approach is fulfilled; in the case of the relationship (nexus) between the conditioned, it is an assertion of a significant. Finally, these conditions must be met, so it is necessary to define what is understood by consciousness and compliance with the conditions, when referring to the person who knows.

The capturing process of the reality object-subject or the cognoscent person is framed in the complexity of what is perceived, becoming

determinant the knowledge and its epistemological acts of the knowledge process. From the relationship created in the observation process, the cognoscente subject has to get rid of his/her subjectivity to seize the qualities of the object. Obtaining the information implies that the subject performs a whole intelligible process that allows him/her to know the essence of the object. According to Briceño & Sáez (2012): “The individual, using the filter of his/her senses, builds a model of reality based on the perception of his/her environment” (p. 156).

Through the senses, the human being manages to capture the information of the surrounding environment, then performs the process of internalization, adequacy, contextualization to associate it with his/her cognitive system; it is important the perception obtained what was captured taking the most objective of reality, avoiding subjectivity and judgments of value that may arise.

What is said is the distinguishing activity from being cognoscente that orientates the elements that are perceived, that is, objects remain immanent, oblivious to the existence of being. Therefore, the latter exist no matter if the person thinks or stops doing this process; it is in the act of knowing where is given a resignification of what is perceived, but is really what it is the object known? Is it an appreciation of the cognoscente human? Or is the object difficult to know for the same being who has to comply with observing, defining, conceptualizing, apprehending and explaining what he/she manages to know?

Therefore, it is evidenced that the act of knowing is a self-activity of being in which its way of being acquires meaning, in function of reaching the knowledge of what seems unknown to him/her. It gains consciousness in the cognitive process in a conscious and necessary way.

What is understood by conscience

In the affirmation search of the cognoscente subject, it is clearly identified that it exerts certain acts (of knowledge) by means of this activity, at the same time the subject can be affirmed like a person able to reach the knowledge of things. However, this process carried out by the person is not an isolated act from his/her way of being, nor is it an involuntary activity that performs; for that reason, it is considered that the procedure performed is product of consciousness that is oriented to the act of knowing, is to confront the presence of different element (an object);

therefore, this way of knowing allows considering what is known to in relation to the particular object from which its characteristics are extracted.

With this first statement is stated that consciousness is not a species of inner gaze, knowledge is to know something, to realize the presence of a foreign entity or different to the being that provokes the confrontation of the idea that the individual has perceived.

Consciousness is part of the person's being and it cannot be seen as something different from its way of being, but in complete complementarity and that is why it affirms the character that is somehow an inner gaze.

On the other hand, the role of consciousness in the objective problem is also crucial —knowledge is understood as the perceived element or object— since the intellection act reaffirms the specific character of the person who is directed to the knowledge of what is perceived, in such a way that being aware that he/she can get to know an object makes him/her realize that possesses the power to abstract the qualities of the observed. In this process, it is the person who exercises the act of self-affirmation as a cognoscente subject.

A second assertion, consciousness is presented as a warning of what may become known, in other words, is warning in cognitive processes. The interest is established not only by affirming the consciousness, but in the cognitive process in which a series of acts intervene. Affirming the existence of the acts is also necessary to infer that these are different from those who are involuntary or unconscious; for Lonergan (1999): “The metabolism of our cells, the conservation of our organs, the multitude of processes that we know thanks to the study of contemporary medical science” (p. 387).

Hence, knowledge is presented as a relationship between the consciousness and the object, between the subject and the object. This relationship is of correspondence or correlation, since the two are needed, that is, the subject is subject to the object because it manages to abstract the qualities (peculiarities) of what is known: likewise the object needs the subject because is understood by the subject, and it is the subject who can say something about what has perceived. According to Hessen (2013): “The function of the subject consists in apprehending the object, and the one of the object is to be apprehensible and apprehended by the subject” (p. 13). This postulate is presented at the first moment on the part of the subject who manages to immerse in the knowledge of the perceived object, it is who (the subject) apprehends the qualities that the object projects, while the object remains in a transcendent way. The second moment from the perspective of the object is the transfer of this

knowledge so that the subject manages to abstract the properties that the mentioned object projects. In such a virtue, the object is determinant for the subject, and the knowledge is the determination of the subject on the part of the object.

Cognitive process: three types of consciousness

The knowledge process allows the realization of a warning that is presented to the human in a conscious way. It has been mentioned earlier that consciousness is a kind of inner look, which allows discovering the *raison d'être* of things, therefore, it involves the self as soon as it manages to apprehend the reality of things.

However, in view of this perspective it is essential to clarify the process the person makes to reach knowledge and that has to do with the intervention of the different acts. At first, the empirical consciousness, related to the senses, is presented in a natural way to the act of knowing as something already given. In addition, there is an intelligent consciousness that allows investigating, abstracting and questioning. In this second moment of consciousness the idea is get to know what is paramount to the subject, avoiding a simple repetition of what he/she learned, is to formulate some concepts according to what the subject apprehends and gives reason for them. Finally, there is a third level that involves understanding and judgment and has to do with rational consciousness, which is the law of sufficient reason that explains and bases everything that is perceived, because happens the relation of the thought object with the observed or intelligible reality.

The three moments in which consciousness is presented, is done in function of the unit of the being, that is, none of these forms of observing the reality works in an isolated way to the existence of the own being, but in a way where there is a relation with it by providing new information to which an intellection process has been carried out. It is in this process where is reaffirmed the cognoscente character of the self and its way of being oriented to discover something new, and here is emphasized the structure of thought from a logical rationality. According to Cárdenas (2016): "Such a structure cannot be directly manipulated, since thought is not material, but must be focused on what is directly related to the process of thought, language" (p. 87). It requires all the functions that the person has in order to establish ordered processes and with a correct reasoning, where logic comes into play and reaffirms the cognoscente character of the subject.



The self-affirmation of the cognoscente subject

Previously, it has been stated that it is the subject who has the predisposition to obtain the knowledge of what is unknown to him/her, the subject participates in a reality, which becomes surrounding since it is from there that the subject recognizes himself/herself not as another object but as the one with the faculty to determine the environment. According to Scheler (1962): “It consists of the fact that philosophy is knowledge and the philosopher is a cognoscente subject” (p. 10). The human seeks to know the essence of things where the theoretical is joined with morality and knowledge with the experience of the apprehended.

From such a process (Intellection act) is reaffirmed the intentionality of the being as a person in the process of discovering reality, such a process is a faculty that the person has to leave the sphere — as the person dissociates from the knowledge of his/her being in order to delve into the knowledge of something new— and incline to the act of knowing different elements in their way of existence. As Enciso says (2004): “All that is done and created in life, from the most basic to the most difficult, comes from a constant brain activity, which manifests itself first in the mind and then in reality” (p. 93).

Although it is true that the being can reach the knowledge of the elements (objects) that it found in its environment, the human being does not reduce to a habitual condition; such behavior will depend on the circumstances that can induce to maintain such an attitude or such behavior. Consequently, the human being is self-determined, defined and oriented to an intentionality and way of acting in a concrete way.

By saying that the person is a self-determined being, is not reaffirmed the character of being defined, finite beings and without any possibility of perfecting. On the contrary, it wants to reaffirm its mode of action, that is, its determination is based on the actions it performs. According to Skinner (1972): “Does man sin because he/she is sinful, or is sinful because he/she sins?” (p. 42). If it is stated that human is sinful because he/she sins, it would be falling into affirming the functionality that induces the person to commit such an act; while when saying that sin because he/she is sinful is mentioned an attitude that has to do with the behavior. Both cases limit the decision capacity of the human being, making an unintentional being, warning the inexistence of willingness as a mediator in the decision making to commit or not an act, inducing the tendency that the being is directed to reproduce a controlled act (kind of destiny) from which he/she cannot adopt another alternative. With these

two statements it is not claimed that the human being is directed to have a sinful attitude in a constant way, it would depend on the circumstances that lead the subject to commit or not such an act.

Without any doubt, the human being is intentionally attached to the knowledge that comes out of his/her way of being voluntarily, in complete dependence of this. What the human being seeks is to arrive to the knowledge of things, in most cases the person only gets to capture some characteristics of the observed by means of the senses in the abstraction process, also intervening the logical structuring that allows the person to reach knowledge and, in particular, identify himself/herself as a cognoscente being capable of apprehending the unconditioned.

Can the human being by his/her own means claim to be a subject of knowledge? What does it depend on getting to know the essence of things? Where is the subject reaffirmed as a cognoscente being? What is the demonstration process or the act where is evidenced as a subject who can get to know the essence of things? Or would it be better to say that it is a limited being? The idea of the questions is not to discover a being who knows, but how the person can claim to have the qualities of self-determination as a being that gives meaning to things by the apprehension of them. This peculiarity is what makes humans different from the rest of the living beings, being endowed with intelligence, being able to decide what, when, and by what means to reach the knowledge of the phenomena that are unknown to him/her, is a process of self-determination that as mentioned before involves all its way of being: experiential, intelligent and rational that are part of the logical structure.

However, the aforementioned approaches have their denotation in the emission or conceptualization of the known when it is done by means of language, in the formalization of the apprehended. According to St. Martin (2017): “Each one has its structure work. The instinctive reacts immediately and is intrinsic to the subject. The affective depends on the external and the cognitive is an external and internal construction and is not immediate” (p. 57). Through conceptualization –using language– it is like the human being completes its intellection process (knowledge) of the objects that get to comprehend, with this denotation is said that the person uses the logical structures to reach the knowledge of the phenomena that are strange or alien to their existence.

When mentioning the self-affirmation of the cognoscente subject is established the existence of a law that cannot be separated from, that is, a type of immanent law, can humans get to know the essences of all things? If being aware in formulating this question, it is logical that in

fact a rational process involving knowledge is being created, being an affirmative answer (yes) means that the ability to reach the knowledge of things is affirmed, on the contrary if the answer is negative (no) in the same way the person is aware of his/her reality, so it is not possible to think of a question and have the answer of something unknown. For Lonergan (1999) an answer like “I don’t know, is incoherent. Because, knowing that the person does not know the answer is a reflection of a cognoscente subject” (p. 397). It is correct as an approach, because establishing a questioning is being aware of its status as a cognoscente subject, so the person cannot respond something that is not known. All factual judgment has its foundation in the experiential component of what is known, in saying “I am a rational person, I am reasoning”, in fact is a reasoning fact itself.

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The contingent is not in the formulation of questions, nor in the ignorance of what is asked, that depends on the circumstances that induce to ask questions, because when raised the answers are known by doing an intellection process.

From the phenomenological theory, according to Bolio (2012): “It is not intended to contemplate the object itself, but the way in which it is captured by the subject from his/her intentionality and put in temporal space perspective” (p. 22). It is mentioned that the knowledge is in complementarity with the circumstances that are presented to the subject, in the conscious experiences that make the subject be observed as someone who knows everything that surrounds him/her. Simple phenomenology—observing to observe—does not cause any impression in the cognoscente subject, but finding some element that attracts the individual will help be interested and takes the individual out of his/her comfort zones to investigate the qualities of the observed.

Bolio (2012) says: “The subject knows and is known as object of knowledge, by his/her own consciousness. Is not exhausted in it, the subject is always something more than his/her own consciousness: is inserted in a history preceding his/her conscious being” (p. 23). It is the reaffirmation of the consciousness and in that reaffirming the conscious being is identified like a cognoscente subject that transcends its own being by means of the experiences that carries out in the reality. Therefore, this action is considered important because it allows not only to reach knowledge, but to reaffirm its immanent character by which it is constituted, to give meaning to its existence, at the last moment in which things acquire an understanding and a new meaning by means of the apprehension of intellection. From the experiences the subject does not follow procedures

that are in his/her interior: inmanement, innate and universal; likewise is a participant in a global reality and is coexisting with other beings, so is called upon to pass the barriers of the purely contingent and attaining the autotranscendence, according to Husserl (1988) “Transcendental Intersubjectivity” (p. 49).

Despite Husserl’s contribution to transcending owns existence to reach knowledge, there are those who think that human beings have no innate ideas and acquire them through their own experience, which have their origins in terms of two alternatives of sensations and reflection, being a subject lacking of some of the senses will not be able to correctly reproduce a concept that accurately adjusts to the object. According to Locke (2002):

From where it is followed: first, every time an individual lacks of any of the senses, the person will always lack the ideas pertaining to that sense. Humans born deaf or blind are proof of that. Second, if someone could imagine a person devoid of all the senses, then this person would also lack of all ideas. Since there would not be anything that could provoke a connection in him/her and therefore would have no ideas of feeling, because the external objects would have no way to provoke them by some sense, or ideas of reflection, since the mind would not know how to use them (p. 37).

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The contribution made by the philosopher with regard to the lack of one of the senses or in all of them, is somehow real if seen from the perspective that the person cannot generate a representation that adjusts to an exact way of the projected reality. However, this idea would indicate: only people who have all their senses can make exact representations of what they perceive? It would not also be worth saying that all humans project an image (idea of the perceived) that is the result caused by the object known in the person? If considering these questions as valid, then it would indicate that all people did not come to the real knowledge of the object observed, but are left with some of its qualities, because the same object is found difficult to transcend.

It is considered that the assertion made is somehow correct, as not having the faculties that cause in the mind of the individual any reaction that will lead him/her to know, that has no reason to be —this applies to people who have lost all their senses and therefore do not possess the qualities to produce idea — does that disable them from being considered a cognoscente person? By lacking a dimension (meaning) enables them to develop other skills? Not having one of the senses does not make them less, because knowledge can reach to them by other ways, and even

the certainty to establish that these people possess some innate ideas, or to think about the genetic inheritance transmitted from its origins leads him/her to reproduce certain ideas, that is, some incident had to be given that provided the individual with information that he/she could not receive directly. Indeed, the educational processes previously considered people did not come with innate ideas, but should be filled with information, contents and structural schemes; this idea has been modified and is consider that humans come with innate ideas, and it is the task of the training process to draw that information and adapt it to reality. According to Guyton (2001):

Cell reproduction is another example of the ubiquitous role that the genetic-DNA system plays in all life processes. The genes and their regulatory mechanisms determine the characteristics of cell growth, and also the time when they will be divided or if they will do so to give rise to new cells. In this way, the genetic system, of extraordinary importance, controls every stage of human development, from the fertilized ovum to the human body in total functioning. Therefore, if there is a central theme in life, this is the genetic-DNA system (p. 37).

The advances of the medical sciences also provide in large part sustenance to the subject raised with regard to the innate abilities by which each person is expressed. However, it is not a completely finished issue, because this issue for several reasons it is not entirely clarified, the above article can serve as a matter of studies for future work.

Self-affirmation of the cognoscente subject in the educational process

Throughout the proposed work has been mentioned the importance of recognizing a being with knowledge. Kant expresses in a document quoted by Sarramona (2000): “Human is the only being susceptible to education, human cannot become a person but by education. And is observed that human receives that education from another person who in turn has received from another one” (p. 13). With regard to the educational processes, some moments have been established that have led to the consideration of the person by means of different parameters, like a being that must be driven by means of a tutor, without possibility of own ideas (innate), which must be instructed. With postmodernity is recognized its rational character, with qualities, and is emphasized rationality as a determining factor. The human being is filled with a past, present and

future, so he/she cannot put aside those moments that lead him/her to live different experiences, according to these moments is that all human activity takes place. Therefore, it is not possible to take the human being as a solitary and uprooted person of a temporal space and if it is not located within this parameter the person will lose all advances of his/her human development process. As Llinás says (2003):

That is why it is so urgent to promote a good education that teaches to think clearly through concepts and not mere memorization of data. It must be understood the difference between knowing (knowing the parts) and understanding (putting them in context). For example, a parrot can speak, but does not understand anything (p. 103).

It is in the identification of people subjected to an education process -not as an object of education- when makes sense the act of being educated. Martí (1975) says: "There are no monsters greater than those in which intelligence is divorced from the heart" (p. 70). In many cases, education is the medium that, instead of being an aspect of humanization processes, leads the human being to its own denaturation. It is necessary to identify people in education processes in all the educational processes, and from there everything makes sense for the human being, in other words, it is the human being the only one that can be educated, the other things can be used (in the case of the objects) and trained (in the case of irrational animals), with this it is clear that it is not appropriate to see the human being as an object in this process, much less try to train him/her, because that would imply taking away the freedom that by nature is in the depths of his/her acts as a person.

The idea is that the educational process humanizes the person. Therefore, education is the means by which the human being acquires new behaviors throughout his/her life and there is no other person in the world than the person who is most in need of acquiring such behaviors. On the contrary, if started from the principle that education must fill the expectations of learners, then it would be falling into a view of education as a simple breeding ground for the structures established by society. Education is not just a repetition of concepts or theories. But, on the contrary, the more a person is educated, the more the need for acquiring or appropriating a concept. According to Mounier (1976):

A person is a spiritual being constituted as such by a form of subsistence and independence in his/her being; it maintains this subsistence with the adherence to a hierarchy of freely adopted values, assimilated and lived in a responsible commitment and in a constant conversion; thus



unifies all the activity in freedom and develops impulses of creative acts, the singularity of his/her vocation (p. 59).

It is essential to recover the person within this new postmodern era, where confusion is found or where the person is conceived as another animal, as a natural being and as another object. It is required to establish a configuration of their way of being based on their own identity, that is, that each person is seen as a being able to transcend his/her own existence, which is proposed from within to be a better human being.

In the same way, it is imperative to restructure the educational processes, where a holistic education is advocates favoring the annealing of the person as subject of education and not like that person who must be instructed, because it has been observed that the education processes often remain in a classroom formation, but what happen when the student leaves the classroom? The student continues living his/her life.

For this reason, the way students are conceived must change. This holistic education must be as the guiding teacher, not as the professor who provides knowledge and says what must be done; for this reason this educational model should not alienate the human being, much less make of the person a spectator at the time of teaching. That is why an education based on the demands of each person must be proposed and provided without imposing a structure to recover the person.

The philosophy of education is in charge of helping the person relate with others (another human being) in a climate of communicating his/her way of being, that is, that each of the human beings acting within this process could reflect their characteristic cultural part of each one of them, without pretending that this relationship is affected or limited by the phenomenon of poor fluctuation of information. The concern arises: is it possible to educate in the culture from this new vision of the world that is becoming somewhat “incomprehensible” even for the same education? For this reason, it cannot remain unmovable, as it would be left to luck a very important aspect of the human being towards a reconstruction of his/her way of being a person. For this reason, any educational proposal must lead to a dynamic expression of the way of being, for this reason the philosophy of education cannot seem indifferent to such a supposition. According to Vásquez (2004): “Humans are born among codes and socialize through them” (p. 37).

The inscription of the human being in a world laden with “patterns” that enable or make feasible their communication not only with their similar, but with all their surrounding environment, caused that the philosophy of the education communicate culture, but not the reigning

culture, but the culture that makes people be human, the culture that projects to a humanizing relationship. Facing this initiative to promote an education that allows to develop the feeling of a culture, is the slogan of falling into a rethinking of the imposition of the current cultural models, for this reason must be avoided to fall into reductions to find some types of cultures.

The scope of semiotics for the formation of an anthropological human

The philosophy of education is considered as the one responsible for “building” a historical subject, in which are found authentic values that promote their field of development, as people responsible for their acting and their projection in the society. For that reason, semiotics must be used as the one that “regulates” such dynamism of understanding its condition in relation to the means of meaning. According to Vásquez (2004): “Semiotics would help the evaluation to be formative and non-sanctioning, would contribute to a follow-up of the process rather than a finding of the results” (p. 90). For this reason, the philosophy of education would be forming a free human being, in that the traditional schemes are discarded from the educational institutions, and concentrates on making the citizen a true social actor able to define himself/herself as human. This would be the ideal of any educational approach; however, is seen that the philosophy of education has lost sight of its field of development, and has been left with a purely informative interest on what it is to educate, has been left with what is already given, for this reason is that it is essential to see education as an adventure, as something that is built together with the human being; thus, it can become an integral part of the subject to form a person with responsibility and balance to act in a responsible and conscious way within the social.



Conclusion

Throughout the work developed, emphasis has been placed on the affirmation of the person as a cognoscente subject, about how the knowledge is presented in an intentional way to the cognitive structures of the human being and how the person performs an apprehension process of the reality in which is immersed. However, this postulate is evident because it is the human being who has been attributed the characteristics of con-

science, insufficiency and sufficient reason, not like in a purely contingent state, nor in dependence of the action of another being.

They are conscious states result of the self-activity, because is the person who can give sense, orientation and determination to the elements when presented involuntarily to his/her cognitive structure. It is a process of intellection, comprehension, conceptualization and explanation of the observed reality, the subject is who is defined and affirmed in the processes (acts) that performs, it is a cognoscente being in the midst of a set of beings and each one has its way of being that characteristic of the way of existence; the conscious acts differ from the involuntary ones which after having been developed become conscious, before they cannot be understood, but are completed once the person notices them (accidents) produced in his/her being.

Finally, the affirmation process cannot only refer to the cognoscente subject as a being who has no innate ideas; in fact, these ideas are also supported by genetic inheritance as a preponderant factor to reach the Knowledge.

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