

# EDITORIAL

## The being of the Journal

Sophia Journal is pleased to present the publication of the issue 27 of its collection. This issue has as its backbone the reflection on the *Ontology of Language in Education*, a complex, polysemic and attractive subject at the same time; a topic that allows us to rethink the very being of ontology, language and education as substantial elements that refer to the understanding of a unique reality: the human being understood as a subject in his being and in his being in the world.

The very being of language in education is closely linked to the being and existence of the human being to the extent that reality is a dynamic totality that integrates a set of mental constructions and real actions; a set of diverse interactions arising from the relationship between subjects and between subject-object. In this sense, ontology is presented as a mechanism for the interpretation of the purpose and meaning of the human being in relation to the other, with the social, educational, cultural contexts and with the other beings that are part of the environment, all this mediated by language as an essential element for communication.

Therefore, to speak about the *Ontology of language in education* means understanding a particularity of general ontology applied to education, which ultimately directs in a cyclical way the understanding of the subject that communicates his being, his thoughts, his emotion with the help of the tools provided by education which becomes a new form of language that promotes transformations in the subject and in the context.

To support the statement, it is necessary to resort to the reflections made by Rafael Echeverría (2005) who, when referring to the ontology of language, considers that there are “three basic postulates” (p. 20), which are presented as follows: “1. We interpret human beings as linguistic beings; 2. We interpret language as generative; 3. We interpret that human beings create themselves in language and through it” (p. 20). From this perspective, carrying out a brief analysis of the aforementioned postulates, it can be stated that:

1. The human being is interpreted as an exclusively linguistic being because, due to language, he can understand himself and others, however, it is necessary to keep in mind that although it is true, language is an im-



portant part of understanding human beings, not all comes down to it, there are also other fundamental dimensions that must be valued if one starts from the criterion that the human being is a being of realities, is a being located in the world and aware of it.

In this sense, Rafael Echeverría (2005) himself recognizes that language does not exhaust the multidimensionality of the subject and that, on the contrary, there are other domains that must be considered: “the domain of the body, the domain of emotionality and the domain of language” (p. 21), these domains would allow a broader and diverse understanding of the human phenomenon and its diverse manifestations.

2. Language is interpreted as generative to the extent that the human being is able to modify what he currently possesses, when he is able to “describe what we perceive (the outside world) or” express what we think or feel (our inner world )”(Echeverría, 2005, p. 22). This approach aims to reconstruct the conception of language by abandoning the postulates of the traditional view of language. In terms of Echeverría (2005) the language generates being.

Personally, I assert that language is indeed generative and, in this sense, it is active, creative, relational and transformative, responds to a space-time context because it is linked to the human being and is, at the same time, subject to the dynamism of history and of all the human activity.

3. It is interpreted that “human beings create themselves in language and through it” (Echeverría, 2005, p. 23); aspect that implies thinking differently from what tradition thought, for which each individual is born with a certain way of being, with something permanent, innate. On the contrary, from the ontology of language it is understood that life is the place where individuals discover themselves, that the vital processes allow us to discover our being and our real essence with which we cast doubt on idea that the human has a determined, permanent and defined way of being. The human being can be constructed from language, an aspect that explains the meaning of his being in the world. In any case, with the explained above, the initial assertion that the fundamental basis of the ontology of language is the very human being in context is confirmed, the human being who is transformed, who makes history and is constantly built.

And then, what can we say about the Ontology of Language in education? What we know and what don't know about educational language? What is the meaning of the language being in education? How to know what is the very meaning of the being of language in education? How do we interpret the ontology of language in education? What is the origin and historical meaning of ontology? What are the manifestations



of the ontology? How do we interpret ontology in general, the ontology of language and the ontology of language in education? How to understand being, truth and language in the educational process? Are human beings really linguistic beings? What are the benefits and limitations of understanding the human being as a linguistic being in education? What is the relationship between being-reason-language and educational action? These are some questions that are addressed in the pages of the ten manuscripts presented in this issue 27 of *Sophia*, which are organized equally in two sections: one that contains the documents referring to the central theme and another that groups the manuscripts of miscellaneous character. The different approaches and perspectives on the subject under study are presented below.

The process of reflection begins the *article Historical ontology as a horizon for education*, presented by the Ecuadorian philosopher Samuel Guerra Bravo, in which he considers that education was always linked to philosophy, to the question of being, to metaphysics, he asks, what has happened after the end of metaphysics? He wonders if the being has manifested in the same way in all historical spheres? The author considers that philosophy in Latin America cannot benefit from its European 'end', because the question of being and of entities have had specific determinations linked to metaphysics as a theoretical horizon of dominance, in that sense, in the article he proposes a decolonial vision that criticizes the traditional function of metaphysics and that thinks about the conditions of a historical ontology that brings to light the possibilities of a reconstitution of Being and Logos. According to the author, "historical ontology appears, then, as a new horizon for one's own existence and for education."

Traveling this path of thought, the document *Ontology of language, a new device for the construction of the neoliberal subject?* prepared by Héctor Marcelo Rodríguez Mancilla, Marcela Eliana Betancourt Sáez and Ana María Barrientos Rojas, in this manuscript the implications of the ontology of language and transformational learning for education and for the reproduction of the social order are analyzed. The authors consider that these formulations can be understood as a new device of neoliberal subjectivation that internalizes the notion of performance from linguistic reductionism. The article contrasts the founding premises of the ontology of language with experiences of critical learning from Chilean militant university students and with educational experiences developed by the Landless Rural Workers movement in Brazil.

In the intellectual journey of the central theme, there is the article *Ontology and language: truth and meaning on the threshold of the*



*two cultures*, by the Mexican philosopher Javier Corona Fernández. The document proposes an exploration of the existing implications between language and ontology from two different traditions: the scope of the scientific statement and the relationships between meaning and truth, according to its author, knowledge as the activity of describing a world formed by particular events; and, the historical consideration whose purpose is to understand the multiform reality in which language does not only state facts but constructs a sense of world in which human life finds the significant elements of its concrete reality.

Intellectual dynamism advances with the reflections set forth in the document *Language and reference*, structured by Hindu philosopher Babu Thaliath. The author maintains that, like cognition, the language in which cognition is expressed has in principle a function of synthesis, that is, a function of connecting the knowledgeable subject with the object of cognition. Language allows the human subject to have epistemic access to the object, which in its form and function constitutes the necessary referentiality of the language itself. Cognition must inevitably refer to the object of knowledge in the mode of pre-linguistic-sensory and abstract-conceptual approaches, as Kant clearly points out in his basic notion of synthetic nature and the structure of conceptual knowledge. He maintains that in the process of cognition, the subject must have epistemic access to the particular; however, conceptual cognition departs from the particular and addresses a general universal idea. The ambiguity between referential access and referential output in cognition requires a necessary supplementation of the logical abstract through pre-linguistic-sensory or aesthetic knowledge, as Alexander G. Baumgarten points out in his doctrine of sensory cognition (sensitive cognition) and of the aesthetic-logical truth.

In the reflective evolution of the proposed central theme, the manuscript *Voice and excess: speculative, ethical-political and educational approaches to orality* made by the researcher Pedro Bravo Reinoso is next. The document explores the voice understood as an attended component in the field of language philosophy, is supported by the theoretical apparatus of two representatives of Slovenian psychoanalysis, Slavoj Žižek and Mladen Dollar. The author intends to show that the voice is a component of communication that resists its inscription within the significant chain; argues that the voice contains in its core a component that shows the antagonistic gap of the social, which would allow to renegotiate the meanings that order the social. The manuscript presents a philosophical reflection of a dialectical nature on the phenomenon of the voice, explores speculative, ethical, political and educational aspects concerning



this phenomenon, which is intended to contribute to an understanding of orality over its instrumental aspects in communication. The structuring of the article is based on examples of the contemporary educational context, which shows how the voice breaks into education as an element of a political nature. In this dynamic of thought, within the Miscellaneous section, the article *Listening as an existential openness that allows the understanding of the other*, prepared by Colombian researcher Darwin Joaqui Robles and Ecuadorian Dorys Noemy Ortiz Granja is inscribed. The document addresses the issue of listening as the central axis of an existential opening that favors the understanding of the other. The authors reflect on language and its possibilities. The main objective of this proposal is to highlight the value that listening has to reach the understanding of the other and the construction of dialogic relationships between human beings. To do this, the authors make a descriptive journey through language and its characteristics, highlighting its two components: speech and listening as an interrelated process to understand their role in the construction of relational narratives among human beings.

Within this same section of Miscellaneous, is the manuscript: *The (re) invention of the past as a gesture of (de) compose Pedagogy*, developed by the Argentine Francisco Ramallo. The author maintains that the record of the past in education often forgets its pedagogical power, paradoxically constructing fossilized and nostalgic stories. However, the matrix crossing of narrative research and critical pedagogy calls for composing stories that invigorate and inhabit a past more sensitive and kinder with life. The text intends to disrupt the classic perspectives of the History of Education with the intention of intervening in the coloniality and the normalization of the legitimacy of 'the' educational story. The objective of the manuscript is to (re) invent a past - that of the Argentine baccalaureate -, based on a methodology of narrative research - which ponders both the data of the field and the reflections on what is done with them; transgressing its forms and reversing its enunciation as a way of promoting gestures that are aimed at what is called here (the composition of pedagogy).

This same guideline follows the study *Ontological Foundations of the Finnish education system as a reference to overcome problems in emerging contexts*, by Jefferson Alexander Moreno Guaicha and by the undersigned. This same guideline follows the *study Ontological Foundations of the Finnish education system as a reference to overcome problems in emerging contexts*, by Jefferson Alexander Moreno Guaicha and by the undersigned. This work arises as a result of the reflections made regarding the failure of external educational models applied in emerging contexts



without considering the reality of the peoples themselves. The objective of the manuscript is to analyze the ontological foundations of the Finnish education system with a view to identifying the main references to overcome specific problems of the educational reality in emerging societies.

The reflexive process finds its place in the Chilean territory represented by the investigation *The concept of critical thinking according to Chilean preservice teachers*, executed by Claudio Heraldito Díaz-Larenas; Carlos Javier Ossa-Cornejo; Maritza Roxana Palma-Luengo; Nelly Gromiria Lagos-San Martín; and, Javiera Ignacia Boudon Araneda. The manuscript analyzes the concept of critical thinking according to the perspective of a group of pedagogy students from a Chilean university. The responses collected by the authors of the document were analyzed using the content analysis strategy, which allowed generating different categories.

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This issue 27 of the journal concludes with the research entitled *Existential Commitment with Teaching*, developed by Graciela Flores and Luis Porta. Its authors argue that one of the main findings of an interpretive study conducted at the National University of Mar del Plata, Argentina was the existential commitment to teaching, in order to understand the ethical dimension of university education, the narratives and teaching practices of a memorable professor of Philosophy, who was chosen as an example of good teaching, are studied. The existential commitment of the teacher is present in her expressions and in her practices that are part of the 'recognition model'. The interpretive framework addresses materials from a methodological articulation between the narrative biographical approach and ethnographic research in education.

Here ends the outline of the presentation of the contents addressed in the present publication of the journal. We invite you to reflect on the ideas, paragraphs, pages and all the manuscripts presented in this issue 27 of the journal with a view to generating new intellectual concerns that motivate research and the proposition of theories and referential philosophical postulates that seek to respond to the new needs of the subject and the context of today.

## The task of the Journal

It is gratifying to understand that the time elapsed since the emergence of the Sophia Journal: Collection of Education of Philosophy has not been in vain, its dynamism has been supported by the favorable reception by the reader of the different geographical, cultural and intellectual con-

texts, and above all, it has been strengthened by the interesting contributions made by researchers from different continents.

The impulse experienced by the Journal has forced a series of qualitative and quantitative transformations evidenced in its profile, in the regulations, in the presentation of its content, in the structure of the editorial team, in the management and dissemination mechanisms. This is how, at present, the Scientific Council of the Journal is made up of 60 professionals, researchers, philosophers, educators and specialists in areas related to the philosophy of education. It has 11 international co-publishers and 210 reviewers who permanently contribute to a better positioning of the journal.

The geographical diversification of the professionals that make up the Editorial Board is reflected in the participation of researchers from 27 countries such as: Angola, Argentina, Australia, Brazil, Chile, China, Colombia, Costa Rica, Cuba, Denmark, Ecuador, United States, Spain, Ethiopia, Guatemala, India, Ireland, Italy, Mexico, New Zealand, Peru, Puerto Rico, United Kingdom, Switzerland, Togo, Uruguay, Venezuela, belonging to different continents.

In addition, throughout this process, it is vitally important to recognize the advice made by the Comunicar Group and the role played by the people who make up the Management Board of the Journal (coordination, correction and style, layout, design, OJS support and dissemination). The growth of the journal has been noticeable and is evidenced in the permanent interactivity that is carried out through the use of the different social networks and the dissemination of the knowledge that is carried out through the academic networks used for the fulfillment of this purpose.

Teamwork has allowed the Sophia: Collection of Education of Philosophy to be found today with 120 indexations distributed in selective international databases, in journal evaluation platforms, in selective directories, in selective newspaper libraries, Open Access scientific literature search engines, in editorial copyright policies and self-archiving, in bibliographic databases, in the catalog of international libraries and in scientific information systems.

On the other hand, as a mechanism for disseminating knowledge and contextual, intellectual and interdisciplinary interaction, the Sophia Journal: Collection of Philosophy of Education maintains the consortium with ten internationally renowned journals.



This editorial cannot be closed without expressing my gratitude to all those who made possible the publication of this new issue of our collection.

Floralba del Rocío Aguilar Gordón

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