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THE Philosopher's INDEX

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17

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20

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21

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23
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25

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27

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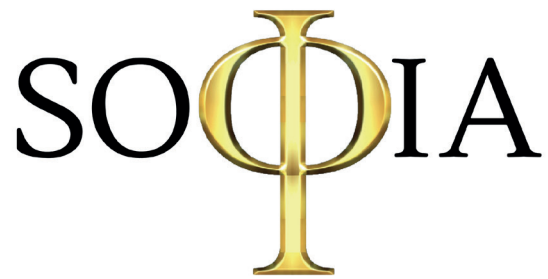
PHILOSOPHY, ANTHROPOLOGY
AND EDUCATION

FILOSOFÍA, ANTROPOLOGÍA Y EDUCACIÓN

SUMARY

ARTICLES/ARTÍCULOS
ARTICLES RELATED TO THE CENTRAL THEME
Artículos relacionados con el tema central

31
Φ

MISCELLANEOUS/MISCELÁNEOS

32
Φ

Editorial

The editors are very happy to present this publication number 34 of So-phia: Collection of Philosophy of Education, whose main topic presented a diversity of thought edges, orientations, approaches, trends and nuan-ces about philosophy, anthropology and education, establishing some necessary links between them; evidencing the work of philosophy in intercultural dialogue, the thought of diversity and its educational im-portance. This volume seeks to reflect on what is considered as essential, principles and critical assumptions that allow understanding education as a theoretical-practical task that has contributions and guidelines of philosophy and cultural and social anthropology as a fundamental basis.

In this scenario the intellectual creations inscribed within the three areas of reflection are philosophical, anthropological and educational, all of them duly dynamized by the contextual reality in which they arise and mediated by hermeneutic processes of understanding and interpretation.

The manuscripts selected are intended to respond to various pro-blems that arise in line with existential and pedagogical activities carried out by the human being, raising questions such as: what is human de-velopment? What are the contributions of social networks for human development in digital societies? What are the problems and challenges of social networks for human development? What is the anthropological perspective of forgiveness and its impact on educational processes? Why is forgiveness a fundamental anthropological reference to understand the relationship with others? What are the main philosophical and anthro-pological contributions of *Sumak Kawsay* for the educational processes? What are Nietzsche's contributions to the formation of the current indi-vidual? How can one philosophically understand the student-centered pedagogy? What are Byun-Chul Han's main contributions to the ethical formation of the human being in today's society? What are the characte-ristics and the role of the subject in the creation of inclusive pedagogical practices? What are the main sociological contributions of Durkheim and Bernstein on sociocultural diversity in educational institutions? How can one epistemologically understand transdisciplinary research praxis? And, finally, considering the complex and multidimensional nature of reality the researchers ask questions such as: what is the participation of che-mistry in the multidisciplinary, interdisciplinary and transdisciplinary

33

Φ

dimensions? what are the main theoretical-philosophical foundations of chemistry? In short, this volume brings together a whole set of thematic nuclei that have allowed:

- · To call for the analysis of philosophical and pedagogical experience in educational activity;
- · To provoke the philosophical, anthropological and educational reflections, actions and reactions of researchers;
- · To determine the anthropological bases of human development and current educational models;
- · To demonstrate the relationship between theory and practice in education;
- · To credit philosophy as the main event for the understanding of educational work;
- · To formulate the dialogue between cultures, experiences and knowledge as an indispensable element for understanding the global, digital, information and current knowledge society;
- · To review the critical assumptions of educational phenomena;
- · Setting clear inter, trans and multidisciplinary scenarios of pedagogical, anthropological and philosophical relationship;
- · Generate new concerns about the need to educate the feelings and emotions of human beings; and,
- · To demonstrate the urgency of rethinking and betting on the incorporation of ethical-moral, civic and cultural values and principles as fundamental aspects in human formation.

This number 34 in our collection consists of ten selected, evaluated and approved manuscripts. The articles are divided into two sections: five articles, related to the main theme of the call, and five miscellaneous articles.

The articles related to the central theme are:

The article *Human development and social media in digital society*, written by Vicent Gozálvez Pérez and Gemma Cortijo Ruiz, raises a philosophical and pedagogical reflection about the conditions for human development and citizen empowerment in digital social contexts. The authors consider that "living in the digital age requires a theoretical foundation that promotes civic education in digital environments and points towards social and democratic progress"; however, they admit that building an intercultural and democratic ethos in an interconnected and media world is not an easy task to achieve. Based on the capabilities of Amartya Sen and Martha Nussbaum, the researchers formulate a theore-

tical model to cultivate democracy in digital environments considering the current needs.

On the other hand, the manuscript *Anthropological Perspective of Forgiveness from Hannah Arendt and Leonardo Polo*, presented by Elda Millán-Ghisleri and Josu Ahedo Ruiz, states that the interest in the topic of forgiveness arises from the need to explain strategies of personal and interpersonal development for which the authors intend to present the anthropological foundation of forgiveness from Hannah Arendt and Leonardo Polo. In addition, in the article, the authors see forgiveness as a "regenerator of the person" and reflect on the educational consequences it has on personal growth.

Likewise, the document *Philosophical and Anthropological Contributions of Sumak Kawsay for the pedagogies of the arts in Ecuadorian Higher Education*, developed by Diana Patricia Pauta-Ortiz, Alexander Mansutti-Rodríguez and Javier Colado-Ruano, makes a philosophical and anthropological review to propose a reconceptualization of the teaching-learning processes that occur in the subject 'Cultural and Artistic Education' (ECA) of the curriculum of Basic General Education (EGB). The authors describe the pedagogical trends of the pre-Hispanic period, the colonial era, the nineteenth century to the present day and propose eight philosophical and anthropological principles derived from the indigenous Quechua worldview of *Sumak Kawsay*.

The article *Contributions of the Philosophy of the young Friedrich Nietzsche for the formation of the individual in contemporary society*, written by Gilbert Hernán García Pedraza, delves into the interpretations of human formation in Nietzschean thought; it addresses some aspects of the critiques and formative proposals with a psychological and cultural view on education found in the conferences of *Nietzsche Schopenhauer as educator and in the future of our educational institutions*.

This section closes with the document *Philosophical Approach to Student-centered Pedagogy*, structured by Antonio Gutiérrez-Pozo, who analyzes the reality of magisterial-centered, logocentric and traditional pedagogy in which the educational process is reduced to teaching, the predominance of the teacher and the contents over the student. The author of this article reflects on the need to value the student-centered education based on the student's learning, since he considers that the teacher should "let learn" and should "teach to ask".

The following articles belong to the miscellaneous section:

The manuscript *Elements of Byun-Chul Han´s work for the ethical formation in a society of performance*, witten by Wilmer Hernando Silva

35

Carreño; Carlos Hernando Zamora Jiménez and Manuel Alejandro Guerrero Aponte, focuses on studying the crisis of humanity in a hegemonic market economy driven by profit and exploitation, which demands an ethics that exceeds the current state in which the person is reduced to be a mere subject of performance. The authors see the need to cultivate the capacity of indignation and to promote a contemplative life, as experiential practices of the world of life.

The document Becoming Subject in the *Inclusive Pedagogical Practice Configuration*, elaborated by Jonathan Cepeda Sánchez, analyzes the paradigm of inclusive education recognizing education as a fundamental human right. The author considers that various factors and circumstances arise "in the transition from a conventional education to an inclusive one, that invite not to circumvent the constitution of the subject and its registration in the culture". Likewise, it argues that restoring the role of the school involves banishing homogeneous practices of discrimination and violence, tending to collapse the word and social justice. For revaluating the students, the document is constructed from the interdisciplinarity philosophy, psychology and sociology.

In this same section, the article Sociological contributions of Durkheim and Bernstein on socio-cultural diversity in school, developed by Juan Antonio Carrasco Bahamonde, offers a theoretical reflection on sociocultural diversity from the distinction between the instrumental and expressive orders in school, delimiting diversity as a problematic area and providing conceptual tools, from the contributions of Durkheim and Bernstein. To this end, the author establishes the distinction between integrative relationships models based on organic and mechanical solidarity, presenting a systematic effort of theorizing about educational practices. The researcher argues that educational policies face a dilemma between the requirement of specialized performance and the set of competences, values and beliefs of the context.

On the other hand, the article Epistemological reflections derived from transdisciplinary research practice, structured by María Alejandra Marcelín Alvarado, proposes to rethink research based on linear relations. It focuses on the integral health of four communities with high and very high marginalization, located in Comiteca-Tojolabal, Chiapas, Mexico, during the period 2021-2022. The work is conducted under the method of participatory action research (PAR).

This section closes with the writing: Historical philosophical foundations of chemistry, elaborated by Dolores Vélez Jiménez and Celso Obdulio Mora Rojas. The document establishes that there is a relevan-

36
Φ

ce when integrating the knowledge of a natural science such as chemistry with the world of ideas such as philosophy and epistemology. The authors argue that chemistry participates in multidisciplinary, interdisciplinary and transdisciplinary dimensions.

The preliminary answers provided to the questions mentioned above will give way to the generation of replicas, challenges, refutations, confrontations, objections and new constructions on the topics addressed.

Dear readers, we hope that the ideas presented in each of the lines of Sophia's publication number 34: Philosophy of Education Collection will be a foundation for creating new proposals for reflection, new research, approaches, perspectives and/or theories, which contribute to the educational transformation and the construction of a different society.

Floralba del Rocío Aguilar-Gordón
Editor-in-Chief

37

Articles / *Artículos*

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Human development and social media in digital societies

Desarrollo humano y redes sociales en sociedades digitales

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Abstract

This article proposes a philosophical and pedagogical reflection about the conditions for Human development and citizen empowerment in digital social contexts. Living in the digital age requires theoretical foundations that guide civic education in digital environments and that point towards social and democratic progress. However, the idea of developing an intercultural and democratic ethos in an interconnected and media world is not an easy task to tackle. In this way, this research aims to respond to aspects such as: What are the civic capacities and virtues in a radically diverse media environment? How to promote media citizenship in the face of ethically and politically questionable uses of social media? How to promote a digital culture in line with human development? After a bibliographical and hermeneutical analysis, a training proposal is articulated to empower media citizenship based on the 'capability approach' of Amartya Sen and Martha Nussbaum. In accordance with these assumptions and based on the current need to rebuild a democratic ethos for an interconnected and globalized world, a theoretical model is formulated to cultivate democracy in digital environments, in favor of human development and taking advantage of the potential of social networks as a reticular communicative structure with a global and intercultural scope.

Keywords

Democracy, interculturality, human development, capabilities, civic education, social media.

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Resumen

El presente artículo plantea una reflexión filosófica y pedagógica acerca de las condiciones para el desarrollo humano y el empoderamiento ciudadano en contextos sociales digitales. Vivir en plena era digital requiere de unas bases teóricas que orienten la educación cívica en entornos digitales y que apunten hacia el progreso social y democrático. No obstante, la idea de forjar un *ethos* intercultural y democrático en un mundo interconectado y mediático no es una tarea sencilla. De esta manera el estudio se propone responder a aspectos como: ¿Cuáles son las capacidades y las virtudes cívicas en un entorno mediático radicalmente diverso? ¿Cómo fomentar la ciudadanía mediática frente a usos de las redes sociales ética y políticamente cuestionables? ¿Cómo promover una cultura digital en la línea del desarrollo humano? Tras un análisis bibliográfico y hermenéutico, se articula una propuesta formativa para empoderar a la ciudadanía mediática basada en el 'enfoque de las capacidades' de Amartya Sen y Martha Nussbaum. De acuerdo con estos presupuestos, y partiendo de la actual necesidad de reconstruir un ethos democrático para un mundo interconectado y globalizado, se formula un modelo teórico para cultivar la democracia en entornos digitales, a favor del desarrollo humano y aprovechando el potencial de las redes sociales como estructura comunicativa reticular de alcance global e intercultural.

Palabras clave

Democracia, interculturalidad, desarrollo humano, capacidades, educación cívica, redes sociales.

42

Introduction

This article raises the issue of human development in today's digital societies, i.e., in societies characterized by the emergence of a new form of communication, which occurs through social networks. The objective is twofold: on the one hand (1) it is about analyzing the problem of this type of communication in relation to human-hand development, on the other hand, (2) it is especially interested in analyzing the conditions and channels for a democratic and intercultural ethos linked to the idea of a human development that can flourish in digital societies. The method of analysis is based on a literature review and hermeneutics as a preliminary step for an interpretation and theoretical reflection of the problem. Given the dangers associated with certain uses of social networks, this study addresses the need to offer conceptual tools for a constructive criticism of digital environments. The aim is to promote social and educational empowerment of citizens in a democratic way, and to promote the use of networks favorable to full human development in accordance with Nussbaum capabilities approach (2012) and Sen´s idea of freedom as development (1999). Thus, after analyzing the risks of a simplistic (naive) and even harmful use of digital communication, the conditions for an autonomous, citizen and promoter of human development are established. From there, a set of practical proposals are created for promoting a democratic and intercultural ethos through social networks.

Human development and empowerment through social networks

As pointed out by Unesco (2015), globalization and the communicative exchange between people all over the world set the arena for an ethical globalization and new forms of political organization, since societies are claiming the possibility of actively intervening in public affairs as well as in the interpersonal and private life of democratic values, i.e., from civil liberties, from dignity and from the commitment to solidarity with the near and distant other. Globalization confronts us with new and undoubtedly global challenges, given the extension of interdependent relations among all human groups, regardless of their location and cultural profile (religious, moral, political, productive, etc.).

Perhaps the most glaring example is the challenge of environmental degradation, due to rising air pollution from the greenhouse effect and the resulting climate emergency. This global phenomenon affects the whole planet and demands urgent and strong measures to promote sustainability, both economically, socially and environmentally. According to Attfield (2010), the call for sustainability is not only a question of ecological respect for the environment, but a new - broader - vision that contains ethical and social aspects, as well as the need for a new way of understanding the relations of production, trade and consumption. In this interconnected and interdependent context, it is increasingly inconceivable that there should be a unilateral (especially war-like) solution to national or international conflicts, a solution which is perceived in this time as chronic and unacceptable both politically and ethically.

These are some examples of the need to expand and educatively consolidate a global and intercultural civic awareness, based on sustainable human development, advocated by the United Nations Organization (UNDP, 2021): an environmentally committed awareness, based on a respectful look at the other, capable of welcoming and celebrating cultural diversity, but at the same time capable of recognizing ethical-political differences that can be shared so that cultural diversity can be deployed in good conditions.

Habermas (1999) referred in this sense to the 'common politic culture' that lays the constitutional foundations for a genuine intercultural understanding, in which there is no place for cultural practices that imply domination or humiliation of the other that involve the violation of fundamental rights recognized by the United Nations. The 1948 Declaration of Human Rights sets a horizon for establishing a genuine intercultural

43
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coexistence, in favor of civic education for the proper treatment of diversity from the value of human dignity and dialogue (active listening, readiness to understand and overcoming prejudices harmful to coexistence in a cultural plural context). However, the United Nations has promoted a new way of understanding human development and intercultural relations that go beyond the mere declaration of fundamental rights: it is the 'Capabilities approach (hereinafter CA) whose origin is in the neo-Aristotelian proposal of Amartya Sen´s ethical economy (1999), reinterpreted and later updated by Martha Nussbaum (2012).

Intercultural or global civic awareness involves not only guaranteeing and promoting fundamental rights: full human development implies, in addition, strengthening ways of life that help to empower or train people in their legitimate project of self-realization, i.e., of fulfilled or happy life. It is about, as Sen (2009) points out, recovering Aristotle's teleological legacy, attached to a broad idea of justice.

From the ethical and social approach of capabilities (CA), what would be the role of social networks in human development and in the process of citizen empowerment? What basic skills are considered necessary for developing a democratic ethos in global and media environments? These are the challenges that we want to face, based on the philosophical assumption of basic capacities for human development: (1) the essential framework for a minimally fulfilled life, and (2) the condition for the vital realization can be deployed in all the diversity and plurality of possibilities, in a limit of democratic legitimacy.

As Aguilar (2011) states, new virtual spaces are transforming the traditional ways of being and relating to the world, due to the impact of technology in our worldview. Social networks and the Internet, based on their network structure of virtually global scope, provide a favorable communication framework for intercultural dialogue and for the empowerment of individuals and peoples. According to Nussbaum (2012), they constitute an ideal space for cultivating basic capacities such as affiliation, imagination and senses, practical reason or the management of emotions. The youth use daily the media like Instagram, YouTube, TikTok, Twitch or Twitter to communicate, interact, exchange information, share, etc. According to the 2021 IAB and Elogia Social Networks Study, this use has increased exponentially due to the COVID-19 pandemic, especially Instagram (83%), TikTok (63%) and Twitter (63%), compared to 2018 (Ugalde and González, 2022). In fact, TikTok and Instagram have been the most downloaded social networks in 2019 by young people from 11 to 16 (Conde del Rio, 2021). According to statistical data from the Ditren-

dia Mobile Report in Spain (2018), 49% of young people between 18 and 24 years invest more than 4 hours a day on their mobile, with 74% of that time spent on social networks or instant messaging applications such as WhatsApp or Telegram.

In this globalized and interconnected context, the empowerment and basic training of people and especially of the youngest considered digital natives can find a place in social networks to expand properly as communicative forms that link people after breaking spatial boundaries and linguistic or cultural configuration. But if this process of civic, global, and democratic empowerment finds a place on social networks, it is also necessary to fulfill communicative provisions and requirements that can be unraveled and justified. Not every action or communication in network is favorable to human capacity, nor to the project of desirable human development. This refers to the challenge of educating in a democratic and intercultural ethos from social networks, hence the relevance of this topic. Pedagogically, a renewed, critical, participative and transformative look of the new digital environment is required, recognizing the value of the new media to improve society.

As known, our globalized and inter-communicated societies demand new ethical and educational models for a fully autonomous and responsible citizenship in an intercultural way. Therefore, this research, through a bibliographic and hermeneutic analysis, addresses a series of key questions, whose answers articulate the theoretical basis for forging a democratic ethos in favor of human development.

As for the structure of the document, the following sections analyze the simplistic, naive, impoverishing and civically questionable use of social networks -use to a large extent related to the absence of shared criteria- in which netizens waste their communicative potential in favor of morally conventional forms of speech or actions politically anchored in a closed and exclusionary us. Against these uses, in the next section, we propose forms of network relationship that help to deepen a democratic ethos, in the line of human development and inter-cultural dialogue. These uses are at the service of human capacities and, therefore, empower critical citizens in an interactive and media world. Finally, a theoretical model is proposed in which concrete practices are collected with the aim of promoting democracy in digital and intercultural environments.

Risks of a simple or naive use
of the social networks in the post-modern time

Reviving the formation of a democratic and, therefore, intercultural ethos in digitalized societies requires, as a preliminary step, approaching our social and cultural context—which is mostly postmodern. A reading of post-modernity can help us analyze and value some use of social networks that in general we could call simple or naive, if not perverse.

Following authors such as Lyotard (2006), Vattimo (2003), Bauman (2022) or Lipovetsky (2006), post-modernity is mainly characterized by the death of the great narratives: the death of 'reason', of 'truth', of 'history', of 'progress', etc. Ours is an age of emptiness, of weak and liquid thinking. The great intellectual and ideological references of Modernity die, and from its ashes sprout innumerable stories or speeches whose only legitimacy is their degree of intensity. According to Vosoughi et al. (2018) digital networks have been a place for the proliferation of multiple discourses, including post-truth, given the spread of arguments as incendiary as false.

The networks have been speakers of countervalues (Renés et al., 2021), as conventional as rough, and a means of socializing the stylism and hatred towards people or groups that have been subjected to digital lynching. As Castells (2007) argues, social networks have given shelter to speeches that, from the point of view of social democratic communication, would deserve not to go beyond the strictest scope of privacy or close transmission. Messages of homophobia or hatred of the ones who are different, claims in favor of ethnic purity and cultural homogeneity, pre-constitutional or clearly anti-democratic contents expanded paradoxically by a media praised in its beginnings for favoring horizontal and democratic interaction. The networks, in this naive use, have been a privileged place for non-dialogue, for echo chambers or digital niches (Sunstein, 2001), where the spiral of silence (Noelle-Neumann, 2010) conforms the opinion of the public, legitimizing the most followed and noisy voices.

In this context, the era of post-truth was almost to be expected, surrounded by a certain misunderstood post-modernity, the one that enhances the difference and the passionate irrationality that excludes at the same time any critical reference and any citizen consensus around the common good and the human development. Also in this context, Sartori (2005) and Lelkes (2016) say that the polarization and fragmentation of the public were expected and therefore the space of civic meeting - of civility achieved after centuries of suffering and struggle – hence, weakening democracy (Morgan, 2018) and the values that sustain it. The crisis

46
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Sophia 34: 2023.

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and the weakening of democracy is one of its main bases (Runciman, 2018; Applebaum, 2020).

Ultimately, we see the arrival of digital societies to create an enabling environment for social fracturing or segmentation according to previous ideology or preferences, if not for the dissemination of speeches that encourage good communication and so degrade public debate (Han, 2022). An environment in which fake news, bots and the new consent have also been promoted (Gozálvez et al., 2019). An environment in which, after the weakening of liberal democracy, new forms of autocratic, ultranationalist, expansionist and invasive authoritarianism seem to be consolidated (Levitsky and Ziblat, 2018; Frantz, 2018).

Thus, «knowledge» society? Or a society of tumult and confusion, at the behest of corporations and power groups, and an increasingly segmented public? Socially and culturally productive interaction, or algorithmically shaped communication? After the assault on the US Capitol in January 2021, the main digital platforms (Twitter, Facebook…) decided to close the account of Trump and other leaders of the radical right, a move that was considered an attack on freedom of expression by those affected (a right that, like any other, is not absolute and that has to fit with other rights such as respect for equal dignity). What has been the dimension of social fracture and polarization? And the manufacture dimension of consent and the risk to democracy, so that technology corporations decide to limit the sacred right of freedom of expression, cornerstone of democratic constitutions?

Indeed, certain political and economic groups use social networks as a propaganda tool when protected by freedom of expression; when users, protected by the same freedom, use networks to publish private and intimate events, thus trying to transcend an anonymous existence; when, finally, both invade a new digital social space with personal matters, shielded in the freedom that assists them, they are reconfiguring the sphere of the public, initially reserved to the common interest, blurring this interest by shattering the diffuse border that separates the public from private (the publizität according to Habermas, 1984). Public opinion, as a key democratic institution that controls power, is no longer presided over by this very useful and necessary fiction called "public reason" (understood as a place of defense of general interests, of public debate and deliberation, of the nuance and complexity of the plural), but by an instrumental reason privatized, or in other words, by a mere aggregation of private interests that only use the social as an instrument for themselves.

Public opinion becomes the opinion of the public or, better, of the infinite public that as digital niches constitute the new world of life, i.e., social networks (Gozálvez et al., 2019). In other words, the public has been privatized with the digital society. Social segmentation or fragmentation was to be expected. The siege of the Capitol is, in short, the siege of increased privacy (a new augmented reality) via technology: private interests, corporate groups, identity associations, closed and pure "people" (in the sense of private and exclusive) took the streets and intended to take the political institutions of democratic representation to impose a new way of democracy. The demos are no longer the plurality that demands respect for minorities, but supposedly genuine and homogeneous people that proclaims legitimacy in order to seize power and impose its interpretation of the real. A new version of that "tyranny of the majorities" that Tocqueville (1835/2018) and Stuart Mill (1859/1994) alerted us to.

However, neither philosophically nor educationally can we fall into a fatalistic view when it comes to taking the pulse of the network-society. This naive version of privacy and freedom of expression, and therefore of democracy, nests — as we have argued — in that new social space provided to us by social networks. But a reduced version of freedom (reduced to the mere social explosion of privacy, used according to the private interests of groups and corporations) is not the only or the most interesting in network communication. González (2021) affirms that post-truth, along with a version of freedom, can lead to fundamentalism and an ethnocentric populism similar to a new wave nationalism, and intercultural dialogue. However, it is no less true that the Web, used in a civic-harm sense, has been an unbeatable platform for the exercise of other broader and more ethically interesting ways of understanding freedom. For example, freedom coupled with civic autonomy and critical thinking, in the face of the immensity of narratives that proliferate on the networks. We will approach this issue in the next section.

Conditions for a democratic and intercultural ethos in networks

How to ensure that social networks become a real forum or public place for relevant information and sensible argumentation in democracy? Under what conditions do social networks contribute to full democracy and sustainable human development? The answer to these questions requires

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focusing on three actors or bodies involved: network owners or companies, citizens and states.

The owners, shareholders or corporations that manage the networks can expect actions in favor of transparency and content verification, also allowing to express information that can be corrected and verified. But these actions cannot depend only on the mood or discretion of the owner or shareholders, i.e., on the business ethics or ethical economy that they wish to assume to a greater or lesser extent. The State, as guarantor of rights and public debate in democracy, must assume its regulatory role, encouraging, together with or above companies, policies for network communication that do not exceed the legislation limits in line with constitutional values. It is not a matter of exercising a censor role, but of being healthy regulator, knowing the complexity of consensual mediation. In the face of the age-old debate about the limits of freedom of expression, the State could not allow networks to be grounds for hate speech, humiliation of people on the basis of sex, ethnicity, religion or creed, defamation on the basis of anonymity, incitement to violence, etc.

But the most important role in the education of a democratic ethos is that of the third actor: media citizenship. This is not a mere aggregate of individuals who publish without measuring the consequences of their speech or images, either own or reproduced. According to Gozálvez (2013), to speak of citizenship is to speak of a condition, not so much of an administrative category. It alludes to the free, autonomous, responsible, participative condition from the civic and social commitment, and of course respectful of the people who interact on the Net. A citizenship status increasingly in line with a cosmopolitan or intercultural citizenship. Therefore, educating for this condition of citizenship in the media involves not only educating based on critical thinking, thinking not restricted to the evaluation and interpretation of what the person receives from digital media, but also includes sensible, lucid and creative action in the production of content. As Nussbaum (2012) states, all this results in the capacity for practical reason applied to the digital world and social networks.

In this sense, Schutijser De Groot (2022) points out that education is a key piece to cultivate the skills and habits of the participants to overcome, as far as possible, the limitations of our knowledge and our personal commitment of the political field. Creating habits for deliberation and critical thinking is fundamental in a globalized and interconnected world, as well as educating in a critical awareness open to the other, to new perspectives and worldviews, because the Net is a propitious scenario for such encounter or dialogue between people of different cultural origin: a

49

world of possibilities for interacting with the close and the distant other. Thus, networks are communicative structures to empower people and to expand the lived perception of the other generalized (Mead, 1934), cognitive and moral basis for ethically mature thinking (Kohlberg, 1984).

Given the different speeches circulating on the networks, it is about educating in a selection-interpretation-production of content open to plurality, no doubt, but in a constant and unfinished search for the best discourse, the best content and information: the most truthful and solid, the most acceptable with good reasons by those affected. According to Touriñán (2022), there is no quality education without attending to the educational relationship, a creative relationship of culture, which turns information into knowledge, and knowledge into an educational element. A new hermeneutic and creative epistemology is required, in which any interpretation is not worth the fact of having an audience. Critical thinking is nourished by a new critical hermeneutic model, in which knowing intelligently involves giving oneself to the unfinished task of seeking the best discourse, the best narrative of reality -of the reality of the human.

Thinking and critical hermeneutics in the networks imply the desire to overcome common cognitive biases in everyday argumentation (Ennis, 2015; Gozálvez et al., 2022); it involves educating in a non-neutral or falsely aseptic knowledge of reality but committed to human development and the ethical-civic values of an intercultural citizenship. It is necessary to educate in a selective and reasonable nonconformity in the face of the myriad declarations of the digital sphere, and for this it is necessary to resort to traditional means of information (press or radio), for its reliability and its ability to corroborate information that is also disseminated in digital format.

Authors like Knoll et al. (2020) and Kim and Ellison (2021) say that mere online participation on social or political issues does not guarantee real engagement or offline participation in good conditions, so it is necessary to fill this gap educatively. Additionally, as Monasterio (2017) expresses, digital critical thinking requires transparency about the algorithms used by big tech companies to manage social communication, given the impact and relevance for forming public opinion. It is a political and civic demand against the opacity of the power groups, and it is a pedagogical demand for a worthy civic education. It is not enough that users, as citizens, can rectify and edit their online interventions, so that they are more autonomous and truly participatory. More control and citizen-damage knowledge of the criteria of the technological companies is urgently needed to know what they do with our data, what are their destinations and

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with what profit they are used and marketed, in order to know which are the patterns that manage the reception of new content, and to which accounts we are forwarded as users, etc. This demand for transparency is truly democratic and does not undermine any information that is sensitive to national security or public interests, quite the opposite.

In short, digital critical thinking is not a state of enlightenment received by inspiration, but is the result of a formative task to educate in the basic capacities of a democratic and intercultural ethos, intellectually restless and normatively demanding with the patterns of human development. We will talk about this in the next section reflecting on the model or approach of capabilities.

Practical proposals for developing democratic and intercultural ethos in digital contexts

This theoretical-practical proposal arises from the efforts to find theoretical bases that promote the development of a democratic and intercultural ethos in digital environments in which the media and specifically social networks constitute an element to walk towards human development and the common good. For this reason, and because of its link with the communication, the authors use Amartya Sen´s abilities approach (Nobel Prize in Economics in 1998) and Martha Nussbaum approach, an approach with principles consistent with the notion of "development" promoted by the United Nations Program and that aim at a social progress mainly democratic and fair. Nussbaum (2012), uniting the two great ethical traditions (a teleological ethics, more Aristotelian, and a deontological ethics, Kantian origin), has linked the quality of life with the well-being and freedom. Thus, in the work "Create Capacities. Proposals for human development", Nussbaum (2012) identifies a list of 10 essential capacities for achieving a dignified life: body health, body integrity, senses, imagination and thought, emotions, practical reason, affiliation, other species, play and control over one's environment, both political and material (p. 61), capacities that according to the author should, for a matter of social justice, be protected and promoted as rights.

Based on this theory, capabilities are understood as the set of real opportunities available to a person to choose the life that he or she deserve to live (Sen, 1999, p. 3), "capabilities that are expressed in the combination of different functioning that can be achieved", given that the functioning (Bicocca, 2015, p. 290) refers to "the things that the subject

51
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does or the situation in which he/she finds thanks to resources and the use he/she can make of them".

This theoretical construct reintroduces the value of ethics in current postmodern discourse and promotes intercultural communication, from the ability to understand each other recognizing the value of the different and at the same time the value of all people as ends in themselves (Nussbaum, 2012, p. 50), "invoking the principle of human dignity and a humanly dignified life", regardless of one's cultural heritage. For Conill (2010), this model starts from the concrete life of people in their cultural diversity and the meaning of things in the real situations of their life.

This is how the 'capabilities approach' understands interculturality as a moral category, which makes of ethics and responsibility the starting point (Romero & Ortega, 2019) with the intention of reaching a common axiological framework socially constructed and accepted that allows to combine the two dimensions of human life, the natural (biological) and the cultural. This proposal, as Conill (2010) says, is articulated from a practical perspective, as a platform to solve the conflicts that arise in complex societies. However, in order to face the challenges presented by a plural society such as ours, it is necessary to train and cultivate the capacity of individuals, cosmopolitan citizens, to participate in public debates on interculturality, and precisely social networks offer a right space to achieve this objective.

According to this theory, the key to development lies in freedom, understood as the ability to choose a decent life project. But what is a person able to do in a hyper-communicated media and heterogeneous environment? In this sense, Gozálvez and Contreras (2014) state that freedom in media contexts does not occur, for example, if transparency in public information and free access to the plural press are not ensured beforehand. Hence the relationship between human development, freedom and the use of new information and communication technologies, which are linked to citizen empowerment.

For Sen (2009) "a free press, together with democratic rights, can help prevent famines, even in relatively poor countries, by putting pressure on public authorities" (p. 342) and giving voice to the most neglected and disadvantaged. In addition, transparency of information in the media contributes positively to the development of multiple capacities due to the role they play in society, the formation of values that they promote and the public reasoning they provoke. Therefore, it is important to emphasize the importance of creating the necessary conditions for people to decide from the good use of reason in relation to digital culture.

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In this sense, a redefinition of "capability" associated with virtual contexts and specifically the use of social networks is needed: the ability to use social networks intervene in a reasonable and responsible way, according to the needs of each person and according to the real freedoms and possibilities of choice that consumers can (and should) have (Litschka, 2019). In response to the general proposal presented by Nussbaum (2012), other media experts such as Hesmondhalgh (2016), Couldry (2012) and Garnham (1997), have established the first connections between the new media context and the Capability approach. But for this, the first task they propose is to reflect on different questions: How can the potential value of media and digital culture contribute to human development? And to the formation of a democratic and intercultural ethos? What role do social networks play today? What basic skills in relation to the proper use of social networks should we promote as a society? According to Hesmondhalgh (2016) and Giles (2018), the most valuable contributions of Nussbaum's theory, in relation to the network-society, focus on:

1. Access to a rich set of mediated artistic-aesthetic experiences that can help people understand and improve their emotional, imaginative and cognitive life skills, while enhancing political activism and cultivating the true sense of participatory democracy.
2. Attention to affective dimensions in living environments to contribute to the flourishing of people.
3. The positive assessment of the CA to critically evaluate the media and connect them with questions of equality and social justice.
4. The role of the media as a key element for the formation of intercultural awareness.
5. The importance of proposing a framework of central human capabilities for digital contexts, as support of constitutional guarantees in all nations.
6. The value of human educability as an essential capacity in media societies.
7. The recognition in CA of the conditions for human development compared to other utilitarianism approaches.

The civic education that a society like ours requires aims to cultivate digital skills aimed at achieving a more inclusive, fully democratic and human development-promoting coexistence. In this sense, we formulate the following practical proposals linked to 10 basic capabilities of the CA, proposals aimed at the formation of a democratic and intercultural ethos in a digital environment.

Table 1
Practical proposals for the development of a democratic
and intercultural ethos through social networks

CONOCIMIENTO Y CONEXIÓN	• Have an electronic device to be able to access the Internet, as well as having basic access for connecting to the network, avoiding the digital gap. • Possess a technical training that allows an autonomous use of social networks.
DIVERSITY	• Respect and value other languages, religions and spiritual practices to which we have easy access thanks to digital culture. • Appreciate human diversity in all its forms (human bodies, ways of thinking, functional diversity, gastronomic customs, musical cultures...) that appear in the media. • To be able to act in an inclusive way and to respond to human needs. • Learn from human diversity.
CRITICAL THINKING AND CREATIVITY	• Have the ability to judge, value, analyze, interpret and argue in virtual environments. • To develop a critical ethos to avoid phenomena typical of digital neopopulism (haters, fans...). • Detecting and avoiding the usual biases and fallacies of online speech (confirmation bias, ad hominem, ad populum, availability bias...) (Gozálvez et al., 2022). • Create, share, publish, etc., creative content. • Recognize the quality of arguments in terms of intellectual openness and plurality of ideas. • Understand, analyze and interpret the iconic language. Be able to do self-criticism in virtual environments. Detect possible manipulations by Influencers, fake news, etc.
VIRTUAL IMAGINATION	• Appreciate the role of arts for personal development and for civic education within the digital sphere by cultivating imagination, empathy and judgment and sensitivity capabilities (Guichot, 2015). This ability involves understanding others, being empathetic, and tuning in to others' feelings through screens. • Develop a sensitivity for justice and interculturality (Cortina, 2010). • Enjoy virtual artistic experiences "aesthetic, musical, literary, etc." (Nussbaum, 2002).

EMOTIONAL INTEGRITY AND PRIVACY	• Have good emotional health. Not be subject to anxiety or fear for the possibilities offered by a digitized environment (haters, likes, stories, instant messaging...). • Being able to not depend emotionally on any of (software, applications, etc.) digital device (Hesmondhalgh, 2016). • Respect and feel respected on an emotional level. • Interact on networks respecting the limits of your own privacy and that of others. • Develop an emotional integrity that avoids an addiction to networks, emotional dependence and similar caused by not receiving enough likes, followers, etc.
ETHICS AND VALUES	• Always have respect for yourself and others. • Apply the fundamental values of a democratic civic ethics as a criterion to judge online content. • Be treated with dignity through screens and not be discriminated against or undervalued on the basis of sex, social class, religion and race. • Report situations of cyberbullying, sexting, grooming and similar that directly affect the rights and dignity of people. • Be responsible for not creating or sharing content that denigrates other people.
COMMUNICATIVE RATIONALITY	• Listen actively when you participate in a dialogue and use the conditions of equality, truthfulness and respect among its participants (Habermas, 1989). • Apply the characteristics of the communicative action theory in all the scenarios of new technologies (streaming, social networks, blogs, applications for instant messaging, etc.) to promote a discursive rationality beyond subjectivity (Gozálvez and Contreras, 2014). • Understand what others are saying and engage in media discussions. • Be able to open a space for intersubjectivity in the search for agreements to different perspectives on the same subject. • Have a virtual space where the person has the opportunity to express and participate in different communication events (entertainment, training, etc.).
PARTICIPATION IN PUBLIC AFFAIRS	• Be responsible as a citizen and worry about the problems that affect the community in which you live. • Get involved in solving problems in public affairs. • Fight social inequalities by leveraging digital tools for social transformation. • Participate virtually in the practical sense of democracy. • Receive and broadcast information by different digital means about events occurring in your community.

55
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RELATIONSHIPS AND SOCIAL NETWORKS	• Be able to start a friendship through social networks. • Form groups of friends for virtual leisure and develop mutual trust. • Expand the social circle with the help of digital media. • Have the ability to affiliate with those groups of people with similar interests, for example, by finding political, religious, artistic, civic associations, etc. • Participate in a group with the goal of learning virtually, working with others and solving problems. • Interact with others to form valuable collaborative and participatory learning groups (Boni et al., 2010).
COSMOPOLITISM AND INTERCULTURALITY	• Conceive one's nation as part of a world order (Nussbaum, 2005). • Demonstrate a capacity for openness and sensitivity in a context full of cultures by practicing active inclusion and otherness, recognizing the value of diversity of other views, other languages, other knowledge, etc. • Develop the capacity to engage in global issues that require transnational deliberation. • Recognize people as having multiple cultural identities and belonging to groups that are heterogeneous and dynamic. • Address cultural diversity from an intercultural perspective (Gil, 2018). • Rely on the ethics of 'being in a relationship' as the basis of a society that can be defined as good and fair (Alessandrini, 2017).

Source: Own elaboration based on the literature cited in the table

In this framework of ideas, skills are understood as opportunities that should be promoted in today's societies, especially in youth, since they represent the group that spends the most hours on the network either visualizing, sharing or creating content. Precisely, the role of social and educational institutions depends on the development of these capacities from the good use of freedom and rationality because -in the form of practical and axiological references- these capacities represent the possibility of expanding the freedom of people in a digitized society, empowering and enabling them from the social, political and human points of view. Regarding the latter idea, UNESCO, through the Indicators of Media Development Report (2008) and the MIL Alliance: Media and Information Literacy (2018), emphasizes the need to educate those considered digital natives in socio-moral initiatives, stating that this condition does not guarantee the development of media competence at all. Teenagers generally have advanced technical training in digital media; however, the media competence goes beyond and requires a set of basic skills such as the proposals presented in Table 1.

Thus, we can affirm that despite the civic and anti-democratic use of networks, innovative experiences have emerged in the educational field through the use of social networks such as TikTok or Instagram, which contribute to a new pedagogical horizon (Blanco and González, 2021; Escamilla et al., 2021; Montes et al., 2021; Lázaro, 2020). Social networks, with their playful and socializing components, are a more than promising way to educate and innovate in both formal and informal settings. The current challenge is to educate in an appropriate use of social networks, in the line of a civic, reflective and deliberative education, a use that promotes self-reliance, cooperative work and the dynamic construction of knowledge by students, in order to favor basic human skills and the construction of knowledge.

Various administrations are promoting an educational use of networks, such as the contest "TikTokers for equality" (government subdelegation in Almeria, 2020) whose objective is to promote in youth the value of gender equality, as well as the reflective and creative capacity through TikTok.

If we focus on youth, for example, it has been shown that TikTok and Instagram are the most used social networks by teenagers in recent years (Ditrendia digital marketing trends, 2018; Statista, 2019). According to Lázaro (2020), TikTok is a social network with a simple and intuitive interface that allows users to create and share short videos through the smartphone with a duration of between three and sixty seconds. In addition, it allows to insert text, music, record voices, play with the speed, with camera effects, chat, etc. People can also comment, share content, and give likes. From this digital world, interesting initiatives are emerging in secondary classrooms such as the realization of a 'Tikbooktok'. The student, after reading a book, must individually or collaboratively make a summary of it using Tik-Tok.

In order to get students to reflect on the use of social networks before performing this activity, it is useful that the teacher organizes a debate in the classroom with the aim of deepening on the problems derived from the misuse of networks, and on their relationship with citizen empowerment. Authors like Blasco and López (2020) propose another educational initiative that breaks with the naive use and promotes a capacitating use of networks (according to the parameters exposed), consisting in the creation of a thematic account on the social network Instagram on philosophy contents for students to assume the role of 'influencer philosopher'.

For doing this activity, the students will work in a cooperative way, creating an account with the following elements: name and cover pho-

57

to, a description of the profile and images with their respective captions, including hashtags. The objective of this activity is to create 10 "memes" about different contents of the subject; thus, the students, in addition to having the need to understand the contents of the subject, must be creative and use the imagination to compose a lucid and original content. This situation favors the acquisition of knowledge and its memorization.

In this way, social networks are presented as a useful tool for valuable didactic purposes, related to critical thinking and citizen empowerment (with human development), a digital space in which students feel familiar and motivated.

In conclusion: empowering democratic citizens from social networks

Innovative educational proposals such as those mentioned above are placed on a pedagogical horizon for a socially committed use of networks, in accordance with a democratic ethos, with human development and with intercultural dialogue, open to any person or group of people. In this sense, well-exploited technology is outlined to form media citizenship (Gozálvez, 2013), according to a post-conventional ethical conscience (Kohlberg, 1984), in accordance with universal principles of justice and care.

In conclusion, a twenty-first century education needs to be part of these new digital practices in which citizenship is immersed. Numerous initiatives emerge in formal education from this idea: starting from playful interactions on the web and from appropriate pedagogical practices that can activate the socially committed component of young people, inviting participation in public affairs and cultivating new forms of cooperation and collaboration with the near and distant global community.

Following experts on media in relation to human development (Couldry, 2012; Garnham, 1997; Hes-mondhalgh, 2016; Mansell, 2002), it is interesting to emphasize that social networks can contribute positively to citizen empowerment: this is the meaning of the practical proposal offered, in which we have linked ten basic capabilities with functions and concrete actions that expand freedom and contribute to empower media citizenship, moving towards a more cohesive society, beyond the frequent naive use of networks. Ethical and civic keys, in the form of capabilities, contribute to lower civic apathy and strengthen freedoms, autonomy and participation in community affairs, from the good use of media.

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60

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62
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63
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Anthropological perspective of forgiveness from Hannah Arendt and Leonardo Polo

Perspectiva antropológica del perdón desde Hannah Arendt y Leonardo Polo

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Abstract

Forgiveness has been studied in recent years from different perspectives. The interest in this topic is explained by the need to address personal and interpersonal development strategies. The various approaches that have been made so far do not allow a full understanding of forgiveness. Therefore, the objective of this article is to show the anthropological foundation of forgiveness from Hannah Arendt and Leonardo Polo, as well as the educational consequences this virtue has on personal growth. Forgiveness, understood as a virtue, takes special relevance and it is highlighted not only as a repairing action, but also as regenerator of the person. A literature review is made of the main contemporary authors that understand it so, assuming both interpretations -repairing and regenerating- among whom are Paul Ricoeur, Jacques Derrida and Emmanuel Levinas. The work delves into Hannah Arendt's proposal and Leonardo Polo's transcendental anthropology due to the interest of his contributions in this regard and the educational repercussions that they suggest around personal development with the acquisition of virtue: the thought of both authors suggests the conception of forgiveness as a virtue that contributes to personal growth and favors interpersonal relationships.

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Resumen

El perdón ha sido estudiado en los últimos años desde diferentes perspectivas. El interés en este tema se explica por la necesidad de abordar estrategias de desarrollo personal e interpersonal. Las aproximaciones de diversa índole que se han realizado hasta el momento no permiten una comprensión total del perdón. Por ello, el objetivo de este artículo es mostrar el fundamento antropológico del perdón desde Hannah Arendt y Leonardo Polo, así como las repercusiones educativas que tiene esta virtud en el crecimiento personal. El perdón, entendido como virtud, cobra especial relevancia y se destaca que no es únicamente un acto *reparador*, sino también *regenerador* de la persona. Se realiza una búsqueda bibliográfica de los principales autores contemporáneos que lo comprenden así, asumiendo ambas dimensiones del perdón -reparador y regenerador- entre los que se encuentran: Paul Ricoeur, Jacques Derrida y Emmanuel Levinas. El trabajo profundiza en la propuesta de Hannah Arendt y en la antropología trascendental de Leonardo Polo por el interés de sus aportaciones al respecto, y las repercusiones de carácter educativo que sugieren en torno al desarrollo personal con la adquisición de la virtud: el pensamiento de ambos autores sugiere la concepción del perdón como una virtud que contribuye al crecimiento personal y favorece las relaciones interpersonales.

Palabras clave

Perdón, virtud, Hannah Arendt, Leonardo Polo, antropología, educación

66

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Introduction

The term forgiveness has been studied from different perspectives, including religious, psychological, legal, educational, philosophical and anthropological. At the end of the 20th century, psychological studies of forgiveness have increased significantly, explaining a specific way of developing positive responses, among which is the one carried out by Gismero-González et al. (2020), Rosales-Sarabia et al. (2017), or Wade & Worthington (2003). Other authors, such as Mullet (2011), have approached it as an essential element in marita-les therapies. Also, following Serrano (2017), forgiveness has often been treated as a personal process aimed at psychological recovery after some pain suffered. In this case, forgiveness would consist of replacing negative emotions with positive ones, which would translate into wishing the good of the offender to address him/her in a better way in the future.

In its religious meaning, it has often been pointed out that the ability to forgive is one of the personal experiences that should be educated in the classroom in the subject of religion, as Freedman (2018) and Mullet et al. point out. (2004), among others. However, today there has been a secularization of the concept of forgiveness, detaching it from the religious sense of guilt and sin, although, generally, it has been approached as a moral concept. In this regard, from a civic point of view, it should be emphasized that tolerance and forgiveness manifest the freedom of the person, but they are distinct acts. According to Villar Ezcurra (2006),

tolerance enables civic virtue. Etxeberría (1997) points out that tolerance finds its limit in injustice, i.e., any unjust act carries with it a vengeance that demands justice, as Echano (2002) indicates.

From the legal perspective, following Nieves (2015), forgiveness is irreducible to a simple legal or political term, since it makes it possible to overcome hatred and resentment for the offense suffered. Therefore, the desire for justice in the face of such offense is replaced by the ability to forgive when it comes from love. In the social sphere, according to Dordron and De Oliveira (2015), forgiveness is accepted as a guarantee of interpersonal relationships because it restores the well-being between the victim and the offender.

From a psychological analysis of this concept, we emphasize the lack of seen it as a mere cognitive strategy, but it is the result of an emotional reaction for the feeling of compassion towards someone who is hurt by an injustice. The act of asking for forgiveness is a consequence of the compassion felt by the offender. Also, Wade et al. (2014), point out that compassion also helps the offended person accept forgiveness from the offender - an attitude that is caused by certain thoughts and feelings - and there is an increase in positive thoughts and feelings with that acceptance. Therefore, the act of asking for forgiveness also comes by an empathetic feeling as a response to the pain of the offended. In this sense, we can say that the ability to forgive makes it possible to repair personal relationships. However, asking for forgiveness does not necessarily mean forgetting what you have suffered, because the memory of that act can always trigger feelings of revenge. Villegas (2017) points out that pain is not solved by simply apologizing, although the offender serves to free himself/herself from a past that blocks him/her.

Today, from a psychological perspective, it is also unusual to hear the word forgiveness; people say "I am sorry" as a compliment of courtesy, although it is not always a consequence of a true empathy shown towards the offended person and wants to express the understanding of how the offended person feels. However, it is necessary to avoid confusion between the feeling and the sincere verbal expression of asking for forgiveness, which requires a voluntary act, previously mediated by an act of reason. In relation to this, it is not convenient to reduce the ability to forgive a spontaneous reaction, but rather to affirm that the expression of forgiveness is a free act exercised by the person, "a virtuous act" that develops certain attitudes and skills in the face of pain. Indeed, forgiving an offense goes beyond: it is an act of magnanimity that involves accepting that apology, it is a virtue. Understanding the ability to forgive as mere compassion is a

67

reductionism of current culture, because, although it may be preceded by an empathetic emotion, it is more than that emotional reaction. In this research we want to emphasize that forgiveness not only repairs the offense, but is capable of regenerating the interpersonal relationships between the offender who asks for forgiveness and the offended who accepts it. From the philosophical point of view, forgiveness and regret have been approached in recent years by some authors such as Cázares-Blanco (2020) and González Montero (2018), among others.

As for the problem to be solved, we consider that forgiveness has been approached in the educational field from a psychological point of view in relation to emotional well-being as a way of feeling better when asking for and accepting forgiveness. However, there are no educational proposals in which forgiveness is approached in its anthropological content, perspective that wants to be proposed in this work, since from other perspective (the aforementioned), the vision of forgiveness does not understand human growth in all its depth. To this end, from an anthropological perspective, the analysis distinguishes the restorative sense of the regenerator of forgiveness.

Regarding the methodology used in this research, a theoretical review is made and texts are analyzed, in which the selected authors address the notion of forgiveness with the double meaning: repairing the offense and regenerating the person; this second sense is the one that deepens the anthropological scope of this article.

As for the structure of the article, first, some of the most significant contemporary authors who have studied forgiveness from an anthropological view -human growth- and whose proposals suggest this restorative-regenerative distinction will be re-examined. Jankélévitch, Derrida, Ricoeur and Levinas are the most relevant. A brief immersion will be made from their contributions to understand the true scope of the regenerative meaning of forgiveness. In order to give an answer to this, in the second place, the thought of Hannah Arendt and Leonardo Polo will be studied more deeply, since their anthropology suggests interesting notes on the regenerative sense of forgiveness and its scope in personal growth.

Arendt (2005) affirms that this reality helps to improve human action, restoring it, since it represents a new beginning. The author explains that forgiveness is a virtue that contributes to personal growth and that contains both the restorative and the regenerative dimension. For his part, Leonardo Polo, based on his anthropology centered on personal growth - in which virtue is an essential axis - suggests an interesting perspective that can complement Hannah Arendt's proposal. His thought invites us to

have a deeper vision by considering forgiveness as a virtuous act that has its origin in the ability to love on a personal level. To do this, we will analyze the self-gift structure developed by the author (Polo, 2016) in which he points out that what it is specific to the person is his ability to give and accept the others. Forgiveness will be a key element in making this possible.

Therefore, the main contribution of this work is to highlight that the ability to forgive contributes to personal improvement and makes it possible to repair the offense and regenerate the person and -as a consequence- to improve interpersonal relationships. In addition, it is pointed out that -due to its relationship with personal acceptance- it is a virtue that favors the acquisition of other virtues, such as magnanimity, hope, strength and truthfulness.

The feeling of repentance that usually prompts us to ask for forgiveness, along with the virtuous willingness to ask for it, does not come from religion, but from the anthropological configuration of the person. This means that one cannot understand the person without forgiveness, because when he is authentic and sincere, he brings us closer to the intimacy of the other. For this reason, interpersonal relationships are the basis for human growth in virtue, too.

Some theories that glimpse a regenerative sense of forgiveness

The Nazi Holocaust has allowed us to reflect on whether an act of forgiveness can repair any action, even one in which the damage has completely corrupted the human being. In this sense, Jankélévitch (1986), when asked whether any offense is forgivable, states that these massacres have changed his perception of the term forgiveness. For this author, the reality of the Nazi Holocaust is an irreparable event, even unforgivable, since the criminals have not asked for forgiveness and even if they asked for it the damage caused is so big that it can hardly be forgiven. The question is therefore so serious that Jankélévitch raises whether this phenomenon can be restorative of the human being when the offender cannot return to the offender what he has lost. However, it is not the purpose of this paper to stop at the Jewish Holocaust and how it has influenced the conception of forgiveness as a human value, a topic that has already been addressed by other authors such as Echeburúa (2013).

Among contemporary philosophers, Derrida Ricoeur, Levinas, who broaden the perspective of forgiveness as a mere feeling, could stand out,

69

proposing it as a necessary element for human growth with a restorative and -to a certain extent- regenerative sense of the human being. However, these visions are not purely anthropological because they are approached from a more philosophical perspective. The analysis allows to glimpse contributions of interest on forgiveness that help to understand how to educate in forgiveness, thus overcoming the psychologically reasonable vision.

Derrida´s conditional and unconditional forgiveness

The first author is Jacques Derrida, who points out (2015) that it is necessary to differentiate two areas of forgiveness: the one that affects the private sphere of the person and, the other, the legislative dimension. According to him, there are several meanings of this term related to legal issues, such as apology, repentance, regret; but also distinguishes other types of political character, such as pardon and amnesty.

70

Φ

This author defines forgiveness in a double sense. The first is a pure and unconditional concept, exempt from any external purpose such as, for example, redemption. Derrida (2002) stresses the need for forgiveness to be unconditional because it is granted even to those who have not regretted. In this regard, this author (2001) also points out that the act of forgiveness is granted, even though the offender has not shown a clear change of attitude because he has not regretted. Therefore, this modality of forgiveness is not conditioned on whether or not it has been previously forgiven in an interpersonal relationship. This sense of forgiveness, according to Derrida (2001), is exceptional and extraordinary because it seems as if forgiving interrupted the ordinary passage of historical temporality. In this case, the forgiveness is granted to the other person without consideration, even if he has not asked for it.

Secondly, it speaks of "conditional forgiveness, which is proportional to the recognition of the lack suffered, to the regret shown and to the transformation of the sinner" (Derrida, 2015, p. 34). This second sense of forgiveness is subject to three elements: the first is that there is awareness of having committed a fault. The second refers to the very transformation that occurs in those who ask for forgiveness. Finally, the offender must show a strong believe not to commit a similar offense again (Derrida, 2002). Therefore, the unconditional forgiveness granted, even if the offender does not ask for it or is regretted, could be identified with an act that can contribute to personal growth because it involves accepting the other, without looking exclusively at the reparative role of forgiveness, since the offender is forgiven as such.

Overcoming Ricoeur's Golden Rule

For his part, for Paul Ricoeur (1999), "forgiveness is a value not only supra legal, but supra ethical" (p. 95), because he understands the ability to forgive as a generous gift that implies the radical demand to love the enemy, something superior to the Golden Rule. Ricoeur argues that forgiveness is an act of love of the person, and not so much of justice because it is not something that is requested or deserved, but it is given and accepted freely, as Aranzueque (2017) points out. This is an exceptional and extraordinary thing that makes repair possible (Ricoeur, 2006).

In this line, Rebok (2015) indicates that in Ricoerian thought forgiveness does not eliminate the memory of the offense, but assumes it and transforms it. Therefore, as Ricoeur (2006) states, when a person asks for forgiveness, it does not mean that he discards or represses the offense; it implies the ability to forget the damage suffered, since only then can it really be forgiven. For this reason, for this author (Ricoeur, 2011), the action of forgiving means giving a future to memory because it allows making new promises and continuing to act in the future. In short, the concept of forgiveness developed by Ricoeur, in addition to including the restorative dimension of action, would also be in tune with a certain regeneration of the person, in terms of the renewal of the ability to make promises on a personal level. Therefore, this proposal does not reduce the ability to forgive a specific act -reparative- but deepens on what it means to forgive those who offend.

71

Levinas' Unconditional Forgiveness: Forgiving the Other

Emmanuel Levinas (1977) affirms that forgiveness preserves the forgiven past in a purified present and, consequently, it does not imply forgetting the damage suffered, because it repairs the action. Whoever asks for forgiveness has the past in the present moment, since he has the ability to repair the offense, without giving it back. In this sense, for this author, the ability to forgive is reparative of the offense, since the offender discovers in the present some element of the past capable of being restored. Therefore, thanks to restorative forgiveness, the human being can reverse the irreversible character of the human action occurred in the past.

As explained by Levinas (1977), since forgiveness does not mean concealing the offense, it is necessary to differentiate the offense from the subject who performs it. Only in this way can a free forgiveness be granted by forgiving the other, even if he has not asked for it, nor has he repaired the offense. This act of forgiveness, which is unconditional,

is characterized by the fact that it is not subject to a formal request for forgiveness by the offender and therefore requires the acknowledgement of the offender as an equal offender. Moreover, this action involves forgiving the other, as another and not only remaining in whether or not the offense has been repaired; even what may be humanly unforgivable can be forgiven in the name of God, as Levinas (1991) points out.

Likewise, Montero (2019) affirms that, in Levinasian thought, the other is always more than his acts, that is why the forgiveness that comes from compassion helps to repair humanity. Therefore, this act of forgiveness is more than a reparative action of the past, by implying the recognition of the offender as another self. It is precisely this recognition the one that elevates unconditional forgiveness to a certain regenerative action, allowing the forgiver or the person who asks for it to improve as a person.

72

Forgiveness as Birth in Hannah Arendt

Following the nightmare suffered by the Jewish people in World War II, Arendt (2017) delves into violence (2012) and also addresses the possibility of forgiveness and its meaning (2005). It highlights this phenomenon as the inexplicable action that restores the rupture produced by an injury between the offender and the offended. Any act of offense to others has consequences -because a damage has been committed in the person- Arendt (2005), points out that "the possible redemption of the predicament of irreversibility (...) is the ability to forgive" (p. 256). Arendt discovers in this act the ability to restore an offense and to annihilate the consequences attached to it, as explained by Lasaga (2003). While forgiveness "serves to undo the acts of the past" (Arendt, 2005, p. 256), the promise suggests a window of hope that opens to an uncertain future. Contrary to the Nietzschean idea (Nietzsche, 1999) that "man always depends on the past" (p. 41) and repudiates the will, the author emphasizes that when a person forgives, it somehow eliminates the possible revenge of all unjust actions. Arendt (2005) points out that "forgiveness serves to undo the acts of the past" (p. 256), giving the offender a promise, a new opportunity: a new birth. He adds:

> Only by this mutual exoneration of what they have done, men remain free agents, only by the constant determination of changing their minds and starting again are they entrusted with a power as great as that of starting something new (p. 259).

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As pointed by Mihăilă et al. (2016), the concept of birth is a transversal axis in Arendt's thought that contains great educational possibilities from a personal growth perspective. Bárcena (2006) adds that "every human being is a being-in-time, pure beginning and, therefore, foundation of something new: a moment of pure freedom" (p. 181). In this regard, Arendt (2005) conceives man as a natural being, as a being able to grow and be open to new possibilities: "something uniquely new enters the world with every birth... action that as a beginning corresponds to the fact of being born" (p. 207).

Renaissance and citizenship

Beyond the context of Judaism, Arendt (2017), provide two dimensions of forgiveness (2005) applied to the public and private spheres of the person, facilitators of interpersonal relations. In his thought (Arendt, 2005), forgiveness and promise "depend on plurality, on the presence and performance of others, since no one can forgive himself or feel bound by a promise made only to himself" (p. 257).

The author places forgiveness in the social sphere as that which enables coexistence and political relations. In this case, the foundation of forgiveness is "a kind of friendship without intimacy" (p. 261) that allows life in society. Respect is possible by discovering the dignity of the human being and does not depend on the qualities of a person.

When we are aware of the value of the person, we forgive even forgetting an offense. Arendt (2005) states that "forgiveness is the only reaction that does not simply react, but acts again and in an unexpected way, not conditioned by the act that caused it and therefore free from its consequences" (p. 259). This applies to both the offender and the offended. For this reason, this act overcomes justice by restoring the person's dignity.

The author explains that forgiveness is necessary for life to take its course. And for that new life opportunity to be possible, it must come about not only as a repair to the offense, but also as a regeneration that eliminates revenge. It is the only way that a new birth can occur in Arendtian terms. Following González and Fuentes (2012), forgiveness does not relativize mistake, but assumes it and overplays it, showing that the person -for that dignity- is more than his acts. From Arendt's perspective (2005), forgiveness appears as the regenerative act of civic relations and, therefore, regenerative also of the person because it eliminates the revenge of every offense.

Love as Regenerator of Personal Relationships

Similarly to the social dimension, Arendt (2005) points out the sense of forgiveness in the personal sphere as a requirement of love. Because of the fact of being a person, every human being requires to be loved in an unconditional and unlimited way. In this regard, the author raises forgiveness from the personal to the religious realm, founded on love and not so much on divine anger, as Nussbaum (2018) has emphasized, giving it a deeper and more coherent sense with the idea of a free human being and always growing instead of the Nietzschean deterministic superman, as indicated by Polivanoff (2011) and Lemm (2010). Forgiveness in Arendt (2005), from the perspective of love, has a regenerating role of interpersonal relationships, since it "destroys the environment in which it relates us and separates us from others" (p. 260), enabling a new birth, as a promise, as Bárcena (2006) points out. Thus, as Arendt states (2006), the ability to forgive eliminates revenge as a natural reaction to the offense that causes "the individual to remain subject to the process" (p. 259).

Arendt (2009) stresses that the Christian vision of love impels us to love any human being, even the one who has offended us: only perfect love is capable of forgiving. Like his vision in the political sphere of the person, forgiveness is possible because we can recognize that the person who offends is more than the damage done and deserves to be loved; and due to that dignity, we forgive and love. He also points out that love "possesses an unparalleled power of self-revelation and an unparalleled clarity of vision to discover the who" (Arendt, 2006, p. 260), which allows accepting the person not by what he is, but by who he is. As pointed out by González and Fuentes (2012), forgiveness dignifies the person and regenerates him, so that the fact of being wrong does not detract from his dignity but makes hope possible. This perspective of forgiveness is deeper than that based on respect, since it affects the person as a whole, embracing him in a radical way, allowing his regeneration and that of the personal relationships he establishes.

Educational repercussions of Hannah Arendt's thought in personal growth: the cultivation of virtue

Arendt's anthropological optimism provides a view of human nature with consequences on personal growth. The discovery of who referred by Arendt (2005), allows to understand that the human being is more than the actions he performs. This perspective gives new horizons -without ignoring the limits that accompany the human nature- in which it is

assumed that the person should always be cared for and educated. The option of a new beginning, a new birth entails a commitment to human perfectibility and its regeneration. In this personal growth, education can offer tools for strengthening the character - development of virtues - of both the offender and the offended.

Although Arendt does not specify any pedagogical proposal, his thought offers an interesting idea that can be used by education in freedom, as proposed by Nieves (2017), or ethics education, as recently developed by Korsgaard (2020) or Dennis et al. (2019), among others.

Specifically, his approach to forgiveness suggests a first axis of action to promote the person, through the acquisition of the virtues of hope and magnanimity. In short, forgiveness is presented as an opportunity for regeneration both for the one who forgives - the act of forgiving carries with it the virtue of magnanimity - and for the one who is forgiven, because it fosters the virtue of hope, as said by González and Fuentes (2012). Putting the pedagogical focus on the development of virtues predisposes the person to good actions -it entails the cultivation of intelligence- and strengthens it, making it better (regenerating it), growth of the will, as Aristotle points out (1985). For that reason, it is so interesting to talk about virtues, because they empower the person to act well, since they foster the development of intelligence and will. For this reason, acts of forgiving and accepting to be forgiven favor the acquisition of virtues; therefore, the formation of character.

On the other hand, under Arendt perspective, another possible way of educative formation of students oriented to personal growth is opened: the education of freedom, since -against all deterministic approach- and as Arendt points out (2005), the person can start again and regenerate. Under the idea of educational intervention in situations of injustice, an important axis to address is the acquisition of the virtues of strength and truthfulness aimed at the person assuming that he has committed an injustice or that he is capable of integrating a damage suffered. It is important to learn that injustice does wrong, both to those who suffer it and to those who have done it, as Polo points out (2018), "which is much worse than to oppress it, because it is to become unjust" (p. 65). At that moment, as González and Fuentes point out (2012), it is necessary to help face the pain: "facing the wrong committed and its consequences is an moment for personal growth" (p. 486). Undoubtedly, as Millán-Ghisleri and Caro (2022) point out, these habits strengthen the personality, predispose deep interpersonal relationships and contribute greatly to personal growth.

Cyber regeneration and growth of the person: Leonardo Polo

Forgiveness as a regenerative act of the person and interpersonal relations is highly suggestive and the proposal of personal growth collected in the anthropology of Leonardo Polo (2016), makes it possible to have an interesting dialogue with Hannah Arendt.

The Virtuous Sense of Forgiveness

In this sense, following Aristotle approach (1985), Polo (2002) affirms that virtues contribute to the perfectionism of nature and result in the own growth of the person. Polo (2003) points out that "to perfect oneself unrestrainedly involves tending to more" (p. 117) because man can always grow. He further adds that all the acts performed by the person revert on him; thanks to the acquisition of virtues, the person generates a "growth of willingness" (p. 124) to act well, producing a regeneration of the person, hence Pole (2011) uses the word cybernetic when referring to that growth that consists in acquiring virtues. In addition, as Pérez Guerrero (2016) points out, "it is in that cultivation that the manifestation of the person occurs" (p. 237), since it is the one who performs such acts, because it is part of his nature and perfects it freely (Polo, 2011). In this regard, it could be noted that in this way the person "is more than species" (Polo, 2011, p. 139), since it does not exhaust it (Polo, 2018). This leads to the conclusion that "man with his acts can become more or less man" (Polo, 2018, p. 206).

This cybernetic growth referred by Polo (2002), consists to perfect that nature, because these virtues not only elevate nature, but they directly revert to the promoter of these - the person - it is a kind of feedback" (2011, p. 298). That being more means that cyber growth allows a person to over-provide, Polo would say, to give it to others. This having more means that the acquired virtues are perfections that the person has to improve in their interpersonal relationships and help others by giving more to them. This implies that, as Polo says (1993), the person is optimized, when he gives to others what he has. To be more virtuous enables one to give more to others. The human being "is a dynamic system endowed with intrinsic feedback; a cybernetic being…, the first beneficiary or the main victim of his action is himself" (Polo, 2018, p. 64). For this reason, Polo (2003) says that virtue "is the guarantee of the unrestricted character of human perfection" (p. 125).

76
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The Value of Forgiveness in Personal Growth

When Pole (2016) refers to forgiveness, he relates it to the virtue of friendship. The person only understands from his being with the other. He further states that "human person means co-existence" (Polo, 2016, p. 217). The person cannot achieve an authentic life fulfillment without giving and receiving others. This openness to others does not develop only in a sense of need, but as gratuity. Polo (2003) adds that "friendship is bland without gratitude and without vindication, because it is not virtue, i.e., because it is not free" (p. 140). In the polyanic approach of forgiveness, it is useful to distinguish between offense and offender. Sellés (2020) notes that while the offense may be judged objectively, the offender cannot, "because this is really different from his acts, irreducible to them" (p. 365). The person in the polyanic sense is not reduced to his acts, since these are manifestations of the personal being, they tell us something about the person, but it is not his.

Within the development of friendship, Polo (2003) speaks of vindicatio (revenge), virtue through which an unjust offense suffered is corrected - since "it is right to be indignant in the face of unworthiness..., it is proper for freedom to resist the offense and claim justice" (pp. 139-140). And this is where he points out forgiveness as a specific act of revenge "which does not merely erase offense, but restores friendship" (p. 139). This correction of the offender - which does not ignore the offense, but presupposes it - comes to be like a regenerative act of everything that has damaged friendship, which makes it possible to start again, that beyond the offense based on the dignity of the person.

Moreover, for this author, authentic forgiveness is free and founded on piety. Pole (2003) explains the virtue of piety as "the veneration of one's own origin, the author of oneself" (p. 132), which ultimately refers to God. And he adds that "a man who does not forgive in function of divine forgiveness leaves the question unresolved" (p. 139). Divine forgiveness is always mischievous, not vengeful, that is why the person demands to be treated with mercy, because as we said, he is more than the mistakes he may have made. Divine mercy teaches that one must learn to forgive the other because there is no revenge for those who want to improve as a person. Revenge must come with mercy, which not only erases an offense, but radically restores the one who has offended. As Selles (2020) points out, "with mercy we raise others to the personal level" (p. 373), since offense is overcome connecting with the personal being.

By speaking of forgiveness as an act of the virtue of friendship, follwing his cyber theory, one can conclude that the person perfects his nature through those acts of giving or accepting forgiveness. Indeed, Polo

(2011) states that "through his actions man acquires a perfection of his own" (p. 293); and not only that, but the person gets better, since the person is the origin of that growth. But for there to be personal growth, forgiveness cannot be reduced to an act of courtesy - a reparation - but requires a free - regenerative - exercise in which the person truly overcomes the offense and opens up to the other. The act of forgiveness not only repairs the offense, but radically regenerates the relationship with the offended person. In this sense, being a friend of the other helps to ask for forgiveness, since the friend wants the best for his friend. For that reason, Polo (2003) says that "if friendship is left aside, revenge cannot be virtuous" (p. 139), but that would be a deviation, because he would seek its own satisfaction and not so much the good of the other. Indeed, as the author points out (Polo, 2011), "man relates to others through virtues" (p. 146).

In Leonardo Polo´s anthropology (2003), the perspective of the growth of nature, virtues are ordered to personal growth, and this can only be given in fullness, if it is oriented to others. In fact, "the meaning of human life is precisely in manifesting itself better and better to the person; because the human being can manifest through its essence" (p. 303). It cannot be manifested without a who, and that is where virtue finds its true foundation.

The person's self-gift structure as a foundation of personal fullness

As Aguilar (2008) pointed out, "the purpose of education is to achieve a true humanization of the subject involved in the educational process" (p. 47). In this moral realm, such humanization in its fullest sense is understood as flourishing, recovering the Aristotelian notion of personal fulfillment, eudaimonia. Kristjánsson (2020), White (2011) or De Ruyter (2004), among others, have analyzed it. Personal fullness, as Wolbert et al (2019), point out is directly related to virtues in their deepest sense and specifically to friendship, as Kristjánsson (2019) proposes. Likewise, Polo (2016) personal fulfillment is rooted in self-gift´s structure. The person cannot achieve personal fulfillment without others, i.e., the person develops his nature to make himself better for others.

This structure developed by the author contains three fundamental elements: giving, accepting and gift. Polo (2016) explains that in every interpersonal relationship there is someone who gives, someone who accepts and what is given-accepted (the gift). The person gives to others, and by giving himself finds the way for human fullness, since the person is configured to give to the other. On the other hand, for Polo (2016), "the giving has to be accepted (...) There cannot be giving without acceptance:

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it would be a solitary, unfinished, tragic give" (p. 218). The gift would be the perfected nature that the person gives and that requires to be accepted by the recipient. Indeed, the person has a received nature and that nature is perfected-improved through virtue, empowering the person more, turning him into what Pole calls added life. That refinement of nature is what the person has to give to others. This is where forgiveness would be placed, as a concrete act of donation to the other, subject addressed by Lemm (2010) -although from the philosophical perspective- therefore, education in forgiveness would be a way to help personal growth oriented to improve interpersonal relationships. Ultimately, this is the key to forgiveness in its deepest and most regenerating sense: the ability to forgive is an act of absolute freedom in which the person surrenders to another - receiving or giving - for love of the other. Only from this approach of forgiveness can a genuine regeneration of the person be achieved, and only in this way is the person freed from the consequences of the offense committed or suffered.

79

Conclusions

The problem presented in this research is that there is an increase from a psychological view of forgiveness as a contribution to emotional well-being. However, this perspective is insufficient because it ignores that forgiveness cannot be reduced to a positive feeling that generates asking for it and being forgiven. The true anthropological scope of forgiveness pointed out in this paper leads to overcoming this psychological vision.

As for the objective of the article, which was to carry out an anthropological study of forgiveness, it is concluded that the true meaning of forgiveness goes beyond the scope of compassion, surpassing the simple reparation of offense by asking for forgiveness, since if it is a virtuous act, it can regenerate the human being by improving him as a person. Beyond the formality of verbalizing an apology as an emotional reaction of compassion towards the offended, this phenomenon must be understood as an act that repairs certain actions and, in addition, can contribute to radically regenerate the person. Although compassion plays a very important role in interpersonal relationships in helping to identify how the other feels, forgiveness cannot be reduced to that feeling. As has been pointed out, the act of forgiveness is an act of will - a virtue - capable of repairing an offense. Often, the act of forgiveness follows a first compassionate act. This means that, if forgiveness is sincere, it turns back on the revenge-justice- of the offense.

Forgiveness is a virtue that, in its restorative sense, allows healing wounds and restoring the bonds of interpersonal relationships weakened by unforgiven offenses. However, in addition to this restorative sense, education of the regenerative sense of forgiveness is relevant. The one who asks for forgiveness manifests a desire to change the offense and that act can also help him improve as a person, regenerating him, learning not to offend again.

On the restorative meaning, it has been concluded that Derrida's conditional conception of forgiveness restores the offense, while the unconditional perspective is free and in tune with a certain regenerative transformation of the person. For his part, Ricoeur proposes forgiveness as an act of love that facilitates the reparation of the offense, but a connection with the personal being is not observed. Instead, Levinas warns that this action may play a regenerating role in recognizing the person to whom forgiveness is asked as another self.

Hannah Arendt's approach seems interesting to us, as it highlights that the ability to forgive, in addition to erasing the offense, triggers a new birth, a new beginning for the person who offends. The effect of this action - not only restorative but regenerative - is explained by the author as a promise that eliminates revenge from the offense suffered. In addition, his anthropological proposal offers a solid base for the conception of forgiveness as a virtuous act that perfects the person beyond his affective dimension.

In this sense, the restorative aspect of the action -present in Arendt's novelty- has been distinguished against the regenerative role of the new birth also addressed and that is related to the cybernetic character of Leonardo Polo's virtue. In fact, the person's self-gift structure, developed by this author, helps to understand the double meaning of the act of forgiveness - asking for forgiveness and accepting forgiveness. In this regards, asking for forgiveness is an act of personal giving, and accepting it is an act other than personal acceptance. This double face of forgiveness seems very useful to us, since it assumes that it does not benefit only one of those affected, but can help generate personal growth in both the offender and the offended. Consequently, it also restores interpersonal relationships.

Undoubtedly, both Arendt's and Polo's approaches contribute to a greater anthropological foundation of forgiveness. It is therefore appropriate to treat it as a virtue, with a clear restorative character of the action and, at the same time, regenerative of the person who asks forgiveness, enabling interpersonal relationships that help personal growth itself.

The aim of this article is to set a way to educate in forgiveness as a way for moral education, justified by the underlined connection between forgiveness as a virtue and the person. In this sense, learning to ask for

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forgiveness implies realizing the offense committed, recognizing the damage caused, taking care of the suffering of the other to accept his pain, assuming that the action done has damaged the nature of the offender and that it has meant a setback in personal optimization, since it worsens the personal being.

Regarding the educational implications emphasized in this article, it is concluded that realizing the damage of the offense in one's nature and the damage generated in the person entails not only educating in forgiveness as a simple reparative act, but also educating the regenerative vision of the person. It suggests education in the virtues of magnanimity, hope, strength and truthfulness as the main axes of educational action, oriented to the education of forgiveness. Therefore, we propose, as main lines in the future, the pertinence of an inclusion in the curriculum of an educational proposal of forgiveness in its restorative and regenerative anthropological perspective.

81

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83

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Philosophical and anthropological contributions of Sumak Kawsay for the pedagogy of arts in Ecuadorian Higher Education[1]

Aportaciones filosóficas y antropológicas del Sumak Kawsay para las pedagogías de las artes en la Educación Superior ecuatoriana

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Abstract

This article aims to critically reflect on the construction of the professional profile of arts and humanities teachers in Higher Education in Ecuador, in order to improve their employability in schools, colleges and institutes. For this reason, the research uses a qualitative, with an exploratory and descriptive nature, that promotes a philosophical and anthropological review to propose a reconceptualization of teaching-learning processes that occur in the subject 'Cultural and Artistic Education' (CAE) of the General Basic Education (GBE) curriculum. As a result, the pedagogical trends of the pre-Hispanic era, the colonial era and from the Republic of the 19th century to the present are described. The statistical estimates published by the Ministry of Education (2021) on the number of Ecuadorian educational institutions that train students in subjects related to the arts in both Basic Education and Unified General Baccalaureate, as well as in specialized institutions and that need teachers are shown. From a complex, transdisciplinary, decolonial and intercultural educational vision, the research proposes eight philosophical and anthropological principles derived from the Sumak Kawsay indigenous Quechua worldview, aimed at building an educational philosophy of teacher training that improves their pedagogical and artistic skills. To conclude, public policies and higher education curricula that guide the professional profile of students who will work as teachers are discussed.

Keywords

Ecuador, cultural and artistic education, philosophy of education, teacher training, interculturality, Sumak Kawsay.

Resumen

El objetivo del artículo es reflexionar críticamente sobre la construcción del perfil profesional de los docentes de artes y humanidades en la Educación Superior de Ecuador, con el fin de mejorar su empleabilidad en escuelas, colegios e institutos. Por este motivo, la investigación utiliza una metodología cualitativa, de carácter exploratorio y descriptivo, que promueve una revisión filosófica y antropológica para proponer una reconceptualización de los procesos de enseñanza-aprendizaje que se dan en la asignatura Educación Cultural y Artística (ECA) del currículo de Educación General Básica (EGB). Como resultado, se describen las tendencias pedagógicas de la época prehispánica, era colonial y desde la república del siglo XIX hasta la actualidad. También se muestran las estimaciones estadísticas publicadas por el Ministerio de Educación (2021) sobre la cantidad de instituciones educativas que forman estudiantes en asignaturas relacionadas con las artes tanto en Educación Básica y Bachillerato General Unificado, como en instituciones especializadas, que necesitan docentes-investigadores formados. Desde una visión educativa compleja, transdisciplinar, decolonial e intercultural, la investigación propone ocho principios filosóficos y antropológicos derivados de la cosmovisión indígena quechua del *Sumak Kawsay*, orientados a construir una filosofía educativa de formación docente que mejore sus competencias pedagógicas y artísticas. Para concluir, se debate sobre las políticas públicas y los planes de estudios de educación superior que orientan el perfil profesional de los estudiantes que ejercerán como docentes.

Palabras clave

Ecuador, educación cultural y artística, filosofía de la educación, formación docente, interculturalidad, Sumak Kawsay.

Introduction

Artistic education is relevant since it has generated specialized literature. Hence, this article aims to stimulate the debate on the construction of the professional profile of professors of arts and humanities in higher educa-

86
Φ

tion in Ecuador. The starting point is the problem of including creative aspects when implementing pedagogical, didactic and evaluation perspectives that respond to the teaching-learning needs of each educational context. The research is based on a qualitative methodology, it is exploratory and descriptive, promoting a reconceptualization of the teaching-learning processes that occur in the subject 'Cultural and Artistic Education' (CAE) of the curricula implemented in Ecuador. When reflecting on the university education that students receive in the area of pedagogy of arts, some questions arise: What is understood of teaching arts? What pedagogical forms of artistic teaching have been developed in different historical periods? What artistic competences are promoted from the basic education curriculum? What are the competences, skills and abilities that university students who will work as arts teachers must learn to develop?

To answer these questions, the research addresses the construction of the professional profile of teachers of arts from a complex, decolonial, intercultural and transdisciplinary epistemic perspective. Subsequently, arts are considered as a creative and critical process that promotes competencies for innovation, and not as a finished product. This is why the pedagogical processes, and the curriculum practices of arts are addressed through the analysis of the three great times of history in Ecuador: Prehispanic, Colonial and Post-colonial, from the nineteenth century to the present. From the philosophical and anthropological point of view of education, we reflect critically, both on the interface between research and teaching of the subject, and on the transformative objectives of higher education. Finally, it promotes the re-conceptualization of the disciplines of arts and humanities to reflect on teaching.

Historically, the curricular contents proper of the methodologies of arts have been conditioned by the strong influence of Western countries, which have imposed their ways of feeling, thinking and acting, turning art into a category of sufficient, nomothetical necessary attributes (Montani, 2016, p. 25). However, forms of teaching and learning derived from different artistic practices of different cultures that have moved from early times in the Ecuadorian territory have been recognized in recent decades, identifying and recognizing their specificities, both from the societies that produce them, as in the pedagogies that allow their social reproduction. The teaching of arts in Ecuador, as seen it today, has its origin in the past, which allows us to understand its influences on the complexity of contemporary aesthetics and artistic manifestations in the country.

Although the Ministry of Education (2016) establishes that the CAE has 3 hours in the Sublevel of Basic, 2 hours for each of the Sublevels of EGB; 2 hours for the first and 2 hours for the second course of General Unified Baccalaureate (BGU by its acronyms in Spanish); public policies of higher education that establish clear and defined criteria for the professional profile of teachers who must teach these contents are still lacking. For this reason, the research is based on the experience developed during the creation, construction and management of the career in Pedagogy of Arts and Humanities of the National University of Education (UNAE) and the University of Arts (UArtes) of Ecuador, created in 2017. During the first semester of 2022 the first alumni were trained and qualified to implement the hours of the Artistic Cultural Education established by the Ecuadorian curriculum. Hence, this article reflects critically on the interface between teaching and research and between history and present, in order to transform the artistic and humanistic practices of pedagogy of higher education in Ecuador.

The research aims to contribute to the debate of educators in the pedagogy of arts and humanities to improve public policies and curricula that guide the professional profile of students who will teach in schools, institutes and universities. It is, therefore, a matter of identifying and reflecting on contemporary pedagogies that are useful for developing competences that -using the various aesthetic practices that characterize and identify each culture- allow developing complex pedagogies that allow the development of multimodality of arts (Pauta, 2019) and thus contribute to the enrichment of aesthetic complexity and creativity about its methods. In this sense, we can consider them as instruments to strengthen the formation in the educational system of creative and innovative citizens, sensitive to the arts and therefore artists with pedagogical potential.

Methodology

The methodology developed in this research is qualitative, exploratory, descriptive and purposeful. From this perspective, a transdisciplinary philosophical and anthropological reflection on the construction of the professional profile of teachers in the field of arts and humanities is promoted. According to Collado et al. (2019), "the formation of transdisciplinary education requires a combination of scientific knowledge of an external physical universe with the spiritual wisdom of an internal emotional universe" (p. 180). Hence, this transdisciplinary approach means a

methodological openness that goes beyond scientific methods, by deploying an inter-epistemological dialogue from pedagogy with other epistemes of humanities such as the social sciences, arts, spiritual practices and ancient wisdom. This transdisciplinary approach to the pedagogy of arts does not seek the mastery of several disciplines, but aims to open all disciplines to a transcultural dialogue, where no culture is privileged over another (Nicolescu 2008).

Therefore, transdisciplinary implies an opening to all those dimensions of human formation that cannot be measured or quantified by the modern scientific method. A good example is our inner, emotional, affective, spiritual, artistic, creative, rhetorical, poetic, philosophical or self-awareness world, characterized by the different ways of interpreting the world through different worldviews (Collado, 2018). For this reason, this philosophical work -to rethink the professional profile of teachers who teach arts and humanities in the 21st century- starts from the study of artistic manifestations in the Ecuadorian culture. For example, Music is conceptuconceived as a practice of artistic languages that is approached by Merriam (1964) and Lotman (2000), from historical and symbolic anthropology. However, the main contribution comes from Ethnology, a discipline that allows analyzing the cultural expression of peoples (Guber, 2012; Imgold, 2017), applied to discrete cultural units that shape contemporary cultural diversity in Ecuador (Pauta, 2017a). To this end, we understand culture, beyond any given definition, assumed to an extragenetic mechanism that allows regulating and reproducing the ways of life of human beings (Geertz, 1987). From these philosophical and anthropological approaches, an approach has been made to Ecuadorian educational practices that integrate artistic and cultural manifestations at different curricula levels.

Historical evolution of teaching the diversity of arts and culture in Ecuador

When studying the history of Latin American philosophical thought, we see a strong relationship with nature and the cosmos: between the living and the entities and forces that result from the world of the dead. In this regard, the way in which the different other is conceptualized depends on the artistic gaze that evaluates it. According to Viveiros de Castro (1998), this philosophical perspective of the peoples of *Abya Yala* has given rise to multiple rituals present in the form of cultural and artistic manifes-

tations, where the actors and entities that interact in them share human ways and habits, although they assume different forms (some are animals, other humanoids or cosmic forces).

According to Acosta (2013), the *Kichwa Sumak Kawsay* worldview is the best known in Ecuador, understanding the human being as an integral and interdependent part of its social and natural environment. For Gudynas and Acosta (2011), the *Sumak Kawsay* -which is reflected in the 2008 Constitution- brings a deep philosophical questioning to the concept of 'development' and 'progress' imposed historically from the West, which involves production and consumption processes focused on the exploitation of nature. Hence, the following section of this article seeks to integrate the ancestral worldview of *Sumak Kawsay* in a philosophical, anthropological and educational proposal that strengthens the construction of the professional profile of art teachers. To explore and describe the evolution of pedagogical teaching of artistic and cultural diversity in Ecuador, three periods have been used as categorization parameters: pre-Hispanic, colonial and contemporary that goes from the nineteenth century to the present. In this sense, the periodization proposed by Beorlegui (2010) has been used:

1 Pre-Hispanic or pre-Columbian times, where there is a pre-philosophical mood in various cultures, such as the Náhuatl, whose wisdom was seen in mythical-religious writings.
2 Colonial era, which spans the three centuries of Hispanic presence, ranging from 1492 to political emancipation at the beginning of the nineteenth century.
3 Independence, which goes from the first quarter of the nineteenth century that entails the conformation of the Republic to the present.

Pre-Hispanic Period

Considering the backdrop of *Abya Yala's* worldviews, specially the Andean *Sumak Kawsay*, the skills associated with the aesthetic practices of the pre-Hispanic indigenous peoples were characterized by the figurative expressions full of philosophical worldviews and the ethical and aesthetic values of the original peoples. These peoples developed typical and heterogeneous forms of teaching and learning, with contents framed in the ancestral knowledge with diverse artistic languages. For Greetz (2001), ethnohistory teaches us that the graph peoples reproduced their techni-

ques and abilities from generation to generation through word and practice, i.e., from learning-by-doing.

With the arrival of the Spaniards to Andean lands at the end of the fifteenth century, the territories of Ecuador were populated by multiple societies, with diverse cultures living side by side in complex networks of interdependence (Larco-Noboa and Larco-Coloma, 2017). La Costa, Carot and Hers (2016) describe how populations of farmers, fishermen, sailors and warriors of the Huancavilca-Manteña culture lived, who maintained commercial relations with other peoples of the Ecuadorian Coast, the Andean region and even with populations from the Mayan coast in the north and the Chilean coast in the south. González-Suárez (2004) details the enormous cultural richness of the peoples of the Ecuadorian Sierra; Kichwa being a lingua franca that facilitated the control of the Inca State for the cultural hybridization of the Inca worldview with the various indigenous peoples. According to Cabrero's studies (2017), the populations of the Amazon sector were characterized by an ancient dating as the Valdivia on the Coast, which maintained exchange networks with the inhabitants of Sierra, domesticated plants such as *Theobroma* (cocoa), had a hierarchical social organization and constructions. In this historical context, it can be concluded that there existed societies with great cultural, aesthetic and artistic complexity in constant interaction.

These worldviews and artistic expressions of indigenous peoples, as exaltation of sublime feelings, had as privileged interaction various rites with which individuals were reciprocal with supernatural entities and powers from which they had received favors such as protection, welfare and abundance of goods. These social beliefs were regulated by sophisticated protocols, where music, painting, designs and dramatization, among others, responded to specific purposes - whether of representing the divine, petitioning or giving gratitude for the benefits received (Mansutti-Rodriguez, 2006). Beyond these aesthetic spaces highly ritualized in the Ecuadorian ancestral ethnography, there were also everyday spaces where aesthetic manifestations were associated with enjoyment: musical performances, dramatizations, among others.

Since these manifestations were culturally regulated according to the worldviews of each culture, they were transmitted from generation to generation. For Bourriaud (2006), the role played by these artistic manifestations were excellent integration mechanisms with their environments. Art, in all its expression, served as official channels of communication with beings and entities of the various dimensions in which the world is structured to each worldview, but always intimately related to

daily experiences: the world above with its different elements, the world where you live and the world below.

From a philosophical point of view of education, the Ecuadorian ancestral arts can be understood as ethnographic languages that play with dimensions (volumes, scenarios, sounds, colors, signs: alone or combined) and with intersubjective dimensions, such as the emotional, creative and spontaneous introspection of artists. The artistic practices of each society represent the social ties with a relational environment, where culture is shared not only among human beings, but with other beings in the universe who share human culture. In this case, these are animist societies, in the terms of Descola (2014), since human beings and other animated beings of the universe communicate with each other through artistic practices. For this reason, arts are the materialization of philosophies and worldviews that become an instrument of privileged communication between human beings and the non-human entities of universes -according to the conception of each culture- with whom relations are delicate and often dangerous. The arts are an instrument of communication that safeguards the culture of peoples.

In the words of Bourriaud (2006), this cultural and artistic relatedness of anthropological and philosophical worldviews, refers to the aesthetic way of relating. For indigenous peoples, the material and vital environment is the core from which their own existence is thought. Because cultural attributes are shared with supernatural environmental entities and forces, they are not a human monopoly. In other words, human beings are not conceived as the owners of the environment, but as members of a shared property with other entities whom we must respect. That is why it is considered that there is not nature as an entity different from the culture itself, but rather a field inhabited with behavioral protocols that make it sacred. In this shared world, there is the existence of all matter, energy and information; therefore, of all knowledge in which they come to life and where different entities practice culture with different entities.

According to Hathaway and Boff (2009), this cosmovision of the Abya Yala peoples is devalued by the Western vision that has been imposed through neoliberal economic globalization. Morin et al. (2003) affirm that the 'science-industry-capitalism-technology' engine, focused on the maximum economic benefit in the shortest possible time, has colonized life itself. Similarly, Shiva (1993) denounces that the 21st century is characterized by imposing a monoculture of thought that conditions our intercultural and diverse lifestyles. Therefore, de Sousa Santos (2010) denounces the destruction of these ancestral, artistic and cultural epis-

temes as 'epistemicide'. Hence, Quintín (1971) postulates the need of an educational philosophy based on the knowledge of its environment. This pedagogical perspective makes it possible to raise awareness of the value of the ancestral world views, cultural practices and artistic manifestations of the Ecuadorian peoples.

Amazingly, the worldviews of the Ecuadorian indigenous peoples agree with the idea of nature conceived by Leonardo da Vinci, which was captured in his famous 'Tratatto della Pinttura'. For Leonardo, painting is both art and science, since he observed nature in a systemic way, with logical reasoning and certain mathematical formulations. In Chapters 4 and 6 of the Treaty, he explains:

> The science of painting extends to all the colors of the subsurfaces and to the figures of the bodies that these surfaces cover (...). With philosophical and subtle speculation, it takes into account all the qualities of the forms (...). Painting is truly science, the legitimate daughter of nature, because it is born of nature (quoted in Vecce, 1995, sp).

Following Capra (2007), Leonardo insisted on the creative quality of painters. His systemic and transdisciplinary thinking understood natural and cosmic phenomena as sacred entities that are interrelated, as well as many ancestral worldviews of the native peoples of Latin America. The turbulence models led him explore similar models in the currents, and he began observing the nature of sound, the theory of music and also the design of musical instruments. Surprisingly, the philosophical thought of this Renaissance genius bears a great similarity with the beliefs and worldviews of the native Latin American peoples. In a beautiful passage from the *Códice Leicester*, Leonardo draws a profound analogy between the structure of the Earth and human anatomy, reminiscent of the ancient worldviews of the peoples of Abya Yala:

> We could say that the Earth has a vegetative soul, and that the soil is its flesh; the rocky layers that form the mountains, its bones; the porous rocks, its cartilages; the veins of the waters, its blood. The ocean is the lake of blood that surrounds the heart. Breathing is the increase and decrease of blood in the pulse, exactly as on Earth is the flow and reflux of the sea (Capra, 2007, p. 26).

In this way, Leonardo's thought is in harmony with Andean ancestral philosophy. Today, thanks to advances in the sciences of complexity, one can recognize the transdisciplinarity inherent in Da Vinci's philosophy, thought, work and spirit. His organic understanding of nature was

93

due to an intense curiosity to discover and a great enthusiasm to understand. Therefore, it is a great reference in the pedagogy of arts and humanities in schools of Fine Arts around the world. Therefore, it can be reasoned that the essence of artistic practice lies in the strategies to relate between subjects, since the relational is intimately linked to the performative. According to Bourriaud (2006), here lies the relevance of the sacred rituals that people transmit to reaffirm their knowledge and worldviews, which are linked to their ways of interpreting the natural and cosmic world. In this way, they maintain their social relations both among themselves and with others, the non-human beings of the universe, strengthening their identity and their sense of belonging (Pauta, Mansutti & Apollo, 2020). For this reason, the indigenous peoples of Latin America live psychosomatically their works of art, which are presented rather as a 'duration' that must be lived and felt between body and mind.

For Hill and Chaumeil (2011), the complexity of social relations between indigenous peoples and all beings in the cosmos determines the complexity of artistic manifestations, especially musical ones, with which they communicate. Hence, the most lucid artistic practices are interpreted among them: music, singing, the elaboration of musical instruments, dance, theatricalization, the designs of attire and body ornaments (Brabec de Mori, Lewy and García, 2015). The values that regulate the individual behavior of members of different original cultures generates aesthetics that are according to Martínez-Luna (2012), "the discursive and sensory materialization of the human ability to encode meanings in sensitive forms [...]. It implies a regime of judgment regulation and aesthetic valuation" (p. 176).

Cabrera (2020) points out that since there are no totally isolated cultures, there are also no artistic aesthetics without the influence of others. In fact, intercultural contacts generate transcultural translation mechanisms that make possible the circulation and productive use of diverse aesthetic acts and the values that converge with them. Symbolic production and its spread are the same. For Ingold (2017), all these artistic manifestations are combined with each other, and are present in ethnographic studies because of the diversity of rituals that occur in different cultures. It could be said that their learning was holistic because their practices are also integrated to knowledge (which are part of social systems) and they are denominated disciplines from the curricular component. This modality, with the time, defined the curriculum models proposed for intercultural bilingual education (IBE) in an integral way (Illicachi, 2015). Undoubtedly, these artistic expressions played an im-

94

portant role for the indigenous peoples of Ecuador, where they are the first to manifest themselves and, *a priori*, will be the last to disappear. A good example is the songs of the Zápara people, which still endure today even when the language has disappeared.

Época colonial

En la época comprendida entre 1492 y 1822, las prácticas pedagógicas de las artes se desarrollan en torno a dos ejes culturales. Según Pauta (2017b): la interrelación entre los agentes del mundo Occidental y las alteridades indoamericanas provocaron, por un lado, el predominio de las características de colonización europea; y por otro, el surgimiento de procesos de resistencia intelectual. Para Vargas (2005), la estrategia de evangelización hispana ligada a la religión católica contribuyó a enseñar desde una visión simbólica y pragmática, con el predominio de patrones estéticos de arte barroco, renacentistas y manieristas. El primer espacio de artes y oficios tuvo lugar en 1552, con la fundación del Colegio San Juan Evangelista, que en 1565 pasaría a llamarse de San Andrés. Aquí nace la denominada *Escuela Quiteña*, caracterizada por una amplia variedad de expresiones artísticas. Una figura importante de esta época colonial fue Jodoco Ricke, sacerdote franciscano que influyó significativamente en las transformaciones que se dieron en las primeras fases del proceso colonizador.

Según describe Vargas (2005), este periodo colonial, caracterizado por la influencia de la Iglesia en las prácticas educativas, estuvo marcada por sus misiones. La enseñanza artística ligada al mundo de la religión cristiana, se caracterizó por el uso de métodos, técnicas y didácticas direccionadas a adoctrinar en el credo católico. En este contexto histórico, la escuela de artes y oficios estaba constituida por artistas que promovieron la visión cristiana en el campo de la lectura, la escritura, la música, la pintura, la escultura, la arquitectura y la dramaturgia teatral. De este modo, las composiciones e interpretaciones de las distintas modalidades artísticas siguieron la visión occidental.

Colonial period

Between 1492 and 1822, the pedagogical practices of arts developed around two cultural axes. According to Pauta (2017b), the interrelation between the agents of the Western world and the Indo-American otherness caused, on the one hand, the predominance of the characteristics of European colonization; and on the other, the emergence of intellectual resistance processes. For Vargas (2005), the Hispanic evangelization stra-

95
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tegy linked to the Catholic religion contributed to teach from a symbolic and pragmatic vision, the predominance of aesthetic patterns of Baroque, Renaissance and Mannerist art. The first arts and crafts space took place in 1552, with the founding of Colegio San Juan Evangelista, which in 1565 would be renamed St. Andrew's. This is where the so-called Quiteña School originated, characterized by a wide variety of artistic expressions. An important figure of this colonial era was Jodoco Ricke, a Franciscan priest who significantly influenced the transformations that occurred in the early phases of the colonization process.

According to Vargas (2005), this colonial period, characterized by the influence of the Church on educational practices, was marked by its missions. The artistic teaching linked to the world of the Christian religion characterized by using methods, techniques and didactics aimed at indoctrinating the Catholic faith. In this historical context, the school of arts and crafts consisted of artists who promoted the Christian vision in the fields of reading, writing, music, painting, sculpture, architecture and theater. In this way, the compositions and interpretations of the different artistic modalities followed the Western vision.

Two categories arise in educational processes since this time: the institutional foundation and the unregulated one. For this reason, the spaces for artistic education of religious orders could be institutionalized at this time. According to Rivera-Cusicanqui (2010), the worldviews, spiritualities, philosophies, cultural practices and artistic manifestations of the native peoples were not recognized in these spaces of formal schooling; therefore, they were invisible by the imposition of the European thought systems. For this reason, the intellectuals of the history of Latin American thought analyze this time from the perspective of the philosophy of liberation, whose axis of epistemological enunciation is set in the peoples of the global south, who have suffered the consequences of European coloniality (Dussel, 2006; Kowii, 2006; Macas, 2005; Rivera-Cusicanqui, 2010). Here, the concept of 're-existence' postulated by the artist Adolfo Albán Chinte stands out, whose pedagogical thinking of decolonial aesthetics gave rise to the 'Manifesto of decolonial aesthetics'.

Similarly, Walsh (2013) dialogues with other intellectuals and artists in the deepening of a decolonial pedagogical imaginary from an insurgent praxis of resisting, (re)existing and (re)living. For Joseph (2016), universities have a fundamental role to decolonize societies, and walk towards new epistemic, educational and political directions. In turn, Carballo et al. (2021), argue that teachers in pedagogy of the arts and humanities have the challenge of converting their university classes into spaces

of inclusive education. Nowadays, this colonial era is under the light of new philosophical, phenomenological and hermeneutic interpretations, whose studies are contributing to create artistic expressions with strong links of relatedness regarding the environmental, social, spiritual, mental and cybernetic fields. In fact, this contemporary philosophical and anthropological review questions the meaning of artistic education in the colonial era, giving rise to numerous responses of decolonial re-existence that involve aesthetics, technique, feeling, thought and action.

The Republic from the 19th century to the present

This third period is the contemporary one, and it frames the temporal range of independence from the 19th century until today, and it is a historical period characterized by the institutionalization of artistic and cultural education in Ecuador. At this stage, the causes of change in educational processes are due to the regulation of artistic education. In 1870, the National Conservatory of Music was created and in 1904 the School of Fine Arts, led by artists such as Manosalvas, Pinto and Salas, among others. After that, new training spaces for artistic creation continued throughout the country. In 1928 the Antonio Neumane Conservatory was created and in 1938 the José María Rodríguez Conservatory was founded. Subsequently, new artistic and academic spaces were institutionalized, such as technological institutes and faculties of arts.

At present, the institutional growth is increased with the presence of multiple spaces of artistic training until achieving 14 Art Colleges, 14 Institutions of Technical Art Baccalaureate and 13,226 educational institutions that offer the subject of Artistic Cultural Education (CAE), with levels from the initial to the 3rd of high school. According to the open data of the Ministry of Education in the years 2021-2022, the population benefited is 4,309,139, a figure that includes students of the Intercultural and Intercultural Bilingual Institutions (IBE) (see Figure 1).

Although great political, educational and epistemological advances took place in this historical time, the teaching of the arts led to a crisis of aesthetic representation (Cabrera, 2020). The cultures subordinated to the State were forced to use their pedagogical praxis in their social centers to preserve and replicate their cultural and artistic idiosyncrasies that were part of their identity. This historical resistance was so important that Cultural and Artistic Education (CAE) over the years began to be integrated into the curricular contents of the nationalities. For this reason, De Alba (1995) points out that the ways of taxation in educational curri-

97
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cula, understood as a political, educational and cultural project that contextualizes ways of learning, are reaffirmed. According to Morales (2001), the twentieth century gave rise to new curricular proposals from critical pedagogy, such as creative self-expression, reconstructionism, Bauhaus, Discipline Based Art Education or visual culture. These curricular proposals provided new pedagogical insights that enriched the philosophical debate of artistic education in Ecuador.

Figure 1
Offer of training in Arts and Cultural,
Art and Design Education in Ecuador

98

11 offer Music

5 offer Dance

1 offer Plastic Arts

7205 students benefited

14 Art Schools

14 Centers of technical-Artistic Baccalaureate

10 offer Music

6 offer Paint-Ceramic

3 offer scultpting-Graph Arts

1 offer Graphic Designing

2621 - Students benefited

13226 Centers offer Cultural and Artistic education (CAE) in EGB and BGU

3624,699 students benefited
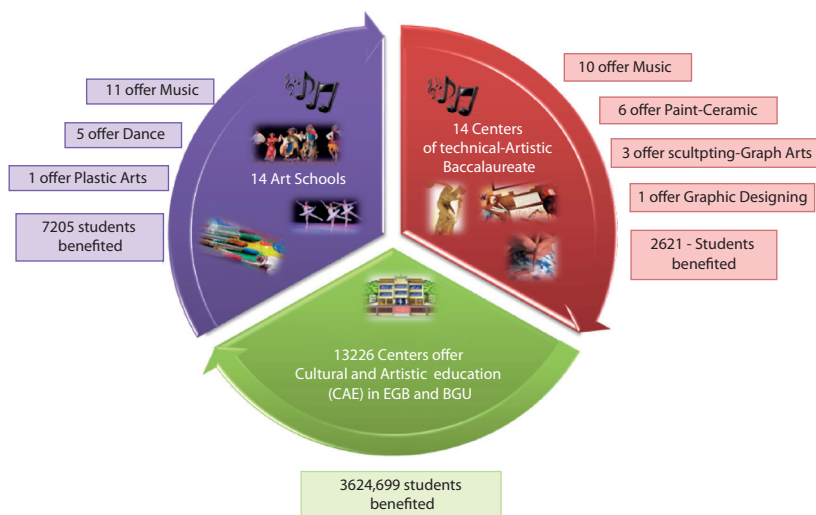
Source: Plan for strenghtening Art and Culture in the Educational System (Ms. 2018)

At present, it can be concluded that although there is a recognition in the curriculum of the Ministry of Education, arts are still considered a 'second-class' subject in school culture. It does not matter that their motor skills - in the so-called 'knowledge-to-society' - are the creativity and innovation capacity that occur naturally in artistic practices (UNESCO, 2005). For Staddon (2018), the curricular programs privileged the scientific, academic and experimental contents: marginalizing and making invisible the artistic, emotional and spiritual dimensions. Perhaps they have made them invisible because they cannot be measured, or quantified by the Newtonian scientific method, or perhaps because their mechanisms of knowledge production are influenced by subjectivity. In any case, it is

our responsibility as teachers to rethink what are the future horizons that open in this 21st century from a Latin American educational philosophy.

In this sense, the question that arises is how to constitute objective forms of beauty that evaluate the artistic subjectivity and thus build bridges for a creative dialogue with rigorous scientists? How to measure and quantify emotions? How can one measure the spiritual levels of a person or community? Obviously, the scientific method cannot give an answer to these questions, because it lacks academic validity to apply to the incommensurable knowledge that occurs in the field of pedagogies of arts (Collado et al., 2020).

According to the *incommensurability* coined by Kuhn (1970) and Feyerabend (1997), there is certain knowledge that cannot be measured from scientific empiricism, so new transdisciplinary and inter-epistemological approaches are required to understand our multiparadigmatic reality. From this perspective, what contributions do anthropology and Andean philosophy bring us to inter-cultural and artistic education in Ecuador? What training should be given to teacher of arts to enhance the values of the peoples of Abya Yala? The following section reflects on teacher training in arts and humanities pedagogies from the philosophical and anthropological perspective of Sumak Kawsay.

Philosophical and anthropological training in the teaching profile of arts pedagogy

A professional arts educator must be aware of the complexity he faces. For Staddon (2018), the multiple problems that he faces from irreducible arts to each other (and with it his didactics and pedagogies) prevent reducing his investigative and innovative practices to a "scientific method", or to a merely objective perception - as if arts and their pedagogies could be reduced to being physical phenomena that can be measured in laboratories. Undoubtedly, arts are historical cultural products that must be analyzed from the network of signs between which each art acquires meaning from the phenomenological and hermeneutic moment in which we live. Looking at the history of art, the artist-teacher must be able to identify both the characteristics and procedures that each art or aesthetic expression was developing in sociocultural contexts, where its meanings acquired meaning, as well as the way in which its techniques and procedures were shared to be reproduced.

Another element that is even more complexity to the role of contemporary arts pedagogies is the understanding of powerful transformative movements, which imposes the so-called knowledge society. From a philosophical thought critical to the current society, Byung-Chul Han (2018) describes how mathematical algorithms of artificial intelligence used in platforms and social networks create 'control partnerships' to expand the 'digital panopticon' that feeds the economic profits of transnational companies. For Han (2017), users do not feel imprisoned because they live in the illusion that they are free, without perceiving that biopower algorithms exert invisible forces of dominance and control, which lead to the globalization of acculturation.

Indeed, a society where technological and organizational changes are occurring at a dizzying speed cannot structure the educational curricula to train its citizens with central axes based on standardized knowledge or mechanized procedures, since they generate a repetitive and memorizing human formation, which molds its students to receive, understand and adapt to their environments, technologies condemned to an early obsolescence. Outdated technologies that the same professional, with the same tools, will once again 'modernize'.

The institutionalization process of arts in Ecuador requires an increase in specialized educators, more specifically, when the teaching of the CAE is conceived from a specific pedagogical and didactic training -which artists do not necessarily possess- although these actors are very valuable in their respective fields of interpretation, this does not guarantee a quality in teaching. In this sense, the philosophical questions of artistic education focus on the didactic abilities that teachers in arts must have (Lotman, 2000). In other words, when educators do not have adequate pedagogical training, they are not empowered to teach, as it does not guarantee that meaningful learning outcomes can be achieved among their students.

From this philosophical perspective that question the role of the artist as educator, new reflections emerged on the training of teachers who teach CAE in Ecuadorian institutions. For this reason, Eisner (1994) defines precise markers of the different methodological ways of teaching the different artistic manifestations. However, it is necessary to contextualize these Ecuadorian educational policies from an educational management associated with territorial diversity.

Hence the current historical need for educators in arts pedagogies to contextualize their teaching in an intercultural and plurinational way, so that students can transform their environment through competences

based on creation and innovation. In other words, creation and innovation are competences that are consolidated along with the community - without an isolation of the school from its environment. It is necessary to revalue the CAE subject in the Ecuadorian curriculum for the development of creative and innovative skills. Research in arts is essential to recognize the ways of being and co-existing with other epistemologies that define the structure of our earthly and cosmic world. Hence, Figure 2 shows how the perception, sensitivity, observation and tangibility of thought about the natural and cosmic world has materialized through arts, cultures, sciences, religions, spiritualities, chamanic practices and techno-ontology.

Figure 2
Ontological reality and epistemological reality levels
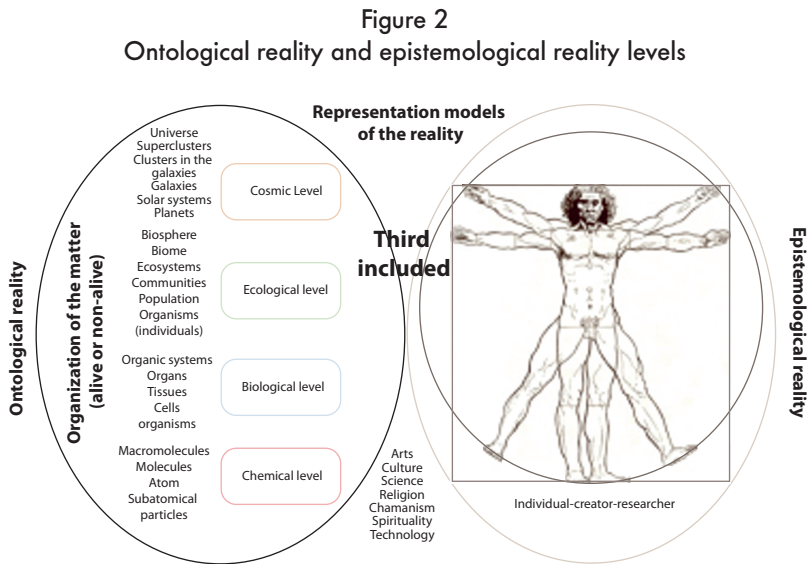
Source: Collado and Pasquier (2023).

Figure 2 shows how the human being -symbolized by Leonardo da Vinci's Vitrubio- acts as a subject-creator-researcher in a natural and cosmic world made up of different levels. From a philosophical and anthropological approach, Descola (2009) shows that diverse cultures and civilizations have materialized their knowledge, beliefs and worldviews by using aesthetics, myths, religions and, more recently, sciences. In a surprising way, Estermann (2021) explains how the cosmogonic philosophy of the Incas establishes four planes of ontological reality:

- The *Hawa Pacha* or world beyond, which represents the dimension of wisdom.
- The *Hanan Pacha* or celestial world above, where some gods live like Inti, Pachakamak, Mama Killa, Wiracocha or Illapa. Its animal representation is the condor.
- The *Kay Pacha* or earthly world, where humans and other biological species live. This level is re-presented by the cougar.
- The Uku Pacha or lower world, where the dead and the unborn live. Its animal representation is the giant snake Amaru.

This worldview still endures in the culture of many indigenous peoples who belonged to the *Tahuantinsuyo*. Some scholars of Andean philosophy, such as Josef Estermann (2021), consider that the human being is a *chakana* in the Afro-Indo-Abyalacense philosophy, i.e., a bridge to help restore harmony and universal balance, mediating the basic principles of Andean *pachasophy*: relatedness, complementarity, correspondence, reciprocity and cyclicality. The intention of introducing the Quechua/Aymara-Greek neologism 'pachasophy' implicitly favors philosophical syncretism for developing a genuine transdisciplinary knowledge, where these conceptual parallels between science and spirituality open new paths for the construction of the professional-teaching profile of the pedagogy of arts and humanities.

Hence, it is important to mention a pioneering thinker in relating scientific and spiritual spheres, such as Fritjot Capra (1975), with his book The Tao of Physics. This philosophical essay allowed to make a qualitative leap to the sciences of complexity, since in its quest to understand the mystery of life it showed that the scientific vision of modern physics finds parallel structures with the mystical and spiritual worldviews of the ancestral peoples of the Asian region: the wave-particle duality and the yin-yang of Chinese Taoism; the principles of thermo-dynamics and the book of mutations I Ching; or the expansion of the universe and the cosmic dance present in the Hindu Vedas.

From this transdisciplinary education -which brings into dialogue the scientific discoveries of quantum mechanics with the philosophical and anthropological knowledge of the native peoples- new epistemic possibilities of decolonial creation and re-existence arise, which allow (re)building the complexity inherent in the pedagogy of arts and humanities. Hence, the philosophical and anthropological contributions of Sumak Kawsay for the pedagogies of arts in Ecuadorian higher education is an important topic. According to Estermann (2021), Pachasophony approaches in a transcen-

102

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dental way the cosmic and earthly relationship between social and natural phenomena, so it becomes a locus of transdisciplinary enunciation because there are no hierarchies, but reciprocal correspondences.

Although the Andean worldviews are not a magic formula to face the socio-environmental challenges of the 21st century, there is no doubt that teachers of arts have an ethical responsibility to contextualize their pedagogical and didactic praxis to the Andean world, in order to strengthen the critical, creative and innovative thinking of children and young people. For Frykholm (2021), this entails unlearning to relearn, constantly, throughout the professional exercise as teachers and researchers.

On the other hand, the contextualization of teaching practices in the Andean world also involves 'appropriating' scientific and technological advances to make them work with the philosophical and anthropological cosmovision of the ancestral peoples. For Aguilar (2011), this means philosophically reflecting on technology and its new scenarios, i.e., how to introduce ICT, virtual reality, augmented reality, robotics and other elements to the educational world, in order to create educational documentaries and video games that bring e-learning experiences about the intercultural peoples of Ecuador, as well as other apps or software that allow revitalizing the cultural and artistic knowledge of the native peoples of Ecuador.

The importance and elements of *Sumak Kawsay* for the pedagogy of arts

According to UNESCO (2020), curricula must be rethought in the face of the abrupt educational changes caused by globalization, the knowledge society and, in recent years, the global COVID-19 pandemic. All these pressures to change have shown that technologies are predominant pedagogical tools to build educational communication between teachers and students. All the changes promoted by these processes force us to evaluate the role of teachers, the hierarchies of the subjects, the curricular contents, the didactics, as well as the formation in competences, skills and abilities. In fact, the changes press towards the transformation of the pedagogical model. Thus, for example, if creativity is the fundamental competence in the FFS, it is inescapable to move from the classroom focused on the management of a sum of knowledge, to the classroom focused on the creative management of knowledge. Teachers should be trained to help students to create and search for knowledge, to understand its potential and to practice it.

103

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Living in a global and interdependent world is essential to promote an educational philosophy that allows demystifying the primacy of Eurocentric knowledge to convert it into instruments for an encounter with other knowledge in equity. Therefore, it is urgent to teach the knowledge of the ancestral worldviews and make viable the necessary dialogues of knowledge. In this direction towards the enrichment of humanities, alternative philosophies -including the Andean one- should be introduced into artistic pedagogies to promote and strengthen the training of artistic educators in Ecuador. In this sense, the philosophical and anthropological elements of *Sumak Kawsay* must be rescued to apply them as epistemological and ontological axes in the construction of the teaching profile. Figure 3 combines the philosophical and anthropological formulations of Macas (2010) and Kowii (2011), which synthesize the epistemological principles of *Sumak Kawsay*.

104

Figure 3
Principles of *Sumak Kawsay* for pedagogical-artistic training
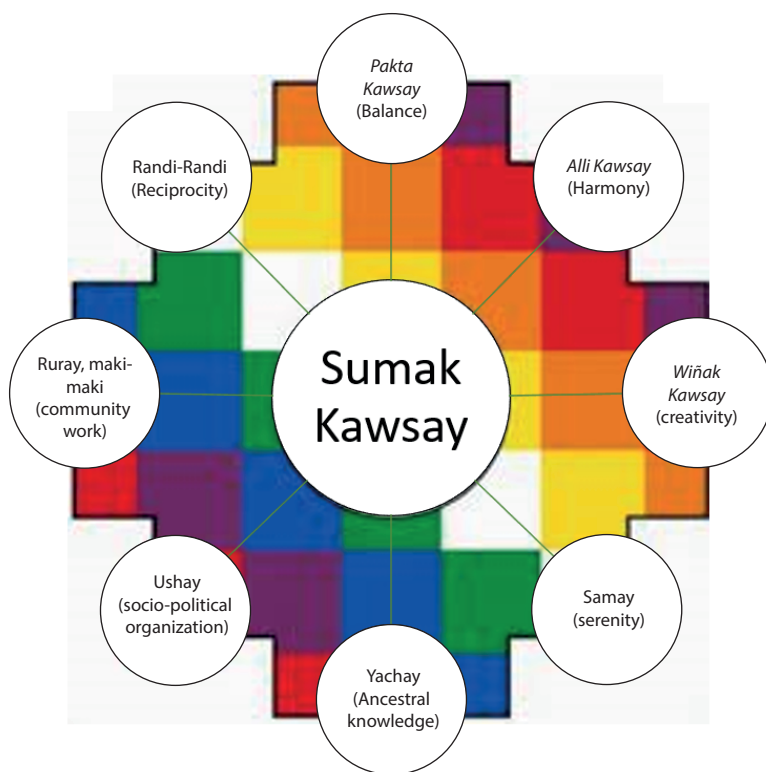
Source: own elaborated based on Macas (2010) and Kowii (2011).

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Figure 3 shows the principles of *Sumak Kawsay* postulated by Macas (2010) and Kowii (2011), with the *chakana* or Andean cross in the background. It symbolizes the ancient knowledge of pre-Inca and Inca cultures of the central Andes, which include Colombia, Ecuador, Peru, Bolivia, Chile and Argentina. According to these philosophical, artistic and anthropological principles, the *Sumak Kawsay* is a worldview that conceives a reciprocal interdependence with the Pachamama, which implies a sense of belonging to the land, a sacred sense of life and a relationship with the whole. For Macas (2010), there are several essential notions of communal life: the *Randi-Randi*, which means reciprocity and redistribution; the Ruray, *maki-maki*, understood as communal work; the *Ushay*, which conceives the community as a political and social structure; and the *Yachay*, the communal practices and knowledge of the ancestors.

In turn, Kowii (2011, p. 4-5) postulates that there are four essential notions to understand this interconnection philosophy with the natural world:

- Pakta Kawsay: It refers to the balance of the person, the family and the community as the foundation of social relations that allows stability and emotional balance.
- Alli Kawsay: It refers to harmony, which allows to connect the dimension of work with the cosmos, through energy flows that simultaneously influence space and time.
- Wiñak Kawsay: It refers to creativity, which allows individuals to motivate the creation and recreation of their initiatives. Creativity is built with *Tinkuy*, which is a constant exploration with the cosmos to give rise to innovations and new elements.
- Samay: It refers to serenity, which must be cultivated in the different aspects of life to achieve relations of peace and respect.

As a whole, the anthropological and philosophical principles of Sumak Kaway represented in Figure 3 can be considered as innovative elements for training teachers in the field of arts, since they integrate a complex, transdisciplinary and intercultural perspective focused on transforming the current society from the Andean ancestral cosmovision. Moreover, these principles contribute to rescue, revive, resist and re-exist the historical coloniality processes. From a cyclical view of space-time, it could be said that ancestors are spiritually reborn in the pedagogies of arts to materialize as an innovative academic conception aimed at transgressing the collective imagination established by globalization. Therefore, it is essential to continue investigating the educational praxis that emerges from

105
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these theoretical reflections. In this sense, it is necessary to practice theory and theorize practices developed in schools, colleges and universities.

The correspondence between theory and practice in the teaching of arts has been marked from the point of view of what to teach and how to teach. The 'what' refers to the curricular contents and the 'how-to' to the innovative didactic methodologies that are developed. Both questions allow us to review the rules and curricular guidelines, both the EGB CAE and the IBE. In the case of the artistic implementation in IBE, Yépez (2015) points out that the contents and objectives of the national curricula of the CAE are framed in the technical and pedagogical parameters stipulated in the Model of the Bilingual Intercultural Education System (MOSEIB). The Ministry of Education (2013) seeks to respond to the cultural and linguistic relevance of indigenous peoples and nationalities in Ecuador.

Undoubtedly, the complexity of the teaching-learning process of arts entails promoting curriculum diversity from a didactic perspective aimed at providing epistemological tools that enrich the national curriculum design. In this way, it seeks to respond effectively to the contextual demands of students, who have different social, cultural and geographical realities. According to Pauta (2020), it is important that students appropriate knowledge from the construction of their own experiences.

Conclusions

By studying the Andean pachasophy of *Sumak Kawsay* and the anthropological practices of its peoples and nationalities, new epistemological horizons are opened to guide the professional profile of teachers of the artistic and cultural world in Ecuador. Hence, this article has made a brief description of the historical evolution of the teaching of arts at the national level. The different pre-Hispanic, colonial and contemporary periods delimit the historical conceptualization of educators in arts. Hence the direct relationship with the proposal of pedagogical innovation based on the philosophical and anthropological contributions of *Sumak Kawsay* to the pedagogies of arts in Ecuadorian higher education. We cannot know where we are going if we do not know where we are coming from and where we are. Although this proposal for teacher training -which is being developed at the UNAE and UArtes- still involves many questions, it represents a model of human training that considers the ancestral knowledge of Abya Yala to safeguard artistic and cultural expressions in the present generations.

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In other words, the proposal of pedagogical innovation in the training of art educators characterizes by the revaluation of the knowledge, practices, customs and artistic manifestations of the Ecuadorian past, which implies knowing the pre-Hispanic, colonial and contemporary times. The philosophical and anthropological reflections of education that have been developed in this work represent a first essay that allows organizing ideas, concepts and processes in order to improve the employability of art teachers in schools, colleges and institutes. Transdisciplinary teacher training must relate with worldviews, spiritualities, artistic manifestations and scientific discoveries in order to face contemporary challenges.

This transdisciplinary educational philosophy of teacher training opens up new epistemological, educational and political horizons to raise awareness and sensitize young people in Ecuador. But it is obvious that it is still a philosophical proposal of cultural and artistic education. Therefore, the teaching of arts must have an educational inclusion point to open itself to Ecuadorian cultural diversity. It could be said that the configuration of the Ecuadorian educational system is the result of historical interactions that have led to pedagogical changes in the teaching of arts. These changes have been caused by various cultural, social, economic and political variables.

Another important conclusion is to know that cultural and artistic education is a fundamental human right, which must be accessible to all children, young people and adults in Ecuador. Therefore, it is urgent to continue the philosophical debate on arts education in order to explore new university proposals for teacher training in arts, which implies rethinking their competences and (re)designing innovative, creative and contextualized didactic strategies. Not forgetting, as shown by the COVID-19 pandemic, the importance of managing technological resources, as it originates new pedagogical and curricular forms to develop educational practices virtually. It could be said online classes managed by ICT have given rise to a fourth period or historical category in the teaching of arts in Ecuador. A new historical period characterized by teaching in cyberspacetime, which provides new spaces and opportunities for forming certain conceptual learning, but also limits other emotional, spiritual, procedural and actuarial learning.

Hence, studies in philosophy of education focused on the pedagogy of arts must be in constant evolution and interconnected with the dynamism of contemporary societies. Undoubtedly, the challenge of teacher training in arts does not end when recognizing intercultural diversity. The civilizational changes that are taking place allow to reevaluate those practices and theories that develop creative competences and the

path to innovation. It is no longer a question of modeling the citizen to receive and obey instructions, but of stimulating processes of feeling, thinking and acting creatively that facilitate their happiness and simultaneously a privileged incorporation into the emerging civilizing order. We believe that there must be an epistemic rearrangement in which learning to learn and learning to create must develop the instruments that make them possible. The hierarchies of the subjects will change and artistic research, as a social practice focused on creation, will occupy privileged places in Education.

Another factor to consider is the need to attend the infrastructure and equipment of art schools with appropriate technology (former conservatories), educational institutions with technical artistic baccalaureate, and basic schools and colleges, which allow the development of the curriculum in Cultural and Artistic Education (CAE). In addition, strategies and actions are needed, ranging from the acquisition of instruments and laboratories of artistic practices to the updating of educational materials. These guides should be published online and shared to the teaching and management staff involved in the different educative levels. The aim is to develop expertise in the management of active didactics in digital environments. We are thinking about the future but making the present possible.

It is essential to take a position -regarding the way in which knowledge of arts is produced and the needs they demand since, from this understanding, we will allow us to rethink an innovative action from the pedagogical, didactic, curricular and the evaluative way of creative processes; as well as the impact on the training of teachers with sufficient skills to perform in the contextual and cultural diversity of our country.

Note

1   This article is produced in the framework of the reflections advanced for researchers of the projects "El Pawkar Raymi and the production of methodologies and didactic material for the teaching of arts" and "Philosophy of education: reflections for transdisciplinary pedagogical training", both approved by the calls for research of the National University of Education (UNAE) of Ecuador.

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110

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112

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113

Contributions in the philosophy of the young Friedrich Nietzsche for the formation of the individual in contemporary society[1]

Aportes de la filosofía del joven Friedrich Nietzsche para la formación del individuo en la sociedad contemporánea

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Abstract

This article tries to trace one of the central vertebrae of Nietzschean thought that has been treated in a tangential way, namely, his interpretations of human formation. In this order of ideas, he addresses a reading of some of the criticisms and proposals on education found in the *Schopenhauer educator* and *The future of our educational institutions*, conferences presented by Nietzsche between January and March 1872, from a psychological perspective that is expressed in the Nietzschean doctrine of impulses. The first part of the article delves into a careful interpretation of the formative proposal of a psychological nature of the individual as a unit of style that Nietzsche presents in the second section of the Schopenhauer educator. The second part highlights the critical and proactive value of the Janus-headed thesis with which Nietzsche articulates his interpretation of the cultural task of education in the future of our educational institutions. This project that Nietzsche presents to education turns out to open up the field to this day and still turns out to be a valuable and critical perspective to interpret the high cultural tasks of our education, as well as it would allow to establish a plausible basis of interpretation to trace the role of education. in Nietzsche's doctrine

Keywords

Formation, philosophy, impulses, genius, culture, erudite.

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Resumen

Este artículo intenta rastrear una de las vértebras centrales del pensamiento Nietzscheano que ha sido tratada de modo tangencial, a saber, sus interpretaciones sobre la formación humana. En ese orden de ideas aborda una lectura de algunas de las críticas y propuestas sobre la educación que se encuentran en *Schopenhauer como educador* y *El futuro de nuestras instituciones educativas*, conferencias presentadas por Nietzsche entre enero y marzo de 1872, desde una perspectiva psicológica que se expresa en la doctrina de los impulsos nietzscheana. La primera parte del artículo se adentra a una interpretación detenida de la propuesta formativa de carácter psicológico del individuo como unidad de estilo que Nietzsche presenta en la segunda sección del *Schopenhauer educador*. La segunda parte pone de relieve el valor crítico y propositivo que tiene la tesis con cabeza de Jano, con la cual Nietzsche articula su interpretación de la tarea cultural de la educación en *Sobre el futuro de nuestras instituciones educativas*. Este proyecto que Nietzsche presenta a la educación resulta abrirse campo hasta nuestros días y resulta ser aún una perspectiva valiosa y crítica para interpretar las altas tareas culturales de nuestra educación, así como también permitiría fundamentar una base plausible de interpretación para rastrear el papel de la educación en la doctrina de Nietzsche.

Palabras clave

Formación, filosofía, impulsos, genio, cultura, docto.

116

Introduction

Nietzsche's concern with education and training is observed in all his thinking. In his works of maturity, this concern is intimately related with other central themes of his thought such as the free spirit, the transvaluation of values or the philosopher of the future. However, in many cases, it has been treated as a tangential or complementary concern to the central doctrines of his thought, despite the importance that training has in the development of Nietzsche's work. Contrary to the foregoing, this article shows the importance of the notion of human formation in Nietzsche's thought, reason for which the subject of this article is the interpretation that Nietzsche offers about human formation -from the perspective of psychology- in his work of youth. Views that Nietzsche understands as a pulsion dynamic, which is understood as a pulsion doctrine of human psychology. Doctrine from which will be interpreted - both the formation of the individual and the cultural role of training institutions - according to the critical criterion that Nietzsche offers in two works of his youth: *On the future of our educational institutions* (FEI) -lectures presented by Nietzsche between January and March 1872- and *Schopenhauer as educator* (SE) -third of the untimely considerations- published in 1873.

The problem that this article seeks to address arises from the place that human formation has in Nietzsche thought, as well as the way in which such formation is related to culture -formation [Bildung], education [Erziehung][2]; culture and philosophy seem to keep intimate con-

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nections in Nietzsche's thought. Such a relationship can be seen, e.g., in the task that the free spirit acquires in *Beyond Good and Evil* (BGE) by seeking to create the conditions in which a high type of human being called a *philosopher of the future* can be raised (teach) (cf. Nietzsche, 2016b, p. 326)[3]. These conditions have been propitiated by means of the critical exercise carried out by the free spirit on the cardinal values of the 'modern culture' -peoples who renounce their own culture- This exercise, which can be explicitly traced back to its origin -*Human, too human I* (HtH-I)- because it is in this book where appears the notion of free spirit for the first time. It is precisely in this work where for the first time the free spirit will subject the high values of modern cultural expressions to criticism. Such a critical exercise of the free spirit ends up revealing -in the history of metaphysics- religion, art and Western morality, a hierarchy of impulses contrary to life; for this reason, it ventures to a *transvaluation of all values* that instate a new pulsion hierarchy in which there are conditions to form the philosopher of the future. In this same way: the philosopher of the future is a new type of trainer who will know how to use the cultural forces of people - art, religion, morality and philosophy - to achieve his ends: the reproduction of his own *type*. This, in turn, will lead to the formation of a new type of higher community with free spirits (cf. Nietzsche, 2016b, p. 337-38).

This elaborate and conscious idea of the relationship between his philosophy and the formation that Nietzsche presents to us in his maturity is already quite developed in his youth under the idea of the formation of the genius of culture. The problem is that many of these keen intuitions were overshadowed by his worship - almost blind to Wagner - Nietzsche himself becomes aware of the way in which his devotion to Wagner ended up overshadowing his youth work, becoming confused with Wagner's. Such a critique makes it explicit to the *Birth of Tragedy*, a work which states "to be fair with the *Birth of Tragedy* (1872) will be necessary to forget some things. He has been *influenced* and even fascinated by what was wrong with him, by his application to *Wagnerianism*" (Nietzsche, 2016b, p. 817). This statement can be extended to all the work of youth. Despite this, the preoccupation for training is present in the works of youth, which escapes Wagnerian obtundation. Following this interpretative path, the problem that seeks to address in the following pages is the extraction of criticisms and proposals that the work of the young Nietzsche presents, as a horizon for a cultural reform and transformation, which will seek to put in dialogue with the formative and cultural problems that have been present in our contemporaneity. In this order

of ideas, the aim of the paper is to draw from the darkness some of the more lucid intuitions about education that Nietzsche maintained during his youth and to show the relationship that he has with his critique of culture. Subsequently, to demonstrate the value of the connection between formation and culture in Nietzschean thought to address current problems of education and its task for culture.

The thesis that seeks to support this article is that both the formative proposal of the individual exposed in the SE, as the critique and renewal of educational institutions in FEI are approached by Nietzsche from a psychological perspective, from which he says that human formation aims to the fulfillment of certain cultural tasks. Thus, what sustains Nietzsche's conception of formation is a certain doctrine of impulses, which will allow him to postulate a pulsion dynamic that he considers as the appropriate way to shape both the individual and educational institutions. This doctrine has an emphatic psychological character that leads to a humanistic form proposal that, in a Greek sense of the term, would be read as the formation of a high type of human being. This interpretation leads him to propose a certain reversal of the pulsion order in the formation of the individual and the way educational institutions were conceived in the nineteenth century Germany. Criticism and formative proposal that will be sought to evidence within this article against the conception of education -from modern Germany of Nietzsche to our current way of conceiving it- Among the findings, it is found that criticism of Nietzsche's education are still valid for our current educational situation; and therefore, the subject is intimately related with our educational and cultural problems. Thus, a reading of the Nietzschean perspective of education provides a good horizon of interpretation of the sickening pretensions of contemporary Latin American education. In order to demonstrate this *a priori*, the methodology used in this research has been a hermeneutic exegesis of the two works of his youth referred to, turning to certain interpreters of Nietzsche's work, to finally relate them with current criticisms of culture and training.

The text is structured in two sections. In the first one, a detailed reading of the formation and style unity of the individual in the SE is made, having the psychological metaphor of the 'solar system endowed with living movements' as interpretive reference, presented by Nietzsche in the second section of this work (cf. Nietzsche, 2016a, p. 763). In the second section, Nietzsche's critique and pulsion proposal of education are analyzed. From this reading, the connection between the two works is highlighted from a psychological perspective, in which Nietzsche in-

terprets and criticizes education. It is a connection that shows an ideal of education in Nietzsche: a training proposal that dialogues from the individual level of the training act to the institutional and social level.

Formation and style unity of the individual at the Schopenhauer as an educator

In the light of the reinterpretations and revaluations that Nietzsche undertakes on his own work, between 1884 and 1886, of which there are traces both in his correspondence (cf. Nietzsche, 2010b) and in his preparatory writings (cfr. e.g., Nietzsche, 2006) and that are concretized in the five prefaces that he writes for his works before the Za; i.e., *the Birth of the Tragedy*, *Human, too human I* and *II, Aurora and Jovial Science*, since in them it is possible to highlight an idea that already inhabits in Nietzsche's thinking from his youth. In The *Philosophy in the Tragic Age of the Greeks* (FTG) of 1873 (text that writes in his years as a teacher of Basel to judge Wagner but that was never released) Nietzsche proposes to interpret philosophy as the expression of a *personality* and what must endure in history is the *great man* (cfr. Nietzsche, 2016a) [4]. This interpretation of philosophy, as the author's self-confession -which makes it the interpreter's task to bring to light those inadvertent confessions of the author (the morality or amorality they profess)- is a fundamental feature of Nietzsche's reading of 'every great philosophy' throughout the development of his thought. These readings are extremely important to find a psychological position in Nietzschean philosophy. In order to trace this line of interpretation of philosophy as the author's self-confession -in the young Nietzsche- it is possible to refer, e.g., to the first introduction of Philosophy in the *Tragic Age of the Greeks*,

> I tell the story of these philosophers in a simplified way: I just want to highlight those elements of each system that are part of a *personality* [...] the task is to reveal what we should *always love* and *venerate* and what cannot be removed by any future knowledge: the great man (Nietzsche, 2016a, p. 573).

This position can be found in Nietzsche's writings of maturity, e.g., in the first aphorisms of *Beyond Good and Evil*, especially in the sixth aphorism: "Little by little I have been manifesting what has been until now every great philosophy: namely, the self-confession of its author and a kind of unloved and unnoticed memories" (Nietzsche, 2016b, p. 300).

119

Meléndez (2001) in his work *Man and Style, (his) greatness and unity* in Nietzsche, and García-Pedraza (2021) in his work *Disease, Health and Philosophy can also be used. Perspectives on the disease* in Nietzsche's *Philosophy in the Tragic Age of the Greeks.*

That thought, which had already come from his youth, allows Nietzsche to think that the whole life of the spirit (i.e., all the spiritual expressions of the human being: art, religion, morality, philosophy, etc.) arises from the most individual, from his body, even though certain philosophers and moralists try to deceive themselves and pretend that their doctrines were born of a cold and objective dialectic (cf. Nietzsche, 2016b). Philosophy is "the self-confession of its author and a kind of un-loved and unnoticed memories" (Nietzsche, 2016b, p. 300). Such a statement can be applied to both philosophy and the rest of the expressions of the human spirit, as shown by the treatment of morality and religion in BGE and *The Genealogy of Morality* (GM).

If considering this reflection of Nietzsche on the relationship between spiritual expressions in his personal corporal origin leads us to question how to understand the notions of the personal and the corporal of the individual, in other words, to ask ourselves for the interpretation of the *notion of personality* in Nietzsche. In this psychological field, in turn, the question arises for the formation of that individual, because precisely from it arises the expressions on which it is concretized and give shape to itself and to the culture.

The first of these questions leads us to the field of Nietzsche's psychological interpretation, because, if cultural expressions and the doctrine of an individual are only the expression of the most personal of himself, then we must ask ourselves for that 'self' (Selbst) that means two things parallelly: personality and body. The two things are intimately connected by the interpretation of Nietzsche's doctrine of impulses or instincts (Triebe), since, precisely, Nietzschean psychology is a certain doctrine of instincts. This way of interpreting Nietzsche's psychology as a doctrine of impulses is also explored and exposed by Assoun (1984) in his text Freud and Nietzsche. In fact, his comparative reading between these two philosophers evidences his psychological perspective of the Nietzschean doctrine -in a more concrete way- and dedicates the first two sections of the first book of his work to analyze the notions of instinct and drive, thereby pursuing to sustain that the psychoanalytic object of Nietzsche is precisely instinct or impulse (Trieb) (cf. As-soun, 1984). In that order of ideas: the 'self' - therefore, the personality or the body of the individual - is a set or game of impulses in open conflict and struggle

120

with each other to dominate or rule over others, which implies taking the direction and voice of the whole, i.e., putting oneself (as impulse) as the ultimate end of existence. For that reason, Nietzsche shows us in BGE that every impulse has been philosophized, since

> whoever examines the fundamental instincts of men in order to know to what extent they may have acted here as geniuses (or demons) inspirators will find that they have all been philosophical one time, - and that each of them would very much like to present as the ultimate end of existence and as the rightful lord of all other instincts (Nietzsche, 2016b, p. 300).

From this psychology of impulses, the question of education in Nietzsche becomes understandable and takes a clear image before our eyes. Regarding interpretation of the education of the individual for Nietzsche, it refers to the psychology of his impulses. It is a psychological and formative path that is explicitly shown to us by SE, in the light of a high formative *task* of humanity, because, for Nietzsche, "humanity must work continuously to form [erzeugen] (procreate) great unique human beings and this - and this only - is its task [Aufgabe]" (cf. Nietzsche, 2016a, p. 790).

121

It is possible to assert that the question -for the formation of the individual- is the base for the considerations that Nietzsche makes about his time in this third *untimely*. These considerations are expressed in the SE from the proposal of an "educator philosopher" (cfr. Nietzsche, 2016a, p. 763.768, 776-7, 785). Nietzsche presents this educator from a critique of the two maxims or educational tendencies that modern education proposes. These maxims or tendencies are nothing but the government of certain impulses over others -if interpreted from a psychological perspective- as it does explicitly in FEI (cf. Nietzsche, 2016a). By way of diagnosis, Nietzsche presents, at the beginning of the second section of the SE, an X-ray of the educational maxims that give way to the educational practice of his time. This diagnosis presents two trends that synthesize the ways of directing the life models of modern human beings. A maxim focuses on the central impulse of life giving all the leading force to this impulse, in detriment of all other impulses, which ends up leading to a tyranny of the dominant impulse, and with it, an educational deformation. On the contrary, the other maxim seeks to enrich all impulses to the same extent by offering a *general education of the individual*. However, this general education, lacking of harmony, does not establish any unitary relationship between impulses, leading, finally, to weaken all impulses of the individual (cf. Nietzsche, 2016a). For Nietzsche, any of these two educational maxims is doomed to failure, since it does not respond

to the formative search of an individual who can assume historical-cultural goals and tasks; therefore, they do not tend to the formation of great single human beings -what Nietzsche conceives as part of the authentic direction of education- so, Nietzsche's proposal to form this type of 'geniuses of culture' does not take any of these extremes -on the contrary- seems to find an intermediate path from which it is possible to generate a unitary relationship between the set of impulses, which constitute *the self* what we call individual. Here is Nietzsche's proposal:

> [...] what if both maxims were not antithetical at all? Does one merely say that human beings must have a center, and the other must also have a periphery? That educating philosopher with whom I dreamed would not only be able to discover the central force [...] his educational task would rather, in my opinion, consist in transforming the whole human being into a solar system and a planetary system endowed with living movements, and in knowing the law of his superior mechanics (Nietzsche, 2016a, p. 763).

This passage shows the way in which formation must work to shape the individual, starting from a psychological understanding of the dynamics of their impulses or instincts. What Nietzsche (2016a) declares as "a planetary system endowed with living movements" (p. 763) would be the objective of formation, i.e., the form of the individual, or more exactly the dynamics to which education must attend to form those great single human beings. This form of the individual reveals to us the Nietzschean concept of the individual to be formed and the very purpose of education.

However, the quote begins with two questions that Nietzsche (2016a) refers to the horizon that the maxims of education in his time have been proposed; and therefore, the maxims that have governed and instrumentalized the education that now he criticizes. The above statement as: to pay attention to the central impulse, ignoring the other impulses, or a general education that does not determine a unity of the movements. Faced with the failure of these educational perspectives, Nietzsche proposes an educating philosopher: this educating philosopher must direct the people to the high ideals of culture - in other words - to that foundational *task* of humanity. Such task is raised, in a way of discovering, in the SE under the figure of the *'genius of culture'*, as an objective. Nietzsche evidences this relationship between genius as the goal and task of culture as follows:

> [...] Just as from the feeling of his sinfulness his longing for the saint springs forth, so he experiences in himself, as an intellectual being, a

122

deep demand for genius. Here is the root of all true culture; and if by this I understand the age-race of human beings to be reborn as saints and as genius [...] the procreation of genius - which is the goal of all culture (Nietzsche, 2016a, p. 773).

These lines show that to achieve these cultural ideals, it is necessary to form a type of individual that can conduct them. A type of individual that Nietzsche describes as the "great single human beings" (2016a, p. 773), but that the educational maxims that govern in their time -and we could say that in ours- do not provide. But how can we understand this individual who fulfills the ideal of culture? Nietzsche speaks in the individual fragment as a game of forces. Game that is established as a tension of movements between a "central force" and "other forces" (Nietzsche, 2016a, p. 763), which could be understood as peripheral. In order to understand this dynamic of the forces discussed here, it is necessary to ask an essential question: what to understand in this passage by the word force? Here Nietzschean psychology reemerges as a perspective of interpretation, since the word 'force' can be understood as the vital manifestations of the human being, i.e., his impulses or instincts. In such a way that it is lawful for us to interpret the central force and the other forces as a directional impulse; and the other impulses of the individual that come in relation to the central impulse. A relationship that can be either a conflict or a subordinate relationship. What is at stake in the formation of the individual: its mood life, its pulse dynamics, its psychology. The forces at play in the formation of the individual are his impulses; thus, to educate the individual must shape and relate the mechanics of the impulses that direct his life. These mechanics will give rise to all the spiritual manifestations that this individual can express in his culture.

The educator philosopher dreamed by Nietzsche (2016a) is the one who allows the pulsion formation of the individual, since he comprehends the way that authentically must be his soul. In this way, Nietzsche declares it as: "a planetary system endowed with living movements" (p. 763), of which this philosopher knows "the law of his superior mechanics" (p. 763). This metaphorical image is the conception that Nietzsche has of the individual and his formation. When confronted with an interpretation of this statement, we can think of the 'planets' of that 'planetary system' that is the individual as a form of manifestation of different forces, and with it a metaphorical way of talking about the impulses of the individual. Each impulse - like a gravitational force - has its movement, but it is not a random movement because it is coordinated in a cosmic dance and endowed with "living movements." Now, as a dance, rhythm

123

is needed that unifies these movements. Precisely, that rhythm is given by its 'law of superior mechanics'. Nietzsche understands the educator as an individual with a psychological acuity that allows him to understand the harmonious way in which impulses can move to -cultivate, feed and allow the best life of the individual- as he understands the conflict of impulses and their hierarchy. Thus, regarding this conflictive dynamic, the educator does not eliminate the conflict, but tends to harmonize it to allow the rhythmic and hierarchical dance of impulses. The educating philosopher is an excellent orchestra master lens, which vibrates impulses in a rhythmic symphony, in which the individual dances.

But is it still possible to ask: what does that law of superior mechanics mean? One possible interpretation might say that it is the way the central impulse has to govern over the other impulses, by imprinting them an organization, in the same way that the gravitational force of the sun makes the other planets revolve around it. However, although this interpretation is very close to the psychological reading of the individual -as a set of conflicting impulses- where each impulse can act on others (García-Pedraza, 2020), it is possible to make a nuance to enrich this reading. Nietzsche states that what the educating philosopher captures is both the central impulse and the way in which this impulse does not act against other impulses, i.e., this law of superior mechanics can be understood as a way of restraining the central impulse so that it does not become tyrannical. This interpretative nuance is more adjusted, because in the thought of the young Nietzsche -it is quite usual- to reflect around the excess of force of an impulse -understood as tyranny or disease- especially his reflection on the excess of the impulse of knowing or knowledge to which -among other texts- he dedicates a central role in his *Book of the Philosopher*, as it is often called among the interpreters to a set of preparatory writings that Nietzsche intended to publish as a continuation of the *Birth of the Tragedy* (cfr. Nietzsche, 2010a, p. 345-415).

Likewise, García-Pedraza (2021) has a careful, and perhaps naive, interpretation to the problem of the excess of impulse to know, as well as to his sickening manifestation in the culture and the therapy of impulses that Nietzsche proposes in FTG. Seen in this way, the mechanical law is a relationship between the impulses that allows their movements and vitality by restraining and harmonizing them, in other words, a way of unifying the impulses of the individual. Thus, the concept of formation of the individual for Nietzsche would contemplate two intimately related concepts: the individual would be, on the one hand, the impulses or forces that occur in its manifestation and, on the other hand, it would also be the way of restraint

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- its law of superior mechanics - which is expressed as a set of links between the impulses that allows the mood life of these in a unitary and harmonic way. The individual would be one and multiple: on the one hand, *multiplicity* of impulses composes his mood life, and on the other hand, *unity* as the law of mechanics that restrains and unifies the multiple impulses.

Thinking about the individual from the image of the solar system -endowed with living movements- that moves according to a higher law, seems to lead us to understand this notion from the idea of the *unity of style*. However, Nietzsche does not seek to understand it as an invariable law to all individuals but is expressed in each individual from his own pulse dynamics. In this way, in this notion of the style unity of the individual seems to synthesize the unitary vision of the impulses that are expressed in a vital way in each individual as a *character*. This unitary character is the *typos* of the individual which manifests himself in his unity of style, since it is in this relationship that the gigantic task of the formation of great single human beings would occur in an appropriate way. Giving light to understand this notion leads us momentarily out of the third storm.

Clarifying the notion of unity of style leads us to understand the subject as *typos*. From the above - the unity of the impulses of the individual reveals a unitary character. This notion of *typos* is observed at the beginning of the second section of FTG, where Nietzsche presents the difference between pre-Platonic philosophers and Plato's philosophers -henceforth in terms of the *typos* they represent- in this way he states that:

> Whoever wants to talk unfavorably on these older masters could call them unilateral and their epigones with Plato at the head multifaceted. It would be more just and impartial if we considered the latter as mixed philosophical characters and the former as pure types (Nietzsche, 2016a, p. 578).

For Nietzsche this 'pure type' that characterizes pre-Platonic philosophers is because they are men "made and sculpted in one piece. A strict necessity dominates between his thought and his character" (Nietzsche, 2016a, p. 577). This 'strict necessity' - between thought and character or way of life - is what makes them individuals sculpted in one piece. The emphasis here is on the word -sculpting- This word can mean the *image of shaping*, e.g., a sculptor who, when sculpting, gives the form to the cold marble of a work of art. This image allows us to affirm that the individual is being shaped since his formation. But what is the material of that training? Just as the sculptor shapes from marble, the educating philosopher shapes from the vital manifestations, i.e., from the impulses.

125

Now, if we think carefully about the educational metaphor offered by *sculpture*, it shows that it differs from the former sculptor, i.e., they are different entities. However, what gives that *unitary character* to pre-Platonic philosophers is precisely that such distinction does not occur, i.e., they are both sculptors and the sculpted work. Hence, there is a 'strict necessity' between their doctrine and their life, a relationship of necessity that characterizes them, that *makes them who they are*. In that sense, the relationship between the educator philosopher and his young student is not that of master sculptor and raw marble to which the teacher comes from the outside to shape. Nietzsche's proposal is that both the educator philosopher and the young student are working on themselves as sculptors and as works. The image that is created is that of a dialogic work made with four hands. Now, if that is so, then how does the educating philosopher educate his disciple? By example. "For me a philosopher is important to the extent that he is able to set an example. There is no doubt that he can drag whole villages behind him by example" (Nietzsche, 2016a, p. 768). The educational relationship is established between two individuals concerned about their *self-training*. Therefore, training is a concern of each individual who dialogues in the midst of education and the vital dialogue established by teacher and disciple. It is self-formation that is the example with which the disciple talks, observing -as one who takes the works of another great teacher to guide himself in his own autonomous formative development- in the creation of his own style. In psychological terms, the teacher seeks to give form and hierarchy to his own impulses: in this formative concern he establishes a dialogue with the *formative search* of his disciple that -in the light of that search of his teacher- encourages his own self-training. So, Nietzsche seems to be showing us that the teacher training establishes the real conditions in which the formation of that other so-called student can be established.

Now, what is affirmed in this formation of the individual is that it is made of a unitary type, a single piece. What does this mean? That this individual follows a higher law that unifies his ways of vital manifestation; in other words, he unifies his impulses through his law of superior mechanics as stated by the SE. This law of superior mechanics would be the most complex element to perceive in the formation of the individual, since it would be presented where impulses manifest as a harmony of hierarchy that, although certain impulses instrumentalize others - they do not prevent their growth and vitality – i.e., they expand to the maximum perspective and multiple condition of the human. When such a pulsion harmony is manifested in an individual, it manifests a unity of

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style; therefore, there is a strict necessity in his thought and character: a work made of one piece.

For Nietzsche, the historical example of this formation -which tends to create unique individuals whose impulses manifest themselves in a harmony he calls unity of style- is the tragic Greek people. For Nietzsche, Greece is an area where people are deeply concerned about the formation of high types of human beings, i.e., geniuses of culture. In this way, Nietzsche calls the philosophers of Tales to Socrates as "the typical philosophical minds" (Nietzsche, 2016a, p. 577) or "the philosophers of tragic knowledge" (cf. Nietzsche, 2010a, p. 352). These *'typical philosophical minds'* are for Nietzsche the unique great men that Greece formed by taking the human task of educating very seriously. This cultural task is evidenced by the *self-formative* concern of these individuals of culture, who were the tragic philosophers, since they expressed the strength of culture and an understanding of themselves that unified doctrine and character. Hence Nietzsche considers that it is the personality such as this unity that should be perpetuated in the history of these great Greek geniuses (cf. Nietzsche, 2016a). In the pre-Platonic philosophers, Nietzsche sees a precedent of a culture in which educational impulses of real human ends were expressed -where the task of forming great, unique human beings, was fully realized- Thus, in the light of his own training in classical philology, Nietzsche takes up those humanistic objectives of Greek culture and makes a critique to his own culture; critique to which he knots a new educational proposal that starts from a psychological understanding of the impulses of each individual and that tends to the harmonic hierarchy of these. The educating philosopher requires a psychological understanding of the individual to be able to form it.

From the above considerations, it is possible to interpret that the notion that the young Nietzsche has of formation of the individual is very particular. The individual is at the same time his impulses or vital manifestations as the links that are re-established between the impulses in a unitary type that expresses his style unity. The formation of this individual establishes this harmonic dynamic as a tension between the impulses and the law of superior mechanics, which allows the mood life of the impulses, which manifest themselves as strong and tense bonds that do not destroy each other. Thus, the formation for the young Nietzsche is a hierarchical knowledge -without destroying the living mechanics of the impulses of the individual- The origin of all formation is to be able to capture, to have ears and attentive eyes, the mood life of the individuals.

The psychological interpretation
of educational institutions

Psychology, as proposed by Nietzsche, is not limited to an analysis of the individual as the modern scientific (natural law) perspective; in a more restricted way: it proposes us to understand it as an analysis of the internal or mental life of the individual. A classic discussion -which has value over the scientific burden of human knowledge- can be found in Hans-Georg Gadamer's *Truth and Method I*, a discussion in which we could include psychology even if Gadamer's reflection focuses on the aesthetic, historical and philosophical experience. Thus, the tracing that he carries out at the beginning of his work on the significance of the humanistic tradition for the sciences of the spirit (Gaisteswissenschaften), has a general validity over all the sciences or discourses that seek to understand the human phenomenon (cf. Gadamer, 2012). On the other hand, the Nietzschean perspective seeks to extend the limits of understanding this science, in this way, it pretends that psychology extends its interpretation to the whole human phenomenon (and perhaps to everything existing). For this reason, Nietzsche states in BGE -after criticizing the metaphysical prejudices of philosophers- that: "from now on psychology is again the path that leads to fundamental problems" (Nietzsche, 2016b, p. 313).

However, although this clarity -about the place of psychology in the interpretation of human phenomena- is explicitly in the work of maturity, it is neither marginal nor of little importance the place that Nietzsche gives to psychology in his reflections of youth. For example, Nietzsche proposes to understand the aesthetic phenomenon of the Greek tragedy in the NT: an understanding that will extend to the phenomenon of human culture -in general- and the resurgence of German culture -in particular- from a psychology of instincts. Nietzsche's revival of Wagnerian music and Wagner as a kind of cultural genius. This interpretation and admiration of Nietzsche by Wagner is expressed explicitly in sections 16 to 25 of the *Birth of the Tragedy*. Jochen Schmidt in *Kommentar zu Nietzsches. Die Geburt der Tragödie,* in *Historier und Krischer Kommentar zu Friedrich Nietzsche Werken* (2012), offers us a general structure that allows to demonstrate the sections and development of arguments that Nietzsche makes in his first opera. So, Schmidt in his *Kommentar zu Nietzsches. Die Geburt der Tragödie* shows that Nietzsche exposes the birth of the Attic tragedy between chapters 1 to 10, later it evidences the decline and death of the tragedy (due to the Socratism of Morality) in-between sections 11 to 15; and, finally Schmidt titles chapters 16 to 25 *Die Wiedergeburt der Tragödie bei*

128
Φ

Richard Wagner (the Renaissance or regeneration of tragedy in Richard Wagner). Thus, at the beginning of his first opera, Nietzsche argues that "we have gained a lot from aesthetic science" if it is understood that the development of art is due to "two different instincts (*Triebe*) [that however] they go side by side" (Nietzsche, 2016a, p. 338). Such impulses are the apollonian impulse and the dionysian impulse. We see here a widespread use of the psychology of impulses to understand the emergence of the Greek tragedy and of aesthetic science, which in turn, will be extended to an analysis of the revival of culture around an artistic work.

This way of psychological analysis of culture is addressed by Nietzsche in the preparatory writing known as the *Book of the Philosopher-* also known as *the Book of the Philosophe*r or *The Philosopher* in different Nietzsche scholars such as Paul-Laurent Assoun (cf. Assoun, 1986, p. 82), which have included a set of annotations done by Nietzsche as part of the thematic continuations of NT between late 1872 and early 1873. These *Nachlaß* contain annotations that will later be part of FTG and *About truth and lies in the extramoral sense.* In this preparatory paper, Nietzsche explicitly states these impulses as: "the impulses of these peoples (*Triebe dieses Volkes*)" (Nietzsche, 2010a, p. 355). This idea appears in the analysis of the relationship between philosophy and culture. More accurately the role of philosophy in culture. The role that Nietzsche will play in the braking (Bändigung) of the impulse to know (Erkenntnißtrieb).

This brief approach to this preparatory paper allows to think carefully on one of the central concepts that have articulated our psychological reading of the formation of the individual so far: the concept of culture. A notion of which we had only evidenced its formative goal, i.e., the formation of great human beings that Nietzsche called geniuses of culture, but which we had not stopped to think about as a concept. Thus, in this preparatory paper Nietzsche offers a definition of culture understood as "the unitary restraint (*einheitlichen Bändigung*) of the impulses (*Triebe*) of people" (Nietzsche, 2010a, p. 354-5). In this way, culture is evidenced as a normative concept in Nietzsche that would only express or exist in people that can maintain impulses in adequate unitary tension that is given by a restraint that realizes the pressures of the culture of people (philosophy and art as a priority but that could be thought as exerted by morality and religion) on the impulses of people. Understanding that leads Nietzsche to oppose the notion of barbarism to that of culture: people are barbaric insofar as - their impulses are manifested without adequate tension between them (anarchically or tyrannically) – so that they lead to an excess or disproportion in their manifestation that prevent their unity. García-Pedraza

129
Φ

-in *Disease, health and philosophy. Perspectives on the disease in Philosophy in the Tragic Age of the Greeks*- makes a careful interpretation of the posthumous fragment of the *Philosopher's Book* regarding FTG, showing the relationship between the impulses of people and culture, as well as the opposition between culture and barbarism. This interpretation evidences the state of excess and lack of tension of impulses as a barbaric way of expression -opposed to unity as a culture- from the perspective of health and disease of culture. It also explores the concept of tension as a conceptual way to understand the opposition between barbarism and culture. Finally, it presents some arguments on why it is necessary to understand the culture and impulses of people, considering the notion of tension in the young Nietzsche (cfr. García-Pedraza, 2021).

Regarding the above examples of the young Nietzsche, we understand two things -first- that psychology, understood as a doctrine of impulses, as proposed by Nietzsche, is not restricted to an analysis of the inner life of the individual -as I used it throughout my analysis of the SE- but the field of interpretation can be extended to the community life of human beings -second- we have established an appropriate interpretive context to analyze educational institutions, as they are interpreted in FEI, since, Nietzsche´s reading about education is conceived within this psychological area and in connection with the culture as an unit of impulses, and the genius as a goal of the culture[5].

In this interpretative context -which offers a psychological reading of the culture- Jano´s thesis (presented by Nietzsche in FIE), emerges with greater depth and acuity. Nietzsche himself, in the introduction to his lectures, considers that what he asserts in them is part of the reflections that a city and some individuals really concerned with education "in the highest sense" (Nietzsche, 2016a, p. 484) have already thought. Hence the invitation to the readers to guess and complement what has only been hinted at or omitted. In this way of rethinking what Nietzsche has outlined, let us now go into reflection, following the footprint of psychology.

> [...] Two currents, apparently opposite, equally sick (*verderbliche*) in their effects and converging in their results, currently dominate our educational institutions [...] on the one hand, the impulse (Trieb) towards *the greatest possible expansion of education*; on the other hand, the impulse (Trieb) of *reduction and weakening of it*. [contrary to these emerge], the impulse (*Triebe*) of *narrowing* and the *concentration* of education as a counterpart to the widest possible expansion, and the impulse (*Triebe*) of *strengthening* and *self-sufficiency* of education as a counterpart to its reduction. [...] these two tendencies (*Tendenzen*) of

130

enlargement and restriction are contrary to the purposes of nature, just as it is true that a concentration of education in a few is a necessary law of the same nature, while the other two impulses (*Trieben*) can only function a false (*erlogene*) culture (Nietzsche, 2016a, p. 486).

The way of thinking, proposed by Nietzsche in his thesis, offers two different perspectives: the first one to look modern education with objectivity- by virtue of the direction that it proposes, which is due to the impulses that encourage modern educational trends. The second perspective has a future perspective, in which Nietzsche proposes a "renewal, resuscitation and purification" (2016a, p. 484) of education, which will be driven by two purely educational impulses. Two impulses that can realize the task and goal that culture puts on education: the procreation of the child. Because it is in geniuses that "the necessary law [of] nature" is fulfilled, which implies "a concentration of education in a few" (Nietzsche, 2016a, p. 486).

131

But let us look at the psychological analysis that Nietzsche makes from each of the two views he proposes to evaluate educational institutes and modern education in general. In order to delve into this analysis, it is important to give a general outline of the literary resource that Nietzsche uses in these conferences -to present his acute criticisms of modern education- to the *Bildungsanstalten*.

Nietzsche, presents what -at first glance- seems to be an autobiographical memory about a visit to the banks of the Rhine, but that is nothing more than a literary invention with arguments[6]- in the river two boys meet to take care of their own formation, as an educational community that aims to "stimulate [their] cultural impulses (*Bildungstriebe*) and at the same time *keep them at bay* (*Zaume zu halten*)" (Nietzsche, 2016a, p. 489). In this formative objective of the young students, it is evident the psychological reading of the culture by Nietzsche: on the one hand, stimulation of the cultural impulses that is in the individual and that is connected with the impulses of people; at the same time, the way in which these are restrained to maintain the unity, i.e., the culture of people. Hence, these young people seek to *keep their own impulses at bay*. The main notions would then - in the first instance - be the increase of the impulses, which means to make them stronger, i.e., to maintain their dynamic life. Secondly, *taming* these impulses to keep them at bay, which would allow the living and dynamic unity of the individual. This relationship with impulses shows -from the beginning of these conferences- what will be understood later in the SE, as the planetary system endowed with living movements; in this sense these are young people concerned for their own self-formation. The connection of these impulses of the in-

dividual with the culture, by means of the formation, is evident in the fact that the educational objective focuses precisely on the "cultural impulses" of the individual. Thus, the connection between individual and culture is made by formation.

In parallel, the other two central characters of this literary image are the teacher-student and the old philosopher. These two figures are central to the conferences, because these two characters engage through the dialogues. As for the teacher-student, it is important to highlight their double character. On the one hand, a student who -several times during the conversation with his teacher, the old philosopher- is sanctioned or even reminds him of the old lessons learned, despite which, nevertheless, he has a clear respect for him. On the other hand, he also teaches young people, an educational action that commits him to the future of culture. It is precisely in relation to this second mood of his personality, where the most pessimistic side of his discourse is observed, due to his deep discouragement towards education. For this reason, it is possible to demonstrate that from this emotional side - teacher-student- he will direct his sharp criticisms to the current dominant impulses of education. Even when putting his criticism of education in his voice, it is possible to affirm that such emotional side is what characterizes Nietzsche's own perspective on modern education.

The second central character of these educational dialogues is the philosopher. An old man, strong in character who, even passionate does not stop maintaining the restraint and proper mastery of his passions. It recalls the measured relationship between the more passionate and hot impulses and the impulse of knowledge that functions as a regulator of this dynamic pulsion through the cold intellect, which is gained with the distance of thought in the freedom of the bird in the prolog of HdH-I (cf. Nietzsche, 2014, p. 71). It even echoes the double brain image of free spirit in HdH-I (cf. Nietzsche, 2014, p. 181). Nietzsche in this character presents his image of a reform to education, which would *restore* the culture. This goal is aligned with the one pursued in almost all his works of youth[7]. Now, if considering that this restorative role in the work of youth is played by *the genius of culture*, we see that this philosopher does not seem to understand himself as genius, although he is fully aware of the importance and character of these for culture. Hence, he reminds his pupil - by way of demand - not to "democratize the rights of genius to avoid one's cultural work (*Bildungsarbeit*) and one's cultural misery" (Nietzsche, 2016a, p. 496). This philosopher seems rather to imply the form of the "philosopher educator" stated in the SE (Nietzsche, 2016a, p.

763). The problem of education develops as a central topic of the conversation of two characters. This conversation recalls the Platonic Dialogues, especially the dialogues of maturity where the Platonic characters present long diatribes that are briefly questioned by their listeners, e.g., the *Timeo* or the *Filebo*.

Nietzsche's critical reading of modern education -from the pessimistic perspective of the student-educator- presents two non-formative impulses that guide and shape modern education. They do not pursue the high goals and tasks that culture expresses in education; on the contrary, they pursue tasks and goals where education simply fulfills an instrumental role and serves the goals of such impulses.

The first of these non-formative impulses is the *expansion* and *dissemination* of education (cf. Nietzsche, 2016a, p. 497). Nietzsche shows that this impulse that guides modern education is not a formative impulse - it is really an economic impulse - which is typical of the modern economic-political doctrine. This economic impulse instrumentalizes education to achieve its own 'fundamental end' to nurture its own strength. In this sense, education becomes a way of transforming individuals into *productive* beings, who consider that their life should be guided and directed by productivity -as a central task of their life- so that the formation of these individuals -perceived subjectively as a type of private property- must be aligned with the productive capacity that they have. Seen in this way, the fundamental precept of this type of education - which underlies the economic impulse - would be: "knowledge and education [*Bildung*] in the greatest possible quantity - therefore, production and needs in the greatest possible quantity - therefore happiness in the greatest possible quantity" (Nietzsche, 2016a, p. 497). Education, knowledge, productivity and happiness are intimately connected in this doctrine, such that the purpose of education would be the pursuit of that type of happiness stated by the economic doctrine. The happiness that would lie in getting "the greatest possible profit of money" (Nietzsche, 2016a, p. 497).

Happiness understood as monetary profit is only possible to obtain through effective and sustained productivity. Hence, the *ultimate goal* of education is utility [*Nutzen*], or more precisely *acquisition or gain* [Erwerb][8]. The individual is educated to transform his education into production and monetary utility, which allows him to become one of those "beings who earn a lot of money" (Nietzsche, 2016a, p. 498), which in turn guarantees the happiness preached by that same dogma. Happiness is the gain extracted from productivity for which education must prepare the individual. Education guided by this impulse is understood

133
Φ

as the ability of an individual to *analyze* the easiest way to understand trade between men and peoples; such that - with that capacity he can extract the greatest possible profit and acquire the greatest amount of money. With this, education individuals will be *updated in time.* A time dominated by economic doctrine. A time in which economics shapes the age, people and, in turn, calls itself 'culture' - even if it is not in Nietzsche's eyes - To that extent the task of education, in this time that critiques are clearly pessimistic between teacher-student, is not to produce 'high types' of human beings that can be called 'geniuses of culture', but, the economic impulse has imposed on education the task of "forming as many men as possible" because "the more numerous of such men the happier the people will be" (Nietzsche, 2010 6a, p. 497).

134

Nietzsche's criticisms of the education of his time are so contemporary and close that they create a strong discomfort. The instrumentalization of education by the economy - which makes individuals productive beings and education the useful means of achieving that monetary happiness - is something that we live, or more precisely suffer at the same time. Moreover, educating ourselves only to the extent that such education can be transformed into a means to earn money (Nietzsche, 2016a), has as a consequence: to limit all education to utility and productivity; therefore, considering that any education that goes beyond this limit as a moral aberration of the very sense of education makes us feel that Nietzsche was doing a quite accurate - perhaps sickening - radiography of our current educational system. It is like looking in the mirror and seeing ourselves on it. It seems then that the task of our current education is the creation of ordinary beings (Nietzsche, 2016a, p. 497) who seek a tool for happiness in education, i.e., for the rapid acquisition of a great deal of money. For which, it is necessary a "fast education" (Nietzsche, 2016a, p. 498) that allows us to fully understand the economic flow of the market and thus transform our training in productivity that generates monetary gain. To that extent, education is the tool for creating productive beings. This tool has an economic impulse that underlies and guides. If so the impulse that shapes our education is not really formative: it is an economic impulse that has instrumentalized education and has uprooted it from its original cultural terrain, from its connection with the goal of culture: the production of genius. Moreover, it leads us to ask whether this instrumentalization by a non-formative impulse -which renounces the goals of culture- is at the same time a non-cultural impulse, in the normative sense that Nietzsche understands culture. Therefore, an impulse that has barbarism and not the unity of the impulses of culture. If so,

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we could ask ourselves whether we are a culture today, or rather we are a people without culture -due to its renunciation of the task of culture- we could even ask ourselves how far it has come to influence and with what force this economic impulse is imposed -being u*ndernourished* or *hyper-nourished* in our time- to the point of becoming subjects of performance, willing to self-alienate and self-violent to maintain the rhythm of hyperproductivity that determines the imaginary of success and monetary happiness, as Byung-Chul Han presents in his work *The society of fatigue*[9].

Nietzsche's intuition towards the education of his time and its future seems to indicate -in such a latent way to this day- that it is possible to find a very similar view of education, as mentioned by Martha Nussbaum in *Why democracy needs the humanities*, in which, Nussbaum tries to show the problem that comes from the growing trend of multiple nations around the world by seeking the elimination of the humanities from their educational curricula, by considering useless-lacking of utility- to the growing demands of global economic growth. Thus, Nussbaum (2010) states that:

> Looking for monetary profits, nation-states and their education systems are inadvertently discarding certain skills that are necessary to keep democracy alive. If this trend continues, nations around the world will soon produce whole generations of utilitarian machines, rather than full-fledged citizens with the ability to think for themselves, have a critical look at traditions, and understand the importance of others' achievements and sufferings [...] what are the drastic changes? In almost every nation of the world, subjects and careers related to the arts and humanities are being eradicated, both at the primary and secondary levels and at the tertiary and university levels. Conceived as useless ornaments by those who define state policies at a time when nations must eliminate everything that has no utility to be competitive in the global market (p. 20).

Nussbaum's critique has a surprising relationship with Nietzsche's critique; in fact, they seem to echo the same voice with multiple tones that extends over time and highlights the origin -not formative- that is the basis of modern and contemporary education. Its dominant tendency and economic drive that vanishes everything that cannot be transformed into profit, utility and can compete in the money and productive market.

The second non-formative impulse that directs and shapes modern education is that of 'reduction and weakening'. This trend that Nietzsche sees as being less loud than the earlier economic boost is, however, just as dangerous for culture's educational purposes, because its origin occurs between individuals dedicated to knowledge. To such an extent, he knows

135

how to hide - like a chameleon - the disfiguring action he is performing on a culture's own educational tasks. The genesis of this impulse is among scholars who serve science (cf. Nietzsche, 2016a). In that sense, this impulse would be a kind of scientific impulse. Nevertheless, he speaks of 'a kind' of scientific impulse, keeping in mind the fact that free spirit from HdH-I onwards is also understood as an individual of knowledge. This means that the free spirit in HdH-I identifies itself as an individual of science, such that it has its weapon of war against the illusions of culture. Nietzsche is not expected to ignore the critical attacks he has made during his youth period on the 'excessive or untamed' way in which the impulse of knowledge is expressed among these individuals of knowledge he calls scholars when writing his later work. Likewise, one could draw a difference between the scholar and the individual of knowledge as Nietzsche thinks, which, in my opinion, includes the free spirit. Such a difference would be degraded by the way in which the impulse of knowledge of the scholar is unproductive, in the sense of not being able to create, while the individual of knowledge would turn his knowledge into acts of creation.[10] Such a critique about the individual of knowledge that allows to relate the work of youth with the later work of Nietzsche, is presented in FEI -under the sign of the 'specialization'- thus, for the teacher-student education is directed by a scientific impulse that tends to convert all formation into a specialization such that the individual is restricted to a very limited field of his science- causing that he becomes an unproductive scholar. Since, in his area of specialty, he will be an expert but in "the essential questions" he will not be able to answer (Nietzsche, 2016a, p. 499).

The essential questions are the field where the - genius as an individual - of culture has its greatest role, because by relating to the essential issues of his people he transforms himself into *one* who sets the high goals of *his* culture. For Nietzsche "the life of peoples reflects in a confusing way, the image offered by its greatest geniuses" (Nietzsche, 2010a, p. 345), in this way the genius is intimately linked with the life of the impulses of his people, since, in it, the hierarchy and unity of impulses of peoples with which he shapes his culture are expressed in a purest and clearest way. Genius would then be the clear and higher-grade reproduction of the image of his people, in other words, would be the image of the culture. Creating such individuals is precisely the task of education for Nietzsche, which is evidenced in the thesis of these conferences, called *the necessary law of nature.* According to this law there is an absolute need for "a concentration of education in a few" (Nietzsche, 2016a, p. 486). This concentration of education in a few does not mean that education should

be something that only a few can access - as an elite - on the contrary, the philosopher throughout the lectures shows us the need to strengthen the culture and formation of genius (cf. Nietzsche, 2016a, p. 515). Such concentration advocates the non-democratization of the rights of genius; it is precisely the latter that the philosopher demands from his student-teacher. It is necessary to understand that many in educating ourselves do not do it for us, as if all the cultural forces of a time were turned for the private property of 'our' education, so that we immediately consider ourselves 'children of culture' - on the contrary - our education makes a cultural expression that seeks the creation of such individuals. Geniuses that may be inadvertently realized in one or more of us, or perhaps we are just another expression of an entire people seeking that image of genius that will give concreteness and identity to itself. In that last case, we simply contributed to the creation of genius.

137

When education is driven by a non-formative impulse - like the erudite impulse of science - individuals are educated to become specialists of a specific field of science - disconnecting themselves from the other expressions and impulses of their people - they would not be, nor would they seek to understand the full image of their era or culture, much less to concretize in themselves such an image. The specialist is a scholar who is limited to his own field and sees in that limited specialization, who does not seek to worry about the image of his entire era, a laudable ethical phenomenon (cf. Nietzsche, 2016a, p. 499). Nietzsche identifies this phenomenon of scholarly specialization with the condition of worker. The scholar would be a knowledge worker in a knowledge production machine. Knowledge that would only reproduce its own type, i.e. the scholarly knowledge. To that extent, the modern educational system would be nothing more than a "division of labor in sciences" (Nietzsche, 2016a, p. 499). Division where each specialist or, what is the same, each scholar would restrict himself to the knowledge of his limited knowledge, striving with all his strength and with an untamed impulse to know the object of his knowledge to a greater extent. This excessive drive for specialization makes the knowledge of these individuals become a work that is increasingly detached from the concerns and movements of the impulses that shape their people, their time. The scholar is an individual immersed in his small, limited world, who does not know at the end how to connect his knowledge with the pulsion movement that surrounds him, i.e., with the tension or conflict of pulsion that shape his people. So, in the face of such movements, he can only be quiet. Nietzsche evidences in the SE that there is a direct war at all times between scholars and geniuses. This is

observed by the question of the "significance that the scholar [*Gelehrten*] has for culture". To which he responds:

> [...] Everyone who knows how to observe, warns that the scholar, in essence, is sterile [*unfruchtbar*] [...] and that he has a certain natural hatred of the human being who is fertile [*fruchtbaren*][...] because the latter want to kill, dissect and understand nature, and the former, want to increase it with new living nature [...] Entirely happy times did not need the scholar and did not know him, entirely sick and sad times valued him as the highest and most dignified human being, and granted him the first rank (Nietzsche, 2016a, p. 101. 799).

That modern education is directed and given a scholarly impulse of science makes it become sterile and sickly, thus, the alumni of our modern academies of knowledge are sick subjects unable to turn their knowledge into creative pieces. So that we feed for years the impulse of knowledge of these individuals eager to know in each of our modern and even hyper-technologized contemporary classrooms, if we put in direct dialogue Nietzsche's criticism with our time - without even questioning ourselves for the nutritional content of that food - may such food be sterile. It is the transformation of knowledge into a tool of specialization and technique. Moreover, the scholar has a natural hatred of the fertile individual, of the genius, to such an extent that by educating scholars we may be educating individuals who create a hatred of all that is fertile, of all that is productive, of all that is directed towards genius. We may teach our students to hate and bury in themselves everything that is directed towards genius, everything in them that has the drive to create. A similar critical direction on the place of academia and its educational task is that presented by Joan B. Llinares in his article *Seeking Spaces for Truth: Nietzsche and Philosophy at the University* (2008), in the book compiled by Faustino Oncina entitled *Philosophy for the University, Philosophy against the University* (From Kant to Nietzsche). In this article, Llinares stops at a careful analysis of these lectures made by Nietzsche at the University of Basel; however, Llinares interpretation seeks to make a critique from the problem of truth and the way in which it determines the educational factor and the productive character of knowledge. On the other hand, a critique regarding education and its relationship with technique and specialization can be found in the text of Marta Nussbaum *Not for profit. Why Democracy Needs Humanities* (2010). Although Nussbaum's concern in the text implies humanities in general and plays special attention to the problem of the relationship between these and democracy. Understan-

138

ding that can be put in dialog with the critical analysis of Robert Bolaños in his text *Freedom: ideal possible or instrument of domination?* (2010), in which he reflects on current narratives that appeal to the idea of freedom and the need for education to be the one that can differentiate and clarify this confusion of narratives that can be used to dominate the individual.

The modern academy is for Nietzsche a place where sterile individuals educate and reproduce their own kind over other individuals, who attend their classrooms; in the midst of that process the individual reproduces the hatred towards genius in the midst of the spaces that should produce it. If looking carefully at the close connections that our current academy has with that Humboldt university that Nietzsche criticizes, then the critique fits in the educational practice that shelters us. Genius is the one who connects with the totality and shapes the concerns and goals of a culture, whereas, the scholar is the one who derives from that close relationship with his culture by limiting his knowledge to research that only have importance in his field and do not dialogue: a scholarly specialization that creates its own goals rooted from the goals of a culture - where academic knowledge directs its gaze to a direction totally different from the direction in which they look at the most essential concerns of their culture - concerns against which this scholar can only silence. It is precisely in this disparity between academia and culture that Professor Carlos Gutiérrez focuses his reflections when questioning the relationship between Colombian academia and the concerns of our society from the perspective of a "lack of critical activity", in which, for him, lies a potential that could link academia with the concerns of our society:

> The lack of critical activity in Colombia is, in my opinion, a main factor so that knowledge and science are not at the center of the process of our development and do not contribute to the analysis of the conflicts of our society and its institutional channeling (Gutiérrez, 2019, p. 436).

Gutierrez, like Nietzsche, sees a disparity or distance between the academy and his culture; only for the former: the problem lies in the lack of critical activity; while for the latter: it lies in the limited and unproductive relationship of his knowledge with the essential problems, i.e., with his tendency to specialization guided by his impulse for scholarship. However, in both cases it is possible to show that distance that has made the academy and the individual of knowledge -not a subject who understands the soul life of his people as long as he lives it- but seems restricted and isolated from that impulsive life that shapes his culture; I even consider that Gutierrez's intuition starts from Nietzsche's: the specialization of science; only that, its

analysis does not have that psychological character of Nietzsche's perspective. Nevertheless, it does not prevent both authors from enjoying the same acute intuition about the role that academia has to culture.

From this perspective, the panorama that the teacher-student presents, turns out to be extremely discouraging, since we are facing either an education that is an instrument of an economic drive that seeks to manufacture productive individuals or an education that only wants specialties that are detached from the concerns of society. From this perspective, Nietzsche seems to portray our own time because perhaps we are a productive education and an academy that stops to be enclosed in itself and not connect with the essential problems of its people and time. The pessimistic coloring of this character is perhaps justified. However, just as the philosopher seeks to offer a couple of words for the comfort of this hopeless teacher-pupil, it may be necessary to analyze, at least in a general way, his words offer us a little comfort and hope.

Thus, it is important to ask ourselves what is the philosophical proposal that would allow a purification and renewal in education so that it can assume truly formative goals; proposal that is aligned with the thesis: Nietzsche calls two truly formative impulses: *narrowing* and *concentration* - on the one hand - and s*trengthening* and *self-sufficiency* of education - on the other - these two impulses would be concretized in the proposal of forming an individual who can reproduce the history and image of his culture. Such an individual would tend to be by himself: a genius of culture, or at least: to be part of the productive history of genius within his culture. This type of individual is nothing more than what Nietzsche called in the SE as the goal of culture- Thus, this type of individual is interpreted in the SE as a planetary system, endowed with living movement according to a law of superior mechanics. This pulsion harmony of the individual that allows giving a unity and hierarchy to his impulses would tend to transform this individual - in a one piece being - with absolute necessity between his thought and his life as mentioned in the previous section.

What is observed then is that both FEI and SE seek form geniuses of culture, or at least -individuals who tend to be genius- individuals whose drive dynamics reflect in a purest and clearer way the mechanics of their people; hence they can give the goals and horizons to their culture. That individual would shape and guide his culture by shaping itself, echoing the cultural tasks that are carried out in themselves. In the light of the old philosopher's formative ideas, it is possible to connect the educational goal and task of forming an individual -whose life is unitary- and at the same time, the living manifestation of his impulses in an organic

140
Φ

dynamic -as stated by SE- with the task of education to create geniuses of culture that -by forming themselves- become the concretion of the image [*Bild*] of his culture, as proposed by FEI.

To achieve the creation of these types of individuals Nietzsche proposes in FEI the need to align the educational task to the training centers from the baccalaureate [*Gymnasium*] to the university [*Universität*]. In this way, the task that would articulate all schools as an expression of the goal of culture -the formation of this type of individual that reproduces the history of their culture itself- in other words -a formation that tends to genius- if achieved, could renew modern education and its deviant pseudo-cultural goals. For Nietzsche, it is essential that such renewal originates from the baccalaureate, since "all other institutions must be measured against the criterion of the educational goal [*Bildungsziele*] to which the baccalaureate aspires" (cf. Nietzsche, 2016a, p. 501). With this in mind, I would like to outline the proposal that Nietzsche offers us from the voice of the old philosopher. It seeks to highlight two central elements of his discourse: on the one hand to think the relationship between language and genius, and, on the other hand, what Nietzsche calls the "aristocracy of the spirit" (Nietzsche, 2016a, p. 514). Proposals from which the renewal of education is considered.

The old philosopher proposes, as a first exercise to renew education, the purification and renewal of the language teaching in high school (cf. Nietzsche, 2016a, p. 502), specifically of the German language, which we can understand together with the teaching of the mother tongue. In the light of Nietzsche's analysis of the teaching of German among his own people, it is possible to understand the way in which he considered language and its connection with the subject and culture. In this sense, Nietzsche understands language as something that is inhabited - language is a world of meaning that gives meaning to both the individual and the culture - that allows them to be what they are, therefore, language is first and foremost the "expression of the soul of the people [*Volksseele*]" (Nietzsche, 2016a, p. 305). Therefore, it cannot be treated, and less taught, either with the sterility of the grammarian, or with the futility of the journalist (cf. Nietzsche, 2016a, p. 502-3). In that sense, if the idea is to reconnect the individual with the pulsion dynamics of his people, which is what defines life, in other words - the soul of the people - then it is necessary that the individual has a vital relationship with his language. Hence, the high school must teach the mother tongue as something alive and in which it is inhabited, something that shapes both the soul of the people and the soul of the individual. It should not be re-pointed with

141

the sterile gaze of the learned grammar or philologist. For Nietzsche, the scholar and all his learned culture would only spoil the appropriation of the being of culture and the ability to develop in the individual a sense and sensitivity that allow him to inhabit his own culture by experiencing his language as a living phenomenon, as a habitat of himself and his culture (cf. Nietzsche, 2016a, p. 510).

Nietzsche immediately connects this living appropriation of language with genius (cf. Nietzsche, 2016a, p. 504-8). This living appropriation of language and its senses - which unite the individual with his culture - would pave the way for the formation of genius. However, for Nietzsche this path is restrained among modern Germans, which require a return to the "hometown of culture" (Nietzsche, 2016a, p. 509), return to Greece. But what is the reason for this return to Greece to understand the necessary formation of genius and its connection with culture? because it is among the Greeks that one can clearly observe the great goals of a humanist education. For Nietzsche it was Greece, specifically tragic Greece, that really took the human task of education - which seeks to form high types of human beings, i.e., geniuses of culture - which would be the human task of education to which all human beings and all peoples are invited. This high educational task has not only been observed by Nietzsche, but also by Jaeger Werner in his *Paideia*, a work that seeks to highlight the Greek formative ideals, highlights that same formative purpose of the Greeks:

> [...] It is not possible to describe in brief words the revolutionary and leading position of Greece in the history of human education [...] But this lived history would have disappeared long ago if Greek man had not created it in its permanent form. He created it as an expression of a supreme will through which he sculpted his destiny [...] and the end was increasingly inscribed in his consciousness, always present: the formation of a high type of man [human being]. For him the idea of education represented the meaning of every human endeavor (Werner, 1957, p. 6).

We see that, for both Nietzsche and Werner, Greek education aims to the formation of -a high type of human being- goal and task that are intimately connected with the very existence of all the Greek people, of their culture. Therefore, all the people's efforts were directed towards the formation of this type of human; this is precisely what the two authors understand by a truly human-mind education. It is precisely this cultural effort that Nietzsche sees in Greeks people must teach the modern world. It is the knowledge of the Greek world that can enable the renewal of

culture and education - precisely by putting the human being back at the center of its concerns - by displacing the economic and erudite concerns that dominate today. Nietzsche therefore advocates humanistic education in the Greek sense. And it is precisely in that sense that the proposal presented by Nietzsche, in the voice of the old philosopher, is essential today because -as presented to us by FEI conferences - we are in a time where the economic impulse has not only instrumentalized education but has become the aim of the human existence- to the point that the human being has forgotten himself and it seems that we live a dehumanization process increasingly acute. So that -trying again to put the human being as a main concern of education- is essential so education can take up the cultural task that it has with a time. Genius as Nietzsche thinks it would allow reconnecting the impulses of an era by giving a figure to this one, a delimitation and a sense. Advocate for education of human beings who can understand their relationship to their culture and try to connect in an honest way with their 'essential concerns'. The vital sense of these individuals does not finish on themselves and their properties, but - it expands to the other, to culture as a unit seeking to reunite people fragmented and sick. Precisely for achieving that reconnection with the essential concerns of their people is that the education of the mother tongue in high school must be a living phenomenon, a dwelling ground of sense that gave a place and horizon of sense to the individual from its birth.

A renewal of the language teaching would allow to resume the place and role of genius in culture by educating individuals in an area that is inhabited linguistically (as Gutiérrez would say). These individuals reconnected with their culture would pave the way for the emergence of genius in an era in which - for Nietzsche - European peoples have renounced the goals of culture, have renounced the formation of genius, and by extension, modern and contemporary peoples. Hence, education has progressively given up on truly formative goals and its objectives are aligned with the economic objectives of the market with time.

Perhaps Nietzsche's proposal sounds a little romantic in the background, but at least the formative intuition of putting the human being back at the center and advocating for an education to the greatest possible degree that turns the human being into an individual who seeks to be the image of his culture and in that sense inhabit the essential senses of his people, which is born from a habit and live his own language, turns out to be an intuition that, at least, is worth trying.

The old philosopher's second proposal aggressively tramples on our current democratic sensibility, because it proposes an "aristocracy of

143

the spirit" where education would be for "the few". This is precisely what the philosopher calls the seductive deception of culture, so that:

> The real secret of culture is hidden here: in the fact that a lot of people aspire to culture [*Bildung*] and work-down with a view to culture [*ßildung*], apparently in their own interest, but, in reality, only to make possible the existence of a few people (Nietzsche, 2016a, p. 496).

This principle dazes our democratic view and brings to our mind the image of an educational elitism. But what Nietzsche proposes can really be simplified into an educational elitism? If so, we might ask why he says that innumerable people who aspire to culture are necessary, i.e., that they are formed, to make possible the existence of those "few people" called the geniuses of culture. There seems to be an intimate relationship for Nietzsche between the *education of the people* and the *formation of genius*. This relationship escapes the simple interpretation of an educational elitism. When Nietzsche talks about education being for "the less," he does not mean that it is a *private good* of the few, but it is also not a democratic good in the modern sense of the notion. These last two interpretative nuances are precisely due to the critical perspective with which Nietzsche viewed modern democratic tendencies - he saw in them a search for the equalization of human beings that renounced the hierarchy and the human pretensions of greatness - (criticism that he will develop more deeply in BGE). Because as he observed in the humanistic tendency of the Greek formation, human beings - in order to be human they must form themselves - and such formation must tend to the maximum amplitude and pulsion dynamics, in other words - to become those unique beings whose pulsion life was endowed with living movements - pretending with it to become an image of the pulsion life of their own people and with it to show the highest goals of their culture, what Nietzsche calls the formation of geniuses of culture. However, modern democratic impulses tried to equalize all human beings, and worst, that their equalization was by the low, which is why modern pseudo-culture renounced genius - leaving aside the concern for the human being and displacing its humanity from the center of culture - turning it into a useful tool of scholars or economic ends; thus, the aristocracy of the spirit for Nietzsche is: a bet to bring back the concern for the human being and put it at the center of culture, and with this concern to renovate the understanding of education; such that the formation of individuals is moved by human tendencies that train them in the highest sense of their humanity.

For Nietzsche, such a formation of the few is intimately linked to the formation of the people:

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> But for him to make his appearance [the genius of culture], that he emerges in the midst of people, that represents its reflective image, the essence of all the forces of this people, that shows the supreme determination of people in the symbolic being of an individual and in an eternal work, thus linking his people to the eternal and freeing them from the changing sphere of the momentary, the genius can do all this only if he has been raised and matured in the maternal bosom of the education of people (Nietzsche, 2016a, p. 515).

Genius is an individual or individuals - in the case that a culture produces several geniuses - that requires to be raised, matured and formed "in the maternal bosom of the education of people". Nietzsche proposes an intimate interdependence between people and genius, so that -for genius to occur- it is necessary to have titanic cultural forces that concentrate on the education of people; the education of people is the niche from which the genius emerges to determine the culture of such people. Thus, education - for a few is not an elitism that reserves education as a private privilege for a few; on the contrary, Nietzsche seems to be detached from an economic interpretation of education where - education is a private property of each individual - such that he can claim that it is 'his education'. Contrary to this, Nietzsche considers education - and all the individuals involved in this living and dynamic process - as part of the forces that peoples apply to shape themselves, i.e., to create culture.

Education is just an expression of culture, and even if I think that my education belongs to me, I am actually part of a cultural work that seeks to create a few individuals called geniuses. Education concentrates and has it hope in these geniuses "the few". Everyone else, including the one holding the pen at the moment, is just a cultural worker who, through his educational exercise, helps peoples to be to self-determine. This does not take away the fact that education and training is a self-concern and a high 'self-motivated' intention that in each individual must tend to the highest expression of his culture.

Conclusions

In the previous pages, we can observe -contrary to certain predominant readings in interpreters of the Nietzschean doctrine- as is the case of Volker Gerhart (2011; 2019), that the Nietzschean philosophy holds high humanistic ideas. The form of order sought by Nietzsche is expressed and supported by Nietzsche's proposal. Thus, one of the main results of this article is to open an interpretative path in which Nietzschean humanism

is clearly revealed to us, when we highlight the marked psychological character with which Nietzsche interprets the formative phenomenon, so that both the individual and the people are susceptible to be interpreted as a pulsion dynamic. In this sense, the first contribution of Nietzsche's philosophy is that both the formation of the individual and the educational institutions within a culture must be connected with a high cultural goal, which is understood as the formation of cultural geniuses. This high educational goal puts at the center of the training problem the human being who is thought and developed to a very high degree, i.e., whose horizon is the formation of that type of great human beings. Precisely this claim is the second fundamental contribution of Nietzschean thought to contemporary education. These two contributions are intimately connected in the thought of the young Nietzsche and constitute what could be understood as the humanist invitation of Nietzsche's educational proposal.

In a sense very close to my interpretation, Helmut Heit (2020) in his article *Human, too human, ultra-human. Nietzsche's challenge to humanism*, the author analyzes the image of superman in the Za as an invitation to humanism. For Heit, "The word superman refers not to a moral ideal, but to an attractive possibility. It is an invitation to the self-improvement of the human species" (Heit, 2020, p. 106). Precisely this invitation to the formation and improvement of the human being is already present in the intuitions of the young Nietzsche on the education, both in SE and in FEI, as demonstrated. Such a claim is the backbone of Nietzsche's humanistic contribution to his youth philosophy. This is evidenced, on the one hand, in the image of the solar system endowed with vivid movements that is governed by a law of superior mechanics that is presented in the SE, with which one can observe the Nietzschean proposal of the formation of the individual. On the other hand, the thesis with which Nietzsche criticizes the impulses that shape the education of his time- but which seems to speak to us directly to our time, proposes a new task for education, which can also be said to be our task as philosophers and educators, considering the cultural, social and epochal limitations, typical of the Latin American formative context. In that order of ideas, I consider that the invitation to humanism observed by Heit in the doctrine of Nietzsche can also be applied to the invitation that the young teacher of Basel makes to education, namely, "the challenge of Nietzsche to humanism is an invitation to be better human beings" (Heit, 2020, p. 100); a challenge that I believe is still present, whispering a horizon of action to contemporary education.

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In the same way, following the psychological path proposed in this article, a third contribution of the philosophy of the young Nietzsche to education is evident, namely that the image of the formed individual expressed in the metaphor of the solar system endowed with living movements is also in connection with an educational proposal in which it is possible to demonstrate that there is a strict need in the formed individual between thought and life; therefore, the formation points to a certain unity of style. This analysis evidences a fourth contribution of Nietzsche to the current education, the understanding of the genius of the culture that the young Nietzsche offers in his first writings, from which it is possible to understand that the purpose that the institutes of education must be guided and directed by real formative impulses. Thus, from an acute critique and understanding of the non-formative impulses that governed and directed education in his time, he proposes a renewal of education with a marked humanistic tendency that seeks the formation of high types of human beings, in other words, the overcoming of the human being, his openness and his formation as geniuses of culture.

147

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The previous contributions of the philosophy of the young Nietzsche faces us to the portrait of our own time and its educational ideas. This panorama still seems to have in its foundations the same non-formative tendencies that Nietzsche denounced, although more accelerated and with different masks. For this reason, Nietzsche's response invites us to demonstrate the marked need nowadays to rethink humanistic education that sets as a goal the formation of high types of human beings. Such an invitation is, at the very least, necessary for current education in Colombia, in Latin America and perhaps in a world that only imposes the individual to be up to the market and to the academy, to be enclosed in his concerns learned and which are perhaps dogmatic.

Notes

Herrera for the dialogues we have had in the midst of our friendship, as these have fueled many of my philosophical concerns. On the other hand, they arise from the different conversations, and concerns that my students of the subject of Psychology and education of the Department of Foreign Languages of the National University of Colombia, have expressed to me during the last years that I have taught the subject. Every one of the conversations, expressions and doubts have gone deep into my being and my intellect. This article is also the result of what they have offered every semester. However, the ideas, reflections and interpretations presented here stem from my concerns, and I am solely responsible for their virtues and defects.

2   I will follow a difference of meaning proposed by Luis E. de Santiago Guervós between *Bildung* and *Erziehung* in his translation in the Complete Works of Nietzsche of the Tecnos publishing house (cf. Nietzsche, 2016a, p. 483. Note 1). This difference leads us to understand the notion of *Erziehung* internally related to the educational processes in which a person develops, in this sense connected with the way we understand education as a process that is concretized in educational institutions. For his part, *Bildung* refers to the formation processes of the individual in relation to himself, a movement that also implies an awareness of the processes in which he is involved within a culture that realizes its educational models and ideals in educational institutions. This intimate relationship between these two terms is part of my most intimate intuitions that drive my interpretations in this article.

3   At the time of quoting I will follow alternately the translations of Andrés Sánchez Pascual of the publishing house Alianza and the translation of the publishing house Tecnos directed by Diego Sánchez Meca. The criterion that I will follow when choosing between one or the other translation will be the clarity with which, from my perspective, I consider that German is poured into Spanish, thereby allowing a better understanding in reading and a line of interpretation that I will try to highlight in the relevant cases. I have also consulted for translation problems the canonical citation of the la *Sämtliche Werke: Kritische Studienausgabe* de Giorgio Colli and Mazzino Montinari, by their canonical acronym KSA.

4   Because the Sämtliche Werke: Kritische Studienausgabe by Giorgio Colli and Mazzino Montinari does not include the minor texts of Nietzsche's youth, which are included in the first volume of the *complete Works* of the Tecnos publishing house, under the name of "Posthumous Writings of the Basel Period" (in which FTG and FEI are found), I have turned to the *Friedrich Nietzsche Gesammelte Werke of the Musarion Ausgabe* for conceptual and translational problems.

5   Many of the reflections Nietzsche presents at the conferences in 1872 are intimately connected with a text by Schopenhauer entitled *On the Philosophy of the University*, which is part of the first volume of *Parerga and Paralipomena*. In this work Schopenhauer asks about the character and the actual philosophical act of the philosopher of university, i.e., the philosopher who becomes a university professor and is limited by an institutionality. However, the difference between Schopenhauer's and Nietzsche's reflections lies in the role that psychology has in its critique and unity with the goals of culture. (cfr. Schopenhauer, 2009, p. 149-210).

6   In a letter to Malwida von Meysenbug from 1872 Nietzsche highlights the inventive character of this whole scene on the banks of the Rhine "The whole stage on the Rhine, as well as everything that seems biographical, has been absolutely invented. I want to entertain - and not entertain - the people of Basel with the truths of my life" (Nietzsche, 2007, p. 370-71).

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7   Leaving aside that this need for a *restoration of the culture* is present in multiple works from different perspectives and reappropriation by Nietzsche. In HdH-I, this role as a restorer of culture is acquired by the free spirit, which, through a critique of the fundamentals of the expressions of culture (metaphysics, morals, religion and art), highlights the illusions or errors of reason, thus paving the way for the emergence of a new culture that Nietzsche calls superior culture. Thus, the free spirit is a transit from a lower culture to a higher one.

8   Luis E. de Santiago Guervós uses the German words *Nutzen* and *Erwerb* for utility and profit, respectively, which I consider to be adequate. Nevertheless, I wish to highlight an ambiguity or synonym with which Nietzsche seems to be playing here, since Nutzen can alternatively mean utility, profit, profit or even profit, and in turn Erwerb can mean profit, acquisition and profit. In that order of ideas, the supposed precision [*noch genauer*] does not turn out to be a precision of its own, it is a reverberation or emphasis on the goal of this economic impulse (Nietzsche, 2016a, p. 497).

9   The pathological consequences of this current hyper productivity in the psychology of individuals can also be observed in Han's thought in his work *The Palliative Society*.

10 This difference between the creative and non-creative or the productive and unproductive of knowledge is a subject that Nietzsche addresses from his youth, e.g., in the first and second issue of the unproductive scholar, vis-à-vis either the figure of Strauss or the antiquarian historian is central in his criticism of the most appreciated forms of scholarly culture of modernity.

11 In his SE translation for Gredos Joan B. Llinares publishers, he decides to use the noun *der Gelehtre* for "docto", while Luis E. de Santiago Guervós in his FEI translation for the same publisher uses the same word for "erudite". In order to maintain the same rhetoric, and for keeping in mind the importance that scholarly practice and scholarship have for Nietzsche's later thinking, I allow myself to modify Llinares' translation slightly and to maintain the notion of erudite rather than docto.

149

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150
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151
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152

Philosophical approach to paidocentric pedagogy

Aproximación filosófica a la pedagogía paidocéntrica

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Abstract

The human being is never fully made and finished. In this task of self-realization, the role of education is fundamental. The pedagogy that has traditionally dominated has been based on the teacher and on the contents that the teacher has to transmit to the students. The pedagogical act does not consist merely in teaching content. The educational core is located in the experience of learning. We do not learn because the teacher offers us the contents. We only really learn them when we discover them. A good pedagogy has to try to make the student feel the need for knowledge so that he/she seeks it and discovers it. The teacher must first and foremost teach the desire to learn. Against this education of magistocentrism and logocentrism, paidocentric education is based on the student's learning because it considers that education is to educate oneself. But teacher remains essential. His function is to make the student learn by himself. What he has to teach is 'to let learn'. To know does not consist in having knowledge, but in being aware of one's own ignorance and, consequently, in being open to learning. To know is to be able to ask questions, because only those who can ask questions, those who want to know, can learn. He has to teach how to ask questions because one only learns by asking questions. The teacher teaches when he himself learns by teaching.

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Resumen

El ser humano nunca está totalmente hecho y acabado. En esta tarea de realización, es fundamental el papel de la educación. La pedagogía que tradicionalmente ha dominado se ha basado en el maestro y en los contenidos que éste tiene que transmitir a los alumnos. El acto pedagógico no consiste meramente en enseñar unos contenidos. El núcleo educativo está localizado en la experiencia del aprender. No aprendemos porque el maestro nos ofrezca los contenidos. Solo los aprendemos de verdad cuando los descubrimos. Una buena pedagogía tiene que intentar hacer sentir la necesidad del saber para que el alumno lo busque y lo descubra. El maestro debe enseñar ante todo el propio afán de aprender. Contra esta educación del magistocentrismo y logocentrismo, la educación paidocéntrica se funda sobre el aprender del alumno porque considera que la educación es educarse: el maestro sigue siendo esencial. Su función es conseguir que el alumno aprenda por sí mismo. Lo que tiene que enseñar es el 'dejar aprender'. Saber no consiste en disponer de conocimientos, sino en tener conciencia de la propia ignorancia; y, en consecuencia, estar abierto al aprendizaje. Saber es poder preguntar, pues solo puede aprender quien puede hacer preguntas, quien quiere saber, tiene que enseñar a preguntar, porque solo se aprende preguntando: el maestro enseña cuando él mismo aprende enseñando.

Palabras clave

Educación, magistocentrismo, logocentrismo, paidocentrismo, enseñar, aprender.

154

Introduction

In the words of Montaigne (1580), who warns that "nothing offers so much difficulty and importance in human science as that which deals with the education and upbringing of children" (p. 104), this article aims to make a philosophical analyzes into the student-centered educational model, inspired in the socratic view, with the intention of clarifying the concepts of teaching and learning. The problem stated in this article is to move away from the dominant traditional pedagogical theories, based on the teacher and the contents. The idea to be defended is the philosophical renewal of pedagogy centered on the learner, i.e., a paidocentric pedagogy. The importance of the subject is the same that makes it current: it is urgent to free ourselves from rote pedagogies, enslaved by the contents and that forget the essential fact of the student's learning. The methodology we have used to approach these issues of philosophical pedagogy is hermeneutic, i.e., a method that is aware of the impossibility of completely freeing oneself from prejudices and starting from scratch, and thus tries to understand and present the problems in the clearest and simplest way.

The main idea is structured throughout the work in the following sections. First, we start from the idea of the human being as a being that is self-realized through education, an education that must be student-centered to fulfill its objective. Secondly, this pedagogy means that the student ultimately educates himself, that education is nothing more than educating oneself. Therefore, thirdly, it is considered that studying sub-

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jects that were not looked by the student is educationally false. Fourthly, we state that student-centered approach supposes a pedagogy as a test, since it is the student who tests himself in the authentic act of education. Fifthly, we deduce that in this pedagogy the question is fundamental: the student learns by asking, by searching. Finally, in sixth place, we will refer to the role of the teacher in this pedagogy, which is still essential, but which must change its attitude and recognize that it only really teaches if, at the same time, it learns.

The first thing to do is to show the intimate connection between philosophy and pedagogy, already present in the very origin of philosophical thought, especially in the figure of Socrates. There is no doubt that pedagogy has a philosophical foundation, but we must avoid the paternalistic attitude of philosophy towards pedagogy. This attitude can lead philosophy to make the mistake of pretending to direct pedagogy from its concepts. Clarifying in conceptual terms a philosophical problem does not imply that this problem has already achieved a pedagogical solution. Conceptual precision is one thing, and then its implementation in the educational field is another.

We can and must make all the conceptual, philosophical clarification nature in this paper and once they have been made, it is necessary to carry out the second pedagogical reflection, which will consist in putting those clarifications into educational practice. This implies avoiding philosophical intellectualism, which have the risk of believing that a purely theoretical pedagogy is already a complete and finished pedagogy. Dewey (1916) says "Education is the laboratory in which philosophical distinctions are concretized and tested" (p. 276). Basically, the problem we are dealing with here is that of the relationship between theory and praxis. This work intends to limit itself to the theory; and specifically, as we have noted, to the philosophical analysis of teaching and learning in a Socratic or student-centered way. We know that this analysis is not sufficient to cultivate a pedagogy but let us not forget that it is - as an inexcusable first step - absolutely necessary.

A student-centered pedagogy

As previously stated, the main objective of this paper is to present a renewal of education, which has traditionally been based on the teacher and the contents he explained. Now, the idea is to center it on the student to legitimize the idea that education is ultimately and essentially an edu-

155
Φ

cating oneself, where the student is the basis and the teacher must readapt his role, since he is no longer the center, but must become an -essential- assistant to the student. Around this main issue, this article unfolds a whole series of consequences with pedagogical meaning. Each of the following points develops this main objective while at the same time articulates these fundamental consequences from an educational perspective.

a. Animal educandum

The human being is never done and finished: he is obliged to make himself and is always making himself. It is this ontological openness of pedagogy to carry out its constituent function of the human being. Rousseau (1762) said "living is the trade I want to teach" to the human being (p. 45). Moreover, because they have a given nature, and pre-determined instincts: animals are already all they have to be; whereas the human being - without any previous plan - must construct himself; that is why Kant (1765, p. 29) says "he is the only creature that has to be educated". As an unfinished, undetermined being, always to be made, Fullat (2000) argues "the human being is inexorably educating (...) animal *educandum*" (p. 75). Education is so constitutive of the human being that it is his very being. Paraphrasing the well-known apothegm of Ortega and Gasset (1935), it could be said that the human being does not have nature, but has ... education (p. 41). Animals do not need to be educated, human beings do: "We may or may not educate the dolphin; we must always be educating man" (Fullat, p. 75). Not only to do this or that, but mainly for self-fulfillment: "only through education can man become a man. He is but what education makes him to be" (Kant, 1765, p. 31). There is no such thing as the essence of 'humanity' as something previously given. The human being will be what he makes of himself through education. Pedagogy, therefore, far from being a simple addition to humanity, possesses ontological transcendence; this also implies that education is necessarily a collective, social phenomenon. Basically, there is only social pedagogy. This is how the Greeks understood politics - as social education, not as mere administration - so that, according to Aristotle (1988), the ruler "must concern himself above all with the education of the young" (p. 455), because "where this does not occur, it damages the regimes". There is no authentic human, social and political development without education, which Dewey (1897) says, is "the fundamental method for progress and social reform" (p. 53). But education is only relevant to society - and concrete individuals - when we truly believe in it, when we truly belie-

156
Φ

ve that it is necessary. This is why Unamuno (1899) considered that the *conditio sine que non* of a valuable pedagogy is "to create faith, true faith in teaching" (p. 9), faith that only comes about when we put it into practice, when we teach based on it. This means that, ultimately, the highest teaching that can be taught consists - according to Unamuno (1899) - in "teaching its own necessity" (p. 9). The worst thing a teacher can do then is to restrain the desire to learn. The teacher, according to Montaigne (1580), must first teach the desire to learn: "Nothing is better than to awaken affection for studying" (p. 130), but achieving this is not easy: there is no method that mechanically turns us into good teachers who stimulate learning. Education is an art, not a science, as Kant (1765, p. 35) and Dewey (1929, p. 8) have repeated. It is an art that is learned by practicing it. It is taught by teaching.

157

Φ

We intend to approach the pedagogical problem philosophically: education is not just any object for philosophy. It is not a question of analyzing it philosophically because - that is what philosophy does with all the realities that constitute our vital world - from history, language or science to gastronomy, animals or soccer. According to Dewey (1916) there is an "intimate connection between philosophy and education" (p. 275), since the latter "offers a vantage point from which to penetrate the human significance of philosophical discussions" (p. 275). The educational perspective allows us to deal philosophical issues from a practical point of view. Pedagogically driven, philosophy ceases to be mere theory and becomes practical rationality, the education of the human being. However, the significant function, which education has in philosophy, can only be because philosophy itself has an educative sense. Philosophy itself educates and models more human lives; hence Socrates, a model philosopher according to Tubbs (2005): "does not establish any distinction between philosophy and education" (p. XIV). But not only education is important for philosophy, philosophy is also a fundamental knowledge in education, insofar as it forms the intellect, consolidates the faculty of reasoning or judgment and teaches how to live.

This is why Montaigne (1580) considers it a mistake to characterize philosophy as "inaccessible to children and endowed with a face that is unkind, torpid and horrible", because this denies young people the possibility of living serenely and rationally, "since it is philosophy that instructs us in life" (pp. 115-17). Philosophy teaches how to conduct oneself in life and therefore cannot be left until life has passed. Before moving on, let us clarify that we are aware that "education is something more than teaching, since it alludes to broader formative processes" that refer to personality,

values, citizenship and respect for others, etc., processes that - according to Gimeno Sacristán (2012) "go beyond what we can do through teaching, understood as the transmission of content to be learned as knowledge" (p. 139). However, having made this clarification, this paper uses education and teaching indistinctly, because the main purpose of this paper is to positively evaluate a student-centered pedagogical method nature for the acquisition of knowledge to the detriment of others, based on the teacher and the contents. It is limited to a theoretical level in which educating and teaching are perfectly compatible verbs. What interests us in this work is to philosophically deepen the fact of teaching and learning.

b. Student-centered education

158

The pedagogical phenomenon involves three members: the subject who teaches: the teacher; the one who learns: the student; and the thing to be taught and learned: the content. García and Gavari (2021) mention that the pedagogy that has traditionally dominated has been based on the teacher and the contents (*logoi*) that the teacher has to transmit to the students. It has been a magistocentric and logocentric pedagogy. In this scheme, the student, relegated to a simple addressee of the emission of contents by the teacher, is displaced out of the main center of the educational experience. If magistocentrism bases education on the teacher, logocentrism bases it on the logos or contents that the student must learn and that the teacher is obliged to transmit. Lacking positive activity, the student only receives, is reduced to passivity. This pedagogy clearly marked where power is. According to Spring (1987), "the traditional school was a perfect example of open authority: the teacher confronted the students directly with his own power; and the students were always aware of where the power came from" (p. 31). In this situation, of course, it was easier to rebel since one knew the locus of power against which one had to act.

In our world, the center of power is more difficult to identify and, therefore, more difficult to rebel in a meaningful way. Faced with this traditional understanding, the modern pedagogical position is based on Rousseau who, in a Socratic view, tries to base education on the pupil and his activity. What has been done then, Ortega says (1930), is "to transfer the foundation of pedagogical science from the teacher and knowledge to the disciple" (p. 327), to establish that only the unique characteristics of the student should serve as the basis and orientation of teaching. This Socratic and Rousseaunian scheme represents a true radical turn towards

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student-centered: the center of the pedagogical experience is now placed on the pupil.

With Russell (1926), we defend that "the spontaneous desire to learn of every normal child should be the educational guiding force" (p. 31). Rather than taking the learner from the outside, educating is now taking from the inside (of the learner) to the outside. If traditional education was carried out 'from the outside', from the teacher and the contents he projected on the student, Socratic education is verified 'from the inside', from the disciple, the new pedagogical axis. The authentic educational phenomenon can only be rooted in the pupil and not imposed on him from outside. When one teaches 'from the outside', one does not really teach - nor learn - one only transmits content.

While pedagogy was based on the contents and the teacher, in education the verb 'to teach' prevailed, but with the appreciation of the student, the new educational verb is 'to learn'. Does 'teaching' make sense without 'learning'? It also makes no sense to consider content without taking learning into account. The main effect of this educational shift initiated by Socrates is that knowledge cannot simply be taught; far from it, the contents must be learned. The shift from teaching to learning implies the emergence of a pedagogy centered on experience and, as Sáenz Obregón (2012) points out, "the teacher has no right to deprive the student of the understanding he has gained through his own experience" (p. 170). The pedagogical act does not consist merely in teaching content, in transmitting knowledge. Now the educational nucleus is located in the experience of learning. Student-centered is an empirical pedagogy. Schopenhauer (1851) distinguishes a *natural education*, in which concepts are extracted from experiences, and an *artificial education*, purely theoretical, with *a priori* concepts that are then applied to the educational experience (§ 372, p. 639). In artificial education, centered on the teacher and the *logoi*, Schopenhauer (1851) adds, "the educators, instead of developing in the boy the very capacity to know, to judge and to think, endeavor only to fill his head with extraneous and finished thoughts" (§ 372, p. 640). It is evident that in a balanced pedagogy the theoretical elements must be based on and emerge from the intuitions and experiences of the pupil.

c. Education is to educate oneself

The essential thing in pedagogy is not to construct a theory to know what education consists of, but to learn effectively and to teach adequately. No theory will make us good teachers or good learners. Only the practice of

159

Φ

both activities will transform us into good teachers and learners. Specifically, and given that we have located the essence of pedagogy in learning, we will only learn by learning. Teacher-centered so relegated learning to teaching that it was convinced that the student learned simply when the teacher taught him and because he taught him. Student-centered, on the other hand, considers that the student only learns by learning; that is, by learning himself, by doing the task of learning himself, the task of discovering the contents; he does not learn because he passively receives the knowledge transmitted by the teacher.

This pedagogical empiricism is expressed in Dewey's well-known learning by doing (1916, pp. 74, 161). One does not learn because the teacher offers the contents. They learn when they are discovered, when one appropriates them by learning them oneself. This is what Kant (1781-87) suggested when he argued that philosophy - except from a historical perspective - cannot be learned, since one can really "at most learn to philosophize" (p. 650). Besides affirming that philosophy is not a theory already given for learning, Kant implies that the essence of learning Is in praxis. Knowing the history of philosophical ideas is no small thing, but what is fundamental is to think and to learn how to do it. Moreover, only by learning to think will we be able to truly learn the historical/philosophical concepts. Therefore, more than the teacher teaches, the student learns. For this reason, and in accordance with the fact that the learner is the basis of pedagogical reality, Gadamer (2000) has emphasized that "education is educating oneself, that training is training oneself", i.e., that "we educate ourselves, that one educates oneself and that the so-called educator participates only with a modest contribution" (pp. 11, 15). For this reason, Lessing (1780) could write that "education does not give the human being anything that he cannot attain by himself; it gives him what he could attain by himself, only he has it more easily and more quickly" (p. 574). Education does not impose from outside some contents that the student cannot learn from within by discovering them. If the student does not actively intervene, the teacher cannot teach.

From this student-centered turn we should not deduce the lesser-price of the teacher or of the contents. The teacher has to continue with his work of teaching content. However, since the student is the new pedagogical center, the teacher must teach with a different method, based on the student and his learning. He is as responsible for the educational process as before -or even more so- but he has changed his way of being it: he is no longer the one who teaches content, the one who transmits truths -now he is the one who helps the student to learn by himself- he must

160
Φ

teach not so much content as that the student learns the content himself. The fact that the student learns and educates himself does not mean that he does not need a teacher to facilitate the discovery of knowledge. Educating oneself is a student's own activity. The teacher's task is to promote and lead this new way of understanding learning, which is discovery. To really teach a truth, the teacher must first avoid teaching it and help the student discovering it by himself, the only way for him to truly learn it. According to Ortega (1914), "whoever wants to teach us a truth should not tell it to us: he should simply allude to it" (p. 335), so that "we may reach the new truth", so that, he concludes, "whoever wants to teach us a truth, should situate it so that we may discover it for ourselves" (p. 336). Only when the teacher helps the student to discover the truth, situating and alluding to it, only then does he teach -this happens because only then it is learned- something is really learned when it is discovered. The teacher teaches by helping to discover through allusions. Hence this pedagogy of discovery was called by Ortega the *pedagogy of allusion*. In this pedagogy, knowledge is not simply given to the student, but is shown, alluded to. The teacher begins discovering it, initiates his thought, so that the student culminates this movement. Truths are not said, they are alluded to. Only in this way are they taught (learned). By allusions -this is how the Socrates teacher teaches- being a (Socratic) teacher in the student-centered paradigm is more difficult than being one in the teacher-centered paradigm.

d. Studying is fake

As opposed to intellectualism, this student-centered pedagogy is philosophically based on a vitalist understanding of truth and knowledge. Idealist intellectualism conceives knowledge as an autonomous reality that comes from pure consciousness and feeds on itself. Vitalism considers, on the contrary, that the purely abstract ideas produced by this pure intellect are worthless, since only ideas that arise in response to vital needs are valuable. Only the concepts that arise from the problems of life and to meet the needs of life are valuable. Intellectual curiosity did not arise from pure intellect but rather, according to Unamuno (1912) from "the need to know in order to live" (p. 42). Life is the foundation of knowing. Thinking, then, cannot be understood as a simple intellectual activity. Thinking is basically a vital exercise. Hence, only thoughts that have arisen from vital experiences are valuable. This vitalist foundation of knowledge undoubtedly affects education. Now we can understand the

absurdity of the activity of learning something that the teacher teaches the student as a transmission from intellect to intellect, since this learning activity lacks the dimension of vitality that gives it meaning. It can only be learned when it is lived, I.e., when it is discovered by the student. Contrary to the intellectualism that beats behind teacher-centered, there is no doubt that the intellect is never on the margin of life. To discover that knowledge it is necessary to search for it. One seeks only what one needs, what one's life demands.

This vitalist rejection of intellectualism is what Ortega (1933) states when he writes: "to study would be a falsehood" (p. 545). The ideas -in principle true- that constitute a scientific system were found by some individuals, "but if they found them it is because they looked for them, and if they looked for them it is because they had needed them" (p. 546), so we can say that "we have found the ideas that constitute a scientific system" (p. 546). 546), so that we can say that "we have found a truth when we have found a certain thought that satisfies a previously felt intellectual need", and from here we deduce that, as Ortega says (1933), "truth does not properly exist except for those who have needed it; science is not such a science except for those who eagerly seek it" (p. 546). Therefore, he can maintain that studying is something vitally false, because the creator did not find the truth already given, but discovered it because he vitally needed it, while the student has to study a science that he has found already given and that he vitally did not need. The creator of science feels that he lacks that science, so he seeks it and discovers it and creates it. Hence -the truth discovered- is authentically a truth for him. For the student, that same truth preached and studied is really nothing but a series of ideas, and he may believe that he understands them in a purely intellectual way, but Ortega concludes (1933), "to truly understand something it is not necessary to have that called talent, nor to have great previous knowledge: what is necessary is to need it" (p. 546). And this is precisely what the student lacks. Therefore, from the vitalist foundation of knowledge, studying is a falsehood. Objectively what the student studies may be true, but vitally and/or subjectively it will be false because it is a truth that he has not needed. The student studies science, but does not create it, because science is to create, to investigate, to discover - so that - following Ortega (1930), "neither learning a science, nor teaching it, nor applying it is science" (p. 336). But not only this: he discovers and creates knowledge who needs it, but only he questions any truth that is presented to him, precisely because he is always driven by the need for truth. He who simply studies accept the truths that others have discovered: he learns them

162

Φ

Sophia 34: 2023.

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without questioning them. The seeker, on the other hand, is not satisfied with what is given and criticizes from the outset what he finds. Therefore, the vital need for knowledge is not only the method of discovery, but also that of criticism.

In short, this epistemological vitalism shows that it was certainly mistaken to teach knowledge without further ado. To understand knowledge, it is not enough to study and pretend to need it. According to Ortega (1933), it is necessary that the one who pretends to understand it "authentically feels the need for it, that his questions concern me spontaneously and truly", and he adds, "no one can understand an answer when he has not felt the question to which it answers" (pp. 553f.). To know, then, it is not enough to be a good student - it is necessary to feel the need to know - it is not a question of doing away with students and study; it is a question of reforming the method of pedagogy. It is normal that people, for the most part, do not experience the need to know, the one that made the creators discover it. What teaching must try to do is that students come, through it, to feel the need that lies at the origin of the discovery of knowledge.

A good pedagogy must try to make students feel the need for knowledge so that they seek it and discover it, since they will only learn if they manage to live -experience- the discovery of knowledge. According to this pedagogical reform, Ortega (1933) maintains, "to teach is not fundamentally to teach the necessity of science, and not to teach the science whose necessity is impossible to make the student feel" (p. 554). The ultimate goal of student-centered pedagogy, its method of learning, is to make the student feel the need to know. Then the student will be the true center of education: he will seek for himself the knowledge he needs. Of course, it does not pretend, nor should it pretend, that the student becomes a scientist, but that he truly understands his science, experiencing the activity of discovery and creation that is at its base. Only then will teaching achieve its goal: that the student learns.

With this idea we do not mean that a truth is true because it is needed. One thing is the vital or subjective value of a truth, which is only assured when it is needed and lived by a subject, and quite another thing is to reduce the objectivity of truth to the vital fact of discovery, something against which we must guard against. Indeed, a good vitalism avoids subordinating the objective value of a truth to its vitality. A balanced vitalism seeks to save the role of the concrete, living subject, but without reducing objectivity to living subjectivity. Truths must be drawn from experiences, but their truth-value - far from being based on those

163
Φ

experiences - attends to pure objectivity. Rather, precisely because these truths are objectively so, we can use them later in life.

Ortega (1923) emphasizes that "if I do not think the truth" I cannot think in a useful way to serve my vital interests, so that "a thought that would normally present us with a world divergent from the true would lead us to constant practical errors" (p. 166). A truth is only vitally or subjectively true for the one who discovers it because he needs it, but it does not become objectively true because he needs it and discovers it. In fact, because he needs it, he needs it to be objectively true. Our vitalism concerns only the fact of the discovery of truth, not its objective dimension, which is alien and independent of vitality.

e. Essayistic pedagogy

164

The student-centered pedagogy intends that students live in class the creative experience of knowledge, making them feel the need for it. Thanks to this, students will seek and discover knowledge. In a word, they will create it. In the end, student-centered education is an education of creativity. Now, to be creative is to be critical, because to create implies going beyond what is established. If one does not transcend the given, there is no true creation. Therefore, when we create, we question what already exists and, thus, we exercise criticism - all creation rebels against what is established by the fact of creating - he who creates rebels against what already exists. Ortega (1930) stated that "the only true rebellion is creation" (p. 347 n). But the educational reality is quite different. Current pedagogy, including the so-called 'humanities', is dominated by the criterion of utility as the only effective value. The mass media promote knowledge that increases well-being and material progress. Without logically disdaining scientific and technical education, it is considered that humanistic education is increasingly necessary, if only as a counterweight to the growing power of the calculating mentality and productive morality. Against utilitarianism, humanism must watch over the health of the soul to prevent us from becoming mere beings devoid of humanity. Heidegger (1935) referred that the falsification of the spirit "in the form of intelligence declines to the role of a tool at the service of other things" (p. 50). The reduction of the spirit -to instrument- is at the basis of the conversion of education into a mere adaptation that serves the interests of the power system. Utilitarian education thus loses its character of a thinking, critical and creative experience, to become one more element at the service of the established power. Indeed, Pérez-Luna (2003) indicates

that "the pedagogy that submitted itself to the guidelines of instrumental reason attacked freedom" (p. 94), and became "pedagogy without voice, being a reduction project of man and of all emancipatory ideas" (p. 94). Resistance to the calculating will to power, the basis of utilitarianism, is especially relevant in teaching, since the -pedagogue- for Mèlich (2002), instead of being the one who "creates the integration cultural programs (...) in charge of transmitting the scientific contents and the constitutive values of a social system" (p. 51), is above all, "the one who unmasks the forms of social control of discourse production" (p. 52).

The main objective of education must be to teach that the human spirit is not reduced to calculating intelligence, to a mere instrument. To this end, far from adapting to what already exists, education must foster the spirit of creation and discovery. However, even though the pedagogical system raises the banner of reflective and critical thinking as a goal, the reality is that adaptation continues to be the predominant educational value. The education that continues to rule is -unidimensional- i.e., following Marcuse (1964), an education that does not promote the emergence of a second critical dimension that challenges the positive already given and that unfolds "another dimension of reality" (p. 87). Instead, it encourages adaptation, even if it sells the idea of critical and reflective thinking. Against this positivist and adaptationist view, we need an education that is two-dimensional, that teaches us to really think, to dare, to not follow the given, but logically without falling into nonsense and unfounded whimsy. An education of trial and error: it must be an education of risk, because only risk teaches us. It must therefore prepare us to make mistakes and, above all, to recognize the error and to rethink with a will to truth. Because, Gadamer (2000) clarifies, "who has really learned if he has not learned from his own mistakes" (p. 48). Instead of becoming adapted machines, what is proper to human beings is to dare to think, to learn, to make mistakes and to try again. When the teacher alludes to the truth that the student must discover, he invites to do mistakes. The student-centered pedagogy of allusion is a pedagogy of risk and error, a pedagogy of rehearsal. In order to create and discover, it is necessary to rehearse.

f. To learn one needs to ask

It is a truism that education has to do mainly with learning and teaching, and that it seems logical to affirm that -only those who know can teach- and that in order to know, one must learn. Aristotle (1998) stated that "what distinguishes the wise from the ignorant is the ability to teach" (p.

8). Being able to teach distinguishes the one who knows, so that if someone is not able to teach it is because he really does not know. Aristotle (1981) specifies that all knowledge, "all science seems susceptible of being taught; and everything that is known can also be learned" (p. 204.) This means that all knowledge can be taught and learned. The criterion of the fact of knowing is nothing but the ability to teach. Whoever does not teach does not really know. Now, this perspective assumes the concept of knowledge as the possession of ideas, of contents. From this, we deduce that clarifying the educational question implies first clearing up the problem of the nature of knowledge. There is no educational theory that does not assume a certain understanding of knowledge. The consequence of teaching and learning must in principle be the increase of the student's knowledge. But nothing can be elucidated in this area if it is not previously clarified what knowledge is. According to Heidegger (1935), "simply to have knowledge is not knowledge at all" (p. 29). One can have a lot of knowledge and not know, because to know is to place oneself before the truth, to remain on it, to unveil it, to discover it - in short - to think it. But this idea of knowing tells us even more. The usual understanding affirms that he who knows no longer has - logically - to learn, since he already knows, and this means that his stage of learning has concluded. But this common logic forgets, in Heidegger's view (1935), that "to know means to be able to learn", so that "only he knows who understands that he must constantly relearn" (p. 29). This is the radical meaning of the Socratic *I only know that I know nothing*: that to truly know is to understand that we can always continue to learn. Far from representing the conclusion of learning, true knowing is to be always open to learning, because one never fully knows. Underlying this idea of knowing is an understanding of the finite nature of humanity, which is the cause of learning: only he who is aware that he does not know can really learn. He who thinks he knows does not learn.

According to the current understanding, he who knows does not have to ask because he does not need to learn. On the contrary, he who asks does so because he does not know. But once it is established that knowing does not consist of having knowledge, of theories, but -being aware of one's own ignorance- consequently, in being open to learning. We can deduce with Heidegger (1935) that to know is "to be able to ask", since only he who can ask questions, who wants to know, can learn (p. 29). We have established that he who knows, first of all -knows that he does not know- and that he has to learn constantly. Now, learning means asking questions. Only the one who really asks because he is aware of his ignorance, only he, can learn and come to know. Santos Gómez (2008)

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confirms that "in order to learn, we must be willing to criticize our own convictions", and "we must know that we know nothing" (p. 223). From this we conclude that the essence of knowledge is in the question. He who asks, already knows something about what he does not know. What he knows, and this is the main thing, is that he does not know, that is why he asks. Gadamer (1960) considers that there is no true asking without knowing that one does not know: "In order to be able to ask, one must want to know, i.e., to know that one does not know", for "he who is sure of knowing everything cannot ask" (p. 440). In turn, to really know is to never stop asking. Only one person can really ask, the one who is aware that he does not know. Therefore, we deduce, to ask is a difficult art, since, Gadamer (1960) conceives, "there is no method that teaches to ask, to see what is questionable" (p. 443). If one asks is because one knows that one does not know and, consequently, one wants to know. The art that involves the greatest difficulty is that of knowing how to ask, since in order to be able to access the 'not knowing that one knows' and to ask accordingly, one must be simultaneously on both sides of the question: on the side of knowing and on the side of not knowing. For this reason, Gadamer (1960) concludes, "to ask is more difficult than to answer" (p. 440). This conscious not-knowing is what is called 'thinking'. Gadamer (1960) stresses that the "art of pre-questioning" is the "art of thinking" (p. 444). When one thinks one knows everything about something, one does not really think. Thinking is walking, blazing a trail, into the unknown, constantly wondering about the next step we have to make in the new terrain we have never been. Questioning is therefore not simply something prior to knowing, assuming that the real knowing is in the answering and that questioning as such is something external to knowing itself. Heidegger (1933) confirms that "questioning will no longer be the mere preliminary step towards answering, knowing, but questioning will become the supreme figure of knowing" (p. 12). But the question is the essence of knowing because, Gadamer (1960) specifies, something is truly understood, something is known, only when the question has been found to which what is to be understood is an answer: "We understand something only when we understand the question to which something is an answer" (p. 453). In short, according to Gadamer (1960), to understand an idea or a theory really means to understand it as an answer to the question we have discovered (p. 454). To know, to think then will be to discover the questions. This inquiry provides us with the most appropriate educational method to carry out our student-centered pedagogy: helping the student to discover is equivalent to helping him to find the questions to

167
Φ

which we intend to transmit him the answers. A true pedagogy must be guided by questions rather than by contents and doctrines.

g. Someone who teaches learns by teaching

Teaching offers something: it gives. In a Socratic view, Heidegger (1936) maintains that "in teaching one does not offer what is learnable but gives the pupil only the indication to take for himself what he already has", because "when the pupil adopts only something offered, he does not learn" (p. 62). The learner does not learn when the contents are transmitted and given to him. He has to discover them in order to learn them and really know them. He only learns when he experiences, lives and discovers what is offered to him, i.e., when he gives it to himself. To really learn is not the same as merely studying. One only learns oneself and, as Gadamer would suggest, the teacher participates modestly. Now, this contribution of the teacher in learning will be simple, but fundamental. Inquiring into what this contribution consists of will allow us to specify the teaching in this student-centered pedagogy. As already noted, it is not a teaching that simply gives the pupil what he or she has to learn, but one that initiates the gesture that allows the pupil to follow the movement that leads him to discover for him what he is trying to transmit. If the pupil is given what he has to learn, he does not learn. But so that the student can learn from himself, the only authentic learning, it is necessary to avoid reducing teaching to the simple communication of contents and letting him *learn*. Heidegger (1936) emphasizes that "teaching is nothing other than letting others learn" (p. 62). In fact, Heidegger (1951-52) adds, "the true teacher does not let learn anything other than learning" (p. 20). The goal of teaching can be none other than to let the pupil learn for himself. Far from transmitting knowledge, the purpose of true teaching is to form the mind of the pupil so that he can discover it for himself. Descartes (1628) already assumed this Socratic pedagogy: "to direct the mind in such a way that it forms solid and true judgments of everything that is presented to it, such must be the aim of studies" (p. 95). For this reason, those who continue to maintain that learning is receiving content think that this student-centered teacher does not teach and that, therefore, nothing is learned with him. But they forget that this (true) Socratic and student-centered teaching teaches only one thing, the most important thing: to learn. It teaches only by helping the student to think - and then to learn. If by means of indications the teacher gets the student to learn, then the transmission of knowledge is already secondary, because the student's

own learning will have been awakened. This student will discover himself, because he knows how to learn. But teaching to learn is a difficult task. The teacher, following the Socratic view, has to practice the indication, the question, until the student is capable of doing it by himself -in short, of thinking- by posing the question alluding to an idea so that the student concludes by discovering it, the teacher teaches the student to learn. Gilson (1960) argues, teachers succeed in "making us think for ourselves, or at least helping us to do so" (p. 38). The student-centered teacher has to be an artist of questioning, because only by knowing how to question does he place the pupil in the position of discovery. Only by asking questions does the teacher teach and only by being well questioned does the student learn. Good teaching then has to do with asking and answering, i.e., with dialoguing, in the words of Freire (1967), with Freire's "active, dialogical and participatory method" (p. 104). Gadamer (2000) has stated that "one can only learn through conversation" (p. 10).

169

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To truly teach - by letting the other learn - is one of the most difficult activities. The teacher can only truly teach if he learns in the educational action. Teaching to learn, letting to learn, can only be done by those who can learn, because those who believe they already know everything, logically teach by transmitting the knowledge they possess. Teacher-centered education does not allow learning, it does not teach. The Socratic teacher knows that he can only teach if he re-lives the student's experience - learning - if he himself discovers knowledge instead of simply projecting it outside. He learns by teaching. Only he who can learn can teach. Only if the teacher learns can he teach how to learn, because one can only teach how to learn by putting one's own learning into practice, by learning. One cannot teach to learn by theorizing about the subject but by exemplifying it, by putting learning itself in front of the student's eyes. But, as Freire (1970) warns, "reflection, if it is true reflection, leads to practice" (p. 67). The teacher teaches - when he thinks before the student - when he carries out the activity of discovering knowledge by asking himself questions. Nothing teaches like the living example of the learning process itself. Above all, the teacher must avoid transmitting what is to be taught as knowledge already given, mastered and known by him. He must live the act of learning it. Paradoxically, when the teacher learns, he teaches. For the teacher, teaching the student means learning himself. This should be the norm of good pedagogy. This is why Dewey (1916) wrote that "the teacher is an apprentice, and the apprentice is, without knowing it, a teacher" (p. 141). But then, what distinguishes the teacher from the learner? Would not the magisterium thus disappear? Not at all. Not only does it not disappear but, as already mentioned, the

Socratic magisterium is the most demanding because, Heidegger (1951-52) affirms, "teaching is more difficult than learning", and this because "to teach means to let learn" (p. 20). It is more difficult not because the teacher has more knowledge and more knowledge to be able to teach, but because his knowledge must consist in the fact that he can learn, since, in the words of Heidegger (1936), "only he who can truly learn - and only while he can - is the one who can truly teach" (p. 62). One can only believe that learning is more difficult than teaching when one assumes, in a magistocentric and logocentric view, that the one who teaches knows everything he has to know in order to teach and does not need to learn. However, in this case, the teacher no longer teaches to learn, since he will naturally teach everything he knows. On the contrary, only he who knows that he does not know learns and, for this very reason, can teach what is fundamental, learning itself. Consequently, the student-centered teacher, far from being irrelevant, has, according to Heidegger (1951-52), "the only privilege to learn much more than they do, namely: to let-learn" (p. 20). Hence Heidegger (1936) can assure that "in teaching the one who learns the most is the one who teaches" (p. 62). The difference between the teacher and the pupil is that the teacher is capable of learning more, and this is because he is more aware of his ignorance and, therefore, knows that he cannot fail to learn - like Socrates - the true teacher. The best teacher is the one who is most aware that he does not know. That is why he is a teacher, that is why he can teach.

Conclusion

The result of this research has been that a truly balanced education, a Socratic education, is made from the pupil, the true core of pedagogical praxis. This conclusion leads to the transformation of the educational system and especially the role of the teacher. This education proposes to the teacher the most difficult task: to teach while being aware that it is the student's learning that is substantial. This implies that the teacher should be less concerned with the contents he teaches and more with the fact that the student learns. This is the future line of this study: pedagogical techniques in particular, and the system in general, must pay special attention to this fact and be articulated in such a way as to take care of the student's learning. This task is solved by the teacher teaching how to learn, not just teaching -transmitting- knowledge. To achieve this, the teacher, like Socrates, must revive discovery and learning. The student, accompanied by the teacher's questioning, by living the discovering thin-

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king, learns. By assisting the student through questions that allow him to discover knowledge, the teacher allows the student to learn, i.e., he really teaches. This is the demanding mission of a student-centered teacher.

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171

Φ

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Miscellaneous / *Misceláneos*

Elements of Byung-Chul Han's work
for ethical training in the performance society[1]

Elementos de la obra de Byun-Chul Han para la formación ética frente a la sociedad del rendimiento

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Abstract

The starting point of this research focuses on the study of the crisis of humanities in a hegemonic market economy driven by profit and exploitation. In the project from which this article is derived and which has hermeneutic phenomenology as a methodological approach, as presented by Max van Manen (2016), the scope and contribution of contemporary ethics is shown in the face of these two movements and, likewise, from a critical reading of the whole, the variants of ethical training in the face of the current crisis in the humanities in which the person is reduced to a subject of performance. The article is structured in four parts: first, the research and the publication itself are contextualized; second, the methodological process is detailed; third, the state of the question is briefly shown; and fourth, the theoretical sediment is specified and the variants that make up the answer to the problem question of the project are presented, that is: to base the importance of attending to temporality as a substantive ethical problem; the need to deconstruct freedom as a neoliberal control strategy; the sense of deinstrumentalizing emotions; and the need to cultivate the capacity to be indignant and to promote a contemplative life as experiential practices of the world of life.

Keywords

Ethics, citizenship, humanities, temporality, liberty, emotions.

Resumen

El punto de partida de esta investigación se concentra en el estudio de la crisis de las humanidades en una economía de mercado hegemónica, movida por el lucro y la explotación. En el proyecto del que se deriva este artículo y que tiene la fenomenología hermenéutica como enfoque metodológico, conforme lo presentó Max van Manen (2016), se muestra el alcance y el aporte de una ética contemporánea frente a estos dos movimientos; asimismo, desde una lectura crítica de conjunto, las variantes de la formación ética frente a la crisis actual de las humanidades en la que se reduce la persona a sujeto de rendimiento. El artículo se estructura en cuatro partes: primero, se contextualiza la investigación y la publicación misma; segundo, se detalla el proceso metodológico; tercero, se muestra brevemente el estado de la cuestión; y cuarto, se precisa el sedimento teórico con variantes que integran la respuesta a la pregunta problema del proyecto, esto es: fundamentar la importancia de atender a la temporalidad como un problema ético sustantivo; la necesidad de deconstruir la libertad como estrategia neoliberal de control; el sentido de desinstrumentalizar las emociones; y, la necesidad de cultivar la capacidad de indignarse y de promover una vida contemplativa como prácticas experienciales del mundo de la vida.

Palabras clave

Ética, ciudadanía, humanidades, temporalidad, libertad, emociones.

Introduction

This article is a collaborative research project, with a qualitative nature because its subject of study is ethical education from an interpretative perspective, which implies the construction of discursive variants from the critical reading of a phenomenon and a contemporary theoretical approach.

This project assumes as a development basis the emergence of the role of ethical formation in the current era, particularly, in response to what Silva & Arbeláez (2017) have stated as -the so-called 'putting humanities on edge' - which is understood as the crisis of humanist values

176

in a hegemonic market economy driven by profit and exploitation, i.e., the deployment of a society of fatigue and performance: These issues are extensively thematized by the South Korean Byung-Chul Han in works such as *The Transparency Society* (2013), *The Agony of Eros* (2014a), *In the Swarm* (2014b), (2015a). *Psychopolitics* (2015a), *The Society of Weariness* (2015b), and *The Scent of Time* (2018).

The research project followed as a methodological approach the phenomenology of practice developed by Max van Manen (2016) in his work *Phenomenology of Practice: Methods of meaning-giving in phenomenological research and writing*, specifically from reflexivity, thematization and construction of meaning, in order to identify and thematize the contemporary scope of ethical formation of this movement. In this way, the theoretical variants that Han's (22015a) philosophical approach can offer for ethical formation in the face of this crisis in which the person is reduced to a simple instrument or subject of performance and fatigue were thematized.

In the face of this reductionist mercantilism, the research question of the project was: *what perspectives and theoretical variations can Byung-Chul Han's philosophical approach offer for ethical formation in the face of a dehumanizing performance society*?

The aim of the project was oriented to identify the theoretical variants offered by this author for ethical formation in the face of the contemporary society of dehumanizing performance, i.e., to understand what constitutes ethical formation as a project of human indeterminacy and reciprocity between human development and education. In short, the issue itself is the person and his ethical formation in a context that becomes a hegemonic market economy driven by profit and exploitation. Hence the importance and novelty of the project - inasmuch as it strengthens, from a current perspective of philosophy, the theoretical bases of ethical formation in the face of the performance society.

The article is structured in four parts: first, the research is contextualized; second, the methodological process is briefly shown; third, the state of the question is specified; and fourth, the theoretical frame and the conceptual variants that integrate an answer to the project's main question are presented. Each of these sections is developed below.

The crisis of the humanities as a context

When speaking of humanities it usually refers to several scenarios. As Silva and Arbeláez (2017) say, on the one hand, it is related to a lack of

177
Φ

resources for research in this field, given the governmental disinterest, or the decision of governments to reduce or eliminate spending on social projects. On the other hand, it is related to the little or no humanistic training of young people, given that in recent decades education has come to be circumscribed to the acquisition and development of technical skills, so that the best people are - the best employees who have high technical training and are easily integrated into the labor market - but lack creative thinking, self-reflection, imagination and memory, capacities that are also necessary for true integral development.

178

This crisis is also related to the growth of operative strategies such as costs reduction of the personnel in charge of humanistic areas, or in curricular adjustments -eliminating courses considered impractical, unnecessary, such as literature, philosophy, arts and ethics- an example of this is the renewal of the school curriculum of basic secondary education in Colombia, which has reduced the number of class hours in areas such as philosophy and has eliminated arts as an obligatory subject. However, the crisis may refer especially to a tendency in which 'anything goes' is affirmed, in which, as Han (2015a) argues, what is important are the ends, the fulfillment of objectives, in which the power to do has no limits (p. 12).

However, it is understood that such a crisis of the humanities has a concrete basis: the excessive unfolding of capitalism in terms of economic growth, not human development. In this deployment, the person has lost his place and meaning, so the crisis of the humanities is the crisis of the person, since he ends up being - following Han (2015a) - a mere subject of resignation and, consequently, a subject of weariness. Hence, it is worth investigating the role of ethical formation as a distinctive variant of the humanities that will allow the foundation of social and educational dynamics to revert the subject of performance into a subject of human development.

The phenomenology of practice as a method

As indicated above, the phenomenology of practice was assumed methodologically from the approaches of Max van Manen (2016), as the route of development.

The phenomenology of practice becomes a methodological path, centered on the semantics that arises from the interpretative interaction between the texts and the reader, i.e., the reader can give meaning. The gift of meaning implies that hermeneutic phenomenology is a method, in the words of van Manen (2016): "to inquire not a method to answer or

discover or sketch determined conclusions" (p. 32), this is why it requires reflexivity, to be perspicacious, sensitive to language and constantly open to any interpretative attitude.

Van Manen (2016) believes that writing is key for com-prehending a lived experience, as it forces an individual to cultivate a self-reflective attitude, i.e., "the process of phenomenological inquiry occurs - to a large extent - when writing" (p. 34). Hence, in this process, a subject analysis approach is followed. States van Manen (2016): "thematic analysis refers to the process of recovering the meaning structures that are implied and dramatized in the human experience represented by a text" (p. 364).

Thus, three general stages were developed for analyzing the thematic senses:

1º. Pre-reflexive characterization of the phenomenon. In this stage, the crisis of humanism was conceptualized from the deployment of current capitalism, or, in other words, the research problem was thematized from the lived experience.
2º. Thematic or category configuration. In this stage, the variations of ethical and moral formation were identified from the postulates of the capabilities approach, moral theology and Ricoeurian hermeneutics.
3º. Thematic analysis or variations construction of meaning. In this stage, the meaning of ethical and moral formation was thematized in the face of the development of capitalism - as a hegemonizing power - that configures a subjectivity and a society of fatigue. A further development of the implications or the steps of this methodological approach are detailed in Silva (2018).

Ethics in the face of the crisis of humanities: state of the question

Some variants of study derived from the project should be specified: (1) The disengagement of ethics is part of the crisis of the humanities, as a consequence of the unfolding of a society centered on biopolitical and capitalist performance; therefore, in this panorama; (2) The person ends up constituting himself and discovers himself (pejoratively) as a vulnerable subject; (3) Prone to cohabit and naturalize tiredness and fatigue as common phenomena of his human and social constitution. In the following lines we refer to some works that have thematized, in part, these issues.

Regarding the question about the crisis of humanities, the work edited by Silva and Arbeláez (2017) *El humanismo del Otro: la puesta en vilo de las humanidades* stands out, in this work diverse and multiple phenomena that hinder and abrogate the place and meaning of the humanities in today's world are subjected to study, or what is - the humanity of the other appears due to the painful and apparent apotheosis of dehumanization: as the starting point, the right place and the means to understand the validity of the humanities. Although this work criticizes technique as an instrumentalist mediation, it is worth mentioning a different perspective, as Hernández and Pérez (2020) do, for whom the development of technique must call for anthropological reflection on what is implied in the vital well-being of people.

In the case of vulnerability as a human condition, Gazmuri (2022), in his publication *Afectivity, vulnerability and limits of scientific reason*, proposes the recovery of the emotional or affective dimension from a cognitive approach to support the deployment of a humanistic moral action. In this sense, vulnerability -from the approach of human development and capabilities- becomes an ethical category of the emotional life of the person that asks for a political consideration and for a condition of possibility of intersubjective life.

In relation to the performance society, it can be pointed out that, in general, the works developed are framed in a perspective and study of public or social life and/or from a psychological or psychiatric point of view. Thus, fatigue is the particular characteristic of present-day society, it does not become suffering, since it is assumed as an effect of a responsible and laborious life, and in this way, it becomes adapted or naturalized to the human condition.

On the one hand, Lachman (2016) analyzes how fatigue, or the so-called Burnout syndrome, is camouflaged in labor practice through compassion, so that, in some way, fatigue is a choice that people make and justify in the exercise of solidarity towards others. Otherwise, the society of performance and fatigue inhabits university spaces. Florelle and Tyson (2015) analyze this phenomenon: in what they call a biopolitics of university research, characterized by the desire to 'publish or perish', which ends up becoming a kind of imperative to perform better and optimally, leading to a general economy of fatigue.

The study conducted by Enns et al. (2018), from a psychiatric viewpoint evaluated the association between pain, fatigue, depression and anxiety, as main elements of the work disability phenomenon. It was concluded that this affects the scale of work productivity and increases a

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180

worker's activity impairment. With thematic affinity, the study of Bayeh (2016) stands out, in which the role of civic education and ethics in the construction of good behavior of citizens is examined, establishing some principles to make them active participants in the development of democratic governance.

Regarding the importance of ethics training, the work of Uvalle (2014) entitled *La importancia de la ética en la formación de valor público* - in which the meaning of ethics training is reconstructed as a starting point to encourage social conduct and institutional performance - and therefore, the cultivation of legality, responsibility and the sense of belonging to community life (far from being configured as a mercantile or managerial issue). In this same line of study, it is worth mentioning the work of Vilera (2004) *Formación profesional y ética en la sociedad del siglo XXI*, which restates the professional practice of teaching, taking as a starting point social sensitivity and responsibilities, with a view to building a democratic society.

181

Likewise, in line with ethical education, Guato (2008) in his article *Education and ethics in a liquid society*, warns of the risks of ethical education in the university environment in the face of instrumental reason and the technology that inhabits it. In turn, Gahona (2008) in his article *La persona humana, el valor central de la educación* (The human person, the central value of education) stresses the importance of preserving the value of the person in the postmodern world through ethics education.

These studies, although they have approached the problem of the crisis of humanities as the very crisis of the person, focus their interest on diverse issues such as education for citizenship or professional practice and the pathologies linked to it. However, they show that it is necessary to decide what sense awaits ethical formation in the face of this panorama, which has been mentioned as a society of performance. In this lies, in part, the novelty of the project, insofar as the emphasis is placed on showing those challenges that, especially from the work of Byung-Chul Han, emerge as a basis to promote an ethical formation that resists the empire of the reductionist productivity of the human.

Ethical and moral training in the face of the performance society

At this point and because the research is oriented to show the possible perspectives or theoretical variations that can sediment, from the work of

Byung-Chul Han, a project of ethical formation capable of resisting the paradigm of dehumanizing performance, these variants of study will be enunciated. However, it should be specified that in the development of the project -a subject capable of resisting performance or deconstructing such a paradigm must be able to develop his capacities and, within these, interpretation and care of oneself and of the other appear as relevant. For this, first this theoretical base is thematized and then these theoretical variations are decanted; it should be specified that this emerges as a development of the third methodological stage of the research, i.e., to carry out the thematic analysis or construction of the variations of meaning.

Deconstructing the performance society

What is the basis for this concern of ethical formation? On the one hand, we have used Han-Nussbaum-Ricoeur conceptual tripod, insofar as the theoretical frame - taken as a basis for thinking about ethical formation - is what narrative or argumentative capacity makes possible: the cultivation of human development in the face of a society burdened with performance and fatigue. On the other hand, it is considered that moral theology also serves as a basis for reconstructing the meaning of moral formation in the face of the crisis of the human, particularly in relation to the possibility of founding an ethics of universal care, which implies in the human the question for the natural, the cosmos, the earth. In this sense, the ethics of care developed by Leonardo Boff in works such as *Essential Care* (2002) and *Necessary Care* (2012), serve as a basis for this reflection. Following, some lines of understanding of these perspectives are presented.

1º. It was pointed out that the crisis of the human occurs, as mentioned by Han in his work *The Tiredness Society* (2015b), in the midst due to a performance society (pp. 71-79). Indeed, this South Korean philosopher suggests that a paradigm shift is currently underway, which is nothing other than the emergence of a society dominated by an excess of positivity, and characterized by a pathological panoply that includes diseases such as depression, attention deficit, exhaustion, etc. This panorama is denominated by Han in his work *Psychopolitics* (2015a, p. 12) as a society characterized by fatigue. Hence, Is this a bleak picture? We believe that if humanities still make sense; and we believe so, this is the fertile ground for their development, so that it is the task of *humanitas* to cultivate every project and immunological prophylaxis and defense technique against this *positivity*.

If hospitals, factories and prisons are institutions that discipline us in the society described by Foucault (2002) in *Watch and Punish*, Han

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(2015b) describes the society of performance as the society of prestige, where everything is possible, i.e., we no longer discipline the subjects, nor are they disciplined, but rather we obey the best artists, or performers: 'the entrepreneurs'. As suggested by Vargas & Guerrero (2017), the institutions of our time are fitness studios, offices, hotels, commercial centers, among others. In this context, what is the role of ethics in this society? It is estimated that its main horizon is the formation so that the human does not succumb surrendered and obedient to this positivity, i.e., as Reeder et al. (2010) say, to glimpse the sense of formation as humanization.

2º. In this panorama, the human condition is vulnerable, and as such, it is a nuclear matter of study of the human development and capabilities approach, presented by the philosopher Martha C. Nussbaum, especially in works such as *Landscape of thought: The intelligence of emotions* (2008); *Creating capabilities: proposal for human development* (2012); and, in *Political emotions* (2013). This author has developed a moral and political philosophy capable of renewing the understanding of justice and the role of emotions in human development. Particularly in *The Fragility of the Good* (1999) - one of her first books - she deals with ethics from a relational approach based on a serious reflection on the vulnerability of the good life (p. 125).

In the aforementioned work, Nussbaum (1999) addresses the notion of vulnerability starting from the problem of rationality. Human beings are both active and permeable to the events that unfold in the world through emotion. How can we design a rationality that is in action without making human beings highly vulnerable? Vulnerability is a fact in the present as it appears at the heart of democratic concerns in rejecting any transcendent order of sovereignty, which is why Nussbaum (2013) states, "Democratic equality leads to vulnerability" (p. 171).

3º. Perhaps an orthodox premise is to affirm that ethics is a branch of philosophy that deals with the reflexive exercise that is at the basis of human behavior; and for this reason, is not possible to formulate value judgments in the field of ethics but to explain the reasons and provide reflection on human behavior. This specifies that ethics is a particular human act: that of interpretation; therefore, this does not integrate one more discipline of philosophy, but the very understanding that ethics is nothing other than interpretation and consequently is practical.

Thus, ethics is practical in a double sense: it deals with human practice, and it investigates about the good of it. But this orientation towards practice does not mean that ethics is simply an instrument, i.e., a conception of ethics that detaches it from its philosophical roots on the grounds

183
Φ

that ethics must figure or construct techniques for solving problems; for example, the tendency to solve problems through consensus among as many people as possible. Such doctrines reduce ethics to an instrument.

In contrast to these perspectives of ethics, a hermeneutic ethics of human experience can be proposed, which would have no other object than the articulation and interpretation of moral experience and the enrichment of this experience through deliberative refinement. In this approach it is estimated that Paul Ricoeur approach on hermeneutics in *Finitude and Guilt* (1969); and, in *Itself as Other* (2006), end up founding an ethical perspective that has human action as its foundation.

Such consciousness is expressed in the relationship with the other, i.e., a way to recognize otherness. This recognition of otherness has as its foundation on the dialogical constitution between the self (ipse) and the selfhood (idem), which Ricoeur (2006) has categorized as the little ethics, especially for the studies presented in the work *Sí mismo como otro*. Of course, this is not a new issue in this work, but it is a marked transition from hermeneutics to ethics.

4º. The crisis of the human has as its effect the crisis of the earth. The theologian Leonardo Boff in *The essential care, ethics of the human, compassion for the earth* (2002) has reflected on how care and sustainability go hand in hand, as bases for the vindication of the Christian humanist project. Likewise, in *The Necessary Care* (2012) Boff points out that to face the world's problems caused by uncontrolled globalization and the desire for power - which embody and cultivate violence and domination - it is necessary to reintroduce the idea of care linked to ethics, values, spirituality and affection in human decisions and actions.

In the works referred to, it is claimed that the concept of sustainability is partially monopolized by economic development, so it is important to reconstruct it from the notion of care as a divine inheritance. Now, this theological and social perspective of the principle of care as a foundation of the human must be developed through education. Hence the importance of founding perspectives or edges of understanding of a sedimented ethical formation in the care of the 'other'.

Variants of ethical and moral formation in the face of the performance society

Having shown the above, we return to the question of the theoretical perspectives or variations of ethical formation in the face of this approach of performance. It seems that at least five variants of study emer-

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ge: 1) considering and attending to temporality as an ethical problem; 2) deconstructing freedom as a neoliberal strategy of control; 3) forming indignation as an ethical capacity; 4) de-instrumentalizing emotions; and 5) cultivating the contemplative life as a natural practice of the world of life. The following will expand on these issues.

Temporality as an Ethical Problem

What characterizes an *ethical temporality*? How can ethics *sustain* time? How can ethics *construct* history? these are questions that emerge. Han (2018) gives clues in this regard, since some practices that allow us to construct or reconstruct a living temporality are commitment, narration, duration or the capacity to delay, contemplative capacity and leisure.

Especially in the work *The Scent of Time* Han (2018) constructs a symptomatic panorama of the present that shows the crisis of the human. This panorama is characterized by the development and progressive advance of the empire of transience and the ephemeral, in which nothing lasts, everything lacks duration, everything has a dizzying end. The so-called zapping has permeated people's daily lives as a normalized action that reveals the need and ease of being permanently *changing*, without stopping the attention, or what it is: to contemplate.

According to Han (2018), this discontinuity is a consequence of the emergence and reduction of human time to working time, or what is the constriction of time to the function of work - to overwork - consequently, the person ends up configuring and considering himself as a subject of tiredness, or as mentioned by Han (2015b), it falls into a daily hyperkinesia oriented to production. Because of this need to produce or to be permanently producing, there is the feeling that everything happens quickly but the truth is that the person remains busy in the hustle, dispersion and haste; there is no time to finish, nothing is decisive, nothing is definitive. According to Han (2015a), the serious problem is that one falls into the cultivation of an atomization of time. Roughly speaking, for Han (2018) such atomization is typical of this desynchrony, acceleration, the imperative of work and the configuration of an ahistorical time.

The fact that people's current time is dyssynchronous means that there are continuous temporal alterations or paresthesia (numbness) in people's daily life because of the reduction to work, i.e., they lose the notion of time, they fall into a meaningless -doing- in a doing that lacks a present and living end. The time or the action of people wanders aimlessly; therefore, all moments are the same; nothing differentiates

185

Φ

them, everything is 'what is always done'. Paradoxically, at the same time that we lose the notion of what we are doing, we want to finish quickly, even without knowing what we want to finish; so acceleration is another symptom of this desynchrony, since it is caused by the inability to finish or conclude.

Para Han (2018), "las cosas se aceleran porque no tienen un sostén" (p. 67), porque se carece de un sentido de la acción misma; porque, de un lado, se pierde el sentido y el conteo del tiempo, y de otro, las acciones se reducen a momentos desarticulados; es decir, lo que hago no tiene un entronque con lo que antecede o con lo que sobreviene. Esta falta de una articulación del tiempo da lugar a la necesidad y sensación de que todo debe transcurrir con rapidez. En complemento, según Han (2018), el "exceso de velocidad destruye el sentido" (p. 76), es decir, como en una autopista, demasiada velocidad conduce y produce riesgos, pero se prefiere correrlos –se antepone el fin de llegar por el fin de avanzar rápido– con lo cual se pierde la capacidad de tomarse un tiempo, detenerse; se privilegia la prisa y con ello la dispersión y la ausencia de un punto de llegada.

Pero Han (2018) también advierte que "una velocidad demasiado baja, genera un atasco" (p. 98), por lo que la acción de demorarse tiene que ver, no con la capacidad de hacerse hacerse lento, sino más bien, con la capacidad de atender al tiempo de las cosas, al tiempo del hacer.

For Han (2018), "things speed up because they have no support" (p. 67), because there is a lack of a sense of the action itself; because, on the one hand, the sense and counting of time is lost, and on the other, actions are reduced to disarticulated moments, i.e., what I do is not related with what precedes or with what comes. This lack of an articulation of time gives rise to the need and feeling that everything must happen quickly. In addition, according to Han (2018), "too much speed destroys meaning" (p. 76), i.e., as on a highway, too much speed leads to and produces risks, but it is preferred to run them - the aim of arriving is before the aim of moving quickly - losing the ability to take time, to stop; privileging haste and the dispersion and the absence of a point of arrival.

But Han (2018) also warns that "a speed that is too slow generates a traffic jam" (p. 98), so the action of delaying has to do, not with the ability to make oneself slow, but rather, with the ability to attend to the time of things, to the time of doing.

The reduction of time to the imperative of work, to the need to produce, degrades the person to *animals laborans* and, in the words of Boff (2012), to *animals demens*; and this constitutes a major problem insofar as the *animals laborans* only knows pauses, but not contemplative

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tranquility. The pause is nothing more than an intermission to recover the labor force, far from the possibility of not doing or leisure -not inactivity- but the relaxation and disconnection of such desynchrony.

It was mentioned in previous lines that another symptom of the time of performance is its ahistoricity, which means that this time lacks history and that in the life of people and communities no longer chain together to form a story; there is neither support nor end, there is no goal that binds them. Everything happens without a meaning that holds them together or contains them. In general, time becomes like the repetition of the same, like the 'reproduction of what has already happened', so that, according to Han (2018), time no longer advances but rather: everything traps it in a meaninglessness, in an endlessness. As Ricoeur (2006) had already indicated, this is the end of the narrative, there is no plot to tell, only a succession of facts without any concatenation; and the narrative requires just that, a link and an end.

187

Φ

Deconstructing freedom as a control device

What are the self-exploitation mechanisms in times of neoliberalism? For Han (2014b), neoliberalism is a very efficient, indeed intelligent system for exploiting freedom itself. Everything that pertains to practices and expressions of liberty, such as emotion, play, and communication, is exploited. It is not efficient to exploit someone against their will as the return is very low with alien or directed exploitation. As Han (2014b) argues, only the exploitation of freedom yields the highest return (pp. 11-15).

Thus, what we are currently experiencing as freedom is creating more and more restrictions. The freedom to create produces even more restrictions than the disciplinary duty, which dictates what to do and what not to do. Such a capacity for creativity becomes a self-demanding productive function. If the individual fails in the neoliberal performance society, then shame and feelings of inadequacy are the inevitable consequence: they also lead to a generalized or mass depression. Hence, it is not the current constitution of our social situation that is being questioned as the main cause, but, rather, one's own responsibility.

For Han (2014b), mental illnesses such as depression or burnout express a profound crisis of freedom. They are a pathological sign that freedom often turns into coercion (p. 11). The subject of performance believes he is free, but in reality he is passionate about exploiting himself until he collapses. Fatigue assumes the character of success, of achievement, of optimization, but never of an end. For this reason, Han (2015a)

states, the first stage of burnout syndrome is euphoria (p. 21). I rush to work with euphoria, and in the end, I collapse and fall into depression.

This constitutes one of the problems for the performance subject, since this strategy strengthens the production method and makes it increasingly intangible. Particularly, for example, the voluntary and free exposure of data increases productivity, speed and, therefore, economic growth: the more information and communication, the higher the productivity and the greater the market success. The more people reveal information through continuous communication, the more data will be available that can be directly converted into commodities and profits. According to Han (2014b), this absolute, unrestricted transparency is sold as freedom of information (p. 20). Hence, the elimination of everything that means strangeness, otherness, secrecy and mystery is always sought. All this means important obstacles and a deceleration for unlimited communication.

However, such a paradigm of transparency ends up configuring two undifferentiated subjects: viewers and consumers. And at this level, transparency politically imposes the democracy of the spectator. In this regard, Han (2014b) states: "Neoliberalism turns the citizen into a consumer. The freedom of the citizen yields to the passivity of the consumer" (p. 23). The voter as a consumer today has no real interest in politics, in the active formation of the community; he is neither willing nor able to do so, there is no common political action. He only reacts passively to politics by complaining, like the consumer, about goods or services he does not like. In other words: complaining does not constitute any action, rather, it is a depoliticizing attitude of the consumer that is supported by a digital psychopolitics, which leads to a crisis of liberty. Such crisis consists in the fact that freedom becomes an instrument of domination and control; surveillance that proclaims freedom is much more efficient than surveillance directed against or in the face of freedom.

The relationship of the entrepreneur with his peers is an example to analyze this instrumentalization of freedom. The neoliberal subject, as an entrepreneur, is incapable of relating to others outside an entrepreneurial purpose. There is no purposeless friendship between entrepreneurs, so that you feel free only in a successful, or better, instrumentalized relationship. But this apparent relationship, far from uniting, isolates the subjects, as Han (2014b) suggests, reduces them to means. Therefore, it is worth asking whether it is not necessary to redefine freedom, to reinvent it, in order to escape from the fateful dialectic of neoliberal freedom, which turns it into a satisfying restriction.

Deinstrumentalizing emotions

As seen, the society of transparency and performance does not use biopolitics but psychopolitics. Through diverse and continuously improved methods, numerous possibilities are opening to influence the mind of the individual at a pre-reflective level. It is becoming increasingly accurate and easy to predict how individuals behave, what they prefer, what their needs are and indeed how they feel. This is not achieved through imposition, but through voluntary performance. Users voluntarily make their own cell phones available, and these function as a ubiquitous and effective monitoring tool - because it does not mediate goods, but emotions - making it easier for capitalist consumer interests to use emotions, which are even more specific to generate more stimuli and purchase needs. Thus, an emotional way that creates emotional patterns to maximize consumption is permanently created and recreated. As Han (2014b) points out: today we do not consume goods or merchandise, but emotions (p. 65).

In the disciplinary or biopolitical society, in which the subject has to function under the regime of rules and punishments, emotions are disorders, it is important to eliminate them. In the disciplinary society the subject must act as an insensitive machine, and as such, functions best when emotions or feelings are completely muted or suppressed. In contrast, emotions become important in the society of productivity and transparency: they are used as a raw material to optimize production.

In fact, the current economic cycle of emotion is due to the new intangible way of production, in which communicative interaction is becoming increasingly important. It is not just a matter of cognitive competence: it is emotional.

Disciplinary power that uses force as a technique to force people to work is inefficient, whereas the technique of psychopolitics (which is presented as success, optimization, improvement) ensures that subjects subordinate themselves to the context of power, and is thus much more efficient. This technique wants to activate, motivate, optimize and not inhibit or suppress. Its particular efficiency comes from the fact that it does not work through prohibition, but through pleasure and satisfaction. Therefore, to generate more productivity, the capitalism of emotion also appropriates the game as a dynamic strategy and as the role of the worker, i.e., the worker becomes a player. The game mobilizes the world of life and work, Han (2014b) says "the game emotionalizes" (p. 77), even dramatizes work, thus generating more motivation. The player, driven

189
Φ

by the desire for achievement and reward system, generates more performance and production.

Thus, what is taking place is a paradigm shift from disciplinary and rational control (without annulling it) to emotional control. This paradigm shift transforms even current corporate management in such a way that rational management is replaced by emotional management. The subject is forced to move away from the principle of rational action and becomes more and more a subject of motivation. Motivation is linked to emotion, which is why positive emotions are brought into play, because they are the elements to increase productivity.

This integrates a radical utilitarian reduction of emotional life, as Nussbaum (2012) states: "the urgent need for a good explanatory theory of the emotions of citizens in a decent society" (p. 120). Hence the importance of vindicating the field of the emotional life of the person, since it becomes a key scenario to investigate and reflect on the essential (educational and social) practices that promote a good life. Indeed, for Nussbaum (2008) "if emotions are imbued with intelligence and discernment and if they contain in themselves an awareness of value and importance, they cannot, for example, be easily left aside when accounting for ethical judgment" (p. 21). In this sense, from the approach developed by Nussbaum, the ethical constitution of the person and the minimum threshold of a communitarian quality of life necessarily involve actively linking emotions.

Cultivating the capacity for indignation

The imperceptibility of positivity makes the subjects give themselves in an integral and complete way to performance. Body, thought, emotions, and everything that constitutes the subject as a person, are voluntarily and obediently directed to production. There is no room even for questioning, critical thinking, let alone indignation. Hence Han (2014a) writes: "the current indignant crowd is very fleeting and dispersed" (p. 22).

From Han's (2014b) perspective, in this activist- and performance- society there is no room for critique, for rebellion, for resistance. In the best of cases, there are temporary displeasures and grievances against the system, but these disappear as soon as possible: there is no trace, no history, no continuity. For this reason, to be indignant must be one of the first practices necessary to reconstruct, for the subject, for public life. Hence, this also reveals a challenge: to orient pedagogically and praxeologically the capacity to be indignant.

Dussel, in his famous work *Carta a los indignados* (2011), introduces a critical and political reflection on the phenomenon of social indignation that has emerged in recent decades. Although in that work he presents a stimulating study about the various social protest movements that have occurred from 2011 to 2016 in different countries, a substantive contribution of this study focuses on showing the responsibility of any citizen towards the current political situation of his context -especially in the face of adverse phenomena such as corruption and social inequality- For Dussel (2011) such movements embody and exemplify the possibility of the individual becoming the determining political actor in the "creative construction of history" (p. 36), since, as he adds in the same work, "only in this way can we [...] give rise to real (representative) and critical (participatory) democracy" (p. 20).

191

For this reason, this capacity to become indignant requires an in-depth study, since a perspective on the relation with emotions is necessary, especially because of the associative emergence of anger, as the apparent radical expression of indignation. It is not at all unknown that acting with anger, as anticipated by Judith Shklar (1990), is harmful not only for health, but especially because it negatively affects others. However, it can be pointed out that depending on how anger is manifested, it can be counterproductive, and this is because the mere development of this emotion in the public sphere is already a good indication of feeling committed to a situation or a phenomenon.

In the face of a public event, for example, is it advisable to remain indifferent, without reacting to anything? Consider in principle that our feeling of indignation is what reveals what really matters to us. If we are not bothered by things going wrong, what will drive us to correct them? But what this shows is that it is necessary to delve deeper into the possible and necessary differentiation and connection between indignation, discontent and anger, a matter for further study.

Development of the contemplative life

The possible variants of response that have been raised from the ethical formation involve the development of a fundamental and complementary capacity, it is about cultivating the contemplative life. Han in his work *The Scent of Time* (2015a), develops what he calls some genuine temporal practices, namely: the promise, commitment, the contemplative capacity, the capacity to linger, narration and leisure. These are practices that can base any resistance that claims the subject as a person

capable of constructing a history: not data or isolated events. It is worth specifying that leisure, as Han (2015a) states, "opens a space without need or concerns, free, outside the necessities of life" (p. 124). Thus, leisure is not inactivity, nor relaxation, nor disconnection; it is rather the capacity to develop a contemplative tranquility that allows the *animal laborans* to free himself from the imperative of work. In the words of Han (2015a), "the worker knows only pauses, but not the contemplative capacity" (p. 144), in his work Boff (2012) suggests "the society of entertainment, of spectacle, of simulation predominates" (p. 19).

This contemplative capacity consists in the cultivation of the slow gaze. Han (2015a) argues, "the delayed, contemplative gaze does not disalienate" (p. 93), but rather binds. It is about not reacting to every stimulus immediately, but resorting to pausing, taking time to stop; for by pausing, the person can evade the activity or can redirect it, mediate it, charge it with meaning. This is how this fatigue of exhaustion can be transmuted into a friendly fatigue, a fatigue that connects, that does not separate the subjects from each other and that, ultimately, does not lead to depression, but to recognize the other and the context.

However, faced with this phenomenon that Han (2013) calls "*positivity*" (p. 11), because of the marked reference to the pragmatic, which includes the isolation of the other, the emergence of a subject turned to a solipsistic life by the desire for performance, we ask again: how to deal with this excess of positivity? In this positivity, everything that belongs to the practices and forms of expression of freedom, such as emotion, play and communication, are exploited and instrumentalized. Han (2013) proposes the paradigm of negativity and what is shown in this section indicate practices of resistance that are linked to this negativity or, as Boff (2012) suggests, to the need to address the discomfort or "phenomenon of neglect, indifference and abandonment, i.e., the lack of care" (p. 18).

Conclusions

The study of Byung Chul-Han's work allows us to reflect that in this performance-driven, positivity-driven society most ethical systems and intuitive ethical sensitivity focus on our responsibilities to those close to us, in the belief that they are the ones who may be directly affected by our actions, so there is an apparent forgetfulness of the global. In addition, the technical power of humans is now immeasurable, as is its negative impact on the world. There are different challenges to such ethical systems, so

ethical formation must focus on the challenges that emerge in the face of the imminent reduction of the world to the performance paradigm.

Thus, in response to the research question and, consequently, to the objective of the study, it can be concluded that the five variants of study presented can be the foundation of a project of ethical formation that allows the development of a subject capable of resisting and reducing the deployment of a reductionist mercantilist paradigm, i.e., capable of promoting the person as a subject of capabilities. A person who promotes and cultivates in himself and in his environment a renewing and humanistic view of time, a transposition of freedom as an ethical principle, a differential approach to emotions and the promotion and experience of contemplative life.

Thus, in the face of a paradigm based on performance, in transparency, in fatigue, in the mercantilist exposition of the world, what is the basis for an ethics in the face of this performance society? This research shows that ethics (and ethics education in particular) can use the (reflexive and pedagogical) vindication of practices such as narrative, otherness, transcendence, contemplation, among others, to promote an alternative ethical paradigm based on a sustainable society that does not yield to the morality of the market, but attends to the sense of the human.

In a society of fatigue, in which work is the core of life and all that matters, people have little time to take care of themselves, let alone those around them. Far from being a discouraging panorama, this is a challenge for ethical formation to cultivate care for others, in other words, the school must be fertile ground for cultivating capacities such as astonishment, contemplation, imagination, dialogue (among others), essential for the formation of the person in the face of the paradigm of performance.

This interest in the meaning and place of the school in ethical formation is an issue that emerged in this research and that requires further and deeper study. Indeed, it is so because the results discussed above show that the variants of study presented -which in fact become capabilities- are not given or naturalized in people, but need to be cultivated and mediated. It is up to the school to contribute to fostering and promoting the praxis and experience of these capacities in people, considering that, in a general sense, training is any act or experience that has a formative effect on people. While such effect is in the cognitive order or in the physical condition of a subject, it is also in the character and in the development of capacities, especially deliberative ones. In this aspect, the research asked other questions such as: why ethics is important and why should it be taught in schools, or what kind of ethics should be taught in schools?

These are questions that emerges and deserve further study. The latter, i.e., it is a function of the State, indicates that it is necessary to base and create public policies capable of promoting this purpose, i.e., to enable people to develop their capacities, especially those that are sustained.

Thus, how to cultivate a humanistic temporality, how to promote freedom as a principle and not as a means, how to sediment the capacity to be indignant, in what sense or way to link emotions, for what purpose and in what sense to contemplate the world, these are questions that emerged and are necessary to develop. It can be anticipated that these variants of study, paradoxically, are not invariant, since they only mark a reflexive and practical orientation for the ethical formation in the school, since they do not exhaust its content, method and horizon. For this reason, an expanded interest must go through an inquiry into the possible variants that can be constructed or forged - in pedagogical perspective - for the ethical formation of such capacities today.

Ultimately, what emerges is the very issue of what characterizes a pedagogical encounter in ethics, without forgetting the uncertainty and unpredictability inherent to it. Therefore, it is worth asking, what makes ethics possible in pedagogical settings? This means exploring the day-to-day details or the very experience of teaching ethics. It also implies analyzing how and in what sense pedagogical encounters promote, prohibit or condition ethical capacities. In other words, the various questions mentioned above make it clear that there are various issues that are considered pressing today for thinking about and cultivating ethical formation, particularly in schools. It is therefore Interesting to problematize the meaning and the way in which ethical formation takes place in order to cultivate, from a liberating and humanist perspective, temporality, freedom, indignation, emotion and indignation, as ethical capacities of a subject to respond to the world, without succumbing to performance, fatigue and commercial productivity.

Note

1   This article is derived from the research project "El enfoque de las capacidades como fundamento de una formación ética y moral contemporáneas frente a la sociedad del rendimiento", conducted at Corporación Universitaria Minuto de Dios, Bogotá, 2020-2021.

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195

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196

Becoming subject in the inclusive pedagogical practices configuration

Devenir sujeto en la configuración de prácticas pedagógicas incluyentes

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Abstract

In this article a documental review is unfolded which has as a main aim to analyze the paradigm of inclusive education acknowledging the educational act as a fundamental human right. In the conventional education transit to one of inclusive type, various factors occur and circumstances that invite not to ignore the constitution of subject and his inscription into culture. Restoring the function of school implies banishing homogeneous, discrimination and violence practices, tending to collapse the word and social justice. The epistemological tour of this document is built from an interdisciplinary meeting with disciplines such as Philosophy, Psychology and Sociology whose insignia is to reassess the apprentice subject. The movement of transformation towards inclusive practices is a challenge for teacher training spaces and policy educational deployment with substantive equality. In that sense, the establishment of libertarian projects moves away from the forms of institutional totalization that meanwhile systems of control and social classification tend to ratify desubjetivation processes. The apprehension of knowledge and truth production cannot be legitimized as an entelechy, it is inescapable to rebuild education history from unstated angles and from officially obstructed knowledge. The symbolic framework that constitutes the educational link prioritizes an ethic of listening and respect for differences.

Keywords

Inclusive education, social justice, discrimination, culture, ethic, history.

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Resumen

En este artículo se despliega una revisión documental que tiene como objetivo principal, analizar el paradigma de la educación inclusiva reconociendo el acto educativo como un derecho humano fundamental. En el tránsito de una educación convencional a una de carácter inclusivo, acontecen diversos factores y circunstancias que invitan a no soslayar la constitución del sujeto y su inscripción en la cultura. Restituir la función de la escuela implica desterrar prácticas homogéneas, de discriminación y violencia, tendientes a colapsar la palabra y justicia social. El recorrido epistemológico de este documento se construye a partir de un encuentro interdisciplinario con disciplinas como la filosofía, psicología y sociología, cuya insignia es revalorar al sujeto aprendiz. El movimiento de transformación hacia prácticas incluyentes supone un reto para los espacios de formación docente y despliegue de políticas educativas con igualdad sustantiva. En tal sentido, la instauración de proyectos libertarios se aleja de las formas de totalización institucional que en tanto sistemas de control y clasificación social, tienden a ratificar procesos de desubjetivación. La aprehensión del saber y producción de verdades no puede legitimarse como una entelequia, es ineludible reconstruir la historia de la educación desde ángulos no enunciados y desde saberes oficialmente obstruidos. El entramado simbólico que constituye el vínculo educativo prioriza una ética de la escucha y respeto a las diferencias.

Palabras clave

Educación inclusiva, justicia social, discriminación, cultura, ética, historia.

198

No podemos decirles a los chicos que tienen que ir a la escuela porque así se ganarán la vida. Decirle a un ser humano que tiene que estudiar porque está trabajando para tener trabajo es contradictorio con darle un sentido a la vida. Porque lo que le estamos diciendo es que su vida solo vale para ser conservada en sí misma, y no para producir algo diferente.

(Bleichmar, 2008, p. 132).

Introduction

Talking about quality in education implies unraveling the set of passions, efforts and idealisms that underwrite the educational act as a fundamental human right, its full presence in training has been important that the desire for improvement in educational practices, cultures and policies must be an inescapable and therefore unfinished process. Through an epistemological journey, it is observed that the school plays a crucial role in the life of the human being, its educational/social function represents a clear opportunity to build fairer and more inclusive societies.

Transition towards inclusive communities implies a profound change in the basic structures and actions that make up the school. Facing the view of a changing world that challenges the way of being and

thinking of students with technological and social ramifications, it is necessary to bet on divergent paths and models.

The discourse of inclusive education cannot be separated from the exercise of practices and ideas of teacher training. From the self-reflection/self-knowledge it is essential to analyze which factors may hinder or favor its free transit in the institutions of knowledge, both the change of terminologies and the development of educational reforms imply a paradigm shift that forces us to think about what direction we want to have in the future (Booth & Ainscow, 2015). What comes into play is the valuation of the teaching praxis, which can succumb to inclusive scenarios where commitment and respect are raised, or in its case, to exclusionary scenarios where authenticity and listening to the very essence of history are denied.

Therefore, the aim of the research is to analyze the rhetoric of the inclusive paradigm shift with the right to education. In the light of the philosophical scaffolding that supports the historical moments where it is possible to trace the discourse of equitable and quality education, the inclusion/exclusion dichotomy is relevant as a space to think about the insurrection or suffocation of the individual. It is based on a core issue that concerns the processes of teacher training and educational policy, its maxim as a guiding thread of knowledge, making it possible to unravel the tangled and murky game that characterizes a society mitigated by the discomfort of this time.

The challenges and problems that can be glimpsed in this process demand to rearrange the educational policies that have a high impact on the teaching praxis, given the resistance and attachment to traditionalist approaches based on a homogenizing educational response, where all students are valued and recognized under the same logic of thought, the lighthouse and point of reference towards which inclusion seems to be blurred in the uncertainty and overflowing denial. On the other hand, Maya et al. (2017), state that the inclusive education approach "seeks that all students receive an education according to their needs, while allowing the participation of the school community to promote the learning of all students" (p. 63).

The configuration of practices and discourses implicit in the teaching practice leads to a dynamic of forced retrospection; the manifestation of inequalities, injustices, discrimination and violence observed offer a panorama within which the condition of vulnerability may be overshadowed and resemble a picture of risks and ephemeral attempts to understand the other. From this perspective, it is permissible to give space to contemplation and have a first approach to the construct of difference,

199
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because as Cornejo et al. (2017) point out, the way this issue is treated in school spaces acquires a normalizing sense, i.e., everything that is off the radar and the spatio-temporal form that surrounds the status quo is prescribed as a timeless and isolated work topic.

This reflection is important because it allows to deconstruct paradigms where education has been transgressed. If considering that the vision of education as a market good outrage the fundamental rights of man, subordinating him to a rhetoric of consumption and acquisition of benefits, which is otherwise undermined by market preferences and social class opportunities, it falls into the logic of reviving the principle of exclusion through which individuals are valued according to what they possess and not what they are (Scioscioli, 2015). In other words, education under an economic approach seems to dissociate itself from the conditions of vulnerability and poverty of the students to place itself in a meritocratic vision and values.

Based on the above and considering that education as a human right focuses on the recognition of people as subjects of rights, the need arises to develop a hermeneutic work to explore and analyze the implications of education as a fundamental human right in the framework of educational inclusion, while the focus of attention is centered on the recognition and production of subjectivities. It is based on an interdisciplinary dialogue that brings together the discourse of pedagogy, philosophy, sociology and psychology. Focusing the vision on people's dignity means reconstituting the role of the State to safeguard the attachments of quality and equality in education and citizen training (Scioscioli, 2015).

In this regard, this article seeks to account for a reflective exercise whose axiom is governed by the deployment of subjectivation processes. The subjective dimension, the backbone of quality education, is linked to the idea that to achieve a transformation of schools, it is possible to question and rethink the contents of the education; if one of the purposes of this profession is to achieve the formation of an integral and socially ethical human being, it would be worthwhile to consider the scaffolding of subjectivity in education.

The transcendence of this thought implies a break with the neoliberal discourse that only boasts the productivity and competitiveness of the human being, the market logics as investment and consumption are detrimental to the will of people (Plata, 2018), i.e., there is a marked tendency to superimpose the result and the indicators of measurement and classification above the quality of the subject. The need to count with humanistic ideas in the sense of building a culture of diversity (López

Sophia 34: 2023.

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Melero, 2006), arises in contrast to dehumanizing mechanisms and sublime forms of inequality and violence that jeopardize democratic coexistence today.

The fact of analyzing quality education represented by the human rights approach generates the possibility of rethinking epistemological models and thus contextualizing the meaning of a paradigm shift. The associative game of each of the sections described intends to capture and intertwine the analysis of the discourse to an introspective exercise that contributes to the production of knowledge, even more, that allows the creation of meanings of the school with the difference.

In order to establish links for reflection and to understand the holistic nature of school life, the organization of this document starts from three key passages: the inter-subjectivity as a process of underpinning the right to education; correlation of the inclusive paradigm; and the deployment of libertarian projects. First, subjectivity is recognized as a fundamental element for quality education with a focus on human rights. Next, the change of paradigm to think about the subjects of education, establishing new plots of knowledge of the traditional institution used. Finally, the importance of considering subjective meanings to the detriment of welfarist perspectives is emphasized, i.e., the organization of the curriculum and the school itself become key instruments to signify solidarity networks that support more humanitarian and inclusive projects where dignity and respect for people are safeguarded. In other words, the need to make a social adjustment while changing the idiosyncrasy and attitude towards differences, lies in underpinning the quality of education towards the deployment of inclusive principles.

The methodology and the treatment of the information are supported by a literature review with a hermeneutic approach, within which sociological, philosophical and psychological texts are analyzed in databases and primary sources (books, theses, scientific journals), on the study of inclusive education as a fundamental human right. The criteria for the selection and analysis of information are limited to the following: 1) international recognition and indexing; 2) contribution to the topic of analysis.

Intersubjectivity as a process underpinning the right to education

The action frameworks of the right to education at the international level can be roughly identified in fundamental historical moments, whose

transcendence supports proactive visions and the struggle against processes of exclusion, discrimination and violence that shake the weakest wills of a society. Its analysis becomes unavoidable as it institutes normative and legal guidelines for the deployment of educational policies.

Following the action framework of Education for All (EFA) and reconstructing the criteria of the Jomtien Conference in Thailand, the meeting held in Dakar (UNESCO, 2000) highlights fundamental aspects linked to the right to education, such as peace and optimal development of countries, with emphasis on ideas aimed at strengthening the concept of educational quality through awareness-raising actions for teachers and cultural reconfiguration aimed at achieving greater social cohesion in humanity. The philosophy emanating from this forum is in line with the guidelines of attention to diversity, given that its priority is "to guarantee that education, at all levels and in all places, reinforces a culture of peace, tolerance and respect for human rights" (UNESCO, 2000, p. 19).

Under the fact that inclusion and equity are fundamental pieces of a transformative education, the Incheon Declaration for Education 2030 held in the Republic of Korea (UNESCO, 2015), is underpinned as a transcendental event whose philosophical foundation is based on the fulfillment of human rights. Its humanistic approach prioritizes an equitable framework of action towards marginalized or vulnerable people. The necessary contextualization between access to quality education and on-site learning for students will be one of the foundations that symbolize the effort to achieve sustainable development.

Education as a right implies recognizing the subjectivity component of the human being, understood as an unfolding of the individuality and collectivity that represent it. Its social function as a set of ethical norms (Kachinovsky, 2017) is a way of accessing to knowledge, to culture and to the conjuncture symbolized in the transmission of knowledge.

As opposed to a precarious subjectivation and meritocratic training (typical of a welfare and economic approach), education as a fundamental right implies a reconversion of the signifiers that constitute it, i.e., it no longer focuses on the figure of the State but on the individual, recognizing him as a subject of rights. In any case, it seeks to overcome the dogma of social reproduction by placing subjective rights as the primacy of human dignity (Scioscioli, 2015). In this sense, education should be considered as an end and not as a means; its essence sustains an encounter with the other (otherness) that calls for a reconstitution of citizenship and the role of the State to safeguard quality and substantive equality. On the basis of this approach, education needs to overcome

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the constraints of neoliberal logic and move away from its instrumental-mercantilist function that tends to ratify the de-subjectivation processes. The adoption of human rights implies reversing that vision typical of the business and welfare elite, which perceives education as an exercise in the reproduction of knowledge, and not as a system that seeks to explore the epistemological dimensions inherent to becoming a subject.

Opening up to difference is equivalent to revalidating the encounter with "otherness" and symbolic constitution (Bravo, 2014). The forms of institutional totalization as systems of control and social classification not only start from a colonial horizon, but also aim to confine subjectivities; the construction of reality from universal principles is a fact that undoubtedly affects educational action, its homogenizing reason indicates the suspension of ethics and the entry of subjects into structures of destruction. Therefore, it is necessary to reconstruct the history of education from unstated angles and from knowledge that has been completely silenced.

The re-conceptualization of educational projects allow to extract bases and actions to narrow the differences and mitigate the impulses produced by the immediacy of the cultural era (Mosquera & Rodríguez, 2018), the construction of subjectivation processes underpinned in the human event represents fertile ground to carry out the work of understanding and articulating which are needed in schools.

If when configuring diversity, transitional paths with dissimilar destinies are superimposed and also lead to a reworking of the natural state of things, it is because it shows the cultural schemes that are uncovered. The general and totalizing character in the apprehension of knowledge and production of truths cannot be legitimized as an entelechy, it is necessary, as Duschatzky (1996) pointed out, an interpellation to the construction of meanings and an open field negotiation. The function of the school in relation to diversity is to make meanings apprehensible. But the codes of humanity are not deciphered on the basis of a simple inventory or in the simple presentation of information, but rather when different rhetoric and ways of expressing are brought into conflict.

Given that the intersubjective nature of knowledge leads to the aesthetic expression of divergence (Pérez et al., 2013), the apprehension of knowledge must be constructed according to a transdisciplinary perspective. Its nature lies in sustaining a broad vision of reality that allows promoting a new way of conceiving pedagogy and the relations of man with his environment, problematizing educational, social and political events will have to be a real purpose for students, since, as the authors state:

203

… the school must become a space to teach how to think, to find, with the help of the teacher, the way to perceive the difference between what is apparent and what is essential at the moment of systematizing reality; this position also represents to overcome the vision of the fragmentary and to search through the elements that make up the totality as a way of thinking (p. 22).

The social outburst and school unrest represents an attempt to do things differently, and in terms of Bourdieu and Passeron (1996), it transcends the reproduction of social inequalities. As the values of diversity are placed to sediment the foundations of social equity, the veil that surrounds the structures of power and control fades, however, the cyclical game of a double discourse and double standards in terms of Benítez et al. (2016), lets us glimpse that the transcendence of a linear thinking of diversity rumbles in the foundations where discrimination persists: "The search for perfection, economic development or status has generated competitions and confrontations within social groups that devastate the other, violating their human dignity, their value, their identity and essence" (p. 283).

The analysis presented by Ballester and Arnaiz (2001) is also similar, since it shows a different panorama on the ways of understanding the problems of violence in schools, i.e., on the practices and cultures that have to do with the phenomenon of school violence and its correlation with the attention to diversity. The main postulates of his position revolve around a non-observable violence, of a symbolic nature, that is linked in the social system. In this field of study, the effort to look after those students who have not met their basic needs, who are in a state of socioeconomic precariousness or who simply lack a stable family is highlighted; it is then a matter of demanding "adequate attention to the diversity of students, especially necessary when it comes to ensuring adequate coexistence in the center" (p. 42).

In order to establish links that allow a better understanding of the situation, it is valid to subscribe to the construct that in the words of Bleichmar (2007) has to do with the construction of legalities. The situations of violence, exclusion and discrimination in today's society represent new forms of subjectivation and therefore, a deconstruction of the family ideal and educational project. It is necessary to reflect on the role played by the school and particularly by teachers, since the educational welfare and sustainable development of a country will only make sense if it is thought of in terms of the other, since, as the author argues:

The school has to break this mold. It has to help produce subjectivities that not only serve for the application of knowledge, but for the creation of knowledge and knowledge with meaning, not only for the sole purpose of earning a living, but with meaning (p. 12).

In those processes of school exclusion, it is possible to perceive an element that is determinant for the lives of adolescents, the analysis of the affective component in young people belonging to low social sectors allows re-signifying the valuable importance of the teacher-student encounter (Nobile, 2014). Through the biographical record it is highlighted that the personalization with those subjects in vulnerable situations, or with previous experiences of exclusion, is a cornerstone to favor life projects and reduce the gap of inequity of access and social inequality.

In the face of the various problems of social reality, the evolution of educational institutions represents an opportunity to reduce discrimination and exclusion acts; students who are rejected due to various situations in the school and social environment reflect on the absence of inclusive pedagogical practices and of a regulatory framework based on equity and respect (Cifuentes, 2016). It is imperative to reflect on how the construction of identities and the use of language among the educational community is addressed. Fostering a culture that bets on the valuation of particularities implies overcoming the myth and the educational tasks tending to homogenize teaching and thus denying the basis for freedom and social justice.

The effort to lay the foundations for freedom, peace, authentic pluralism and social justice should not lead to collapse or discouragement, but rather to the participation of all in the exercise of a democratic life (Delors, 1996), since what is at the center of the debate and what challenges the political-educational order is the capacity of individuals to become autonomous and reflective subjects with respect to what is happening around them. In this sense, Juárez et al. (2010) call for the construction of an inclusive society that accepts everyone without distinction, where participation in political, economic, social and cultural life can be exercised. Progress towards a society of transformation implies deploying a democratic model that overcomes the vision of a culture of reproduction.

The humanization necessary to process the acceptance of differences is outlined as a state of law of cultures whose intersection point is the school (Acevedo et al., 2015). The coexistence of customs, habits and lifestyles can be the path that illuminates the commitment and ethics of the subjects of education against the inequalities experienced every day.

In view of the recognition of human diversity and the creation of inclusive schools, new scenarios of initial teacher training are demanded. In this sense, Sales (2006) mentions that it is important to redefine the role of teachers through training and updating programs to foster positive attitudes towards diversity; and to develop knowledge that eradicates the fragmentary vision centered on deficit theories and assimilationist models.

Associating diversity to levels of academic performance or achievement is simply a condemnation to emptiness; homogenizing practices, far from being eliminated, are latent (Cajibioy et al., 2014). The need to value differences is nothing more than recognizing the other (teacher subject/student subject) as a social entity within the socio-historical mark that surrounds the person. Thus, the school becomes a space of encounters and misencounters where the values, knowledge and ethical/ moral configuration of each person is highlighted.

According to Jiménez and Buitrago (2011), this implies breaking with homogeneous and segregating practices, in which the diversity of students is not visible, and their potentialities and needs are not recognized. The system must constantly transform and reflect, with the objective of innovating the formation of a new historical subject in its pedagogical proposals:

> Where the teacher is the operator of the classroom, allowing him to modify his practices by making his role conscious within this new educational process, which implies a change of view of the subject (Jiménez & Buitrago, 2011, p. 242).

Asymmetric approaches come from a deterministic conception of development, which bases its explanations on medical-psychometric models so that learning difficulties are due to biological and innate causes of human beings (Begué, 2017). Under this dynamic of action, the student is straitjacketed with a label according to a supposed deficiency or pathology that leads to maintain the segregation and homogenization mechanisms, leaving the subject without any possibility to change his destiny, "with the understanding that the more homogeneous the groups of students are, the better the results will be..." (p. 44).

In everyday school life, it is common for educational difficulties to be pathologized as problems inherent to students, even more so when this rhetoric serves as a basis for questioning their functioning (Ainscow, 2005). Under this type of grouping, not only students with disabilities or special educational needs (SEN) are segregated, but also those whose unique condition (socioeconomic status, origin, language, gender) makes them problematic.

Sophia 34: 2023.

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According to Efthymiou and Kington (2017), a determining factor for including or excluding students with special educational needs and disabilities is represented by the teacher's actions in the classroom; the monologic discourse and pedagogical practices with monomodal characteristics inhibit the acquisition of knowledge and participation of students with SEN. Hence, it is necessary to change from an approach mediated by the negative hidden curriculum to a multimodal perspective centered on the students.

The rhetoric of structural changes lies in recognizing diversity as an inherent feature of human beings and not as a problem; specifying competencies and positive attitudes towards educational inclusion is equivalent to deconstructing the philosophical, sociological, psychological and pedagogical schemes that are attached to the curricular support of teacher training institutions (Ledezma, 2017).

Savolainen et al. (2020) show that teachers' self-efficacy predicts their attitudes towards inclusive education. Therefore, initial teacher education programs should consider the development of courses and professional accompaniment processes where inclusive pedagogy can be safely and solidly practiced, thus giving future teachers the possibility of acquiring mastery experiences that increase their efficacy in the implementation of inclusive education. Stronger efficacy beliefs and more positive attitudes can increase the likelihood that beginning teachers will work successfully in inclusive schools.

Acceptance of diversity requires a context of participation that makes it possible to end exclusions and discriminatory behaviors (Ossa et al., 2014); from the characteristics of the transformational culture, greater recognition of differences, openness to change and performance motivation are expected.

Enhancing this knowledge requires a retrospective examination of the knowledge involved in the configuration of the inclusive paradigm. His proposal requires engaging with other knowledge that helps to understand diversity, giving credit to the semantic networks of education and the inclusion of the subject in culture.

Correlation of the inclusive paradigm

The ideology of inclusive education seeks to achieve a profound change in the way schools are run today, eliminating in the first instance that traditionalist vision centered on people's limitations and on individualism.

For Pujolàs (2003) there are postulates that help to think about the structure of an inclusive life in schools; the fact of valuing differences is the nodal axis for fighting inequalities and injustices; concretizing and grounding educational policies in the principles of equality helps to construct quality education; promoting collaborative and motivational actions frames a pleasant classroom environment; and reconsidering the preparation of students as people who contribute to ethical/moral formation, i.e.: "the school must teach to share and cooperate with others, taking care of mutual affection, satisfaction and success of all" (Pujolàs, 2003, p. 6).

The notion of inclusive school is related with quality education. The service offered to students should be the gateway to participation and learning, but also be the spokesperson for the rights and needs of all students, with priority given to the most vulnerable students (Echeita & Duk, 2008).

From a universal perspective of diversity, the inclusive movement comes with an ideological framework whose premise is the achievement of social equality (Miranda, 2018). This approach implies a change in the policies and organization of educational-social responses, and the effort to make *ad hoc* adjustments to democratic participation must be the responsibility of society and educational systems. Thus, the main aim of inclusion is to strengthen the participation, learning and performance of all students. It is insufficient to create spaces for knowledge; it is necessary to take a step forward and open the field of study to the experiences that take place in the classroom, so that both recognition and appreciation become strongholds of the educational community.

The full inclusion of an individual in the educational context is crucial for his participation in other socio-political systems (Michailakis & Reich, 2009), however, from the sociological systems theory it is legitimate to reflect on those events of exclusion at three levels, namely social, organizational and interactional.

As a pedagogical movement, inclusive education aspires to the well-being of students by recognizing their differences in terms of quality and asserting their right to education, assuming the democratic participation of all as a priority and the need to reduce obstacles in the school trajectory (Muñoz, 2008). In this sense, the vision of the model moves away from a linear practice that prioritizes the access and permanence of students with special educational needs and/or disabilities, to the benefit of the entire educational community that makes up the school culture.

The construction and development of an inclusive quality school must begin by recognizing that inclusiveness is not limited only to groups of students represented by disability, special educational needs, immi-

Sophia 34: 2023.

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gration status or learning difficulties (Ocampo, 2015). According to the author, the implicit challenges of inclusion depend "on heterogeneity and the visualization of the totality in all the structures of the educational organization" (p. 21).

This logic of thought finds its common point in the four pillars of education stated by Delors (1996): learning to know, learning to do, learning to live together and learning to be. Although the importance of the first two lies in understanding that their function is intimately linked to the acquisition of knowledge and the development of cognitive processes, the emphasis placed on learning to live together correlates directly with the ideal of fostering respect for diversity:

> The discovery of the other necessarily requires knowledge of oneself; therefore, in order to develop a complete vision of the world in the child and adolescent, education, whether it is provided by the family, the community or the school, must first make him discover who he is. Only then can he really put himself in the place of others and understand the reactions (pp. 104-105).

209

The frameworks for action in inclusive education are condensed in a series of values and beliefs that, according to Dueñas (2010), correspond to the fact that diversity is recognized as a key element in the construction of the educational community and that the substantive equality implicit in all the elements of the curriculum makes it possible for students to receive quality educational services with full attention to their condition.

The purpose of inclusion is to promote values such as solidarity, respect for differences, tolerance and practice based on dialogue, eliminating barriers to learning that are related to the infrastructure of the institution, communication systems, teaching resources, curricula, geographical context and culture (García et al., 2018). In this way, the paradigm of inclusion is transformed and benefits the students that makes up the educational community.

It is important to emphasize that inclusion requires congruence and responsibility (Mendoza, 2018), and the need to implement a model of "school for all" with the characteristics of the immediate context is a fundamental step when formulating differentiating educational practices, which address the diversity of schools and needs in terms of management, teacher training and curricular exercise that complement the central core of the school policy. The establishment of collaborative networks seems to be underpinned as an element in favor of inclusive processes and response to diversity (Azorín, 2017a), networks between

schools and community are a powerful tool for socio-educational change, the success of educational inclusion requires a partnership with social inclusion, for this reason: "Inclusion requires shared educational, political and social responsibilities" (Azorín, 2017b, p. 43).

Teacher training in terms of change and improvement is a watershed in the issue of attention to diversity. Studies such as Medrano (2001); Muñoz (2008) and Molina (2015) point out the importance of opening the way to new knowledge and actions to meet the demands of education. The correlation of these actions with the contexts of education is a nodal point since, as Plancarte (2016, p. 32) states "everyone's actions, beliefs and values have a multidirectional impact on each other, creating communication networks that can influence each other and therefore change". In turn, Rebolledo (2017) mentions that one of the main actions in professional preparation institutions is to incorporate and therefore broaden the vision on cultural diversity, gender and disability.

The prevalence of this type of thinking correlates with Galán (2012), who reveals a kind of fragmentation between special and regular schools; the vision on diversity is based on beliefs where difference is equal to disability or learning problems. Although there is a regulation to think about the organization of inclusive schools, a feeling of helplessness and segregation towards subjects with disabilities still prevails. The idea of diversity, difference and inclusion is sustained from the framework of action of special education.

There is no doubt that the school needs to adjust its practices and cultures to transcend to an inclusive model. The subjectivation processes that occur in the functioning of the school aim at narrowing the existing generation gap between teachers and students (Frandsen, 2014). The tension that sometimes leads to school exclusion by students could be addressed from a comprehensive and non-authoritarian vision.

For Pons et al. (2019), promoting the re-encounter with the life histories, desires and motivations of students in vulnerable situations, where exclusion and discrimination prevail, implies deploying a more comprehensive and non-authoritarian vision to deploy a series of actions aimed at establishing pedagogical rapport; although the work of the teacher is not limited to a reproductive and monotonous function, the fact of considering the subjective dimension in school relationships allows transforming the lives of students, while the knowledge and meanings of the actors involved are visible. The possibility of generating meaningful school experiences in contexts where silence has disrupted the category of subjectivity, requires considering the biographical element of being a

Sophia 34: 2023.

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teacher, since their professional life acquires meaning and significance from it.

School success in disadvantaged contexts implies reflecting on the ideas of identity inclusion and social justice (Camarero et al., 2020). Segregation practices originated by external evaluations or inadequate policies point the characteristics of the subjects and affect the cooperative work between management team and teachers, increasing their effectiveness and avoiding their efforts in educational praxis. Therefore, it is necessary to emphasize work projects based on the construction of identity and the development of psychosocial skills.

The construction of inclusive cultures relies on the importance of solidifying learning communities based on the curiosity to learn, on the security to develop a dignified life and on the collaboration of all the agents involved (Booth & Ainscow, 2015); the hallmark that characterizes schools is strengthened in the transmission of values and in the collective identity of teachers and students.

To build an equitable society, educative efforts must be targeted in eliminating deficit conceptualizations that transgress the subjects of education (Brennan et al., 2019). In this context, teachers must be prepared to commit to supporting the learning of all students without exception. To foster this commitment, teachers must develop an understanding of inclusive pedagogy for the benefit of the educational community.

It is essential that teachers address students' needs in an appropriate way and not under a one-size approach (Schwab & Alnahdi, 2020). Given the urgent need for changes with respect to educational policy and initial and continuing teacher education, it is important to provide greater managerial autonomy and flexibility so that teachers are aware of carrying out inclusive teaching strategies with students.

The emphasis on teacher training implies a reorganization and transformation of schools to face the challenges of inequality and school exclusion. The concept of inclusive education for all encourages teachers to be able to create meaningful educational spaces for participation and learning (Parrilla, 2002). The transition from a traditional educational model to a person-centered pedagogy represents the starting point for an education according to the differences and needs of each student.

Differentiated and individualized design and stimulation of teaching and learning processes is a didactic approach that attempts to guarantee educational justice in the sense of participatory equity (Lindner & Schwab, 2020). Its implementation requires a specific environment with an adequate and flexible use of resources, curricula, teachers' skills and

211
Φ

knowledge, and an understanding of inclusive education as an opportunity for a beneficial education for learners.

Inclusion often involves a change in the school culture and in the mindset of teachers, as value beliefs can hinder the development towards inclusive practice (Kristin, 2019). While individualization assumes that learning is an individual phenomenon opposing a social view of learning, the focus on the teacher as the driving force does not allow for collaboration between students. In addition, there is a limited view of teacher responsibility, as it prioritizes students' cognitive and academic learning, leaving aside the opportunity to help them develop their social and personal skills.

For Escarbajal et al. (2017), the evaluation of teaching practices with respect to the educational inclusion model is a pressing situation, since this is the only way to advance in a barely illuminated terrain. Through their comparative study, they show how the set of actions for the attention to diversity is deployed in early childhood, primary and secondary education centers. Among the results, there are favorable aspects that strengthen inclusion, such as, for example, the notion of what difference implies. However, this is not at all necessary even when efforts are directed towards equitable attention; teaching practice should not remain only on the imaginary, it should be transferred, as the authors state, to the field of daily life: "self-evaluation can be considered as a self-critical, self-reflection, self-correction and self-renewal process carried out by the educational community in order to establish improvements in the organizational and curricular dynamics of the centers" (pp. 428-429).

The advancement towards inclusive policies and practices is still confusing, since educational centers start from a double functionality (Jiménez & Jiménez, 2016); while they must be prepared to meet the differences of all students, i.e., to integrate diversity and turn it into another learning content. At the same time, they must promote the formation of subjects with sufficient skills to function in a diverse and complex society.

The purpose of tracing new paths in the educational field is, for Skliar (2005), to break with some paradigms, since it invites to think and question the criteria of the norm, i.e., it is imperative to deal with differences from the program of special education and regular education.

Deployment of libertarian projects

The aesthetic concern of schools to cover their image to society or educational authorities leads to experience risks that question their most

faithful attempts to create inclusive cultures (Lugo, 2019). With the aim of providing an educational response to all students and meet the academic objectives, the school generates segregation actions, reflecting a predisposition to create a standard individual who shares the same ways of being in the world as others.

The teaching and formation implicit in the curricular programs are highly transcendental subjects, since they are the source of the knowledge, attitudes, abilities and ways of being necessary for the students. This leads to stagnation, generating disharmony and, in educational terms, and it also leads to questioning whether basic education fosters a libertarian spirit, or simply the fulfillment of a certain number of requirements.

It is possible to see in these lines a thought that according to Bottini and Rinaudo (2016), has to do with a school functioning crossed by the meritocratic discourse of today's society. This kind of organizational mirror that covers the educational institutions polarizes the encounter between adults and young people, leaving minimal and precarious possibilities of symbolic registration, i.e., the children are related to an ambiguity process that gradually leaves them without a solid basis of identification.

The origin of these approaches recall those passages of the young Hans described in Hesse (2015), who when searching meaning faithful to his desires, was condemned to the lineage of some rules and moral precepts that according to his context, would bring him the greatest of successes as he would become a man of honorable knowledge and extensive wisdom; however, his journey to fulfill expectations entirely alien to his intimacy and liberating thought would lead him to assimilate the paths of life under a totally rigorous and obstinate scheme.

It is perhaps the renunciation of desires and the fulfillment of norms the only way to transcend to the terrain of freedom, inasmuch as this is intimately linked to the sociocultural conditions that serve as the basis, as Fromm (1983) points out, for the realization of individuality, or perhaps it is in this recognition process that there is a true transformation of the being that avoids as far as possible all acts of submission and uncertainty whose paths lead to abandonment:

> … if the economic, social and political conditions, from which every process of human individuation depends, do not offer a basis for the realization of individuality…the resulting lack of synchronization transforms freedom into an unbearable burden. It is then identified with doubt and with a kind of life that lacks meaning and direction (pp. 58-59).

The media presence of subjective circumstances tends to be an essential factor in the teaching and learning processes, since the students' desire will be configured or inhibited depending on the position of the teacher in relation to his peers and himself, so that the fundamental thing in terms of Martin (2005) is "to leave a place for knowledge" (p. 11).

It is important to highlight that the will for the desire to learn can be concretized according to Steimbreger (2019), by an intellectual emancipation process where authority appears as a key fact in the pedagogical relationship. The question of authority lies in reviewing how it has been established in today's world and specifically in the educational field. Although events can occur that reveal imagination and freedom, there are also externalized facts that, far from encouraging, become oppressive, generating indifference and intimidation. It is then through recognition, trust and differentiation that emancipatory movements towards students can be deployed. Re-evaluating the bond of authority points to think about a problem that revolves around the subjectivation processes.

The activity of thinking as Colella (2018) points out transcends towards the otherness, far from being transmitted through the method of school explanation, the fact of teaching and learning from the pedagogical encounter implies a "thinking-together" of emancipatory education. Thus, the author deduces that: "There will only be a collective subject in education when the members of an educational encounter interrupt knowledge through the implementation of the egalitarian capacity of thought" (p. 49).

Although man is a social being that can form and create culture according to Peiró and Beresaluce (2012), educability as a process of constitution must be reformulated as a human possibility and category, highlighting the inseparable function of subjectivity in the teaching-learning process. In subjectivity, semantic and axiological contents are configured, which construct a meaning congruent with one's own general conception of reality through the processes of thought and reflection.

In this transformation process, a nodal aspect concerning the school management paradigm stands out. According to Quiroga (2017), the feasibility of accompanying all people in an equitable course unfolds as the school is an institution "producer of knowledge, representations, practices, thoughts, opinions, experiences, subjectivities" (p. 233).

In order to favor the inclusive movement in schools, it is necessary to exercise school management capacity and managerial leadership that transcends from the top management to the teaching staff (Fernández, 2013). School management becomes relevant in the sense of understanding and

214

Sophia 34: 2023.

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being aware of the coexistence between the educational space and the social context. The disconnection between these two dimensions has been pointed out as one of the difficulties faced when undertaking inclusion.

The collaboration of schools with the local community is a key aspect that stands out in studies such as Azorín (2018), although, one of the advantages that characterizes inclusion is the educational leadership by the management team, the need to establish links between the center and its community is a pending issue as it is far from the desirable schemes, i.e.: "networking and building bridges for support and collaboration between centers is an essential element for Improving inclusion" (Azorín, 2018, p. 182).

Regarding the recognition of the local context to com-prehend the inner life of each of the school institutions, it is necessary to consider the research carried out by Paz (2014) to analyze the set of perceptions and attitudes originated in a teacher training institution. Although the participants maintain favorable perceptions towards the principles and approaches that encompass the inclusive framework, the lack of constancy in addressing theoretical and practical elements that lead to a reflection of teaching practices becomes a circumstantial piece as the training process is not strengthened to respond to the diversity of students.

According to Ferreres (1992), knowing the culture of education professionals goes beyond investigating what happens in the classroom, prioritizing that there are at least three dimensions linked to the social, the institutional and teaching that can be subjected to discussion, so that interest in one or another field should be delimited by what is intended to be analyzed.

Focusing on school culture in order to implement inclusive actions and respect for diversity invites to reflect on the identity of teachers and their commitment to problem solving and improvement processes. In this way, it can be said that an inclusive culture is similar to a democratic culture (López, 2008) based on the principles of accountability, affiliation, diversity, autonomy, justice, control and compliance.

An education thought in cultural terms is an education that allows overcoming its limitations. For Rodriguez (2018) this supposes, in addition to diversifying and articulating the curricular scheme with the micro-social sphere, apprehending an ontological knowledge that has to do with the knowledge about existence itself, generating a reflection on the social and political situation of its context.

215
Φ

Conclusions

The educational practice to address diversity, specifically to assess the framework of teaching actions towards the recognition of differences, has been characterized by segregationist and homogeneous models. This way of proceeding seems to be in a scenario that far from aiming at inclusive cultures, adjusts to needs that are not in line with those of the students (Begué, 2017; Cardona et al., 2017; Mendoza, 2018; Domínguez, 2019).

However, over the last few years, the conceptualization of individual differences has begun a fundamental shift that lays the foundations for a debate on the convergence of socio-political scenarios and interdisciplinary knowledge. While allusion is made to an educational phenomenon that, with the growing globalization of today's world, demands new senses and meanings to study man (Martínez, 2011), the configuration of the social inclusion model calls for the re-signification of the pedagogical encounter and global projects of citizenship training.

This transformation movement, as perceived by some authors (Echeita & Sandoval, 2002; Parrilla, 2002; López Melero, 2006), aims at moving from an opaque and reduced space in terms of educational practices, cultures and policies to a path where a true democratic participation of the agents involved in the educational function is taken into account. According to Cleri and Camacho (2020), this entails adjusting the apparatus or structures that shape school spaces, understood as those places where identities and ways of interpreting reality are connected.

Reflecting on inclusion implies thinking about the progress and achievements of the educational system; however, as Díaz (2013) mentions, it also implies talking about its limits and challenges. The insufficient implementation of inclusive practices generates a fragmentation that evidences the State's inability to intervene in the phenomenon of school violence. This kind of crystallization shown in schools poses a double problem: for students who continue to feel marginalized, and for a large percentage of education workers, who feel overwhelmed and without the tools to intervene effectively in such contexts.

This transformation process needed in schools to think of another education refers to consider not only the voice of teachers, but also the voice of students and parents (Azorín, 2017b). The recipients of knowledge and subjectivities also have a subjective scaffolding that allows them to symbolize what is happening in the outside world and that sometimes is not heard.

In addition to this situation, educational research on attention to diversity as a foundation for the deployment of libertarian projects

216

Φ

Sophia 34: 2023.

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has begun to direct its gaze towards human subjectivity (Parisí & Manzi, 2012; Escobar et al., 2015; Manrique & Mazza, 2016; Arreola, 2019).

In this regard, Izaguirre and Alba (2016) argue that subjectivity has been polarized in the educational discourse and school practices due to a banking approach that reinforces the idea of an education based on the will to dominate. This kind of doctrinal blindness collapses the word and one's own desire since according to the authors "...learning is not just an intellectual process, but a subjective process that integrates very diverse subjective senses, which are activated and organized in the course of the learning experience" (p. 4).

According to Korsgaard et al. (2020), taking up the experience of teachers in the educational research on inclusion lies in eradicating that the teachers' judgment is typified under a series of training by being forced to follow the guidelines imposed by politically supported methods, therefore, listening is not only essential to understand other perspectives, but also to sharpen thinking as it creates feedback channels in knowledge and experience.

The vision of articulating experience to academic work as the main device for reflection transcends to spaces and discourses where it is intended to get a more just and democratic society (Di Franco, 2019). It is from this correlation that more active and critical pedagogies can be built in relation to the formation of human beings.

According to Mabel (2007), this necessary reorganization in knowledge lies in conceiving that the subjectivity of the individual is woven according to the social constructions derived from the current family and socio-historical level. The fundamental thing is that human life is not pure immediacy or daily permanence, it is the possibility of projecting a future. The creation of possibilities that enable a future to come" (p. 86).

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218
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220
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222
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Sociological contributions of Durkheim and Bernstein to sociocultural diversity in school[1]

Contribuciones sociológicas de Durkheim y Bernstein sobre la diversidad sociocultural en la escuela

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Abstract

There is consensus that the sociological discipline provided a framework for understanding the relationships between education systems and the broader social contexts in which they are situated. However, the portraits that tradition has sketched of schools take on contrasting meanings. The perspectives explored in this article arises as a response to the obsolescence of deterministic models of educational change and their difficulty in explaining those processes of change that take place in schools. This article offers a theoretical reflection on the concerns of socio-cultural diversity based on the distinction between the instrumental and expressive orders in schools, delimiting diversity as a problematic area and providing conceptual resources based on the contributions of Durkheim and Bernstein. This approach is conceptually anchored to the distinction between models of integrative relations based on organic and mechanical solidarity and presents a systematic effort to theorize educational practices. The article concludes that educational policies address a dilemma between the demand for specialized performances and a set of core competencies, values, and beliefs in the context of societies that are equally complexifying and diversifying rapidly, societies that aspire to a coexistence between the dynamics of technological change and democratic life.

Keywords

Education, sociocultural diversity, sociology of education, inclusion, equity, educational policy

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Resumen

Existe consenso en torno a que la disciplina sociológica brindó un marco para comprender las relaciones entre los sistemas educativos y los contextos sociales más amplios en que se emplazan. No obstante, los retratos que ha esbozado aquella tradición en torno a la escuela, adquieren significados contrastantes. Las perspectivas que explora este articulo surgen como una respuesta a la obsolescencia de los modelos determinísticos del cambio educativo y su dificultad para explicar aquellos procesos de cambio que tienen lugar en la escuela. El presente artículo ofrece una reflexión teórica en torno a la cuestión de la diversidad sociocultural, a partir de la distinción entre los órdenes instrumental y expresivo en la escuela, delimitando la diversidad como un ámbito problemático y brindando herramientas conceptuales a partir de las aportaciones de Durkheim y Bernstein. El abordaje propuesto está anclado a la distinción entre los modelos de relaciones integrativas basadas en la solidaridad orgánica y mecánica, presentando un esfuerzo sistemático de teorización en torno al ámbito de prácticas educativas. Finalmente, se concluye que las políticas educativas se enfrentan a un dilema entre la exigencia de rendimientos especializados y un conjunto de competencias, valores y creencias basales en el contexto de sociedades que se complejizan y diversifican aceleradamente y aspiran a una coexistencia entre las dinámicas de cambio tecnológico y profundización democrática.

Palabras clave

Educación, diversidad sociocultural, sociología de la educación, inclusión, equidad, política educativa.

226

Introduction

The purposes aimed at reversing school segregation, expanding sociocultural diversity and the levels of inclusion in the school system are set as articulators of educational policies, giving way to a sort of 'inclusive turn', both in the educational debate present in national contexts and in the discourse of influential global agencies (Unesco, 2005; Blanco, 2006; Ainscow, 2020). In this sense, sociocultural diversity is redefined as an authentic educational resource and the inclusion of that diversity in the school should be the basis to organize learning, in which it is essential to remove barriers to access, participation and achievement of students, especially those coming from socially disadvantaged contexts (Unesco, 2005).

The aim of this paper is to develop a theoretical reflection on sociocultural diversity in schools -defining it as a problematic area- providing conceptual tools to understand how educational practice is structured based on Durkheim's contributions (1982) and the recontextualization of his conceptions proposed by Bernstein (1988, 1988b,1989), in order to refer to the instrumental and expressive orders in the school. As will be developed in the following lines, this approach is framed in the distinction between the models of integrative relations based on organic and mechanical solidarity, which offers a conception of the social dynamics that regulate the models of cultural transmission and forms of control in the school.

In recent years, this 'inclusive perspective' of educational policies has often emphasized both the importance of fostering diverse school

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environments and the additional challenges experienced by educational systems, seeking to enhance their social and cultural mix. However, it is not always known how certain schools may be more likely to adopt these approaches in their educational practice and, how those schools that promote it organize those practices in relation to the multiple demands and growing expectations to which schools and the educational system must respond; including the expansion of accountability instruments, standardization and a regulatory design based on competition (Carrasco and Carrasco, 2022). On the other hand, it is worth asking what are the effects that this emphasis on diversity may have on families from 'middle or upper-middle groups', especially in institutional contexts that privilege school choice, and if an undesired consequence of these educational policies is the exodus of those families from public schools and a greater tendency to link up with others alike.

Considering these elements, the approach of this paper argues that the inclusion of sociocultural diversity in school is not simply a matter of adopting a methodological approach to teaching, but it represents an active process of social learning that takes place in specific contexts. Along these lines, the ecology of equity approach proposed by Ainscow et al. (2012) and Ainscow (2020) suggest that the equity of students' experiences is not only played out at the school or classroom level but also in relation to a broader framework in which they are embedded, including aspects such as the institutional characteristics of educational systems, the socio-economic, cultural and political context. In this sense, a critical aspect, as warned by Blanco (2006) and Armijo (2018), lies in the diversity of registers in which the discourses on school inclusion and a *general* use are structured which tend to underestimate the structural conditions linked to educational inequalities and inequities such as the demographic changes experienced by the territories, the economic dynamics in the school environment or differences in the field of macro-policies, aimed at educational systems (Blanco, 2006; Armijo, 2018).

The problems related to the inclusion of socio-cultural diversity in schools and the need to reverse the trends related with school segregation are becoming increasingly relevant in the field of educational policies. School segregation can be defined as an unequal distribution of students, according to their socioeconomic, cultural, gender or ethnic characteristics, not necessarily being an effect of deliberate policies but responding to various factors such as residential segregation, the presence of an educational market or selectivity practices in school access (Bellei, 2015). This conception of segregation should be opposed to that of a sociocul-

tural and economic mix, which refers to the fact that students coexist in an educational center and have differentiated attributes that allow for a greater integrative relationships among them.

As Bonal (1998) says, the sociological discipline would provide an early framework of thought to investigate and understand the complex relationships that mediate between educational systems and the broader social contexts in which they are located (Bonal, 1998). Nonetheless, the portraits sketched by that sociological tradition around the school acquire openly contrasting and to some extent polemical meanings. Thus, as Dale (1986) says, school seems to be weighed down by forces of opposite direction: at one extreme, the educational experience is seen as a differentiation route for the formation of skills that anticipates the roles that individuals acquire in adult life and especially in the *workplace.*

On the other hand, the notion that states that the school is a more open and egalitarian space than society as a whole prevails; therefore, it is a democratizing force of social and political relations. Both purposes are combined when analyzing educational systems in such a way that none is completely subordinated to the other (Dale, 1986). In this way, in some functionalist views, educational systems appear to be more oriented to respond to the demands of technical specialization and the labor division (Parsons, 1982, Luhmann, 1996, 1998). On the other hand, there is a substantive vision of education as a powerful means of integrating individuals into the framework of values and practices necessary to strengthen citizenship and democratic politics (Durkheim, 1982). While the first dimension can be preliminarily assimilated to an instrumental order, whose purpose is to develop the skills demanded by the incorporation into productive processes and their increasing technical division, the second is expressive with a normative ideal of society, which points rather to the notion of a shared experience and bonds, linked to the transmission of cultural values, beliefs and norms.

From the point of view of teaching cycles, Calero and Bonal (1999) argue that the latter is certainly closer to primary and secondary education than to the differentiation routes of higher education. In this way, a sort of collective experience is delimited, constituting the foundation for constructing a type of citizenship based on the strengthening of democratic values, and is carried out by the younger generations as well as by the interactions between teachers, principals and families.

In order to carry out the following analysis, Durkheim's and Bernstein's contributions are examined around the field of the sociology of education. The assumption of this review is that these authors offer

a constant development over several decades and that, except for some early writings that Bernstein himself declines to republish, they present an important degree of cohesion and unity around the search for a framework that allows to unravel the nature of order, symbolic control and the linkage between macro-structural levels, including the concepts of social class as a central perspective and the interactional dynamics from which cultural agencies carry out transmission in the school[2]. Given this consistency in the contributions of both authors, a set of texts that deepen their theoretical perspective were selected.

The article is organized as follows: the first section presents a synthesis of the problems and limitations experienced by critical approaches in the sociology of education. Second, a presentation of the Durkhemian theory of the division of social labor in its critical linkage to the tradition of political economy is presented. Taking this approach as a basis, the third section then contextualizes Bernstein's approaches, highlighting the different yields for the analysis of the logics of action that schools deploy in response to institutional and regulatory environments, in a contemporary perspective. Finally, the conclusions synthesize the main ideas elaborated in the article, its results, and point out challenges for educational policies aimed at the inclusion of sociocultural diversity in schools.

Approaches in the Sociology of Education

Critical approaches in the sociology of education focused on the limits of educational reform processes and warned that the capacity of school systems to reverse the origin inequalities of students is reduced, given the broader structural conditions to which they are subject and in which they are inserted. In this sense, the classic works of Bourdieu and Passeron (1977, 2008), the notion of ideological frame of the state proposed by Althusser (1971) and its later application to the school in France by Baudelot and Establet (1974) or the correspondence principle by Gintis and Bowles (1976), indicate a suspicion of the 'school apparatus' as part of a web of domination and social reproduction where the reflexivity of educational agencies does not occur.

Although these critical approaches have a common diagnosis of educational systems, there is a discrepancy with respect to the mechanism through which the effects of the educational system on social stratification are conveyed and how the social structure reproduces social inequalities. While for Bourdieu et al. (1977) education constitutes a va-

luable cultural capital in a market of symbolic goods where the bourgeois classes possess the decipherment code, for Bowles and Gintis (1981) the educational system provides a kind of training of the conscience to assume subordination roles and the social conformism necessary for the perpetuation of these relationships.

One idea that has guided these critical studies is that there is an isomorphism between the way in which processes and social relations are organized in the school and the forms of production and the requirements of the capitalist economy, oriented towards accumulation. In this way, the school experience sets what will be the social subordination relations to the productive apparatus and the reproduction cycle of capital (Gintis and Bowles, 1981). From this premise, these radical critiques aimed to show the limits of reform processes oriented to the educational system and how they tend rather to reproduce inequalities of origin and social class of students while providing legitimacy to these inequalities through the assignment of educational credentials, forms of cultural refinement or disputes over the control of symbolic markets (Bourdieu and Passeron, 1977, Bernstein, 1988, Collins, 1989, Bernstein, 1988).

In this way, the educational system is understood as a mechanism capable of endowing different social groups with symbols with cultural distinction, so that it is the bourgeois classes that possess the code for deciphering the educational framework where school failure is played out and "individualized" among those who come from the working or subordinate classes, being assimilated simply as an outcome determined by individual "deficits". Starting from this premise, these studies aimed to show how the characteristics of educational systems imply a series of tacit rules that favor some while consolidating the disadvantage of others.

Baudelot and Establet (1976) aim to break what they call the ideology or myth of the unified school, i.e., to understand school trajectories as a progressive itinerary of advancement towards the summits of knowledge and universal knowledge in an institutionally normative, articulated and coherent environment with equal rules and incentives for all students. Unlike the analysis of educational cultural transmission proposed by Bourdieu and Passeron (1977), where the school system is analyzed from the values produced at its "top", for Baudelot and Establet (1976): "This privilege of the university sphere (and of the school scales that directly prepare for it) is not implicit in a conjuncture. It is necessarily produced by the functioning of the school system itself" (1976, p. 14).

This theory of the two school networks assumes itineraries, forms of transit and exclusion through the cycles of education by means of rou-

tes without gateways or links, resulting in hermetic routes that are determined by the structure of social classes and serve different exit routes from the school system, especially for the insertion in the field of work. The two schooling networks are the primary-professional network and the secondary-higher network, which do not necessarily agree with the differentiation routes defined by the institutional design, although they certainly assume them.

The teaching cycle in school takes on meaning and unity especially in the perspective of those who manage to complete higher education. Baudelot and Establet (1974) denounce this idea of school progression through the different levels of the formative process as a viewpoint for the bourgeois classes, they write: "One cannot speak of the unity of the school except from a well-determined point of view" (1976, p. 54). The school is neither continuous nor unified, but for those who go through it in its entirety. Rather than a solid school continuum, what these authors point to is the existence of two parallel circuits of schooling, depending on the structure of the social classes. Educational reform processes tend to hide these divisions and their limited success is due partly to the understanding of educational systems as a unitary whole. Institutional routines, teaching styles, schooling times and teacher composition are heterogeneous in nature and cannot be simply assimilated into a univocal scheme. For the vast majority, the outcome of the educational trajectory through the educational system is not the forms of production and manual labor, but unemployment and precariousness.

For Baudelot and Establet (1976), elementary school and early vocational training constitute a specific network with its own rules of entry, transit and exit. In order to move on to secondary education and, certainly, to the higher university sphere, students must break with this world without necessarily being aware of or prepared for it (Baudelot and Establet, 1976). In this perspective, primary education is far from the democratizing idea and the prestige it has gained as that egalitarian "common experience" where the values of the educational system and equality of opportunities are instituted but is instead a space of differentiation and division where students begin their path to manual labor or productive specialization.

For Gintis and Bowles (1981) what would be at the basis of school reform programs is a progressive liberal conception that assumes that policies can contain and mitigate the destabilizing expansion effects of the economic cycle, such as "the fragmentation of communities, the deterioration of the natural environment, alienated labor and inhuman working

231

Φ

conditions, the insufficiency of necessary social services and the inequitable distribution of income" (1981, p. 31).

The correspondence principle formulated by Gintis and Bowles (1981), states that the school not only legitimizes the differences of origin but also anticipates and prepares students for the social relations that they will carry out in the production sphere characterized by subordination and lack of expectations, thus integrating them into the economic system: "the social relations of education (…) are a replica of the hierarchical division of labor" (1981, p. 176). Thus, Bowles and Gintis (1981) agree with the perspective that school rewards conformist behavior and reduces the critical capacity of the subjects to the acceptance of order and norms.

Educational reform processes would tend to hide these divisions and their success is due in part to the fact that their design assumes the notion of educational systems as a unified and coherent whole. Institutional routines, teaching styles, schooling times and teacher composition are heterogeneous in nature and cannot simply be assimilated into a univocal scheme. The consequence of this type of approach is that the liberal progressive school reform criticized by Bowles and Gintis (1981) offers a narrow angle without the feasibility of transforming the educational system, unless there is a transformation of the basis on which the economic structure is organized.

On the other hand, taking a Weberian perspective, the conclusions of Collins (1989) in his study of the North American educational system are close to the idea of Bowles and Gintis (1981) that the educational system rewards conformism and uncritical acceptance of the order by students. School evaluations would reflect nothing more than the professors' judgment of students' submission to the system and "rewards a particular form of conforming behavior" (1989, p. 39). In this sense, Collins' (1989) findings suggest that the main tendency of mass education systems is to respond to the growing *credentialization* of the occupational structure through a complex grading system, and to the relative decline of productive jobs in favor of service areas, a tendency that produces a tension from which the dispute for control over access to positions reserved for dominant groups intensifies. In this sense, Collins (1989) coined the notion of "sinecures" to refer to forms of non-manual work based on the control of productive organization and the symbolic interaction contexts.

Thus, for Collins (1989) the mechanism that would best explain access to privilege positions (sinecures) in the occupational structure would be the absolute sum of schooling years and the grades obtained: "Grades, the ability to obtain them, operate as a specialized form of con-

trol within the school system itself, reflecting the teacher's judgment of the student's submission to the system" (1989, p. 28).

However, these critical perspectives caused difficulties in observing the processes of change that were taking place in the educational field and its policies. Basil Bernstein's sociology (1988, 1989) is a form of response to the limitations presented by the correspondence principle that holds an isomorphism between the nature of productive processes with the organization of educational systems (Gintis and Bowles, 1981), or in a more refined way, determination forms and relative autonomy that fails in its explanation of the processes of change and how those changes in social organization translate into the school or finally in understanding the larger dynamics of change in educational systems. On the other hand, a set of criticisms of these approaches comes especially from interactionist, ethnographic and phenomenological perspectives, which focus their attention on the linguistic signification processes in which individuals define an ordering of reality, necessarily unstable and partial (Willis, 1979).

233

As Willis (1979) says, these approaches were interested in probing school culture as latent structures of meaning, i.e., a universe of meanings based on an intersubjective framework of consensus and dispute, an environment presented in an eminently practical or pre-reflexive way, through structures that are factually given and do not require an explanation in daily practice to really give them meaning (Willis, 1979). These investigations structure their focus of inquiry in a social microcosm and tend to be interested in the observation of interactional processes within the classroom and the school. In this sense, it is not strange that proposals for a sociology of the curriculum began to increase, i.e., the exploration of the frontiers between officially established and invalid knowledge, a current of transmission of dispositions as a 'hidden curriculum', how these dividing lines are established and what is the latent political content of the learning that is privileged in school education.

Regarding the paradigm of symbolic interactionism, both the functionalist models described and their reproductivist or neo-Marxist critics oriented research to a kind of point of no return, outlining questions that seem to subordinate to theoretical interests the sphere where the social meanings that the actors convey through their effective practices are disputed. As Bonal (1998) argues, based on the critique of these structural approaches, the socialization of individuals is always presented as a partial and imperfect process, and a wide field of (micro) disputes opens at the interactional level where subjects are not precisely passive receivers of the

structural orderings of social reality, but rather confer meaning on it, altering it within a framework of given possibilities and resources.

Thus, the research strands rooted in symbolic interactionism and ethnomethodology were not only a critical response to structural functionalism or its methodological-quantitivist option, but also a bid to exploit the margins where the school is presented as an unstable tension between agents and institutions. This approach was deeply interested in how the subjects experienced exclusion, for example, in detention centers or under other forms of institutional bureaucracy, as well as how the individual's signification processes are structured, his differentiated resources to respond to the closed socialization circuits conceived by structural theories.

As Bonal (1998) argues in the field of the sociology of education, interactionism and phenomenology will shift the focus from the school as an institution, and its functions of stabilization or social reproduction to the place of the school and, especially the classroom, as a space of emerging social relations that seek to visualize its latent conflicts (Bonal, 1998). Thus, with the critiques of the functionalist paradigm in sociology of education, we also move from the analysis of social disadvantage and how contexts of cultural deprivation are reflected in the trajectory of students to a more focused analysis of the internal aspects of school organization, how pedagogical processes are structured and the relationships between teachers, students, families and the different actors in the educational community (Bonal, 1998).

As Sharp (1980) suggests, it should be noted that while Bernstein (1988, 1989) still belongs to this broad constellation of discussions and problems, he presents an unusual critical reflexivity with respect to his own work (Sharp, 1980). For Bernstein (1988), the sociology of education aims to "understand the relations between modes of social integration and symbolic structures through the study of reproduction and change" (1988, p. 22). His contributions have been used to analyze recent patterns of change in educational systems through the contribution of authors such as Maroy, (2004), Maroy and Ball, (2008), Van Zanten (2008) and Zancajo (2017).

In this sense, Bernstein's intellectual search offers us a conceptual coordinate of his own, His main problem is the nature of symbolic control, the social order in the school and the theoretical basis in which it is rooted is given by the Durkhemian analysis on the changes in the structural principles that define the relations of social integration (Bernstein, 1988b). Hence, his research focuses on cultural transmission, the family and especially the school, and how social class regulates the processes of linguistic acquisition and development.

In this sense, Durkhemian sociology provides a basis for linking school and social dynamics, or how transformations in social organization modify school dynamics. From the above, it should be noted that the instrumental and expressive categories are transmission models of social relations in the school that are not mutually exclusive but intertwined in a complex way in educational practice and are based on the notions of organic and mechanical solidarity.

Emile Durkheim and the realization of Organic Solidarity

From the perspective of political economy, the technical specialization implied by the social division of labor makes it possible to increase the capacity of the economic cycle and accelerates the work of productive labor. The multiple benefits of the greater social division of labor are mainly due to a set of factors such as the increase in the skill of the individual worker, the savings in the time it takes to move from one function to another and the development of the technical capacity associated with simplified functions at work. In this sense, Smith (2009) writes in *The Wealth of Nations* [1776]: "The greater progress of the productive capacity of labor, and the greater part of the skill, dexterity, and judgment with which it has been directed or applied, seem to be the effects of the social division of labor" (2009, p. 95).

On the other hand, Smith (2009) emphasizes that among its undesirable effects is the routinization of productive activities and the leveling of the experience of individuals who participate in the specialization of work. In this context, according to Durkheim (1982), once the framework of the stamentary societies, whose integrative processes are based on the stable participation of primary links, the transmission of cultural homogeneity where the family and religion represent the basis of support for moral authority, have been discarded. The features of social dynamics would be defined by a growing differentiation process linked to a persistent deficit in the regulation of social dynamics. This deficit, which would be both normative and social, will be a constant source of ambivalence and instability, and represents a persistent risk of social disintegration and weakening of the normative sphere for differentiated societies.

The basis of Durkheimian argument is that in a context of increasing specialization where the forms of social life are characterized by the erosion of those stereotyped links, there is a growing separation between the living space - represented by domestic roles and the family - and the sphere of

235

work, generating an intrinsically unstable context, where social integration must be more oriented to the development of a plural understanding, based on reason and access to a culture for most of citizens (Durkheim, 1982).

Regarding societies with little differentiation, the conditions of social reproduction depend strongly on integration symbolic processes. As a counterpart, and with the growing differentiation implied by the social division of labor, there is more adaptability and rationalization that admits a greater range between roles, work and individuation. As developed in this section, the integration relation model proposed by Durkheim (1982) on the basis of the notion of organic solidarity is based on the codification of legal rules -associated with 'civil law'- which expands into areas traditionally regulated, albeit diffusely, by practice and custom.

Within this perspective, Durkheim (1982) recognizes the privilege of practical life and in this sense places himself in the orbit of Kantian philosophy. As Kant (1991) states, the juridical norms that regulate collective life can only be conceived as a self-imposed rule by most citizens through mechanisms of political participation to comply with their normative performance: "Every juridical action represents a maximum of free will, as long as it is assumed reciprocally" (1991, p. 50). Moral sentiment for Kant is all the time a sentiment derived from experiencing ourselves as a contingent and particular case within a universal element by virtue of reason: "it allows us to experience our individuality as an accidental subject, as an *accidens* of generality" (1991, p. 50). Now, while, in custom and common law, norms are by definition diffused since they do not depend on a precise judgment, in written law they acquire more density and specificity as a requirement of a more complex social dynamic:

> When a customary law passes to the status of written law and is codified, it is because the disputed issues demand a more definite solution, if the custom continued to function silently, without raising discussion or difficulties, there would be no reason for it to be transformed (Durkheim, 1982, p. 89).

Durkheim (1982) points out that the force of criminal law centered on punishment prevails in undifferentiated societies, so that the refractory character to change these forms of social organization would be a sign of the resistance of collective feelings and the force with which they are rooted in customs and common beliefs. For Durkheim (1982), the pathos that is in the punishment is not exhausted in the execution of the penalty but concludes when a previous order is reestablished and has been threatened in such a way that the logic that underlies the repressive modes of punishment is the protection of that authority exercised by society. In this sense,

236

Durkheim (1982) argues that the different areas of law and the prerogatives reserved to citizens are so intertwined that it is hardly possible to affirm the value of one aspect of law without undermining the principle that underpins another. This ambivalence is a typical feature of social dynamics as a whole; if these boundaries were not continually crossed, no legal norm would make sense at all (Durkheim, 1982).

The "rule of law" tends to configure a system according to a function whose purpose is not to bind the different individuals but to differentiate them, keeping those limits visible. The ability to associate mutual benefit does not form the basis of social cohesion but certainly assumes it as a starting point: "The first condition for a whole to be coherent is that the parts of which it is composed do not run into differentiating movements. But this external concordance does not form cohesion; on the contrary, it presupposes it" (Durkheim, 1982, p. 141). Additionally, he argues:

237

> The moral order is not based on such abstract considerations. In fact, for man to recognize the rights of another, not only in logic but in the practice of life, it was necessary for him to consent to limit his own, and, consequently, this mutual limitation could not be made except in a spirit of conformity and understanding (1982, p. 141).

Certainly, these abstract considerations refer both to the Kantian imperative and to the contractual presumption of a natural right against which the covenant is opposed. It is not evident that individuals renounce a part of their interests for their own sake and thus recognize the rights of others, only by way of a negative solidarity based on avoiding threat, harm or sustaining a fragile peace.

The Durkhemian approach referred to a type of negative solidarity centered on avoiding threat and punishment is underlain by a positive and organic solidarity. In this way, the juridical commerce where different rights are balanced would be based not only on the need to replace or anticipate a threat but on a civility bond and previous "understanding" that must be safeguarded. There must be some kind of prior positive bond or solidarity that makes peace and civility a desired purpose: "Men have no need of peace except insofar as they are united by some bond of sociability" (Durkheim, 1982, p. 141).

In this sense, as Simbaña, Jaramillo and Vinueza (2017) suggest, the strength of social institutions is an expressive order and would be at the core of the project of building a moral and socially cohesive community from a shared normative substratum. Therefore, for Durkheim (1982) the main key to the division of social labor does not lie mainly in promo-

ting specialization and raising the productive capacity of the economic cycle, but above all in those bonds of social solidarity presupposed and reinforced between associated and, at the same time, functionally differentiated individuals. This interweaving roles of individuals in a delicate network of interdependence based on the tasks of productive life would suggest a type of social solidarity and integration that is more complex than that defined by similarity or membership in a statal group. While hierarchical societies segmented into homogeneous strata are based on a mechanical solidarity through similarity, differentiated societies presuppose integrative relations structured on those features that differentiate the different occupational groups that make up the social structure.

238

Societies based on mechanical solidarity are organized in compact and homogeneous segments, in such a way that eventually dispensing one of its parts is not critical for the whole. On the other hand, the realization of organic solidarity is oriented towards the formation of specialized and interdependent professional groups and presupposes a society that is both diverse and integrated, where the ruptures and tensions associated with the diverse interests of the social groups are addressed by means of a greater social labor division. This conception of social stratification assumes that the threats to the orderly change of organizational patterns lie in segments whose interests are in dispute and require for their catalysis a further deepening of the division of labor. Unlike in segmented societies, the absence of one of these groups in differentiated contexts would be a significant loss that would be difficult to replace for social organization.

In this sense, this review proposes that the Durkhemian critique of the tradition of political economy 'isolates' economic phenomena from the integrative dynamics of society: the political and moral progress of differentiated societies can only be achieved on the basis of greater specialization where social consciousness and material context are deeply intertwined. The social division of labor gives rise to social solidarity, as well as law and morality. Whereas in the context of mechanical solidarity, social integration depends more strongly on collective beliefs. The passage to an integration model based on organic solidarity poses a greater differentiation of the value system, or in other words, the normative and sociocultural dimension gains more autonomy and admits increasing individuation levels.

Unlike segmentary societies in differentiated social contexts, the boundaries between the collective and the individual become more blurred and social dynamics tolerate a higher tension level between external roles associated with the division of labor and domestic roles or individual beliefs.

Taking this perspective of change, Durkheim writes:

> We judge it increasingly necessary not to subject all our children to a uniform culture, as if they should all lead the same life, in view of the different functions they are called upon to perform. In short, from one of its aspects, the categorical imperative of the moral conscience is in the process of taking the following form: put yourself in a state to usefully fulfill a given function (1982, p. 52).

As Luke (1973) argues, for Durkheim (1982), educational systems would be the preferred means to transmit these expressive elements of morality to the following generations and this led him to be interested in examining the different forms of organization and ritual in the school, as they imply the use of authority, the discipline that would allow the formation of feelings and loyalties in the group. He even uses in this context his theory of punishment as a form of expressive affirmation of the moral basis of the group. Luke (1973) in developing Durkheim's intellectual biography points out that Durkheim understood pedagogy as a 'practical theory' (Luke, 1973) and sought to guide educational reform with the help of the principles of his sociological thought. In this sense, Luke's (1973) extensive review concludes that for Durkheim education and morality are social phenomena related to the needs and structure of particular societies, and education is the means by which society reproduces its own conditions of existence through systematic action on the younger generation.

This displacement is correlated with the transition from a punitive function to a restitutive function of law and morality, ie., a change in its symbolic nature that Durkheim (1957, 1982) thematizes from his conception of rites as a positive material practice, its link with the sacred and punishment. Bernstein (1988) will incorporate this perspective in his analysis of the rites of consensus in school as a way to enhance, revivify and deepen the social order in the individual, i.e., the ritual in school as a mechanism of symbolic control:

> The symbolic function of ritual is to relate the individual through ritual acts to the social order, to enhance respect for that order, to revivify that order in the individual, and, in particular, to deepen the acceptance of the procedures used to maintain continuity, order and limits, which control ambivalence towards the social order (Bernstein, 1988, p. 53).

In this perspective, the efficacy of ritual lies in its con-cretion rather than in its abstract attitudes or beliefs. Bernstein's (1988) proposition of the school as a moral community is developed in more detail below.

239

Basil Bernstein: Expressive and Instrumental Order in the School

Bernstein's (1988, 1989) critique of the models of social reproduction, especially Bourdieu, in whom he recognizes both influence and complementarity (Bernstein, 1988b), is two types: being tributaries of a notion of relative autonomy, they are based on an assumption of communication where the educational system is systematically biased and distorted in favor of class fractions. However, they do not systematically consider what should be understood by an unbiased communication and their concepts do not allow for a description of how cultural agencies consecrate that transmission. For Bernstein (1988b), the school is in this sense nothing more than a cultural repeater where education becomes a transmitter of power relations that are outside it: "pedagogical communication is a transmitter of something other than itself" (1988b, p. 4).

For Bernstein (1988) it would be precisely with the specialization of the social division of labor that the different class fractions reproduce themselves through the control of what he calls the symbolic markets; the educational system Id one of the main specialized modes of communication and transmission in differentiated societies (Bernstein, 1988). The effects of these dynamics on class structure and culture open the way to different forms of socialization. In this sense, elaborating Durkheim's (1982) approaches, Bernstein (1988) then recognizes two types of organic solidarity as modes of socialization and integration of middle groups: individualized organic solidarity based more on the control of physical resources such as economic capital and infrastructure, and personalized organic solidarity based on the control of the symbolic means of communication.

Thus, to the extent that societies are differentiated, the dispute of the middle groups for the influence and control of the symbolic means of specialized communication intensifies, especially the educational system and the policies oriented to it. In short, the different fractions of the middle classes through the "private school system can select their social type" (Bernstein, 1988, p. 22). In this context, students coming from classes or fractions of the "middle" classes characterized by a certain mobility in the social division of labor possess an abstract frame of reference and a language with a universalistic pretension that distinguishes them from students coming from working classes that have a static position in that social division of labor. What is relevant at this point is the change in the structural principle that defines social integration at school, whose Interpretation will be based on the distinction between mechanical solidarity and organic solidarity.

In this sense, the decisive experience in his intellectual orientation is precisely the contact with Durkheim's work. Regarding the adoption of this perspective, Bernstein (1988) writes: "Why using this Durkheimian perspective? It is because I had to find some social theorist whose ideas were a source (at least for me) of understanding of what the term social implies" (Bernstein, 1988, p. 19).

From this, Bernstein recognizes support in the conceptualization of social dynamics and sociological thought proposed by this author, in which Durkheim (1982) formulates the distinction between integration relations based on a mechanical type of solidity and an organic type of solidarity, as well as the ritual function in the structuring of the school experience and the formation of group cohesion, elements that will allow him to penetrate more deeply into the processes of cultural transmission and the symbolic nature of control.

In response to this set of concerns, Bernstein (1988) will argue that it is through the instrumental order that the transmission of "facts, procedures and judgments involved in the acquisition of specific skills..." (1988, p. 53) takes place, while through the expressive order "the transmission of beliefs and the moral system is controlled" (1988, p. 54). These orders are distinguished according to the strength of the limits they produce in the school and its educational practice, a question that refers to the more elaborate concept of classification and framework whose development exceeds the scope of this work.

Thus, it is possible to say that the expressive order is more open in the sense of a less dense codification of the roles and social relations developed in the school; it is linked to contexts where mixing is celebrated and the organizing limits established in the curriculum are more flexible, as well as the interactions *inside* and *outside* the school remain more implicit and diffuse. In this sense, a greater integration and differentiation of teaching is sought in contexts where an expressive order prevails, especially in the way in which different curricular units are approached and not only 'subjects' that advance separately, or for example, how relationships between teachers and students are organized, not so much defined by the authority and role of the former, and where the general framework and unity of the group is strengthened from a framework of shared practices and beliefs.

However, the nature of this openness is substantial and coexists with more clearly defined limits, either within the school or in its links with external bodies. In response to these approaches, an effort has been to link this distinction to the notion of action logic in order to understand the way in which the response patterns of schools to the attribu-

241

tes of their institutional and social environment are organized, as can be seen in Maroy (2004), Ball and Maroy (2008) and Van Zanten (2008). Ball and Maroy (2008), based on Bernstein's (1988, 1989) contributions distinguish between logics of action according to the predominance of an expressive and instrumental order, incorporating a hybrid logic that includes both types of integrative relationships in the school.

This concept of logics of action attempts to capture precisely the framework of orientations underlying the way schools organize their educational practice and respond to the conditions posed by the environment at different levels. Now, instrumental and expressive orders are dispositions, modes of transmission in Bernstein's language or models of integration relations, which coexist in a complex dynamic, more or less sedimented in educational practice and require an external and reconstructive point of observation. In this sense, an instrumental or expressive logic of action does not constitute an intrinsic attribute of schools but an analytical construction made by the observer (Van Zanten, 2008, Zancajo, 2017).

In turn, this concept can be unfolded into those dimensions that are more oriented to internal and external aspects of educational practice. In this sense, the instrumental logic is a differentiation source in schools where the instrumental order predominates, and the classification and grouping of students is promoted as a way of internal differentiation according to academic performance or students with specific requirements. In schools where there is a logic of expressive action, it is important to reinforce the framework of orientation and inclusion, where the general notion of educational community is defined through values and consensus (Bernstein, 1988).

This approach highlights the process where there is certain coherence between the internal and external dynamics of the school (Maroy, 2004), which would not be a simple adaptive process, but a complex construction that may have a consensual or conflictive basis in the school. The changes that occur in the internal and external context affect the school's logic of action, but how they respond to these changes is a matter of agency, although there are structural conditions that define the boundaries within which schools elaborate their response patterns (Wood, 2000, Maroy and Ball, 2008). Likewise, these responses may have a conflictual or consensual basis in the school while engaging interpretation in an active political process.

The distinction between an instrumental and an expressive order makes it possible to describe the tensions raised by the elaboration process of educational practice. While the former is a source of differentia-

tion and organization, the latter comprises the rites of consensus and the cohesion of the school as a moral community:

> The relations between these two orders are often a source of tension within the school. The instrumental order can be transmitted in such a way that it perfectly differentiates groups of pupils (...) It is a source of division, not only among pupils but also teachers... The expressive order aims to convey an image of conduct and manners, a moral order that applies to each pupil and each teacher. It tends to compact the whole school as a moral collectivity (Bernstein, 1988, p. 38).

The following is a scheme for integrating the categories reviewed in the analysis of the school's logic of action. In this sense, segmented and differentiated notions are distinguished, which can be used as opposites in relation to the levels of openness and closedness of the integration relations of diversity in the school. Those school contexts that are organized as compact and socially homogeneous segments will tend to promote integration relations more directly linked to the similarity that represents environments that are not very heterogeneous. In the following diagram this type represents the segmental-instrumental or closed pole:

Orientations Diagram in the school by order and type

SEGMENTED
(Mechanical
solidarity)

EXPRESSIVE
(rituals and
cohesion)

INSTRUMENTAL
(Formation of
abilities and skills)

DIFFERENTIATED
(Organic solidarity)
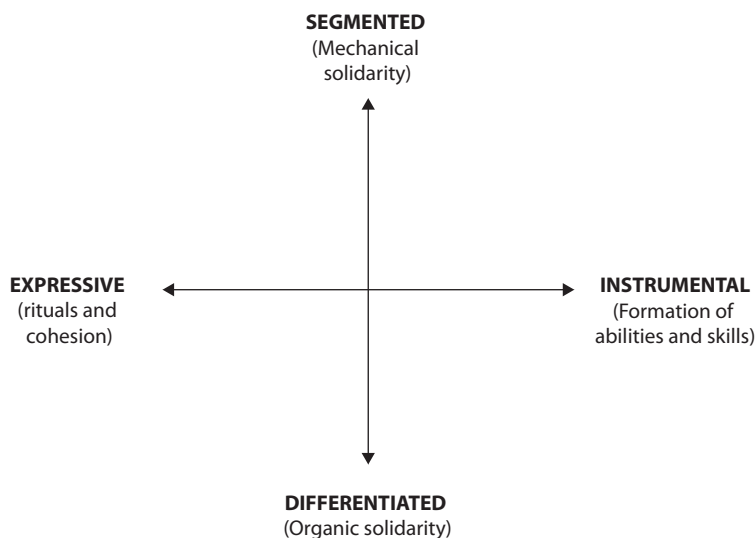
Based on Bernstein, 1988, 1989.

The predominance of the expressive order in schools (left side of the diagram) poses a more open and complex logic of action based on the Durkheimian organic solidarity model (Durkheim, 1982). In these contexts, the social, cultural and economic mix is a relevant aspect for educational practice and would be developed more actively at the school organization level. A greater differentiation of the curriculum will be sought with more attention to students in situations of social disadvantage, and academic expectations tend to be moderate in traditional terms. Similarly, the boundaries between inside and outside the school would be more blurred and schools would tend to sustain linkage processes by actively seeking contact networks in the immediate environment.

On the other hand, those schools in which an instrumental logic predominates (right side) -both segmented and differentiated- tend to have a more vertical authority by principals, relationships more strongly based on the roles formally acquired by the actors, and would be schools that tune more directly to the expectations of families, presenting more orientation towards standardization and internal grouping.

Based on this, it can be mentioned that in school contexts characterized by an expressive order -although socially segmented- the celebration of diversity in schools may acquire a rather defensive, residual character and indicate the structural difficulties faced by those schools that experience extended deterioration cycles in their institutional conditions. Whereas a school located on the instrumental-segmented axis may tend to celebrate purity, offering order, discipline and security, where no boundary will be crossed without sanction. Finally, in school contexts characterized by the predominance of an instrumental and socially segmented order, socio-educational diversity is degraded or would constitute at least a marginal aspect in the practice of school organization.

Conclusions

This article offers a reflection on the conceptual bases of the distinction between an instrumental and an expressive order in the school in order to investigate socio-educational diversity. In this way, the perspectives it explores emerge as a response to a certain obsolescence of critical approaches in sociology of education and their difficulty in explaining those processes of change that take place in schools and their orientation towards internal and external dimensions of the school. In this sense, in the approaches reviewed, there would not be a deterministic referral of

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educational change. Although the concepts of social structure and class are crucial for understanding school dynamics, they do not operate as an all-encompassing explanatory principle, nor is it sufficient to point out that the allocation of educational credentials and cultural capital tends to reproduce the class structure, without carrying out a deeper inquiry into the nature of the symbolic processes through which transmission and control in the school take place.

It is this direction that separates Bernstein from the rest of the current of critical sociology of education, which proposes an original and creative recontextualization of Durkheim's contributions to understand the social dynamics that would be the basis of the transformations in the mission of the school. Likewise, what characterizes his approaches is their profound reflexivity, the search for conceptual precision in sometimes difficult terrain and the difficulty in classifying his contributions in a single standard current. The preferred interest in Bernstein's research is to inquire into the social basis that regulates school dynamics and thus to understand the symbolic nature of cultural control and transmission (1988, 1989).

In this context, the main element of the Durkhemian proposal is the problematic and ambivalent character of social dynamics between a growing demand for specialized performances associated with a greater division of labor and the need to strengthen a complex social integration model. The key tension at the basis of his proposal occurs in the demand for these specialized performances derived from a more complex social division of labor and those skills shared by all social groups.

Thus, the expressive order becomes more open in the sense of a less dense codification of norms; the distances between groups and the type of social relations in the school; the mixture and the organizational limits established in the educational practice and the curriculum, as well as the interactions between inside and outside the school become more integrated in a delicate and differentiated network of roles that converge in the educational center. In this type of context, the aim is to deepen the integration and differentiation of teaching, in the way curricular units are approached and not only "subjects" that advance in parallel, or more intricate relationships between teachers, other professional teams in the school and students, so that these relationships are not defined only by the 'ritual' authority of the former - and where the general framework and unity of the group is strengthened from a framework of shared practices and beliefs.

However, this expressive openness is substantial and coexists with more clearly defined limits, either within the school or in its relations-

245
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hip with the outside world. It should be noted that in our understanding Durkheim overestimated the possibilities of his integrative model based on the functional differentiation of occupational groups, both to contain the disruptive forces of social dynamics and to explain the complex phenomena that take place in differentiated societies. In this sense, a policy aimed at greater declassification between the strata of manual and intellectual labor would tend to stimulate a less organic sense of integration but with more directly perceived social cohesion effects.

Faced with this dilemma between the demand for specialized performance and shared competencies, the realization of organic solidarity poses complex integration relations between expert and interdependent social groups based on specialization, thus transforming the expressive base of society. The political-moral imperative of promoting more diverse schools acquires more relevance in the light of societies that are also rapidly becoming more complex and diversified, societies that aspire to a coexistence between the dynamics of technological change, stability and democratic depth.

Notes

2   For a detailed intellectual biography of Durkheim, the reference work is Luke (1973). A general approach to Bernstein's work can be found in the works of Diaz (1985, 2019) and Solomon, Bocchetti and Maçaira (2021).

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247

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Epistemological reflections derived from transdisciplinary research praxis[1]

Reflexiones epistemológicas derivadas de la praxis investigativa transdisciplinar

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Abstract

The purpose of this work is to expose the epistemological reflections provided by the researchers who form an interdisciplinary group and establish a diagnosis during the first phase of participatory and action research (PAR). The project focuses on comprehensive health care in four communities with high and very high marginalization rates, located in the Comiteca-Tojolabal Planeau, Chiapas, Mexico, during the 2021-2022 cycle. This article develops a qualitative, descriptive, and critical reflection approach to rethink research based on linear relationships. It is understood that a philosophy of transdisciplinary education delineates a complex praxis that generates social transformations. First, the PAR method and its challenges are defined. Then, the challenges experienced by the researchers are exposed since they take actions to comply with the requests of the call issued by the National Council of Science and Technology (CONACYT) until the moment of second reflexivity in which they examine what they are doing while they are doing it (Giddens, 2011). The main results reveal that the constant approach and dialogue among the body researchers and between the body and the communities generates intercultural sensitivity when different epistemologies and plural ways of understanding them coexist. This favors the projection of various methodological strategies that weave efforts in favor of the community well-being and allows the researcher to assume a socially responsible attitude.

Keywords

community, philosophy, intercultural, investigator, participatory, transdisciplinary.

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Resumen

El propósito del trabajo es exponer las reflexiones epistemológicas hechas por investigadores que integran un grupo interdisciplinario y que elaboran un diagnóstico durante la primera fase de una *investigación acción participativa* (IAP). El proyecto se centra en la atención a la salud integral de cuatro comunidades en estado de alta y muy alta marginación, ubicadas en la Meseta Comiteca-Tojolabal, Chiapas, México, durante el periodo 2021-2022. Este artículo, de corte cualitativo, descriptivo y reflexivo-crítico, permite repensar la investigación fundada en las relaciones lineales. Se entiende que, una filosofía de la educación transdisciplinar, delinea una praxis compleja que genera transformaciones sociales. Primero, se define el método de IAP y sus desafíos. Luego, se exponen los retos experimentados por los investigadores, desde que planean acciones para atender a las solicitudes de la convocatoria emitida por el Consejo Nacional de Ciencia y Tecnología (CONACYT), hasta el momento de una segunda reflexividad en el que, en términos de Giddens (2011), comprenden lo que hicieron en tanto hicieron. Los principales resultados revelan que el acercamiento y diálogo constante entre el cuerpo de investigadores y de éstos con las comunidades, genera sensibilidad intercultural cuando coexisten diferentes epistemologías y formas plurales de entenderlas. Lo anterior, favorece a la proyección de diversas estrategias metodológicas, que tejen esfuerzos a favor del bienestar comunitario y permite que el investigador asuma una actitud socialmente responsable.

Palabras clave

Comunidad, filosofía, intercultural, investigador, participativo, transdisciplinario.

> *La utopía está en el horizonte. Camino dos pasos, ella se aleja dos pasos y el horizonte se corre diez pasos más allá. ¿Entonces para qué sirve la utopía? Para eso, sirve para caminar (Eduardo Galeano).*

Introduction

The *analysis of the national development plans* implemented in the governments of Carlos Salinas de Gortari (1988-1994), Ernesto Zedillo (1994-2000), Vicente Fox (2000-2006), Felipe Calderón (2006-2012) and Enrique Peña Nieto (2012-2018) allows to understand that the concepts and methods expressed are linked to neoliberal economic policy and the generation of techno-technological Western advances. However, several civil protests have occurred, such as those led by workers, environmentalists or the Zapatista Army of National Liberation (EZLN). In addition, the epistemological transitions of scientific communities have caused that intervention models are not based solely and exclusively on economic and administrative criteria. The international conventions of the United Nations Organization (UN, 1992a, 2002b, 2015c, 2020d), have worked on the planning policies for others that appeal for decentralized management, active participation, intercultural dialogue, common welfare and recovery of local knowledge. Under this logic, the concept

250

Φ

of participation, methodological proposals and participatory techniques require the commitment of local inhabitants to transform their reality, from the diagnostic stage to the operation and evaluation of the project.

Translating these theoretical postulates into social practice is not an easy task. According to Murcia et al., (2016), social processes are crossed by agreements. These agreements, as referred by Ibáñez (2001), are determined by ideological interests and, therefore, political, economic, social and cultural. As a result, different research plans are also disrupted by this phenomenon. The ontological structure of nature and human reality is complex; however, the idea of the growth of accumulated knowledge, instrumental rationality and the imaginary that pure sciences are totally reliable simplified the world and justified the displacement of the identities of the South and its worldviews. For their part, Ortecho, Fenoglio, Cejas and Peyloubet (2012) raised the following:

> ...The prevailing epistemic approaches assumed values and interests implicit in the production of knowledge that is characterized by supporting the technological supply paradigm, linear base transfers, the pretended scientific neutrality, the emulation of exogenous methods with little or no local value and technology managed as a black box (p. 34).

Collado (2021) points out that science simplified reality to the size of human understanding when it reduced its logic to a series of simple rules. Consistent with Morin's perspective (1999), to avoid "risks" of error and illusion, scientists hyper-specialized and objectified the subject of study. Of course, this rational method within human reach attracted benefits from describing the behavioral laws of macroscopic bodies at rest or moving at small speeds; however, its capacity to describe the nature at very small scales, at the quantum or subatomic level, that revolt against deterministic logic was limited.

Scientists over time understood that systems are spontaneously chaotic and diverse; moreover, they moved from the idea that the world exists independent of human perception to thinking that human consciousness is interconnected with what is called reality. The Mexican psychophysiologist Jacobo Grinberg (1991) explains that there is a basic matrix or organization of space, whose fundamental state is total coherence and symmetric. According to his synergic theory, the human brain can distort the structure of the lattice in the most complex form known in the universe; such distortion constitutes the perceptual reality; then, each of the neural activities configures a micro-distortion of the lattice.

251
Φ

The human brain contains about 10 to 12 million neurons, and when one alteration interacts with another, a complex macro-distortion occurs. The main hypothesis is that perception arises as a result of the interaction between the neural field and the lattice of space. In a similar way to Nicolescu's (1996), Grinberg (1991) points out that there are different perception levels that are found on different levels of consciousness; for this reason, he comments that a theory of perception—such as that created by indigenous sages or *chamanes*—emerges from experience. People perceive the world in a way that is different from the perception of another person, simply because they were born in another culture. Thus, the attempt to explain the perception places the person in the "base" of the creation of reality; this attempt to understand helps him to unify. Consequently, it is possible to say that a person who understands the existence of different perceptions situated at different levels of reality and consciousness, is more respectful of the other.

Facing this new understanding, Carrizo (2003a) comments that scientists integrated different theories and methods; they accentuated and weakened their disciplinary limits and strengthened their fields. Of course, linear and unidirectional logics of communication still circulate between disciplines that violate alternate logics; according to Carrizo (2003a and 2004b), these can be deconstructed from two ways. First, if the investigator assumes a transdisciplinary attitude, a spirit open to the unknown that places him "in a meta systemic level on the relationship between disciplinarity/interdisciplinarity" (Carrizo, 2004b, p. 59). The second through the design of strategies that combine different types of disciplinary and extradisciplinary knowledge, as well as the articulation of diverse actors for the production of innovative and pertinent knowledge (Carrizo, 2003a). Both actions avoid or address conflicts of interest and work for and from study communities.

The new concept of research acquires certain nuances and relatively anti-objectivist meanings when the human being is seen as able to reflect, act, manage and transform his reality. This proposal, which spread very quickly among the academic community, produced a series of replicas. Reyes (2018) comments that the results of the research start from the fact that the human being has the capacity to transform his reality and interpret it intersubjectively. However, the concrete effects of these investigations reveal that they do not transgress the limits of the theoretical-disciplinary. Furthermore, Reyes (2018) argues that the value neutrality has mutated into a kind of "political asepsis" that causes that

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social research is a kind of discursive denunciation that is limited to preaching change, among other consequences.

Participatory intervention requires subjects to self-investigate, get involved and mobilize to transform their reality; however, conflicts between community-researchers arise when the former has not had contact with other research bodies and the latter have remained locked in their knowledge plots, oblivious to conflicts and social problems.

The purpose of this text, qualitative, descriptive and critical, is to communicate the epistemological reflections and decisions made by researchers of interdisciplinary training, who apply a diagnosis of PAR to detect problems and enhance integral health resources in four communities describes as high and very high marginalized, located in Comiteca Tojolabal, Chiapas, Mexico, during 2021-2022. The text is divided into three sections. First, the PAR method and the challenges faced by the facilitators in this process are defined. Then, the challenges experienced by the researchers during the planning of their actions to meet the requests of the call issued by the National Council of Science and Technology (CONACYT), the initial negotiation with the study communities and the application of instruments for participatory diagnosis of community health are presented.

Finally, the results of a second reflection are presented, in which, using the words of Giddens (2011), the researchers understand what they did while they did it. The topic is current and relevant because the contemporary world requires the design and implementation of participatory projects that allow to address complex problems; in their actions, researchers risk implementing assimilationist or paternalistic interventions. The process and the results obtained by a project depend on spatio-temporal factors, however, the exposition of the epistemological reflections allows the improvement and/or replication of some methodological decisions by other researchers.

Transdisciplinary Participatory Action Research

The positivist paradigm seeks objectivity and the determination of causal-linear explanations that are based on the same methodological approach as the quantitative method. According to Prats (2000), scientific production from the natural physical area was mimicked by the field of social and human sciences, causing scientists to fall into the epistemological trap of transforming the researched subject into an object, and the researcher subject into an external and alien to the everyday problems of societies.

Hence, Duque Hoyos (2001) and Morin, Roger and Mota (2001) argue that disciplinary knowledge reached its limit and proved unable to propose solutions to complex social problems, then demanded the emergence of a transdisciplinary and intercultural dialogue that allows the human consciousness to enhance its evolutionary and transformative capacity to give the different disciplines and non-academic knowledge. Gradually, the researchers defined the object of study of political, reflective, self-critical and transformative investigations of social problems.

During the Second World War, Kurt Lewin (1946) showed concern about the work done by university centers that impose their vision on solutions to problems and assign a passive role to community members. This is how he proposed the articulation between psycho-social theory and practice in action research (AR). In this line, Ander-Egg (1990) defined AR as a reflective, thematic, controlled and critical process, whose purpose is to study some aspect of reality, so that it acts in a transformative way on it. There are two ways to approach problems from AR: collaborative action research and PAR. The first requires the interconnection of efforts of different groups at different levels — individual, school, municipal, state, regional, national — that use research as a strategy to jointly solve problems. On the other hand, Fals-Borda (2008) generated a PAR proposal similar to the version known today, defined as a useful tool for communities to empower themselves through the creation of knowledge "from below" for the revaluation of their wisdom. Rahman and Fals Borda (1991) acknowledged that Lewin placed science at the service of society; however, many of his followers translated his work into a kind of operational research.

Similarly, Negrete (2008) acknowledged that Fals Borda's productions were extraordinary, but that he lived through numerous stigmas despite his open work. Over time, there have been numerous PAR proposals, but in all of them it is possible to identify common denominators, such as the emphasis on practice, reflection on action and work for community welfare.

For Sirvent and Rigal (2012): the "central epistemological core of PAR is the notion of praxis, understood as social action aimed at the transformation of reality, whether in some of its material, sociocultural or consciousness aspects" (p. 23). Praxis involves the conscious participation of citizens during the decision-making that affect their daily life and the construction of knowledge based on intercultural dialogue. Krause (2002) dilutes the subject-object separation of research; according to the author, PAR "implies 'methodological support', and not necessarily expertise of the researchers. They offer participation in the investigative process, which will often require an awareness of ideological position, since values are incor-

254

porated in the process" (Krause, 2002, p. 48). A similar reading is made by Balcázar (2003) who comments that the researcher is an external agent that helps to debate, obtain necessary resources or facilitate the education process of the community members. Over time, and as local leaders empower themselves and develop a critical vision, they steer the process of change as they learn to conduct research and value the role it can play in their lives.

The participants do not see themselves as victims, nor the researchers as assistants who support people meant as "deficient"; on the contrary, a transdisciplinary and intercultural perspective allows accepting coexistence and epistemic complementarity. Recovering the words of Zavalloni (2008) it is possible to say that the PAR is potentially useful to recover the healthy social and cultural mechanisms that are being destroyed in a world where a kind of "immediate present" grows, in which there is little interest in remembering the contemplation, coexistence and violence infringed towards some identities.

For Krause (2002), PAR "follows an introspective and emancipatory spiral: a spiral of cycles of planning, action, systematic observation, reflection, and then a replanning that gives way to new observations and reflections" (p. 48). Latorre (2005) points out that different researchers have described the cycles of reflective action to improve the practice as a flow diagram or action spirals. An interesting proposal is the mentioned by Naranjo et al. (2019) who adapted the cycle spiral of the ARmethod, from Carr and Kemmis (1988), and included the moments required to achieve the expected changes or transformation:

Figure 1
PAR Method Cycle Spiral
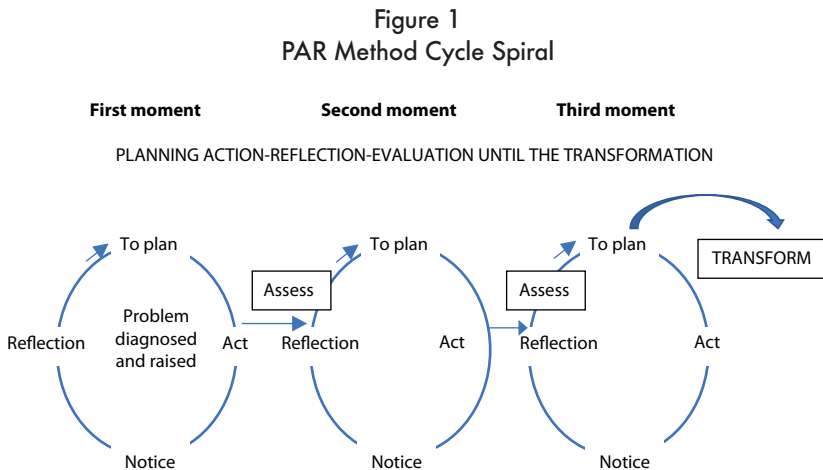
Source: Naranjo et al. (2019)

The classical idea that "theory produces practice" was modified by that of "practice generates theory". Of course, when a researcher visits communities, his mind is loaded with disciplinary theories and experiences that are useful to read reality; however, he understands that such reality is indeterminate, unpredictable, complex, and that his conceptions are limited and ontologically commensurate with those produced by others. Even assuming a transdisciplinary educational or research philosophy requires disciplinary or interdisciplinary knowledge. Under this logic, the researcher reformulates the practice and the theory itself; this process is always mediated by philosophical questions about the meaning of research, ethics and values.

Based on the above and congruence with what Espinosa (2019) refers to, it is possible to recognize the following triads, tensions and dilemmas between elements, concepts and processes that feed each other, when transdisciplinary is operationalized through PAR:

- Research-Action-Reflection
- Theory-Practice-Ethics
- Learning-Teaching-Research
- Cross-Knowledge Dialogical and Intersubjective Dialogue-Reflexivity
- Academic-Artistic-Popular Knowledge
- Rationality-Emotionality-Corporeity
- Individual-Society-Species
- Autoformation-Co-formation-Ecoformation

A research project does not solve the 'big' problems of education, but it does solve specific cases. Chávez Tafur (2006) says:

> (...) not all these attempts are successful, but in all of them the confrontation of the wills and capabilities of their executives with the specific problems they seek to solve generates results that can be analyzed to identify successes, limitations, favorable conditions and other results of a given intervention. In other words, any experience can lead to learning if it is properly processed by its implementers. In this way, practical knowledge can be generated based on the set of experiences of a given intervention process (...). Such practical knowledge can be useful. By making use of knowledge based on their experience, the group or institution that has carried it out can make corrections in its definition or conceptualization of a certain problem; modify its working methodology to improve it or, continue building successes if its activities have positive results (p. 5).

As stated, the important and interesting thing about this type of research is that the mismatches between the expected, the obtained and the unexpected do not attract punitive or negative consequences for the scientific community; on the contrary, they are used to get a deeper knowledge about certain social processes.

Moments of social intervention

The methodological process of the research project, whose purpose is to promote healthy lifestyles in community settings, consists of three phases that correspond to a participatory, transdisciplinary and intercultural paradigmatic posture: a) the diagnosis of the situation and the delineation of strategies (1 year), b) the implementation, monitoring and training of the school community (2 years) and c) the regional replication of the project and construction of public policy design (2 years). Constant feedback always leads to a new spiral of reflection and action.

The choice of the communities was made after studying the social, economic, political and food conditions of the region, from the scarce records in official sources. The communities of Tuila El Grande (135 inhabitants), San Rafael "El Ocote Bandera" (47 inhabitants), Guadalupe Palmira (890 inhabitants) and Yaltaché Buenavista (83 inhabitants), which are in the municipality of Comitán de Domínguez, Chiapas, Mexico, were selected. All of them are in a state of high/very high marginalization, are easily accessible and do not face violent political conflicts. The Legal Representative, the Technical Manager and the Center's research professors participating in the project visited these communities to present the purposes and scope of the project. It should be noted that initially the participation of a community that rejected the work proposal had been considered; instead, Tuila El Grande agreed to collaborate.

The first decisions of the interdisciplinary researchers in a transdisciplinary project

The Sustainable Development Goals (SDGs) established by the United Nations (UN), in the 2030 Agenda, and the search for well-being outlined in the National Development Plan of the current Government of Mexico 2019-2024 (PND, 2019), aim at the effective exercise of rights and the reduction of inequality gaps. These policies have been criticized for their apparent rhetoric, pure and plain idealism and impracticability; however, they have served to set aspirations and a horizon capable of generating

257
Φ

concrete social practices. A new logic is presented on the meaning of development where, after many political struggles, the social actors that were not included now exercise their right to autonomy, i.e., the governance of their territories through the search for answers to their multidimensional problems and decision-making. In line with these aims, in 2019, CONACYT convened the academic community to propose research and advocacy projects on food and comprehensive health in, by and from communities in at least three public schools (initial, basic and upper middle school), especially in a state of high and very high marginalization.

It is possible to detect three moments in which CONACYT (2019) outlines actions that allow to set an interdisciplinary work, with a view towards transdisciplinarity. The first focuses on intervention from five axes of action: 1. food and nutrition, 2. integrative medicine, 3. psychosocial health and healthy life, 4. art, culture and recreation and 5. pedagogical processes for school and community health. For developing these axes and to integrate a solid staff, the interdisciplinary group was formed with professors-researchers of the Regional Center for Teacher Training and Educational Research (CRESUR, based in Comitán de Domínguez, Chiapas, Mexico), both in the area of exact sciences as well as social sciences, behavior and humanities. In addition, associate researchers whose areas of training were medical sciences, social sciences and humanities joined. The criterion that guided the attachment of the researchers to the different axes was their disciplinary training; then, the project became a kind of "archipelago" in which the researchers of each line worked in their respective islands, closed, disarticulated and fragmented, with a hyper-specialized orientation. In this understanding, the axes of action were seen as objects of study of the disciplinary field of origin of the researchers, not as problematic and horizontal areas related to intercultural, community and participatory studies.

To achieve interdisciplinary or transdisciplinary of the project, the call requested to assign a "co-manager to a researcher in the area complementary to that of the technical manager" (CONACYT, 2019, p. 3). It was not proposed that only a scientist should be included, but any person who could support the person responsible for the project. Researchers chose as co-head a person attached to the Center, whose primary function was to maintain close contact with the communities and to seek dialogue between the axes of action.

To ensure success and sustainability, CONACYT (2019) requested that the participating communities show consensual interest in working with the project's researchers. Only in this way would it be possible to

258
Φ

Sophia 34: 2023.

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generate self-management processes in communities that, according to CONACYT (2019), should promote "the recovery of millennial practices, from breastfeeding and strengthening of community ties, to techniques, treatments and traditional medicines, either local, regional, often foreign, to prevent and even care for their diseases" (CONACYT, 2019, p. 3). To achieve this goal, it was necessary to visit communities and engage in discussions with municipal agents and school authorities. In Guadalupe Palmira, the commissariat composed of the *ejidatarios* was contacted. Then, contact was established with the school committees and, finally, with the general population. The CRESUR authorities explained them the intention of the project and it was then that two interesting phenomena emerged in that community. On the one hand, the low availability of the community, due to the power struggles between the educational authorities whose mandate ended once the project was accepted by CONACYT and the new authorities of CRESUR. On the other hand, the request for financial support or material resources that allow researchers access to study communities. After several meetings, the partnership agreement was signed. At each CONACYT request, the Center's researchers made decisions that they considered relevant to the diagnosis of the situation.

Initial negotiation of the proposal

CONACYT is funding the project whose intention is to generate healthy lifestyles in communities in a state of high and very high marginalization. On the other hand, the body of researchers internal and external to CRESUR and the inhabitants accepted the commitment to position themselves as active participants; from this perspective, all of them are understood as objects of study. Consequently, the final report and the deliverables that CRESUR must deliver to CONACYT are products that need to socialize, reconstruct, discuss and share, so that the different assessments enrich and diversify the information obtained: this is an ethical and epistemological PAR transdisciplinary. Therefore, it is important that reflections and self-criticism arise from the researchers, especially during the first conversations with the communities.

Initially, researchers asked, among other questions: with whom is it possible to negotiate? With whom can we build alliances? What is the community structure? Who are the most influential people for the community? What social conflicts are the most common? When and how to start applying the instruments? To obtain this information, the researchers designed a sociogram that is a descriptive tool through which the place of

each member within the community and its interrelationships are known, reason for which it is very useful. It was found that the three smallest communities belong to the system. The highest authority and with the greatest political impact on the territories are the municipal agents (men) who are elected every three years, as is the case with the municipal president. There are also school committees, usually composed of women, which serve as a vocal, treasurer and secretary. In the Guadalupe Palmira community, men make political positions that empower them to make decisions and to financially sanction people who fail to attend meetings that they convene or that fail to comply with the assigned activities; in this way, and by community agreement, they have "forced" the population to engage in matters of public domain. In this community there is a commissariat made up of *ejidatarios*, landowners and managers of government projects.

260

When the socio-drama took place, the researchers identified the most representative community figures, their main conflicts and alliances; what was interesting at this point was recognizing women as peripheral identities in the public space. However, in addition to some working in the field, all of them are responsible for raising and caring for their children and the home. Those named by Rodríguez (1998) were also identified as "the antagonists" to people who do not wish to participate or who place themselves against some decisions made in common agreement between the communities and the researchers. Thus, the question arose about how to involve those who do not wish to be involved in the project. The answer that has so far been found is that one person feels engaged to the extent that the other—call him or her a researcher, institution, general population, or government—demonstrates a genuine sense of collaboration and interest in his or her well-being.

At first, the villagers saw in those "foreigners", someone to distrust; this way explains their little participation and reluctance. At the same time, the researchers felt distant from the interests of the population when they entered a foreign territory. Both had shaped negative prejudices about the other (Marcelín, Collado and Malo, 2021). However, as time passed by and as a result of spontaneous talks and the application of research techniques to detect needs, the prejudices of both groups have gradually disappeared.

When applying the sociogram it was possible to identify that the conflicts experienced between children in the community were caused by discomfort between parents and grandparents. Therefore, reflecting on this, it is understood that it would have been interesting to apply the sociogram to reveal the conflicts and alliances that were configured from the past.

Diagnosis of the situation

Once identified the potential agents, antagonists, support networks and main dilemmas experienced by the community, the design of research techniques to identify problems and potentialities in comprehensive health care was initiated. Alberich (2008) refers to distributive (quantitative), structural (qualitative) and dialectical (participatory) research techniques. Researchers applied the techniques presented in Table 1.

Table 1
PAR techniques: how and with what is done

Tipo de técnica	Técnica
Distributives	Survey
Structural	Semi-structure interview Projective psycological test Observation of the participant
Dialectic	Social mapping Word circling

Source: Own elaboration based on Alberich (2008).

261
Φ

The surveys were applied to teachers, parents, and students. Its design for diagnosing the situation did not prioritize the study of relationships and forms of community organization. This exercise would have helped to recognize, more deeply, the theoretical or practical knowledge of the inhabitants; it would also have helped to understand the philosophy of community education to strengthen social empowerment. In contrast, most survey items focused on identifying problems in the multidimensional health of the inhabitants. The instruments were piloted previously, however, at some moments of the application it was possible to recognize that the cultural code of the community was not used, which forced the reformulation of some questions. On the other hand, structural techniques allowed us to identify a more complex reality: perceptions and emotions of people. However, it was necessary to know in depth the community cosmology as a result of the centrist practices sustained by the bonds of union between the inhabitants. This information cannot be traced in Western world's repositories that preserve written information, but through direct observation and dialogue about rites and collective memories.

However, word circles and social mapping are understood as dialectical perspectives. Alberich (2008) comments that these introduce

dynamizing elements that provoke reflection and show social contradictions. Word circling is a strategy that legitimizes orality and ensures collective participation. Groups of 10 to 12 people were formed for its execution—including the investigators. Based on the results of the surveys, five words were chosen for each of the three different complexity levels:

- Community: cultivation, party, people, nature, co-communication
- Family: woman, man, children, home, weather
- School: teacher, homework, recreation, subjects, love

Voluntarily, one by one each chose a word from each group. With the three words selected, they created complex narratives. This exercise allowed to present the unhealthy social dynamics and protective factors that help to prevent diseases and promote multidimensional health.

On the other hand, social mapping was very useful to know the representations of the participants on the physical and symbolic spaces that generate (dis)comfort and (un)physical and emotional security. The success of this technique was possible because it facilitates the exposure of ideas with a visual impact, or the results were discussed in a horizontal relationship.

It should be noted that CRESUR researchers and external researchers always were in constant communication; they even debated the study variables and presented the progress for constructing the instruments and the analysis of the results to the working group. However, each researcher, trained and enclosed in his monodiscipline, knew little about other fields of knowledge which prevented discernment, contradiction and epistemic conflict.

As a result of the work, a partial diagnosis of the reality was obtained where the vision and interests of the researchers are expressed more deeply. In a second reflection, the working group questioned whether it was really being consistent with the ideals of the communities and those set out in the CONACYT call.

Reflections of the researchers

According to Pineau (2009), transdisciplinarity must take three forms in the transformation field. The first, the socio-interactive extradisciplinary social base consists in the construction of bonds of union between research, action and training; this act requires overcoming the dichotomy researcher and social actor. With this challenge, the researchers faced three difficulties:

1. The diagnostic phase requires time to dialogue on the project's objectives and to recognize the theoretical and methodological foundations of the team. However, once the financial resources were approved by CONACYT, a period of approximately seven months was set for the construction of the diagnose; meanwhile, meetings between internal and external investigators were used to make general agreements.

2. Self-management capacity is one of the community's strengths; therefore, it was chosen to hire residents who master planting, livestock, cooking, healing and alternative art practices so that, in coordination with specialists open to dialogue, both enhance their knowledge and techniques. However, the operational lines of the project make it impossible to recruit people who do not issue official receipts for professional fees. So, it is worth asking who is conceived as a professional and what knowledge must be possessed to be recognized and valued by the Mexican research system. Undoubtedly, this limitation hindered and overshadowed the possibility of carrying out a project with a transdisciplinary perspective.

3. Families in some communities were reluctant and uncooperative to participate in the different activities inherent to the project. As time went by and informal talks were held, they became accustomed to the presence of outsiders. The initial disagreement could be because the integration of the communities into the project was not necessarily from a democratizing perspective but seeking to strengthen the hegemony of the research force and the indoctrination of its way of seeing the world. In a second reflexivity, it is understood that this phenomenon occurred because few community visits were made before the application of the instruments and/or because the first technique applied was the survey, which probably generated the impression of a lack of closeness between the applicator and the respondent.

263

Φ

The second form proposed by Pineau (2009) is the reflexive and it consists in the development of a metacognitive and critical work of questioning the frameworks of thought and action mobilized, in this case, during the diagnostic phase. The call requested the integration of ontologically commensurate dimensions, but apparently contradictory for a logic based on monoculture, among others: researcher and community; theory and practice; discipline and local knowledge. The professional training of

the researchers did not train them to "unite efforts" which are theoretical-methodological disciplinary or ex-disciplinary in attention to social problems; neither was this challenge raised from the beginning of the project nor were integrative or articulating exercises performed inside the Academy for the development of this ability. Researchers have now realized that it is necessary to generate disagreements, tensions and dilemmas that mobilize the work team. The more complex research, educational, family, community system, the more uncertainty; and, paradoxically, the further away it is from thermodynamic equilibrium, the more it evolves.

Finally, the paradigmatic form as Pineau (2009) says, regroups research that propose axiological, epistemological, methodological and praxeological revolutions. After the diagnostic phase, the researchers concluded that transdisciplinary work is necessarily a political project that is oriented beyond the simple acceptance of cultural diversity understood as tolerance; on the contrary, it considers the other—human or nature—as an indispensable element for life. Moreover, they reflected on the need to adopt an ethical position that rejects asymmetries, result of the exercise of arbitrary power. Transdisciplinarity does not imply a simple attitudinal change in researchers and communities; on the contrary, it focuses on the construction of a new social order where actors assume a critical attitude and struggle to configure more just, equitable and sustainable societies. The construction of knowledge from the dialogue of knowledge fights inequalities through two movements. On the one hand, the equitable redistribution of symbolic goods when the intellectual authorship of researchers and the community is recognized. On the other hand, the redistribution of material assets when the community is benefited through the financial resource granted by the institutional fund. In short, a transdisciplinary research philosophy connects disciplinary and local theories and methodologies as it appeals for the principle of equity that, in the words of Sen (1979), allows achieving personal and collective goals from just opportunities and processes.

The knowledge gained during the diagnostic stage of the project and the recognition of the limitations that did not allow the full fulfillment of the general objective led the researchers to set the following purposes before the intervention:

1. To critically read the diagnosis of the situation outlined and identify information that is not yet available to intervene in, for and from the philosophy of community education. As an effect of this, it is possible to know the concept of multidimensional

health, defined according to the epistemological bases, practices, beliefs and vision of the inhabitants.

2. To renounce the six axes of action scheme seen as objects of study to problem areas that require interdisciplinary intervention and beyond.

3. To opt for the systematization of experiences. To paraphrase Jara (2009a and 2012b), Latorre (2005), Chávez Tafur (2006) and Barrera (2010) it is possible to say that this research method evidences the learnings obtained by the researchers with a view to improving praxis, through an exercise of epistemological reconstruction. Barragán and Torres (2017) clarify that one of the risks of this method is that it can be trivialized or reduced to an operational instrument applied by uncritically describe the research process.

4. To initiate constant dialogues between members of the academic body and carry out field visits very frequently.

5. To promote close contact between researcher-researcher, researcher-community and community-community for sharing experiences produced in different contexts and promoting healthy lifestyles. In some communities it was possible to observe that practices of gender violence and the consumption of processed foods are a recurrent; a two-year intervention can generate limited changes. Given this scenario, a possible strategic action is to promote coexistence spaces where the population observe more equal and equitable gender relations between researchers. The observation of self-care practices that are only conscious acts of researchers that promote their physical, mental, spiritual, emotional and social health can also be promoters of change.

The formulation of these new challenges required multiple meetings of the researchers in which the concepts of vulnerability, transdisciplinarity, complexity, local development, agroecology, sustainability, food sovereignty, community empowerment, among others, were discussed. After discussions and heated debates between some researchers who held conflicting positions on the issues, it was reflected that it is not necessary to reach a consensus to form a hybrid or inert entity; on the contrary, it was assumed the proposal of Rivera (2015), who appeals for juxtaposition and coexistence of ideas. The expansion of disciplinary boundaries into outer space (other disciplines or knowledge) or subatomic space (an

infinity of other possible worlds), makes visible the multidimensionality of the problem and the solutions.

Lévinas (1991) argues: "The preferred non-exchangeable is the -I- which in a permanent sacrifice is substituted by the others and transcends the world. But it is the source of speech, because it is the essence of communication" (p. 94). The self is a subjective construction, the result of multiple encounters in the intersubjective space where it coincides with others. In other words, the configuration of an identity is conditioned by the social and intersubjective space, which, in turn, is determined by the ethical space. This idea allows us to reflect on the fact that there are underlying practices of violence in a research process that threaten the freedom, autonomy and democracy of communities.

Marcelín et al. (2021) argue that it is urgent to claim the ethical dimension in any training process, including the research process. In terms of Hernández and Esparza (2022) this means considering that "the center of every human right is based on the person himself" (p. 175). But to assume this attitude it is necessary to maintain close contact that allows the deconstruction of prejudices that threaten the other —a researcher or member of the community— who, until that moment, was unknown and alien. Only in this way is it possible to generate intercultural and transdisciplinary dialogue. Of course, the challenge remains because a series of weaknesses in the narratives that justify the avoidance of interdisciplinary epistemic conflict and the weak ethical and political involvement of the South must be overcome, as a means to reflect on practices and methods.

Conclusions

The transdisciplinary positioning of the PAR allows to imagine and create a different practice on an exercise of social power that produces relevant knowledge for the benefit of the societies. In this article, the experience of a group of researchers during the diagnostic phase of the situation was presented, achieving three important results: the first, to understand that PAR is always in a reconstruction process, therefore, it is subject to questions and contributions of the policy of different popular sectors and of the researchers themselves. The method is an innovative perspective that breaks the traditional classical paradigm and generates epistemological debates among specialists. The links that generated the most difficulties when they were translated into practice are theory and praxis, critical reflexivity and action, relation object and subject of study, philosophy of

community education and philosophical approach to social research. In the same way, the process produced tensions when specific aspects of the research were defined, such as the "base" theory, methodology, method, techniques and instruments for data collection. It seems that this kind of research linked to intercultural action causes chaos because it causes instabilities, uncertainties, ruptures, fluctuations, synergies, emergencies and constant feedback loops, in, between and beyond the systems involved.

A second result was to understand that contemporaneity must be thought from chaos because knowledge is not anchored to order and discipline, as was believed during the modern era. In this sense and according to Molina (2022), PAR projects are practical utopias because they aspire and imagine a change that is achievable and possible, although in a system of infinite limitations.

Finally, a third result was to identify the outstanding tasks formulated under this new complex logic. One of them is to expand the concept of truth where it is no longer a synonym of accuracy, nor does it mean the mastery of the scientific method. Another is to validate rationality, beyond the demonstrable profit or quantification of profit. Following Gazmuri (2002), it is possible to say that one last task is to seek the generation of an infinite world of possibilities and freedoms, where spirituality and collectivity have their space. These tasks generate new challenges, namely: (1) the replacement of the logocentrism by the richness of orality, senses, emotions and smiles, (2) the replacement of the idea of progress and development that aspires to homogenization by emancipation and empowerment as a way of destroying inequalities and (3) horizontal dialogue through the construction of trust and informal relationships with the community.

In line with Demaria et al. (2020), it is possible to say that transdisciplinary work broadens the dialogue between community and disciplinary visions and practices. At the same time, it builds an ecologically wise and socially just world. The transformations that emerge can be more fundamental and challenging than for example the focus on green economy approaches and sustainable development. These approaches emerged from the recent social and environmental movements that recovered the worldviews of indigenous peoples; however, they differ in their prescriptions, i.e., "in the how, what and for whom it is investigated". Community visions cannot be reduced or adopted as a common goal or as a recommended route by international organizations and political agendas (Demaria et al., 2020). Philosophy has an important space during the research process because it questions communities about who they are, what they are in the

world for and how they want to live. On the other hand, professionals are required to understand the meanings, meanings and wills of those who are benefited by the project. Both groups work together to generate solutions to the most complex problems and produce knowledge. Community participation is therefore a primary requirement for the sustainability of the project, by integrating its available knowledge and experiences, empowering them and using them for searching for solutions.

One of the limitations of this reflection is that the experiences of the researchers are exposed, but not of the study communities during the research process. The expression of their perspectives would have contributed to a much deeper and more comprehensive analysis, reflection and criticism. Currently, the project has begun the intervention phase and researchers insist on creating spaces for coexistence that allow feedback and evaluation of the different community interventions. In the future, it is expected to describe the results of the project, according to the perspective of both agents of change.

Note

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269
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270

Φ

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271
Φ

Historical-philosophical foundations of chemistry

Fundamentos histórico-filosóficos de la química

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Abstract

There is relevance in the integration of the knowledge of a natural science, mainly material such as chemistry, with the world of ideas such as philosophy, and more specifically with epistemology. The aim of this article is to contribute on the epistemology of chemistry using philosophy within the thought of diversity and its educational importance. The methodology focused on a non-experimental type of exploratory level, with a qualitative method and a historical-interpretative approach through document analysis. The theoretical development allows to glimpse the participation of chemistry in multidisciplinary, interdisciplinary and transdisciplinary dimensions; to be used in secondary and higher education institutions, avoiding continuous and dogmatic monodisciplinary learning. As research finding, it was established that history and chemistry have a fundamental and convergent dimension, the epistemological dimension. The historical evolution of chemistry accounts for the ways of accessing knowledge and categorizing it as valid knowledge. Therefore, it is concluded that the epistemology of chemistry has a causal relationship with the corresponding paradigm, and at the present, chemistry is part of the logical positivist paradigm by complying with its epistemological and epistemological characteristics and the prevalence of the empirical contrast.

Keywords

Science, Chemistry, Philosophy, Epistemology, History, Knowledge.

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Resumen

Existe pertinencia en la integración de los conocimientos de una ciencia natural, predominantemente material como es la química, con el mundo de las ideas de la filosofía y más concretamente con la epistemología. El objetivo central del presente artículo es hacer un aporte acerca de la epistemología de la química, en la consideración de la filosofía, dentro del pensamiento de la diversidad y su importancia educativa. La metodología se enfocó en un tipo no experimental de nivel exploratorio, de método cualitativo y enfoque histórico-interpretativo mediante análisis documentológico. El desarrollo teórico permite vislumbrar la participación de la química en las dimensiones multidisciplinares, interdisciplinares y transdisciplinares; para ser utilizada en las instituciones de enseñanza media y superior, evitando el continuo y dogmático aprendizaje monodisciplinario. Como hallazgo de la investigación, se estableció que la historia y la química tienen una dimensión fundamental y convergente: la dimensión epistemológica. El devenir histórico de la química da cuenta de las formas de acceder al conocimiento, categorizándola como conocimiento válido. Se concluye que, la epistemología de la química tiene relación causal con el paradigma correspondiente. En la época actual, la química se enmarca en el paradigma positivista lógico –al cumplir con las características gnoseológicas y epistemológicas del mismo– y en la prevalencia de la contrastación empírica.

Palabras clave

Ciencia, Química, Filosofía, Epistemología, Historia, Conocimiento.

274

Introduction

Chemistry is a term that refers both to a discipline of knowledge, as well as to a profession or career. Because the term is polysemic, it is necessary to review the concept from the vision and position of different authors.

The main objectives of this research consist on analyzing the relationship between chemistry, philosophy and epistemology, focusing on the ways of accessing knowledge and the possibility of a representative approach in each stage in which the results are presented, so as to decrease the elusive relationship between these disciplines -in addition to describing the multidisciplinary, interdisciplinary and transdisciplinary relationships of chemistry- emphasizing the status granted by Chang et al. (2004) that considers it-: central science, with the purpose of the transmission and appropriate transfer of chemistry to students, and it represents a theoretical-methodological basis for researchers. This study is part of the line of research referred to Epistemology, understood as the Philosophy of Science and its normative-fundamentalist condition of all scientific processes.

Chang et al. (2004) consider chemistry as a central science, given its very nature that allows an important understanding of the world and its functioning from a molecular perspective, forcing us to consider the different disciplinary relationships of chemistry, either in multi, inter or transdisciplinary dimensions.

For Whitten (1998) chemistry studies matter in terms of description, physical and chemical properties, chemical or physical transformations and energy changes that may accompany them.

As for Domínguez Reboiras (2006) Chemistry is a basic science. In the field of the production of knowledge, concepts, theories, models and postulates - this premise is totally correct; however, Whitten et al. (2008) indicate that chemistry is almost always present in the various aspects of life, such as culture, health, environment, economy, etc., studying practical situations, so it is also an applied science.

Among the studies mentioned, it has been found that chemistry studies matter-concept as mentioned by Oilia et al. (2018), who also consider that the transformations of matter occur by the action of energy and that chemistry is divided into several branches, among which there are some exceptions, indirectly raising the intersection between the branches or divisions of this science.

Chang et al. (2017) say that chemistry is a science with ancient roots, but modern and constantly evolving, that studies matter and the changes that occur in it, and whose purpose in the 21st century is to maintain a determinant function in all areas of science and technology.

According to Atkins et al. (2005) chemistry levels are the macroscopic, the microscopic and the symbolic. They also indicate that chemical science focuses on everything material, stating that there is nothing material outside chemistry, whether living, dead, inert or mineral.

The research problem focuses on the apparent and limited integration of the knowledge of a natural science, predominantly material as chemistry, with the world of ideas as is philosophy, and more specifically, with epistemology. Therefore, from the research this question is planned-teamed: What is the epistemological foundation of chemistry? The findings are approached descriptively with the philosophy and epistemology of chemistry, in the light of the documents analyzed, from a historical-interpretative approach. As Chamizo (2009) states: despite the long and rich history of chemistry, his philosophy is practically a nascent intellectual activity.

From the phenomenological point of view, the objects of study of chemistry are matter and energy. Regarding an integrative vision, Martínez (2009) establishes that physical, biological, social, political and environmental phenomena have interdependencies. Chemistry is not isolated - to paraphrase Monroy et al. (2016)- the search for knowledge in a simple way produces a disfigured reality, and referring to Morín (1983: 29) there is evidence that life is based on the paradigm of the rapid acquisi-

275

tion of knowledge, without giving importance to the fact that knowledge is reduced and fragmented.

On the other hand, Martínez (2009), quoted by Monroy et al. (2016), states that there are interconnections, interdependencies, reciprocities; therefore, it is necessary and valuable to consider the integral, systemic and ecological coherence of the physical, biological, social, environmental and political phenomena, otherwise the results of learning or scientific knowledge would be simple, isolated and decontextualized.

As for Monroy et al. (2016), chemistry as a discipline because it has scientific foundations conceived under paradigms accepted in each era. However, considering its relationship with other sciences, it can be identified from the multidiscipline conception, in which several areas converge from their methods to a specific subject, or in the interdisciplinary, in which methods converge and generate a new discipline as occurs in biochemistry or robotics. Also, Martínez-Miguélez (2009), makes readings from the transdiscipline or meta-discipline, and emphasizes in the influx of knowledge, in their interaction and reciprocal integration and in their transformation and overcoming, in a much broader context and with a greater sense: a systemic paradigm.

As in all sciences, it is essential to reflect between the gnoseological aspects of epistemologies to understand the implications that lead to focus knowledge and its generation forms. Velez and Calderon (2018) emphasize that philosophy is considered the mother of all sciences, gnoseology is a derivation of it and deals with the problems of knowledge, subject-object relations, as well as the theory of knowledge itself, for which, it is limited to large-scale philosophical issues. Instead, epistemology deals with the sciences -in particular- and their interdisciplinary fields.

From the point of view of theory, there is an elusive relationship between chemistry and epistemology described by Villaveces Cardoso (2000), who also states that chemists constitute the largest group of scientists whose results have great economic impact in the world today. Guzón (2020) mentions that "philosophy and science often carry parallel or even convergent discourses, although both are critical in nature" (p. 100). In this way, the relationship is likely to exist; however, it has not been addressed deeply.

The second industrial revolution was essentially a chemical process, as was the green revolution achieved by the application of chemicals to agriculture with great influence on the environment, health, agriculture, molecular biology, heavy industry, cosmology, the production and synthesis of new materials, nanotechnology. These are presented, related

and classified in this document, from a relevant theoretical foundation, through a non-experimental methodology, exploratory level, qualitative method and historical-interpretative approach through documentary analysis. The results, classified in historical stages, support the importance of the history of chemistry and its relations with philosophy, particularly epistemology, confirming its disciplinary character.

Theoretical foundation

To understand the relationships between chemistry, philosophy and epistemology, precepts and theoretical considerations are established, so that this research has been contextualized and interpreted within the frameworks set out in the following paragraphs.

As for the establishment of sciences, Gadea et al. (2019) express that science seeks the knowledge of reality, and each discipline aims to understand the part of reality to which it has circumscribed as its object of study. Sciences are divided into two main groups: empirical sciences and non-empirical sciences. Empirical theories seek to pronounce themselves on the world, so the statements they make must have a solid foundation on the portion of reality they take for object, known as empirical basis, i.e., they must confront their statements with facts or their hypotheses with demonstrations and explanations.

On the other hand, formal or non-empirical sciences do not present this relationship of dependence on the empirical basis, such as logic and pure mathematics, whose propositions are shown without essential reference to empirical data. Empirical sciences require non-empirical sciences as instruments. This classification of science is equivalent to the distinction between the natural and social sciences. Natural sciences include physics, biology, chemistry and astronomy.

It is generally accepted that chemistry is a natural science, and the general perception of this science also identifies it as one of the hard sciences. On this regard, Borjas Gil et al. (2009) state that the division between hard sciences and soft sciences is false, and that it is wrong to consider the former as scientific and the latter as speculative.

The most used definition of chemistry is that of science that studies matter, energy and its changes - as can be seen in the preceding paragraphs - so that its main object of study is matter and energy. However, Sosa (2015) states that, although the definition is true, it is extremely imprecise, since chemistry does not study everything about matter and energy; it is

rather physics that studies most of the phenomena related to these two objects of study. Chemistry only studies a small portion of that universe.

Sosa (2015), who cites Sosa and Méndez (2011), conceptualizes chemistry as the science that studies what is related to processes, in which some substances are obtained from others. Chemistry is the science of substances, and its object of study is substances and their interactions.

Chamizo (2009) argues that chemistry is the discipline where one studies, practices and transmits how to transform matter, an activity that could be considered as its teleology or purpose through its own linguistics and specific logic. This knowledge has not yet soaked the academic community that still considers chemistry with a logical-positivist vision, as a science reduced to physics. It also considers that the chemical properties of matter can be characterized through three axes that have constituted -over time- the chemical activity. These axes are method, measure and language.

Berthelot, quoted by Serratosa (1969) states that chemistry creates its object. This creative faculty, similar to that of art itself, distinguishes it from the natural and historical sciences. This creation of the object is valued above all, in the synthesis reactions, in which new substances are formed from others.

Chemistry is an experimental science and although its practice goes back to the very existence of the human being in the planet, Carmona (2010) clarifies that the ex-exhaustive chemical experimentation, scientific or systematic, is relatively recent with little more than two centuries. The experiment, according to Carmona, is an operation that is performed to elicit a response in the system being studied. Chemical experimentation is carried out by analysis and synthesis. It should be noted that the scientific activity of the chemical requires a thorough subsequent analysis with correct and precise interpretation of the results obtained. In science, experiments are designed to consolidate a theory; or, on the contrary, to rebuke it or in some circumstances, to distinguish between two different or opposite interpretations of the same phenomenon that constitute real dilemmas. In chemistry, experiments are mainly performed to obtain new substances, new molecules and new materials, either by synthesis or by analysis; although in Chamizo (2009), reference is made to the method of chemistry, under the consideration that science is divided into two categories: physics and philately.

Chamizo's General Chemistry (2018) states that the ancient antecedents of chemistry should not be forgotten, i.e., the transition from alchemy, passing through a period named protochemistry to modern chemistry. Considering the historical approaches of chemistry, it is evi-

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dent that different historical periods are marked by different conceptions, institutions and epistemic objects. Thus, the importance of reviewing the evolution of Chemistry (Table 1).

Table 1
The fifth periods of the evolution of Chemistry

N° OF PERIODS	YEARS	MAIN CHARACTERS	ENTITIES
1	1754-1818	Henry Cavendish, Antoine Lavoisier, Jhon Dalton	Atom
2	1828-1874	Stanislao Cannizzaro, Louis Pasteur, Dmitri Mendeleiev	molecule
3	1897-1923	J. J. Thomsom, Gilbert N. Lewis, Marie Curie, Ernest Rutherford	Nucleus, isotope, radical
4	1945-1966	Linus Pauling, Robert S. Mulliken	Spin
5	1974-1999	James Lovelock, Richard Smalley, Ahmed Zwail	nanoparticle

Note. Taken from Chamizo, José Antonio (2018). Química General. Una Aproximación Histórica. (1st. Ed.). Universidad Nacional Autónoma de México. p. 13.

Following the methodology of chemistry, it is convenient to consider Pickstone (2000) who distinguishes, basically, 3 forms of knowledge developed during the period of his study: natural history, analysis and experimentation. These are ways to understand nature and the changes brought about by human action, in other words, the natural and the artificial. Natural history classifies objects, describes them and integrates the systems; the analysis is responsible for decomposing into constituent elements; experimentation orders the elements with the aim of producing new results and phenomena. They are three forms of knowledge that are integrated, complementary and present in chemistry.

After establishing the foundations of chemistry, the next step is philosophy that, according to Vélez and Pérez (2019), is the primary science that gives foundation to all sciences, being epistemology one of its components, which is the study of scientific knowledge, considering scientific methods in terms of objectivity and its value for man.

Because of philosophy and its relationship with chemistry, Labarca (2005) expresses that epistemology has been divided into various disci-

279
Φ

plines focused on analyzing philosophical issues of the particular sciences, so there is the philosophy of biology, physics, mathematics. However, the specific philosophy of chemistry and other fundamental sciences is generally almost absent from these lists, fortunately this fact is changing. The specific philosophy of modern chemistry -still incipient- presents some of the main dilemmas that could be debated in this new research interest such as autonomy of chemistry, models, laws and chemical theories, importance of chemistry education, social perception of chemistry, chemistry-technology and society, among the most outstanding topics.

It should be borne in mind that a meaning of chemistry is that of being a discipline or subject and, it is part of the curriculum at the secondary and higher levels. According to Raviolo et al. (2011), it would be interesting to make philosophical discussions in these environments in the conceptual, historical and didactic dimensions of the concepts used in chemistry.

In this context Adúriz-Bravo et al. (2006) express that symbolic systems allow to express scientific knowledge, relating propositions with evidence. In the language of chemistry, the use of symbology occupies a very important place because the chemical formulae of substances are represented through the symbols and chemical nomenclature of the elements, thus establishing the axis of language as mentioned by Chamizo (2007).

Another axis that characterizes chemistry is measurement, giving it a positivist and quantitative meaning. This science required the establishment of measurement units according to its object of study; thus, for the atomic and molecular mass, it has defined and uses the so-called atomic mass unit - Uma - to express the amount of mass in the international system, it uses the term -mol- just to illustrate some. Thus, the term mol was previously named mole as quoted by Skoog et al. (1995), formula weight and molecular weight frequently used in the ancient literature as synonyms of molar mass, not forgetting trivial or common names of substances that in an attempt to achieve accuracy and systematicity are nomenclature following strict rules or precepts accepted by the scientific community. It has characterized chemistry as an empirical science.

Another important aspect in the language of chemistry is the use of models. According to Adúriz-Bravo (2005) the scientific model is an abstract representation of a phenomenon that resembles many other phenomena. According to Chamizo (2009), the wide use of models in chemistry is that these representations allow chemical explanations without resorting to physics.

In the previous paragraphs, relationships in chemistry and philosophy are evident; however, there are few people focused on reflecting

280

on the bases of their discipline and its relationship with other areas of knowledge, leaving a brief space for the groups involved with topics of specific and general interest, resulting in a discipline widely developed in its utilitarian and pragmatic aspects, but with labile theoretical bases.

Materials and methods

From a post-positivist paradigm, the research was developed with a qualitative character and historical-interpretative approach. Mardones (2003) conceives knowledge from a methodological framework different from quantification, where the validity of statements is not technical, but through the understanding of meaning when interpreting texts. The typology refers to a basic research purpose with temporal scope, transversal order and descriptive depth, with a documental nature. The applied technique was the content analysis, with an eight-unit sample. The selection criteria are only books and scientific treatises, available in indexed or arbitrated scientific journals and on electronic publishing platforms. Originals belonging to monographic issues, revisions, editorials, letters to the editor and information notes were not considered.

281

The selection of the academic literature was made from the relationship of the titles with the thematic category considered, especially addressing the terms history and philosophy of chemistry. The main categories of analysis -from the gnoseology and as part of the epistemic model- were established as role of the conscious subject and way of accessing knowledge. From the epistemology and as part of the epistemological model, the categories of analysis determined were importance of epistemology and paradigm. It is important to specify the distinction between models, since the epistemic deals with the problem of knowledge and the epistemological with the foundation to systematize the generation of knowledge. This article seeks to establish a disciplinary matrix that strengthens the relationship between epistemology and chemistry. It is considered that the history of science has implicit models for scientific knowledge, therefore, for rational knowledge.

The paradigm -as the main epistemological question- is that which describes the way in which a scientific community legitimizes concepts and methods used for a specific stage of history and glimpses the theoretical-methodological aspects to know a phenomenon. The history of science shows the supralunar paradigm, the phlogiston paradigm, the ether paradigm, as well as among other conceptions, indicates what is proposed for chemistry, presented in the results and discussion of this research.

Results

The relevant findings of this research are shown and ordered according to Chemistry periods based on Lockemann (1960), who defines the prehistoric or primitive period until the fourth century AC. The alchemy period from the fourth century to the sixteenth century, the period of the iatochemistry from the sixteenth to the middle of the seventeenth century; and later, chemistry itself.

Table 2
Ancient or primitive period

Role of the individual	Ways to access chemistry knowledge	Main characters	Importance of epistemology	Approach	Documents analyzed
It starts to glimpse the radicalism of atomist theory. Democritus thinks from experience of thought from the point of view of its structure, identity and difference	Philosophical practice	Democritus	Democritus was the first to conceive the idea of atom and its indivisible nature.	Atomists affirm this limit in the very concept that defines them. It could be considered a structural paradigm	Rodríguez Arriagada, 2014
Fundamental question of the conscious subject. The spirit of the man who looks the problem of the elementary matter. The idea was to find out what the world was made of.	Daily experience and productive life provided isolated chemical knowledge, but systematic studies were lacking.	Theophrastus: wrote a Mineralogical record, in which coal was first mentioned.	In ancient times, chemistry was unknown as it is now. Knowledge in the art of nature and ability was outstanding.	The doctrine of the elements states that there are four fundamental substances on earth: fire, water, air and earth.	Lockemann, 1960

Note. Prepared by the authors based on Rodríguez Arriagada, M. (2014) Democritus: a "new" practice of philosophy. *Byzantion Nea Hellás*, (33), P. 104. 101-118 and Lockemann, Georg (1960) History of Chemistry.

In ancient times, people had access to the basic knowledge of chemistry through philosophy, the main science. This situation places chemistry as an ancient science, which was developing with the evolution of humanity itself. The results from Table 2 indicate that the development of chemistry as a scientific discipline started within the philosophy that constitutes the relentless pursuit of wisdom.

Table 3
The Age of Alchemy

Role of the individual	Ways to access chemistry knowledge	Main characters	Importance of epistemology	Approach	Documents analyzed
Mysticism, mixed with magic.	Alchemy was considered mystical, magical and a secret. Later it was exclusive to a few.	The preparation of caustic potash which is attributed to Saint Albert	The alchemists considered the metallic character, the volatility and combustibility.	Philosopher's Stone, Hermetic.	Babor & Ibarz, 1960.
The subject is before a cosmic art, made of mastery, prodigy and power.	The science of alchemy is never accessed as the result of man's labors, but by instruction or revelation.	Newton: it was profoundly influenced by the neoplatonic and hermetic movements.	Used methods still used nowadays to investigate nature.	Allegory, symbolism.	Brock, 1998.

Note. Elaborated by the authors from Babor, Joseph A.; Ibarz Aznárez, J., (1962) Química General Moderna Editorial Marín SA, Bilbao and Brock, William H. (1998) Historia de la Química

The age of alchemy constitutes a period of high mysticism, magic, esotericism -which implies the hidden and reserved- in addition to the exotericism that implies the common, the accessible or public. Some techniques, methodologies and equipment used to date come from this era. Among several paradigms found in the period of alchemy, the symbology is perhaps one of the most important, since the notation and nomenclature of chemistry - as formal science - is based on the use of symbols for representing elements and chemical formulas of molecules.

Table 4
Iatrochemistry Period

Role of the individual	Ways to access chemistry knowledge	Main characters	Importance of epistemology	Approach	Documents analyzed
Preparation of drugs and remedies.	Same form of alchemy, but with the objective to cure diseases.	The objective of Alchemy was to cure the disease, according to Paracelsus.	Iatrochemestry or medical chemistry	Remedies. Medical chemistry	Babor & Ibarz, 1960

Role of the individual	Ways to access chemistry knowledge	Main characters	Importance of epistemology	Approach	Documents analyzed
The subject used chemistry as a support for medicine, with pantheistic and individualistic interpretation.	They were only transmitted exclusively by and through the magician's own inspiration.	Paracelsus	Enigmatic. They wanted to find and prepare useful remedies.	Water and ferment or active organizing principle. The Doctrine of the Trier Prima.	Brock, 1998.

Note. Authors' own elaboration based on Babor, Joseph A.; Ibarz Aznárez, J., (1962) Química General Moderna Editorial Marín SA, Bilbao and Brock, William H. (1998) Historia de la Química.

284

The findings presented on Table 4 show a significant historical leap in the development of chemistry, showing that the teleology of iatrochemistry was the production of remedies. This brief epoch -even ignored by several authors- constitutes the foundation of galenics and pharmaceutical chemistry.

Table 5
Present Time

Role of the individual	Ways to access chemistry knowledge	Main characters	Importance of epistemology	Approach	Documents analyzed
Pervasive chemistry.	Not only to discover, but also to invent and create.	Emil Fischer. Jean-Marie Lehn, Donald Cram y Charles Pedersen.	It meets the needs of humanity.	Molecule and molecular recognition, nanotechnology	Lehn, 2011
To be a man is to transform matter. We are all chemists	Through the systematization and mathematization of Chemistry.	Antoine Lavoisier, Joseph Priestley. Dimitri Mendeleiev	*Chemistry as a science*	Mendeleiev's chart. Quantitative science. Chemical synthesis.	Meyer, 2011
The subject questions the phlogiston theory. Experiments based on chemistry	The phlogiston theory is eradicated by knowing the true nature of the combustion.	Lavoisier	Principle of the preservation of matter.	*Chemistry as modern science*	Babor & Ibarz, 1960

Role of the individual	Ways to access chemistry knowledge	Main characters	Importance of epistemology	Approach	Documents analyzed
Fifth chemical revolution.	*Supra-molecular chemistry*	*Researchers of nanoparticles*	Chemistry has reached the limit of what is possible, developing extremely fast chemical reactions.	The concept of an atom can now move and manipulate.	Chamizo, 2009

Note. Prepared by the authors based on Lehn, Jean-Marie, (2011) Chemistry: Science and Art of Matter. UNESCO January-March 2011; Meyer, Michal (2011). Chemistry and life. The forefathers of chemistry. Reproduced by UNESCO Mail January-March 2011; Babor, Joseph A.; Ibarz Aznárez, J., (1962) Química General Moderna Editorial Marín SA, Bilbao; Chamizo, José Antonio (2009). Philosophy of chemistry: I. About the method and models. UNAM Magazines. Chemical education. Volume 20 (1), 6-11.

285

As seen in Chamizo's contributions (2009): chemistry has achieved its own identity as a science and not as a chapter of physics. Table 5 shows the various paradigms of chemistry up to the present days, as shown by Sierra et al. (2014) -it is a contribution and complement of the table above- reaching to green chemistry, in which the transdisciplinarity of this science is consolidated. The current times are characterized by immediacy, so it is not surprising that chemistry acquires new paradigms more rapidly.

As for the interdisciplinarity of chemistry, it has originated other sciences such as biochemistry, which is defined as the study of molecules found in living organisms, as well as their chemical reactions -emphasizing that life involves biochemical reactions- Murray (2013) says that biochemistry has become the fundamental-mental language of the biological sciences. Another result of the interdisciplinary nature of central science is geochemistry, which can be defined according to Viladevall et al. (1996), as the function that chemical elements perform in the synthesis and decomposition of natural materials. Also, Flores-Morales et al., (2014) specify that phytochemistry is the study of the chemical structures of plants.

According to Acuña and Elguero (2012), this science studies the microscopic structure of tissues, cells and cellular organelles, their morphology and function, and is also interested in describing the molecular level, getting to know the composition and chemical reactivity of the biological system. Baquerizo et al. (2020) specify that there is also the physi-

cochemical, which studies the physical properties related to the chemical properties of matter and the laws of termodynamics.

As for multidisciplinarity, considered as disciplinary collaboration, both empirical and social sciences are involved. According to Paoli (2019) there are theories and hypotheses about the previous eras and have allowed to understand the nature and conditions of human life. It is here that disciplines such as physics, biology, linguistics, zoology, political science, sociology, economics, anthropology, archeology, genetics, to name a few, and of course, chemistry, are integrated.

Considering Doria (2009) and as an example of transdisciplinarity, green chemistry has been used; its principles have been useful in the development of a variety of products and processes to reduce risks to health, damage to the environment, and prevent pollution.

286

Discussion

There is no clarity and universality in the historical considerations of chemistry. The ambiguity that presents its history is mainly due to the beginning of chemistry as a science attributed to mathematization, as Meyer (2011) says, ignoring all previous events and discoveries, disagreeing with authors such as Lockemann (1960) who consider the existence of this science from remote or primitive times.

Protochemistry is considered by a few authors a stage in the history of chemistry, including Chamizo (2018). Llamas (2017) describes in the history of prehistoric man, the existence of a transition stage in the stone age -the Mesolithic- period in which succeeded the paleolithic and preceded the neolithic. Likewise, the transition to chemistry is understandable and justifiable as mature science, going through the protochemistry -stage described in this research- and considered as a period of the history of chemistry.

Regarding alchemy, some authors such as Esteva de Sagrera (1991) give a negative meaning to alchemy as a precursor or antecedent of chemistry; precisely he states that modern chemistry emerged as a contrast of the hermetic theory. However, other authors such as Las (2005) assert that alchemy can be considered the antecedent of the modern chemistry, known as scientific method.

On the other hand, iatrochemistry is considered by few authors as a stage of chemistry, which shows the need for a thorough verification by historians of science and, likewise, constitutes the basis of the state-

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ment presented above that indicates that the history of chemistry does not present a universalization in terms of its stages. This research supports Chamizo's (2018) statement about the ancient antecedents of chemistry, i.e., the transition from alchemy, passing through protochemistry to modern chemistry. Taking the historical approximations of chemistry denotes that different historical periods are marked by different people, institutions and epistemic objects.

The time elapsed between the revolutions of chemistry was about a decade in the transitions of the first and second revolutions and between the fourth and fifth revolutions, while more than two decades passed in the transitions of the second to the third revolution and from this to the fourth. As Kuhn (1962) states in the structures of scientific revolutions, the normal channels of science are interrupted, and new conceptions and methodologies are established. In chemistry, in the first revolution, the paradigm substituted was that of phlogiston, while the paradigms were not discarded in the other revolutions. The preeminence in the development of chemistry occupied other epistemic objects without detriment to the paradigms considered valid until those historical moments.

The incursion of chemists in philosophy is scarce and incipient, but progressive. The marked influence of philosophy in the ancient stage of chemistry evidences once again that primitive science is philosophy, as expressed by Vélez and Pérez (2019): philosophy is the primary science that gives foundation to all sciences, being epistemology one of its components. Although the elusive relationship between chemistry and epistemology, as described by Villaveces Cardoso (2000), it is expected that chemists, who constitute the largest group of scientists -whose results have great economic impact in the current world- also contribute greatly to the epistemology of their discipline. According to Monroy et al. (2016): "Epistemology proposes to look at the reality holistically to contemplate the data and its interdependence with the whole or with the set of properties of the system to which the data belongs" (p. 14). Therefore, it is possible to consider the pertinence of the discourse.

As for interdisciplinarity, the participation of chemistry in this form of disciplinary collaboration is undeniable. For Paoli (2019), this interdisciplinarity is not the juxtaposition of several sciences, but is the integration of the theory of more than one discipline; however, in the specific case of physicochemistry, it is found that authors like Capparelli (2013) defines it as one of the most relevant topics of chemistry, and not a new discipline resulting from the integration of the theory of physics and chemistry - and others - as a new discipline.

The participation of chemistry in multidisciplinarity allows the understanding of the most complex phenomena mentioned by Paoli (2019), such as the functioning of the brain or climate change. In these times of COVID-19 pandemic, chemistry has contributed to numerous other sciences -both to assist in techniques and procedures of analysis- so that chemical sciences have provided solutions to fight the disease, as to ensure the supply of basic products of hygiene, prevention and detection, as well as the case of laboratory tests and their theory, in addition to technology for the creation of the vaccine.

Coinciding with Martínez-Miguélez (2012) and his conception of transdisciplinarity: as an emerging knowledge and higher rank that -part of a dialectical movement of thought feedback- helps to integrate different areas of knowledge and the approach to a reality: more complete, more integrated and truer. It has been seen that chemistry has crossed its own boundaries and its disciplinary boundaries, thus supporting the understanding of reality. In the same sense, Cernadas (2009) argues that the main idea of transdisciplinarity is that different disciplines work in an integrated way with professional experts and people involved in solving concrete problems.

Conclusiones

In response to the general research question, what is the epistemological basis of chemistry? First, after reviewing the historical periods of chemistry, theorized and subsequently integrated in a matrix for its analysis, it is concluded that the important elements considered are those concerning the role of the conscious subject, the way to access knowledge of chemistry, the main representatives, the importance of epistemology and the current paradigm. This allows us to point out that philosophy and history of science represent an inseparable goal, in this case, chemistry. The normative condition of epistemology to access knowledge is strongly influenced by the evolution of history. This is also consistent with Khun (1962) and scientific revolutions.

Secondly, it is concluded that the general objective has been achieved, when obtaining the description of the epistemology and the epistemic and epistemological model from the analysis of the elements considered outstanding in the history of chemistry. Based on Stadler (2010), in current terms, -epistemologically- chemistry is framed within the paradigm of logical positivism that arises from the Vienna Circle, founded in 1922 by Schlick. This paradigm is characterized by formal logic or

288
Φ

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mathematical logic, analytical depth, isolated and decontextualized reality, objectivity, rationalism -as theory of knowledge- mechanistic mode for the subject-object relationship, centered on quantity and axiological neutrality. Rudolf Carnap -an outstanding member- provides support for the above idea by pointing out that objectivity is the condition of the facts that makes them empirically verifiable. This agrees with the results obtained that evidence the empirical, analytical, objective and rationalist work in all the historical stages of chemistry.

The methodological monism in chemistry is indisputable from the hypothetical-deductive method of experimental nature, with a linear conception of the research process. Therefore, having the necessary clarity of an epistemology proper to chemistry, it contributes towards a naturalistic epistemology for each type of science; and, in consistency with Gazmuri (2022): "Reason, from the positivist model (with its idea of progress) aims to unravel the laws of the universe to achieve technical progress" (p. 200). This represents a consolidation of the essence and development of chemistry.

So far, chemistry is denoted as a science attached to the theories of knowledge such as empiricism and rationalism, the sensitive or empirical experience conceived from Protagoras, Locke and Hume -on the basis of rationalism- as a source of knowledge based on logic and mathematics, based on the ideas of Plato and Descartes, who are the main exponents. As a concrete support of these historical positions, Aguilar (2011) says "The scientism or absolute value of science is a corollary of positivism. Positive knowledge denounces the invalidity of philosophical, religious and ethical discourses" (p. 136). This shows the limitation of thought, and in contrast to the results, this article proposes another methodological vision in the study that leads to epistemological possibilities and tendencies for a better understanding of chemistry -which are set out below- as a recommendation and suggestion.

The empirical qualitative methodology was relevant, however, it is proposed and recommended to make a study that integrates other categories such as the knowledge about epistemology of today chemistry, the axiological, ontological and teleological approach of chemistry texts to advance in postpositivist studies.

Indeed, there is a philosophical, gnoseo-epistemological basis of chemistry, although this is not normally visible in the professional life and perception of the chemist always present in the ways of accessing knowledge. Finally, this research may represent an example of the interest and ap-

289
Φ

proach of chemists to the philosophy of science. It is important to point out the need to conceive a broad sense of research from epistemology.

Regarding the study of disciplines, from the philosophical discourse, chemistry is a science with the capacity to encompass univocism or unique truth -to advance towards equivocism- where each human being has his own truth, until achieving plurivocism, as archetypal knowledge (perfect ideas) and intersubjective; reflection of the transdisciplinarity scope described in this research, reason for which an immersion in these scopes is suggested to continue searching for meaning in this area of knowledge with emphasis on its educational importance for present and future generations.

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290
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293

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Editorial guidelines / *Normas editoriales*

Publication guidelines in «Sophia»

ISSN: 1390-3861 / e-ISSN: 1390-8626

1. General Information

297

«Sophia» is a scientific publication of the *Salesian Polytechnic University of Ecuador,* published since January 2006 in an uninterrupted manner, with a fixed biannual periodicity, specialized in Philosophy of Education and its interdisciplinary lines such as Epistemology, Deontology, Aesthetics, Critical Studies, Hermeneutics, Axiology, Ontology, Philosophical Anthropology, Sociology, Philosophical Analytics, among others, all linked to the field of Education.

It is scientific journal, which uses the peer-review system, under double-blind review methodology, according to the publication standards of the American Psychological Association (APA). Compliance with this system allows authors to guarantee an objective, impartial and transparent review process, which facilitates the publication of their inclusion in reference databases, repositories and international indexing.

«Sophia» is indexed in (**SCOPUS**) Emerging Sources Citation Index (**ESCI**) from Web of Science; in Scientific Electronic Library Online (**SciELO**); in the Scientific Information System (**REDALYC**); in the directory and selective catalog of the Regional Online Information System for Scientific Journals of Latin America, the Caribbean, Spain and Portugal (**LATINDEX**), in the Matrix of Information for the Analysis of Journals (**MIAR**), in Integrated Classification of Scientific Journals (**C.I.R.C**), in the Academic Resource Index (**Research Bible**), in the Ibero-American Network of Innovation and Scientific Knowledge (**REDIB**), in the Portal for the dissemination of scientific production (**Dialnet**); in Latin American Bibliography in Journals of Scientific and Social Research (**BIBLAT**); in the Directory of Open Access Journals **DOAJ** and in repositories, libraries and specialized catalogs of Latin America.

The journal is published in a double version: printed (ISSN: 1390-3861) and digital (e-ISSN: 1390-8626), Spanish and English, each work being identified with a DOI (Digital Object Identifier System).

2. Scope and policy

2.1. Theme

Original contributions in Philosophy of Education, as well as related areas: Epistemology, Deontology, Aesthetics, Critical Studies, Hermeneutics, Axiology, Ontology, Philosophical Anthropology, Sociology, Philosophical Analytics,... and all interdisciplinary related disciplines with a philosophical reflection on education

2.2. Contributions

«Sophia» publishes critical studies, reports and proposals, as well as selected state-of-the-art literature reviews related to Philosophy of education. Accepting also results of empirical research on Education, written in Spanish and/or English.

The contributions can be:

- **Reviews**: 10,000 to 11,000 words of text, including charts and references. Justified references would be specially valued. (current and selected from among 70 works)
- **Research**: 8,000 to 9,500 words of text, including title, abstracts, descriptors, charts and references.
- **Reports, studies and proposals:** 8,000 to 9,500 words of text, including title, abstracts, charts and references.

2.3. Characteristics of the content

All works presented for publication in «Sophia» must comply with the characteristics of scientific research:

- Be original, unpublished and relevantAddress issues that respond to current problems and needs
- Address issues that respond to current problems and needs
- Contribute to the development of scientific knowledge in the field of Philosophy of Education and its related areas
- Use adequate, clear, precise and comprehensible language
- Not have been published in any medium or in the process of arbitration or publication.

Depending on the relevance of the article, it will be considered as special contributions and will occasionally be published:

- Works that exceed the stated extent
- Works that do not correspond to the subject of the reflection foreseen for the respective issue

2.4. Periodicity

«Sophia» has a biannual periodicity (20 articles per year), published in January and July and counts by number with two sections of five articles each, the first referring to a **Monographic** topic prepared in advance and with thematic editors and the second, a section of **Miscellaneous**, composed of varied contributions within the theme of the publication.

3. Presentation, Structure and Submission of the Manuscripts

Texts will be presented in Arial 12 font, single line spacing, complete justification and no tabs or blank spaces between paragraphs. Only large blocks (title, authors, summaries, keywords, credits and headings) will be separated with a blank space. The page should be 2 centimeters in all its margins.

Papers must be submitted in a Microsoft Word document (.doc or .docx), requiring that the file be anonymized in File Properties, so that the author/s identification does not appear.

Manuscripts must be submitted only and exclusively through the OJS (Open Journal System), in which all authors must previously register. Originals sent via email or other interfaces are not accepted.

3.1. Structure of the manuscript

For those works that are empirical investigations, the manuscripts will follow the IMRDC structure, being optional the Notes and Supports. Those papers that, on the contrary, deal with reports, studies, proposals and reviews may be more flexible in their epigraphs, particularly in material and methods, analysis, results, discussion and conclusions. In all typologies of works, references are mandatory.

A. Empirical research

Its purpose is to contribute to the progress of knowledge through original information, following the IMRDC structure: Introduction (objectives, previous literature). Materials and methods, Analysis and Results, Discussion, integration and conclusions. Following the criteria set by UNESCO, it is these types of scientific texts are also called as: "original memories"

The recommended structure, especially in works that include empirical research, is the following:

1) Title (Spanish) /Title (English): Concise but informative, in Spanish on the first line and in English on the second. A maximum of 85 characters with spaces are accepted. The title is not only the responsibility of the authors, changes being able to be proposed by the Editorial Board.

2) Identification data: Of each of the authors, organized by priority. A maximum of 3 authors will be accepted per original, although there may be excep-

299

tions justified by the topic, its complexity and extent. Next to the names must follow the professional category, work center, email of each author and complete ORCID number. Aspects that must be included in the Cover Letter, must also be uploaded to the OJS system of the journal, in the Metadata section and /or in a word document attached to the file containing the work proposed for the evaluation.

3) Abstract (Spanish) / Abstract (English): It will have a minimum length of 210 and a maximum of 220 words in Spanish; and 200 and maximum 210 words in English. The abstract will describe concisely and in this order: 1) Justification of the topic; 2) Objectives; 3) Methodology; 4) Main results; 5) Main conclusions. It must be impersonally written "This paper analyzes...". In the case of the abstract, the use of automatic translators will not be accepted due to their poor quality.

4) Keywords (Spanish) / Keywords (English): A maximum of 6 keywords must be presented for each language version directly related to the subject of the work. The use of the key words set out in UNESCO's Thesaurus and of the journal itself, located in the following link: https://sophia.ups.edu.ec/tesauro_sophia.php, will be positively valued.

5) Introduction and state of the issue: It should include the problem statement, context of the problem, justification, rationale and purpose of the study, using bibliographical citations, as well as the most significant and current literature on the topic at national and international level..

6) Material and methods: It must be written so that the reader can easily understand the development of the research. If applicable, it will describe the methodology, the sample and the form of sampling, as well as the type of statistical analysis used. If it is an original methodology, it is necessary to explain the reasons that led to its use and to describe its possible limitations.

7) Analysis and results: It will try to highlight the most important observations, describing them, without making value judgments, the material and methods used. They will appear in a logical sequence in the text and the essential charts and figures avoiding the duplication of data.

8) Discussion and conclusions: Summarize the most important findings, relating the observations themselves with relevant studies, indicating contributions and limitations, without adding data already mentioned in other sections. Also, the discussion and conclusions section should include the deductions and lines for future research.

9) Supports and acknowledgments (optional): The Council Science Editors recommends the author (s) to specify the source of funding for the research. Priority will be given to projects supported by national and international competitive projects. In any case, for the scientific evaluation of the manuscript, it should be only anonymized with XXXX for its initial evaluation, in order not to identify authors and research teams, which should be explained in the Cover Letter and later in the final manuscript.

10) The notes (optional) will go, only if necessary, at the end of the article (before the references). They must be manually annotated, since the system of footnotes or the end of Word is not recognized by the layout systems. The

numbers of notes are placed in superscript, both in the text and in the final note. The numbers of notes are placed in superscript, both in the text and in the final note. No notes are allowed that collect simple bibliographic citations (without comments), as these should go in the references.

11) References: Bibliographical citations should be reviewed in the form of references to the text. Under no circumstances should references not mentioned in the text be included. Their number should be sufficient to contextualize the theoretical framework with current and important criteria. They will be presented alphabetically by the first last name of the author.

b. Reviews

Literature reviews are based on the analysis of major publications on a giveLiterature reviews are based on the analysis of major publications on a given topic; Its objective is to define the current state of the problem and to evaluate the investigations carried out. Its structure responds to the phases of the theme/problem, contributions of researchers or teams, changes in theory or main theoretical currents; unsolved problems; current and future trends (Giordanino, 2011). According to UNESCO, this type of work is also known as "recapitulative studies"

1) Title (Spanish) /Title (English): Concise but informative, in Spanish on the first line and in English on the second. A maximum of 85 characters with spaces are accepted. The title is not only the responsibility of the authors, changes being able to be proposed by the Editorial Board.

2) Identification data: Of each of the authors, organized by priority. A maximum of 3 authors will be accepted per original, although there may be exceptions justified by the topic, its complexity and extent. Next to the names must follow the professional category, work center, email of each author and complete ORCID number. Aspects that must be included in the Cover Letter, must also be uploaded to the OJS system of the journal, in the Metadata section and /or in a word document attached to the file containing the work proposed for the evaluation.

3) Abstract (Spanish) / Abstract (English): It will have a minimum length of 210 and a maximum of 220 words in Spanish; and 200 and maximum 210 words in English. The abstract will describe concisely and in this order: 1) Justification of the topic; 2) Objectives; 3) Methodology; 4) Main results; 5) Main conclusions. It must be impersonally written "This paper analyzes..." In the case of the abstract, the use of automatic translators will not be accepted due to their poor quality.

4) Keywords (Spanish) / Keywords (English): A maximum of 6 keywords must be presented for each language version directly related to the subject of the work. The use of the key words set out in UNESCO's Thesaurus and of the Journal itself will be positively valued.

5) Introduction: It should include a brief presentation of the topic, the formulation of the purpose or objective of the study, the context of the problem and the formulation of the problem that is proposed, the presentation

301
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of the idea to be defended, the justification explaining the importance, the relevance of the study; the methodological framework used, and finally, a brief description of the structure of the document. In the justification it is necessary to use bibliographical citations as well as the most significant and current literature on the subject at national and international level.

6) Body or development of the document: It implies putting into practice throughout the text, a critical attitude that should tend towards the interpellation, in order to attract the attention of the topic and the problem treated. The writer must generate in the reader the capacity to identify the dialogical intention of the proposal and to promote an open discussion.

7) Conclusions: Objectively state the results and findings. Offer a vision of the implications of the work, the limitations, the tentative response to the problem, the relations with the objective of the research and the possible lines of continuity (to fulfill this objective it is suggested not to include all the results obtained in the research). The conclusions should be duly justified according to the research carried out. The conclusions may be associated with the recommendations, evaluations, applications, suggestions, new relations and accepted or rejected hypotheses.

8) Bibliography: It is the set of works used in the structuring of the scientific text. It should include only the reference of the works used in the research. Bibliographical references should be ordered alphabetically and conform to the international APA standards, in their sixth edition.

3.2. Guidelines for references

PERIODIC PUBLICATIONS

Journal article (author): Valdés-Pérez, D. (2016). Valdés-Pérez, D. (2016). Incidencia de las técnicas de gestión en la mejora de decisiones administrativas [Impact of Management Techniques on the Improvement of Administrative Decisions]. Retos, 12(6), 199-2013. https://doi.org/10.17163/ret.n12.2016.05

Journal Article (Up to six authors): Ospina, M.C., Alvarado, S.V., Fefferman, M., & Llanos, D. (2016). Introducción del dossier temático "Infancias y juventudes: violencias, conflictos, memorias y procesos de construcción de paz" [Introduction of the thematic dossier "Infancy and Youth: Violence, Conflicts, Memories and Peace Construction Processes"]. Universitas, 25(14), 91-95. https://doi.org/10.17163/uni.n25.%25x

Journal article (more tan six authors): Smith, S.W., Smith, S.L. Pieper, K.M., Yoo, J.H., Ferrys, A.L., Downs, E.,... Bowden, B. (2006). Altruism on American Television: Examining the Amount of, and Context Surronding. Acts of Helping and Sharing. Journal of Communication, 56(4), 707-727. https://doi.org/10.1111/j.1460-2466.2006.00316.x

Journal article (without DOI): Rodríguez, A. (2007). Desde la promoción de salud mental hacia la promoción de salud: La concepción de lo comunitario en la implementación de proyectos sociales. Alteridad, 2(1), 28-40. (https://goo.gl/zDb3Me) (2017-01-29).

Books and Book Chapters

Full books: Cuéllar, J.C., & Moncada-Paredes, M.C. (2014). El peso de la deuda externa ecuatoriana. Quito: Abya-Yala.

Chaprter of book: Zambrano-Quiñones, D. (2015). El ecoturismo comunitario en Manglaralto y Colonche. En V.H. Torres (Ed.), Alternativas de Vida: Trece experiencias de desarrollo endógeno en Ecuador (pp. 175-198). Quito: Abya-Yala.

Digital media

Pérez-Rodríguez, M.A., Ramírez, A., & García-Ruíz, R. (2015). La competencia mediática en educación infantil. Análisis del nivel de desarrollo en España. Universitas Psychologica, 14(2), 619-630. https://doi.org.10.11144/Javeriana.upsy14-2.cmei

It is prescriptive that all quotations that have DOI (Digital Object Identifier System) are reflected in the References (can be obtained at http://goo.gl/gfruh1). All journals and books that do not have DOI should appear with their respective link (in their online version, if they have it, shortened by Bitly: https://bitly.com/) and date of consultation in the indicated format.

Journal articles should be presented in English, except for those in Spanish and English, in which case it will be displayed in both languages using brackets. All web addresses submitted must be shortened in the manuscript, except for the DOI that must be in the indicated format (https://doi.org/XXX).

3.3. Epigraphs, Figures and Charts

The epigraphs of the body of the article will be numbered in Arabic. They should go without a full box of capital letters, neither underlined nor bold. The numbering must be a maximum of three levels: 1. / 1.1. / 1.1.1. A carriage return will be established at the end of each numbered epigraph.

The charts must be included in the text in Word format according to order of appearance, numbered in Arabic and subtitled with the description of the content.

The graphics or figures will be adjusted to the minimum number required and will be presented incorporated in the text, according to their order of appearance, numbered in Arabic and subtitled with the abbreviated description. Their quality should not be less than 300 dpi, and it may be necessary to have the graph in TIFF, PNG or JPEG format.

4. Submission Process

The receipt of articles is permanent, however, considering that the publication of the Sophia Journal is bi-annual, the manuscripts must be sent at least one period before the date stipulated in the corresponding Call.

The manuscripts must be sent through the OJS (Open Journal System) system of the journal, for which it is necessary that the author previously registers in

the respective space (enter in the following link: http://sophia.ups.edu.ec/index.php/sophia/user/register, complete the form and follow each of the suggested steps).

The two documents that must be sent are:

1) Presentation and cover (Use official model), which will appear:

Title. In Spanish in the first line, in letter Arial 14, with bold and centered, with a maximum of 85 characters with space. In English in the second line, in letter Arial 14, in italics and bold.

Full names and surnames of the authors. Organized in order of priority, a maximum of 3 authors are accepted per original, although there may be exceptions justified by the topic, its complexity and extent. Each name must include the name of the institution in which he/she works as well as the city, country, email and ORCID number.

Abstract (Spanish) It will have a minimum length of 210 and a maximum of 220 words. It must include 1) Justification of the topic; 2) Objectives; 3) Methodology; 4) Main results; 5) Main conclusions. It must be impersonally written "The present paper analyzes..."

Abstract. Summary with all its components, translated into English and in cursive. Do not use automatic translation systems.

Keywords (Spanish): 6 standardized terms preferably of a single word and of the UNESCO and the Journal's Thesaurus separated by commas (,).

Keywords. The 6 terms above translated into English and separated by comma (,). Do not use automatic translation systems.

In addition, a statement must be included (using a template called: Presentation) in which it is explained that the submitted manuscript is an original contribution, not sent or being evaluated in another journal, confirmation of the signatory authors, acceptance (if applicable) of formal changes in the manuscript according to the norms and partial transfer of rights to the publisher. This document must be signed and recorded through the OJS system, in the section: "Complementary files".

2) Manuscript totally anonymized, according to the guidelines referred in precedence.

All authors must register with their credits on the OJS platform, although only one of them will be responsible for correspondence. No author can submit or have in review two manuscripts simultaneously, estimating an absence of four consecutive numbers (2 years).

5. Publication interval

The interval between receipt and publication of an article is 7 months (210 days).

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Normas de Publicación en «Sophia»

1. Información general

305

«Sophia» es una publicación científica de la Universidad Politécnica Salesiana de Ecuador, editada desde junio de 2006 de forma ininterrumpida, con periodicidad fija semestral, especializada en Filosofía de la Educación y sus líneas interdisciplinares como Epistemología, Deontología, Estética, Estudios Críticos, Hermenéutica, Axiología, Ontología, Antropología Filosófica, Sociología, Analítica Filosófica... vinculadas al ámbito de la educación.

Es una revista científica arbitrada, que utiliza el sistema de evaluación externa por expertos (*peer-review*), bajo metodología de pares ciegos (*doble-blind review*), conforme a las normas de publicación de la American Psychological Association (APA). El cumplimiento de este sistema permite garantizar a los autores un proceso de revisión objetivo, imparcial y transparente, lo que facilita a la publicación su inclusión en bases de datos, repositorios e indexaciones internacionales de referencia.

«Sophia» se encuentra indexada en **(SCOPUS)** Emerging Sources Citation Index **(ESCI)** de Web of Science; en Scientific Electronic Library Online **(SciELO)**; en el Sistema de Información Científica **(REDALYC)**; en el directorio y catálogo selectivo del Sistema Regional de Información en Línea para Revistas Científicas de América Latina, el Caribe, España y Portugal **(LATINDEX)**, en la Matríz de Información para el Análisis de Revistas **(MIAR)**, en Clasificación Integrada de Revistas Científicas **(C.I.R.C)**, en Academic Resource Index **(Research Bible)**, en la Red Iberoamericana de Innovación y Conocimiento Científico **(REDIB)**, en el Portal de difusión de la producción científica **(Dialnet)**; en Bibliografía Latinoamericana en Revistas de Investigación Científica y Social **(BIBLAT)**; en el Directorio de Revistas de Acceso Abierto **DOAJ** y en repositorios, bibliotecas y catálogos especializados de Iberoamérica.

La revista se edita en doble versión: impresa (ISSN: 1390-3861) y electrónica (e-ISSN: 1390-8626), en español y en inglés, siendo identificado además cada trabajo con un DOI (Digital Object Identifier System).

2. Alcance y política

2.1. Temática

Contribuciones originales en materia de Filosofía de la Educación, así como áreas afines: Epistemología, Deontología, Estética, Estudios Críticos, Hermenéutica, Axiología, Ontología, Antropología Filosófica, Sociología, Analítica Filosófica,... y todas aquellas disciplinas conexas interdisciplinarmente con una reflexión filosófica sobre la educación.

2.2. Aportaciones

«Sophia» edita estudios críticos, informes, propuestas, así como selectas revisiones de la literatura (*state-of-the-art*) en relación con la Filosofía de la Educación, aceptando asimismo trabajos de investigación empírica, redactados en español y en inglés.

Las aportaciones en la revista pueden ser:

- **Revisiones:** 10.000 a 11.000 palabras de texto, incluidas tablas y referencias. Se valorará especialmente las referencias justificadas, actuales y selectivas de alrededor de unas 70 obras.
- **Investigaciones:** 8.000 a 9.500 palabras de texto, incluyendo título, resúmenes, descriptores, tablas y referencias.
- **Informes, estudios y propuestas:** 8.000 a 9.500 palabras de texto, incluyendo título, resúmenes, tablas y referencias.

2.3. Características del contenido

Todos los trabajos presentados para la publicación en «Sophia» deberán cumplir con las características propias de una investigación científica:

- Ser originales, inéditos y relevantes
- Abordar temáticas que respondan a problemáticas y necesidades actuales
- Aportar para el desarrollo del conocimiento científico en el campo de la Filosofía de la Educación y sus áreas afines
- Utilizar un lenguaje adecuado, claro, preciso y comprensible
- No haber sido publicados en ningún medio ni estar en proceso de arbitraje o publicación.

Dependiendo de la relevancia y pertinencia del artículo, se considerarán como contribuciones especiales y ocasionalmente se publicarán:

- Trabajos que superen la extensión manifestada
- Trabajos que no se correspondan con el tema objeto de la reflexión prevista para el número respectivo

2.4 Periodicidad

«Sophia» tiene periodicidad semestral (20 artículos por año), publicada en los meses de enero y julio; y cuenta por número con dos secciones de cinco artículos cada una, la primera referida a un tema **Monográfico** preparado con antelación y con editores temáticos; la segunda, una sección de **Misceláneas**, compuesta por aportaciones variadas dentro de la temática de la publicación.

3. Presentación, estructura y envío de los manuscritos

Los trabajos se presentarán en tipo de letra Arial 12, interlineado simple, justificado completo y sin tabuladores ni espacios en blanco entre párrafos. Se separarán con un espacio en blanco los grandes bloques (título, autores, resúmenes, descriptores, créditos y epígrafes). La página debe tener 2 centímetros en todos sus márgenes.

Los trabajos deben presentarse en documento de Microsoft Word (.doc o .docx), siendo necesario que el archivo esté anonimizado en Propiedades de Archivo, de forma que no aparezca la identificación de autor/es.

Los manuscritos deben ser enviados única y exclusivamente a través del OJS (Open Journal System), en el cual todos los autores deben darse de alta previamente. No se aceptan originales enviados a través de correo electrónico u otra interfaz.

3.1. Estructura del manuscrito

Para aquellos trabajos que se traten de investigaciones de carácter empírico, los manuscritos seguirán la estructura IMRDC, siendo opcionales los epígrafes de Notas y Apoyos. Aquellos trabajos que por el contrario se traten de informes, estudios, propuestas y revisiones sistemáticas podrán ser más flexibles en sus epígrafes, especialmente en Material y métodos; Análisis y resultados; Discusión y conclusiones. En todas las tipologías de trabajos son obligatorias las Referencias.

A. INVESTIGACIONES EMPÍRICAS

Su objetivo es contribuir al progreso del conocimiento mediante información original, sigue la estructura IMRDC: Introducción (objetivos, literatura previa), Materiales y métodos; Análisis y Resultados; Discusión, integración y conclusiones. Siguiendo los criterios planteados por la Unesco, es este tipo de textos científicos se llaman también como: "memorias originales"

La estructura recomendada, especialmente en trabajos que incluyen investigaciones empíricas, es la siguiente:

1) Título (español) / Title (inglés): Conciso pero informativo, en castellano en primera línea y en inglés en segunda. Se aceptan como máximo 85 caracteres con espacio. El título no solo es responsabilidad de los autores, pudiéndose proponer cambios por parte del Consejo Editorial.

2) Datos de Identificación: Nombres y apellidos completos de cada uno de los autores, organizados por orden de prelación. Se aceptarán como máximo 3 autores por original, aunque pudieren existir excepciones justificadas por el tema, su complejidad y extensión. Junto a los nombres deberá incluirse, el nombre de la institución en la que trabaja así como la ciudad, el país, el correo electrónico y número completo de ORCID de cada autor aspectos que deberán constar de modo obligatorio en la Carta de Presentación, además deberán ser cargados en el sistema OJS de la revista, en la sección Metadatos y/o en un documento word adjunto al archivo que contiene el trabajo que se propone para la evaluación.

3) Resumen (español) / Abstract (inglés): Tendrá como extensión mínima de 210 y máxima de 220 palabras en español; y de 200 y máximo de 210 palabras en inglés. El resumen describirá de forma concisa y en este orden: 1) Justificación del tema; 2) Objetivos; 3) Metodología y muestra; 4) Principales resultados; 5) Principales conclusiones. Ha de estar escrito de manera impersonal "El presente trabajo analiza...". En el caso del abstract no se admitirá el empleo de traductores automáticos por su pésima calidad.

4) Descriptores (español) / Keywords (inglés): Se deben exponer máximo 6 términos por cada versión idiomática relacionados directamente con el tema del trabajo. Será valorado positivamente el uso de las palabras claves expuestas en el Thesaurus de la UNESCO y en el de la propia revista localizado en el siguiente enlace: https://sophia.ups.edu.ec/tesauro_sophia.php

5) Introducción y estado de la cuestión: Debe incluir el planteamiento del problema, el contexto de la problemática, la justificación, fundamentos y propósito del estudio, utilizando citas bibliográficas, así como la literatura más significativa y actual del tema a escala nacional e internacional.

6) Material y métodos: Debe ser redactado de forma que el lector pueda comprender con facilidad el desarrollo de la investigación. En su caso, describirá la metodología, la muestra y la forma de muestreo, así como se hará referencia al tipo de análisis estadístico empleado. Si se trata de una metodología original, es necesario exponer las razones que han conducido a su empleo y describir sus posibles limitaciones.

7) Análisis y resultados: Se procurará resaltar las observaciones más importantes, describiéndose, sin hacer juicios de valor, el material y métodos empleados. Aparecerán en una secuencia lógica en el texto y las tablas y figuras imprescindibles evitando la duplicidad de datos.

8) Discusión y conclusiones: Resumirá los hallazgos más importantes, relacionando las propias observaciones con estudios de interés, señalando aportaciones y limitaciones, sin redundar datos ya comentados en otros apartados. Asimismo, el apartado de discusión y conclusiones debe incluir las deducciones y líneas para futuras investigaciones.

9) Apoyos y agradecimientos (opcionales): El Council Science Editors recomienda a los autor/es especificar la fuente de financiación de la investigación. Se considerarán prioritarios los trabajos con aval de proyectos competiti-

308

vos nacionales e internacionales. En todo caso, para la valoración científica del manuscrito, este debe ir anonimizado con XXXX solo para su evaluación inicial, a fin de no identificar autores y equipos de investigación, que deben ser explicitados en la Carta de Presentación y posteriormente en el manuscrito final.

10) Las notas (opcionales) irán, solo en caso necesario, al final del artículo (antes de las referencias). Deben anotarse manualmente, ya que el sistema de notas al pie o al final de Word no es reconocido por los sistemas de maquetación. Los números de notas se colocan en superíndice, tanto en el texto como en la nota final. No se permiten notas que recojan citas bibliográficas simples (sin comentarios), pues éstas deben ir en las referencias.

11) Referencias: Las citas bibliográficas deben reseñarse en forma de referencias al texto. Bajo ningún caso deben incluirse referencias no citadas en el texto. Su número debe ser suficiente para contextualizar el marco teórico con criterios de actualidad e importancia. Se presentarán alfabéticamente por el primer apellido del autor.

B. *REVISIONES*

Las revisiones de literatura se basan en el análisis de las principales publicaciones sobre un tema determinado; su objetivo es definir el estado actual del problema y evaluar las investigaciones realizadas. Su estructura responde a las fases del tema/problema, aportes de investigadores o equipos, cambios en la teoría o las corrientes teóricas principales; problemas sin resolver; tendencias actuales y futuras (Giordanino, 2011). De acuerdo con la UNESCO, este tipo de trabajos se conocen también como: "estudios recapitulativos"

1) Título (español) / Title (inglés): El título del artículo deberá ser breve, interesante, claro, preciso y atractivo para despertar el interés del lector. Conciso pero informativo, en castellano en la primera línea y en inglés en la segunda línea. Se aceptan como máximo 85 caracteres con espacio. El título no solo es responsabilidad de los autores, también los Miembros del Consejo Editorial puede proponer cambios al título del documento.

2) Datos de Identificación: Nombres y apellidos completos de cada uno de los autores, organizados por orden de prelación. Se aceptarán como máximo 3 autores por original, aunque pudieren existir excepciones justificadas por el tema, su complejidad y extensión. Junto a los nombres deberá incluirse, el nombre de la institución en la que trabaja así como la ciudad, el país, el correo electrónico y número completo de ORCID de cada autor aspectos que deberán constar de modo obligatorio en la Carta de Presentación, además deberán ser cargados en el sistema OJS de la revista, en la sección Metadatos y/o en un documento word adjunto al archivo que contiene el trabajo que se propone para la evaluación.

3) Resumen (español) / Abstract (inglés): Tendrá como extensión mínima de 210 y máxima de 220 palabras en español; y de 200 y máximo de 210 palabras en inglés. El resumen describirá de forma concisa y en este orden: 1) Justificación

309
Φ

del tema; 2) Objetivos; 3) Metodología; 4) Principales resultados; 5) Principales conclusiones. Ha de estar escrito de manera impersonal "El presente trabajo analiza...". En el caso del abstract no se admitirá el empleo de traductores automáticos por su pésima calidad.

4) Descriptores (español) / Keywords (inglés): Se deben exponer máximo 6 términos por cada versión idiomática relacionados directamente con el tema del trabajo. Será valorado positivamente el uso de las palabras claves expuestas en el Thesaurus de la UNESCO y en el de la propia revista.

5) Introducción: Deberá incluir una presentación breve del tema, la formulación del propósito u objetivo del estudio, el contexto de la problemática y la formulación del problema que se propone enfrentar, la presentación de la idea a defender, la justificación que explica la importancia, la actualidad y la pertinencia del estudio; el marco metodológico utilizado, y finalmente, una breve descripción de la estructura del documento. En la justificación es necesario utilizar citas bibliográficas así como la literatura más significativa y actual del tema a escala nacional e internacional.

6) Cuerpo o desarrollo del documento: Implica poner en práctica a lo largo de toda la exposición, una actitud crítica que deberá tender hacia la interpelación, a efectos de concitar la atención del tema y el problema tratados. El escritor deberá generar en el lector la capacidad de identificar la intención dialógica de la propuesta y propiciar en él una discusión abierta.

7) Conclusiones: Expone de manera objetiva los resultados y hallazgos; ofrece una visión de las implicaciones del trabajo, las limitaciones, la respuesta tentativa al problema, las relaciones con el objetivo de la investigación y las posibles líneas de continuidad (para cumplir con este objetivo se sugiere no incluir todos los resultados obtenidos en la investigación). Las conclusiones deberán ser debidamente justificadas de acuerdo con la investigación realizada. Las conclusiones podrán estar asociadas con las recomendaciones, evaluaciones, aplicaciones, sugerencias, nuevas relaciones e hipótesis aceptadas o rechazadas.

8) Bibliografía: Es el conjunto de obras utilizadas en la estructuración del texto científico. Deberá incluir únicamente la referencia de los trabajos utilizados en la investigación. Las referencias bibliográficas deberán ordenarse alfabéticamente y ajustarse a las normas internacionales APA, en su sexta edición.

3.2. Normas para las referencias

PUBLICACIONES PERIÓDICAS

Artículo de revista (un autor): Valdés-Pérez, D. (2016). Incidencia de las técnicas de gestión en la mejora de decisiones administrativas [Impact of Management Techniques on the Improvement of Administrative Decisions]. *Retos, 12*(6), 199-2013. https://doi.org/10.17163/ret.n12.2016.05

Artículo de revista (hasta seis autores): Ospina, M.C., Alvarado, S.V., Fefferman, M., & Llanos, D. (2016). Introducción del dossier temático "Infancias

310
Φ

y juventudes: violencias, conflictos, memorias y procesos de construcción de paz" [Introduction of the thematic dossier "Infancy and Youth: Violence, Conflicts, Memories and Peace Construction Processes"]. *Universitas, 25*(14), 91-95. https://doi.org/10.17163/uni.n25.%25x

Artículo de revista (más de seis autores): Smith, S.W., Smith, S.L. Pieper, K.M., Yoo, J.H., Ferrys, A.L., Downs, E.,... Bowden, B. (2006). Altruism on American Television: Examining the Amount of, and Context Surronding. Acts of Helping and Sharing. *Journal of Communication, 56*(4), 707-727. https://doi.org/10.1111/j.1460-2466.2006.00316.x

Artículo de revista (sin DOI): Rodríguez, A. (2007). Desde la promoción de salud mental hacia la promoción de salud: La concepción de lo comunitario en la implementación de proyectos sociales. *Alteridad, 2*(1), 28-40. (https://goo.gl/zDb3Me) (2017-01-29).

Libros y capítulos de libro

Libros completos: Cuéllar, J.C., & Moncada-Paredes, M.C. (2014). *El peso de la deuda externa ecuatoriana*. Quito: Abya-Yala.

Capítulos de libro: Zambrano-Quiñones, D. (2015). *El ecoturismo comunitario en Manglaralto y Colonche*. En V.H. Torres (Ed.), Alternativas de Vida: Trece experiencias de desarrollo endógeno en Ecuador (pp. 175-198). Quito: Abya-Yala.

Medios electrónicos

Pérez-Rodríguez, M.A., Ramírez, A., & García-Ruíz, R. (2015). La competencia mediática en educación infantil. Análisis del nivel de desarrollo en España. Universitas Psychologica, 14(2), 619-630. https://doi.org.10.11144/Javeriana.upsy14-2.cmei

Es prescriptivo que todas las citas que cuenten con DOI (Digital Object Identifier System) estén reflejadas en las Referencias (pueden obtenerse en http://goo.gl/gfruh1). Todas las revistas y libros que no tengan DOI deben aparecer con su link (en su versión on-line, en caso de que la tengan, acortada, mediante Bitly: https://bitly.com/ y fecha de consulta en el formato indicado.

Los artículos de revistas deben ser expuestos en idioma inglés, a excepción de aquellos que se encuentren en español e inglés, caso en el que se expondrá en ambos idiomas utilizando corchetes. Todas las direcciones web que se presenten tienen que ser acortadas en el manuscrito, a excepción de los DOI que deben ir en el formato indicado (https://doi.org/XXX).

3.3. Epígrafes, tablas y gráficos

Los epígrafes del cuerpo del artículo se numerarán en arábigo. Irán sin caja completa de mayúsculas, ni subrayados, ni negritas. La numeración ha de

ser como máximo de tres niveles: 1. / 1.1. / 1.1.1. Al final de cada epígrafe numerado se establecerá un retorno de carro.

Las tablas deben presentarse incluidas en el texto en formato Word según orden de aparición, numeradas en arábigo y subtituladas con la descripción del contenido.

Los gráficos o figuras se ajustarán al número mínimo necesario y se presentarán incorporadas al texto, según su orden de aparición, numeradas en arábigo y subtituladas con la descripción abreviada. Su calidad no debe ser inferior a 300 ppp, pudiendo ser necesario contar con el gráfico en formato TIFF, PNG o JPEG.

4. Proceso de envío

La recepción de artículos es permanente, sin embargo, considerando que la publicación de la Revista Sophia es semestral, el envío de los manuscritos deberá efectuarse al menos un período antes de la fecha estipulada en la Convocatoria correspondiente.

Los manuscritos deberán remitirse a través del sistema OJS (Open Journal System) de la revista, para lo cual es necesario que el autor se registre previamente en el espacio respectivo (ingrese en el siguiente link: http://sophia.ups.edu.ec/index.php/sophia/user/register, complemente el formulario y siga cada uno de los pasos que se sugieren).

Los dos documentos que deben ser enviados son:

1) Carta de presentación o Cover letter (usar modelo oficial), en la que aparecerán:

Tìtulo. En castellano en la primera línea, en letra Arial 14, con negrita y centrado, con un máximo de 85 caracteres con espacio. En inglés en la segunda línea, en letra Arial 14, en cursiva y con negrita.

Nombres y apellidos completos de los autores. Organizados por orden de prelación, se aceptan como máximo 3 autores por original, aunque pudieren existir excepciones justificadas por el tema, su complejidad y extensión. Junto a cada uno de los nombres deberá incluirse, el nombre de la institución en la que trabaja así como la ciudad, el país, el correo electrónico y número de ORCID.

Resumen. Tendrá como extensión mínima 210 y máxima 220 palabras. El resumen describirá de forma concisa y en este orden: 1) Justificación del tema; 2) Objetivos; 3) Metodología; 4) Principales resultados; 5) Principales conclusiones. Ha de estar escrito de manera impersonal "El presente trabajo analiza...".

Abstract. Resumen con todos sus componentes, traducido al inglés y en letra cursiva. No utilizar sistemas de traducción automáticos.

Descriptores. Máximo 6 términos estandarizados preferiblemente de una sola palabra y del Thesaurus de la UNESCO y de la propia revista, separados por coma (,).

Keywords. Los 6 términos antes referidos traducidos al inglés y separados por coma (,). No utilizar sistemas de traducción automáticos.

Además, se deberá incluir una: **Declaración** (usar modelo denominado: Presentación) en la que se explica que el manuscrito enviado es una aportación original, no enviado ni en proceso de evaluación en otra revista, confirmación de las autorías firmantes, aceptación (si procede) de cambios formales en el manuscrito conforme a las normas y cesión parcial de derechos a la editorial. Este documento deberá ser firmado y consignado a través del sistema OJS, en la sección: **"Ficheros complementarios".**

2) Manuscrito totalmente anonimizado, conforme a las normas referidas en precedencia.

Todos los autores han de darse de alta, con sus créditos, en la plataforma OJS, si bien uno solo de ellos será el responsable de correspondencia. Ningún autor podrá enviar o tener en revisión dos manuscritos de forma simultánea, estimándose una carencia de cuatro números consecutivos (2 años).

5. Intervalo de publicación

(El tamaño y estilo de la letra tal como se encuentra el numeral 4 (Proceso de envío)

El intervalo comprendido entre la recepción y la publicación de un artículo es de 7 meses (210 días).

Indications for External Reviewers of «Sophia»

The **Board of External Reviewers of «Sophia»** is an independent collegiate body whose purpose is to guarantee the excellence of this scientific publication, because the blind evaluation - based exclusively on the quality of the contents of the manuscripts and carried out by experts of recognized International prestige in the field - is, without a doubt, the best guarantee for the advancement of science and to preserve in this header an original and valuable scientific production.

To this end, the **Board of External Reviewers** is made up of several scholars and international scientists specialized in **Education**, essential to select the articles of the greatest impact and interest for the international scientific community. This in turn allows that all the articles selected to publish in «**Sophia**» have an academic endorsement and objectifiable reports on the originals.

Of course, all reviews in «**Sophia**» use the internationally standardized system of double-blind peer evaluation that guarantees the anonymity of manuscripts and reviewers. As a measure of transparency, the complete lists of reviewers are published on the official website of the journal (http://Sophia.ups.edu.ec/)

1. Criteria for acceptance/rejection of manuscript evaluation

The editorial team of «**Sophia**» selects those that are considered more qualified in the subject of the manuscript from the list of reviewers of the Board of Reviewers. While the publication requires the maximum collaboration of reviewers to expedite the evaluations and reports on each original, acceptance of the review must be linked to:

a. **Expertise**. Acceptance necessarily entails the possession of competences in the specific theme of the article to be evaluated.

b. **Availability**. Reviewing an original takes time and involves careful reflection on many aspects.

c. **Conflict of interests**. In case of identification of the authorship of the manuscript (despite their anonymity), excessive academic or family closeness to their authors, membership in the same University, Department, Research Group, Thematic Network, Research Projects, joint publications with authors... or any other type of connection or conflict / professional proximity; The reviewer must reject the publisher's invitation for review.

d. **Commitment of confidentiality.** Reception of a manuscript for evaluation requires the Reviewer to express a commitment of confidentiality, so that it cannot be divulged to a third party throughout the process.

In the event that the reviewer cannot carry out the activity for some of these reasons or other justifiable reasons, he/she must notify the publisher by the same route that he/she has received the invitation, specifying the reasons for rejection.

2. General criteria for the evaluation of manuscripts

a) Topic

In addition to being valuable and relevant to the scientific community, the topic that is presented in the original must be limited and specialized in time and space, without excessive localism.

b) Redaction

The critical assessment in the review report must be objectively written, providing content, quotes or references of interest to support its judgment.

c) Originality

As a fundamental criterion of quality, an article must be original, unpublished and suitable. In this sense, reviewers should answer these three questions in the evaluation:

- Is the article sufficiently novel and interesting to justify publication?
- Does it contribute anything to the knowledge canon?
- Is the research question relevant?

A quick literature search using repositories such as Web of Knowledge, Scopus and Google Scholar to see if the research has been previously covered, may be helpful.

d) Structure

Manuscripts that refer to «Sophia» must follow the IMRDC structure, except those that are literature reviews or specific studies. In this sense, the originals must contain summary, introduction, methodology, results, discussion and conclusion.

- The **title, abstract, and keywords** should accurately describe the content of the article.
- The **review of the literature** should summarize the state of the question of the most recent and adequate research for the presented work. It will be especially evaluated with criteria of suitability and that the references are to works of high impact - especially in

315

WoS, Scopus, Scielo, etc. It should also include the general explanation of the study, its central objective and the followed methodological design.

- In case of research, in the **materials and methods**, the author must specify how the data, the process and the instruments used to respond to the hypothesis, the validation system, and all the information necessary to replicate the study are collected.
- **Results** must be clearly specified in logical sequence. It is important to check if the figures or charts presented are necessary or, if not, redundant with the content of the text.
- In the **discussion**, the data obtained should be interpreted in the light of the literature review. Authors should include here if their article supports or contradicts previous theories. The conclusions will summarize the advances that the research presents in the area of scientific knowledge, the future lines of research and the main difficulties or limitations for carrying out the research.
- **Language**: It will be positively assessed if the language used facilitates reading and is in favor of the clarity, simplicity, precision and transparency of the scientific language. The Reviewer should not proceed to correction, either in Spanish or English, but will inform the Editors of these grammatical or orthographical and typographical errors.
- Finally, a thorough **review of the references** is required in case any relevant work has been omitted. The references must be precise, citing within the logic of the subject at study, its main works as well as the documents that most resemble the work itself, as well as the latest research in the area.

3. Relevant valuation dimensions

For the case of empirical research articles**, «Sophia»** uses an evaluation matrix of each original that responds to the editorial criteria and to compliance with the publication guidelines. In this sense, the reviewers must attend to the qualitative-quantitative assessment of each of the aspects proposed in this matrix with criteria of objectivity, reasoning, logic and expertise.

If the original is a review of the literature (status of the matter) or other type of study (reports, proposals, experiences, among others), the Editorial Board will send to the reviewers a different matrix, including the characteristics of Structure of this type of originals:

STUDIES, REPORTS, PROPOSALS AND REVIEW	
Valuable items	**Score**
01. Relevancy of the title (clarity, precision and with a maximum of 85 characters).	0/5
02. They summarize (In an alone paragraph and without epigraphs, minimum / minimal: 210-220 words).	0/5
03. Introduction (brief presentation of the topic; formulation of the problem; it designs to defending or hypothesis to demonstrating; I target; importance of the topic; current importance; methodology; structure of the document).	0/5
04. Review of the bibliographical foundation (Beside using current bibliography to consider the incorporation of Sophia's documents).	0/10
05. Structure and organization of the article (argumentative capabilities, coherence and scientific redaction).	0/10
06. Original contributions and contextualized analyses.	0/5
07. Conclusions that answer to the topic, to the problem and to the raised aim.	0/5
08. Citations and references of agreement to the regulation and to the format requested by the magazine (Any document and author who consists in the section of bibliography must consist in the body of story and vice versa).	0/5
Maximun total	50 points

317
Φ

RESEARCHES	
Valuable items	**Score**
01. Relevancy of the title (clarity, precision and with a maximum of 85 characters).	0/5
02. They summarize (In an alone paragraph and without epigraphs, minimum / minimal: 210-220 words).	0/5
03. Introduction (brief presentation of the topic; formulation of the problem; it designs to defending or hypothesis to demonstrating; I target; importance of the topic; current importance; methodology; structure of the document).	0/5
04. Review of the bibliographical foundation (Beside using current bibliography to consider the incorporation of Sophia's documents). Methodological rigorous and presentation of instruments of investigation.	0/10

05. Structure and organization of the article (argumentative capabilities, coherence and scientific redaction). Analysis and results of investigation with logical sequence in the text. Presentation of tables and figures without duplicity of information.	0/10
06. Original contributions and contextualized analyses of the information.	0/5
07. Discussion, conclusions and advances that answer to the topic, to the problem and to the raised aim.	0/5
08. Citations and references of agreement to the regulation and to the format requested by the magazine (Any document and author who consists in the section of bibliography must consist in the body of story and vice versa).	0/5
Total	50 points

318
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4. Ethical issues

a. **Plagiarism**: Although the journal uses plagiarism detection systems, if the reviewer suspects that an original is a substantial copy of another work, he must immediately inform the Editors citing the previous work in as much detail as possible.

b. **Fraud**: If there is real or remote suspicion that the results in an article are false or fraudulent, it is necessary to inform them to the Editors.

5. Evaluation of the originals

After the quantitative-qualitative evaluation of the manuscript under review, the reviewer may make recommendations to improve the quality of the manuscript. However, the manuscript will be graded in three ways:

a. **Rejection** due to detected deficiencies justified and reasoned with quantitative and quantitative assessment. The report should be longer if a score of less than 40 of the 50 possible points is obtained.

b. **Acceptance without review**

c. **Conditional acceptance** and therefore review (greater or lesser). In the latter case, it is necessary to clearly identify which review is necessary, listing the comments and even specifying paragraphs and pages suggesting modifications.

Indicaciones para revisores externos de «Sophia»

El **Consejo de Revisores Externos de «Sophia»** es un órgano colegiado independiente cuyo fin es garantizar la excelencia de esta publicación científica, debido a que la evaluación ciega —basada exclusivamente en la calidad de los contenidos de los manuscritos y realizada por expertos de reconocido prestigio internacional en la materia— es la mejor garantía y, sin duda, el mejor aval para el avance de la ciencia y para preservar en esta cabecera una producción científica original y valiosa.

Para ello, el **Consejo de Revisores Externos** está conformado por diversos académicos y científicos internacionales especialistas en **Filosofía de la Educación**, esenciales para seleccionar los artículos de mayor impacto e interés para la comunidad científica internacional. Esto permite a su vez que todos los artículos seleccionados para publicar en «**Sophia**» cuenten con un aval académico e informes objetivables sobre los originales.

Por supuesto, todas las revisiones en «**Sophia**» emplean el sistema estandarizado internacionalmente de evaluación por pares con «doble ciego» (*doble-blind*) que garantiza el anonimato de los manuscritos y de los revisores de los mismos. Como medida de transparencia, anualmente se hacen públicos en la web oficial de la revista (http://Sophia.ups.edu.ec/) los listados completos de los revisores.

1. Criterios de aceptación/rechazo de evaluación manuscritos

El equipo editorial de «**Sophia**» selecciona del listado de evaluadores del Consejo de Revisores a aquellos que se estiman más cualificado en la temática del manuscrito. Si bien por parte de la publicación se pide la máxima colaboración de los revisores para agilizar las evaluaciones y los informes sobre cada original, la aceptación de la revisión ha de estar vinculada a:

a. **Experticia.** La aceptación conlleva necesariamente la posesión de competencias en la temática concreta del artículo a evaluar.
b. **Disponibilidad**. Revisar un original exige tiempo y conlleva reflexión concienzuda de muchos aspectos.
c. **Conflicto de intereses.** En caso de identificación de la autoría del manuscrito (a pesar de su anonimato), excesiva cercanía académica o familiar a sus autores, pertenencia a la misma Universidad, Departamento, Grupo de Investigación, Red Temática, Proyectos de Investigación, publicaciones conjuntas con los autores... o cualquier otro tipo de conexión o conflicto/cercanía profesional; el revisor debe rechazar la invitación del editor para su revisión.
d. **Compromiso de confidencialidad**. La recepción de un manuscrito para su evaluación exige del Revisor un compromiso expreso de

319

confidencialidad, de manera que éste no puede, durante todo el proceso, ser divulgado a un tercero.

En caso que el revisor no pueda llevar a cabo la actividad por algunos de estos motivos u otros justificables, debe notificarlo al editor por la misma vía que ha recibido la invitación, especificando los motivos de rechazo.

2. Criterios generales de evaluación de manuscritos

a) Tema

La temática que se plantea en el original, además de ser valiosa y relevante para la comunidad científica, ha de ser limitada y especializada en tiempo y espacio, sin llegar al excesivo localismo.

b) Redacción

La valoración crítica en el informe de revisión ha de estar redactada de forma objetiva, aportando contenido, citas o referencias de interés para argumentar su juicio.

c) Originalidad

Como criterio de calidad fundamental, un artículo debe ser original, inédito e idóneo. En este sentido, los revisores deben responder a estas tres preguntas en la evaluación:

- ¿Es el artículo suficientemente novedoso e interesante para justificar su publicación?
- ¿Aporta algo al canon del conocimiento?
- ¿Es relevante la pregunta de investigación?

Una búsqueda rápida de literatura utilizando repositorios tales como Web of Knowledge, Scopus y Google Scholar para ver si la investigación ha sido cubierta previamente puede ser de utilidad.

d) Estructura

Los manuscritos que se remiten a «**Sophia**» deben seguir la estructura señalada en las normas de publicación tanto para las investigaciones empíricas como para revisiones de la literatura o estudios específicos. En este sentido, los originales han de contener resumen, introducción, metodología, resultados, discusión y conclusión.

- El título, el resumen y las palabras clave han de describir exactamente el contenido del artículo.

- La revisión de la literatura debe resumir el estado de la cuestión de las investigaciones más recientes y adecuadas para el trabajo presentado. Se valorará especialmente con criterios de idoneidad y que las referencias sean a trabajos de alto impacto —especialmente en WoS, Scopus, Scielo, etc. Debe incluir además la explicación general del estudio, su objetivo central y el diseño metodológico seguido.
- En caso de investigaciones, en los materiales y métodos, el autor debe precisar cómo se recopilan los datos, el proceso y los instrumentos usados para responder a las hipótesis, el sistema de validación, y toda la información necesaria para replicar el estudio.
- En los resultados se deben especificar claramente los hallazgos en secuencia lógica. Es importante revisar si las tablas o cuadros presentados son necesarios o, caso contrario, redundantes con el contenido del texto.
- En la discusión se deben interpretar los datos obtenidos a la luz de la revisión de la literatura. Los autores deberán incluir aquí si su artículo apoya o contradice las teorías previas. Las conclusiones resumirán los avances que la investigación plantea en el área del conocimiento científico, las futuras líneas de investigación y las principales dificultades o limitaciones para la realización de la investigación.
- Idioma: Se valorará positivamente si el idioma utilizado facilita la lectura y va en favor de la claridad, sencillez, precisión y transparencia del lenguaje científico. El Revisor no debe proceder a corrección, ya sea en español o inglés, sino que informará a los Editores de estos errores gramaticales u ortotipográficos.
- Finalmente, se requiere una profunda revisión de las referencias por si se hubiera omitido alguna obra relevante. Las referencias han de ser precisas, citando en la lógica de la temática a estudiar, sus principales obras así como los documentos que más se asemejen al propio trabajo, así como las últimas investigaciones en el área.

3. Dimensiones relevantes de valoración

Para el caso de artículos de investigaciones empíricas, «**Sophia**» utiliza una matriz de evaluación de cada original que responde a los criterios editoriales y al cumplimiento de la normativa de la publicación. En este sentido los revisores deberán atender a la valoración cuali-cuantitativa de cada uno de los aspectos propuestos en esta matriz con criterios de objetividad, razonamiento, lógica y experticia.

Para el caso de artículos reflexivos, estudios, revisiones de literatura (estado de la cuestión) u otro tipo de estudio (informes, propuestas, experiencias, entre otras), el Consejo Editorial remitirá a los revisores una matriz distinta, comprendiendo las características propias de estructura de este tipo de originales:

ESTUDIOS, PROPUESTAS, INFORMES Y EXPERIENCIAS	
Ítems valorables	**Puntaje**
01. Pertinencia del título (claridad, precisión y con un máximo de 85 caracteres).	0/5
02. Resumen (En un solo párrafo y sin epígrafes, mínimo/máximo: 210-220 palabras).	0/5
03. Introducción (breve presentación del tema; formulación del problema; idea a defender o hipótesis a demostrar; objetivo; importancia del tema; actualidad; metodología; estructura del documento).	0/5
04. Revisión de la fundamentación bibliográfica (Además de usar bibliografía actual considerar la inclusión de documentos de Sophia).	0/10
05. Estructura y organización del artículo (capacidad argumentativa, coherencia y redacción científica).	0/10
06. Aportaciones originales y análisis contextualizados.	0/5
07. Conclusiones que respondan al tema, al problema y al objetivo planteado.	0/5
0.8. Citaciones y referencias de acuerdo a la normativa y al formato solicitado por la revista (Todo documento y autor que conste en la sección de bibliografía debe constar en el cuerpo del artículo y viceversa).	0/5
Total máximo	50 puntos

INVESTIGACIONES	
Ítems valorables	**Puntaje**
01. Pertinencia del título (claridad, precisión y con un máximo de 85 caracteres)	0/5
02. Resumen (En un solo párrafo y sin epígrafes, mínimo/máximo: 210-220 palabras).	0/5
03. Introducción (breve presentación del tema; formulación del problema; idea a defender o hipótesis a demostrar; objetivo; importancia del tema; actualidad; metodología; estructura del documento).	0/5
04. Revisión de la fundamentación bibliográfica (Además de usar bibliografía actual considerar la inclusión de documentos de Sophia). Rigor metodológico y presentación de instrumentos de investigación.	0/10

05. Estructura y organización del artículo (capacidad argumentativa, coherencia y redacción científica). Análisis y resultados de investigación con secuencia lógica en el texto. Presentación de tablas y figuras sin duplicidad de datos.	0/10
0.6. Aportaciones originales y análisis contextualizados de los datos.	0/5
0.7. Discusión, conclusiones y avances que respondan al tema, al problema y al objetivo planteado.	0/5
0.8. Citaciones y referencias de acuerdo a la normativa y al formato solicitado por la revista (Todo documento y autor que conste en la sección de bibliografía debe constar en el cuerpo del artículo y viceversa).	0/5
Total máximo	50 puntos

323

4. Cuestiones éticas

a. Plagio: Aunque la revista utiliza sistemas de detección de plagio, si el revisor sospechare que un original es una copia sustancial de otra obra, ha de informar de inmediato a los Editores citando la obra anterior con tanto detalle cómo le sea posible.

b. Fraude: Si hay sospecha real o remota de que los resultados en un artículo son falsos o fraudulentos, es necesario informar de ellos a los Editores.

5. Evaluación de los originales

Una vez realizada la evaluación cuanti-cualitativa del manuscrito en revisión, el revisor podrá realizar recomendaciones para mejorar la calidad del original. Sin embargo, se atenderá a la calificación del manuscrito de tres maneras:

a. **Rechazo** debido a las deficiencias detectadas, justificadas y razonadas con valoración cualitativa y cuantitativa. El informe ha de ser más extenso si obtiene menos de los 30 de los 50 puntos posibles.

b. **Aceptación sin revisión.**

c. **Aceptación condicionada** y por ende con revisión (mayor o menor). En este último caso, se ha de identificar claramente qué revisión es necesaria, enumerando los comentarios e incluso especificando párrafos y páginas en las que sugieren modificaciones.

Protocol of Manuscript Evaluation
for External Reviewers

Instructions

- The fulfillment of each one of the articles will be valued in agreement to the following protocol.
- The total sum of the articles will determine the approval or rejection of the article.
- The minimal puntaje in order that the article is approved will be of 44/50.

324

Article Details	
Date of submission for evaluation:	Date of return of evaluation:	Article code:
Title of the article to be evaluated:	

SECTION: REPORTS, STUDIES, PROPOSALS AND REVIEWS	
01.- Relevancy of the title (clarity, precision and with a maximum of 85 characters)	Mandatory comments:
	Value from 0 to 5
02.- They summarize (In an alone paragraph and without epigraphs, minimum / minimal: 210-220 words).	Mandatory comments:
	Value from 0 to 5
03.- Introduction (brief presentation of the topic; formulation of the problem; it designs to defending or hypothesis to demonstrating; I target; importance of the topic; current importance; methodology; structure of the document)	Mandatory comments:
	Value from 0 to 5
04.- Review of the bibliographical foundation (Beside using current bibliography to consider the incorporation of Sophia's documents).	Mandatory comments:
	Value from 0 to 10

05.- Structure and organization of the article (argumentative capabilities, coherence and scientific redaction)	Mandatory comments:
	Value from 0 to 10
06.- Original contributions and contextualized analyses	Mandatory comments:
	Value from 0 to 5
07.- Conclusions that answer to the topic, to the problem and to the raised aim	Mandatory comments:
	Value from 0 to 5
08.- Citations and references of agreement to the regulation and to the format requested by the magazine (Any document and author who consists in the section of bibliography must consist in the body of story and vice versa)	Mandatory comments:
	Value from 0 to 5
OBTAINED PUNCTUATION	Of the total of 50 predictable points, this assessor grants:	

325
Φ

| **REDACTED OPINION** More detailed if the work does not get 44 points, to inform the autor (s). This text is sent verbatim to the autor (s) amonymously | |

RECOMMENDATION ON HIS PUBLICATION IN SOPHIA			
Validation criteria	**Result**		
	Yes	**Yes, with conditions**	**No**
01. Widely recommended			
02. Recommended only if his quality is improved attending to the totality of the suggestions realized by the revisers			
03. His publication is not recommended			
PROPOSED CHANGES (In case of "Yes, with conditions")			

Protocolo de evaluación de manuscritos para revisores externos

Instrucciones

- El cumplimiento de cada uno de los ítems será valorado de acuerdo al siguiente protocolo.
- La suma total de los ítems determinará la aprobación o rechazo del artículo. El puntaje mínimo para que el artículo sea aprobado será de 44/50.

Datos del artículo		
Fecha envío evaluación:	Fecha devolución evaluación:	Código artículo:
Título del artículo a evaluar:		
SECCIÓN: ESTUDIOS, PROPUESTAS, INFORMES Y REVISIONES		
01.- Pertinencia del título (claridad, precisión y con un máximo de 85 caracteres)	Comentarios obligatorios:	
	Valore de 0 a 5	
02.- Resumen (En un solo párrafo y sin epígrafes, mínimo/máximo: 210-220 palabras).	Comentarios obligatorios:	
	Valore de 0 a 5	
03.- Introducción (breve presentación del tema; formulación del problema; idea a defender o hipótesis a demostrar; objetivo; importancia del tema; actualidad; metodología; estructura del documento)	Comentarios obligatorios:	
	Valore de 0 a 5	
04.- Revisión de la fundamentación bibliográfica (Además de usar bibliografía actual considerar la inclusión de documentos de Sophia)	Comentarios obligatorios:	
	Valore de 0 a 10	
05.- Estructura y organización del artículo (capacidad argumentativa, coherencia y redacción científica)	Comentarios obligatorios	
	Valore de 0 a 10	

06.- Aportaciones originales y análisis contextualizados	Comentarios obligatorios:
	Valore de 0 a 5
07.- Conclusiones que respondan al tema, al problema y al objetivo planteado	Comentarios obligatorios:
	Valore de 0 a 5
08.- Citaciones y referencias de acuerdo a la normativa y al formato solicitado por la revista (Todo documento y autor que conste en la sección de bibliografía debe constar en el cuerpo del artículo y viceversa)	Comentarios obligatorios:
	Valore de 0 a 5
PUNTUACIÓN OBTENIDA	Del total de 50 puntos previsibles, este evaluador otorga:

327

Φ

| **OPINIÓN REDACTADA** (Más detallada si el trabajo no tiene 44 puntos, para informar al autor/es) Este texto se remite textualmente al/ los autor/es de forma anónima | |
| **RECOMENDACIÓN SOBRE SU PUBLICACIÓN EN SOPHIA** | |

PUBLICABLE	Resultado		
	SI	Sí, con condiciones	NO
01. Ampliamente recomendado			
02. Recomendado sólo si se mejora su calidad atendiendo a la totalidad de las sugerencias realizadas por los revisores			
03. No se recomienda su publicación			
MODIFICACIONES PROPUESTAS (En caso de «Sí, con condiciones»)	

Checklist prior to sending the manuscript

1. CHECK OF THE MANUSCRIPT, PRIOR TO SENDING	
To facilitate the process of evaluation of the manuscript and to accelerate the report of its possible publication, a final self-review of the manuscript is advised, checking the following questions.	
COVER LETTER	
Title of the manuscript in spanish (maximum 85 characters).	
Title of the manuscript in english (maximum 85 characters).	
The two versions of the title of the manuscript are concise, informative and collect as many identifiable terms as possible.	
The abstract in spanish is included, in a single paragraph and without epigraphs (minimum / maximum: 210/220 words).	
The abstract in english is included, in a single paragraph and without epigraphs (minimum / maximum: 210-220 words).	
Abstracts in spanish and english respond in order to the following issues: justification of the subject, objectives, study methodology, results and conclusions.	
It includes 6 descriptors (in english and spanish) (only simple words, not phrases or combinations of words), with the most significant terms, and if possible standardized.	
The texts in english (title, abstract and descriptors) have been written or verified by an official translator or expert in this language (The use of automatic translators is prohibited).	
All the identification data of the authors are included in the order stipulated in the norms: identification and correspondence data, professional filiations, last academic degree...	
The first and last name of the authors has been normalized.	
Each author is identified with their ORCID code.	
The maximum number of authors is three, with the exception of those works that justify a higher but limited number of authors	
The author(s) have duly signed the letter of presentation of the article, which includes the partial transfer of rights and the declaration of conflict of interest.	
MANUSCRIPT	
It includes title of the manuscript, abstract, and keywords. All in spanish and english.	

328

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Sophia 34: 2023.

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Print ISSN:1390-3861 / Electronic ISSN: 1390-8626, pp. 328-333.

An introduction is included that in order contains: brief presentation of the subject; problem formulation; Idea to defend or hypothesis to prove; objective; Importance of the theme; relevance; methodology; structure of the document.	
The text is within the minimum and maximum extension: In the Review sections: 10,000/11,000 words of text (including references). In the research section: 8,000/9,500 words of text (including references). Reports, Studies: 8,000/9,500 words of text (including references).	
In case of research, the manuscript responds to the structure required in the guidelines (IMRDC).	
In the case of a report, study or review, the manuscript respects the minimum structure required by the guidelines.	
The review work includes three citations from three previous issues of Sophia Journal.	
The manuscript explicitly cites and cites the used sources and materials.	
The methodology described for the research work is clear and concise, allowing its replication, if necessary, by other experts.	
The conclusions follow on objective and problem raised are supported by the results obtained and presented in the form of a synthesis.	
If statistical analyzes have been used, they have been reviewed/contrasted by an expert.	
The citations in the text are strictly in accordance with the APA 6 regulations, reflected in the instructions.	
In case of use of final notes, it has been verified that these are descriptive and cannot be integrated into the general citation system. Footnotes are not acceptable.	
The final references have been rigorously reviewed and only those that have been cited in the text are included.	
The final references conform in style and format to the international standards used in Sophia.	
The number of references is according to the theoretical basis of the study carried out	
DOIs have been included in all References that carry it in the following format: doi: https://doi.org/XXXXXX	
All web addresses of references have been shortened with Google Url Shortner	
If figures and charts are included, they should provide additional and not repeated information in the text. Their graphic quality has been verified.	
The number of charts and / or figures does not exceed 6	
If the case, financial support is declared.	

329
Φ

ASPECTOS FORMALES	
The rules have been strictly observed in the use of bold, capital letters, italics and underlines.	
Arial font, size 12 has been used.	
A single line spacing (1) has been used without tab.	
The epigraphs have been properly and hierarchically numbered in Arabic.	
Double spaces have been deleted.	
The typographic quotes « » (with alt + 174 and alt + 175 for opening and closing) have been used.	
Word dictionary for surface spelling has been used.	
The text has been supervised by external staff to ensure grammar and style.	
PRESENTATION	
Attached is a cover letter indicating originality, novelty of the work and section of the journal to which it is addressed, and if appropriate, informed consent of experimentation.	
The cover letter includes an attachment signed by all authors, being responsible for the authorship and giving the copyright to the publisher.	
The manuscript is uploaded to the platform in Word format and without authors identification	
ANNEXED DOCUMENTS	
Attached are the two attached documents: the cover letter and the manuscript.	
The accompanying documents and annexes have been published with Figshare.	

330
Φ

Chequeo previo al envío del manuscrito

1. CHEQUEO DEL MANUSCRITO, PREVIO AL ENVÍO	
Para facilitar el proceso de evaluación del manuscrito y acelerar el informe de su posible publicación, se aconseja una autorevisión final del manuscrito, comprobando las siguientes cuestiones.	
DOCUMENTO PORTADA (Cover Letter)	
Se incluye título del manuscrito en español (máximo 85 caracteres).	
Se incluye título del manuscrito en inglés (máximo 85 caracteres).	
Las dos versiones del título del manuscrito son concisas, informativas y recogen el mayor número de términos identificativos posibles.	
Se incluye resumen en español, en un solo párrafo y sin epígrafes (mínimo/máximo: 210/220 palabras).	
Se incluye abstract en inglés, en un solo párrafo y sin epígrafes (mínimo/máximo 210-220 palabras).	
Los resúmenes en español e inglés responden ordenadamente a las siguientes cuestiones: justificación del tema, objetivos, metodología del estudio, resultados y conclusiones.	
Se incluyen 6 descriptores (en español e inglés) (sólo palabras simples, no sintagmas o combinaciones de palabras), con los términos más significativos, y a ser posibles estandarizados.	
Los textos en inglés (título, resumen y descriptores) han sido redactados o verificados por un traductor oficial o persona experta en este idioma (Se prohíbe el uso de traductores automáticos).	
Se incluyen todos los datos de identificación de los autores en el orden estipulado en la normativa: datos de identificación y correspondencia, filiaciones profesionales, último grado académico.	
Se ha normalizado el nombre y apellido de los autores.	
Cada autor está identificado con su código ORCID.	
El número máximo de autores es tres, a excepción de aquellos trabajos que justifiquen un número mayor limitado.	
El autor/es ha firmado debidamente la carta de presentación del artículo, en la que consta la cesión parcial de derechos y la declaración de conflicto de intereses.	
MANUSCRITO	
Se incluye título del manuscrito en español, inglés, resumen, abstract, descriptores y keywords	

331

Se incluye una introducción que en orden contiene: breve presentación del tema; formulación del problema; idea a defender o hipótesis a demostrar; objetivo; importancia del tema; actualidad; metodología; estructura del documento.	
El trabajo respeta la extensión mínima y máxima permitidas: Sección de Revisiones: 10.000/11.000 palabras de texto (incluidas las referencias). Investigaciones: 8.000/9.500 palabras de texto (incluidas referencias). Informes, Estudios: 8.000/9.500 palabras de texto (incluidas referencias).	
En caso de investigación, el manuscrito responde a la estructura exigida en las normas (IMRDC).	
Si se trata de un informe, estudio o revisión, el manuscrito respeta la estructura mínima exigida en las normas.	
En los trabajos de revisión se incluyen tres citas de tres números anteriores de la Revista Sophia.	
El manuscrito explicita y cita correctamente las fuentes y materiales empleados.	
La metodología descrita, para los trabajos de investigación, es clara y concisa, permitiendo su replicación, en caso necesario, por otros expertos.	
Las conclusiones responden al objetivo y al problema planteados, se apoyan en los resultados obtenidos y se presentan en forma de síntesis.	
Si se han utilizado análisis estadísticos, éstos han sido revisados/contrastados por algún experto.	
Las citas en el texto se ajustan estrictamente a la normativa APA 6, reflejadas en las instrucciones.	
En caso de uso de notas finales, se ha comprobado que éstas son descriptivas y no pueden integrarse en el sistema de citación general. No se aceptan notas a pie de página.	
Se han revisado rigurosamente las referencias finales y se incluyen solo aquéllas que han sido citadas en el texto.	
Las referencias finales se ajustan en estilo y formato a las normas internacionales utilizadas en Sophia.	
El número de referencias está de acuerdo a la fundamentación teórica del estudio realizado	
Se han incluido los DOI en todas las Referencias que lo lleven con el siguiente formato: doi: https://doi.org/XXXXXX	

332
Φ

Todas las direcciones web de las referencias han sido acortadas con Google Url Shortner	
Si se incluyen figuras y tablas éstas deben aportar información adicional y no repetida en el texto. Su calidad gráfica se ha verificado.	
El número de tablas y/o figuras no sobrepasa las 6.	
En su caso, se declaran los apoyos y/o soportes financieros.	
ASPECTOS FORMALES	
Se ha respetado rigurosamente la normativa en el uso de negritas, mayúsculas, cursivas y subrayados.	
Se ha utilizado letra Arial, tamaño 12.	
Se ha usado un interlineado sencillo (1) y sin tabulaciones.	
Se han numerado los epígrafes en arábigo de forma adecuada y jerárquicamente.	
Se han suprimido los dobles espacios.	
Se han empleado las comillas tipográficas « » (con alt+174 y alt+175 para apertura y cierre).	
Se ha utilizado el diccionario de Word para corrección ortográfica superficial.	
Se ha supervisado el trabajo por personal externo para garantizar la gramática y el estilo.	
PRESENTACIÓN	
Se adjunta carta de presentación indicando originalidad, novedad del trabajo y sección de la revista a la que se dirige, así como, en su caso, consentimiento informado de experimentación.	
La carta de presentación incluye un anexo firmado por todos los autor/es, responsabilizándose de la autoría y cediendo los derechos de autor al editor.	
El manuscrito se sube a la plataforma en formato Word y sin identificación de autores.	
DOCUMENTOS ANEXOS	
Se adjuntan los dos documentos anexos: la carta de presentación y el manuscrito.	
Los documentos complementarios y anexos han sido publicados con Figshare.	

333

Φ

Sophia 34: 2023.

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Print ISSN:1390-3861 / Electronic ISSN: 1390-8626, pp. 328-333.

Cover Letter

Title in Spanish: Arial 14 bold and centered.
Maximum 85 characters with spaces
Title in English: Arial 14 cursive. Maximum 805characters with spaces

Name author 1 (standardized)
Professional category, Institution, Country
Institutional email
ORCID

Name author 2 (standardized)
Professional category, Institution, Country
Institutional email
ORCID

Name author 3 (standardized)
Professional category, Institution, Country
Institutional email
ORCID

334

Abstract (Spanish)

Minimum 210 and maximum 220 words. It must include 1) Justification of the topic; 2) Objectives; 3) Methodology; 4) Main results; 5) Main conclusions. It must be impersonally written "The present paper analyzes..."

Abstract (English)

Minimum 200 and maximum 210 words. It must include 1) Justification of the topic; 2) Objectives; 3) Methodology; 4) Main results; 5) Main conclusions. It must be impersonally written "The present paper analyzes..." Do not use automatic translation systems.

Keywords (Spanish)

6 standardized terms preferably of a single word and of the UNESCO Thesaurus separated by commas (,).

Keywords

The 6 terms referred to in English separated by commas (,). Do not use automatic translation systems.

Financial Support of Research (optional)

Entity:
Country:
City:
Subsidized project:
Code of the project:

335

Φ

Cover Letter

Sección (Marcar)
Dossier Monográfico ___
Miscelánea ___

Título en español: Arial 14 negrita y centrado.
Máximo 85 caracteres con espacios
Title in English: Arial 14 cursiva. Máximo 85 caracteres con espacios

Nombre autor 1 (estandarizado)
Categoría profesional, Institución, País
Correo electrónico institucional
ORCID

Nombre autor 2 (estandarizado)
Categoría profesional, Institución, País
Correo electrónico institucional
ORCID

Nombre autor 3 (estandarizado)
Categoría profesional, Institución, País
Correo electrónico institucional
ORCID

336
Φ

Resumen

Mínimo 210 y máximo 220 palabras. Debe incluir 1) Justificación del tema; 2) Objetivos; 3) Metodología; 4) Principales resultados; 5) Principales conclusiones. Ha de estar escrito de manera impersonal "El presente trabajo analiza..."

Abstract

Mínimo 200 y máximo 210 palabras cursiva. Debe incluir 1) Justificación del tema; 2) Objetivos; 3) Metodología; 4) Principales resultados; 5) Principales conclusiones. Ha de estar escrito de manera impersonal "El presente trabajo analiza..." No utilizar sistemas de traducción automáticos.

Descriptores

6 términos estandarizados preferiblemente de una sola palabra y del Thesaurus de la UNESCO separados por coma (,).

Keywords

Los 6 términos referidos en inglés separados por coma (,). No utilizar sistemas de traducción automáticos.

Apoyos y soporte financiero de la investigación (opcional)

Entidad:
País:
Ciudad:
Proyecto subvencionado:
Código de proyecto:

337

Φ

PRESENTATION
Cover Letter

Mr. Editor of «Sophia»

Having read the regulations of the journal «Sophia» and analyzed its coverage, thematic area and approach, I consider that this journal is the ideal one for the dissemination of the work that I hereby attach, for which I beg you to be submitted for consideration for publication. The original has the following title "_____", whose authorship corresponds to _____.

The authors (s) certify that this work has not been published, nor is it under consideration for publication in any other journal or editorial work.

The author (s) are responsible for their content and have contributed to the conception, design and completion of the work, analysis and interpretation of data, and to have participated in the writing of the text and its revisions, as well as in the approval of the version which is finally referred to as an attachment.

Changes to the content are accepted if they occur after the review process, and also changes in the style of the manuscript by the editorial process of «Sophia».

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It is also declared that they have respected the ethical principles of research and are free from any conflict of interest.

In ____(city), by the____ days of the month of _____ of 201_

Signed. (By the author or in the case, all the authors)

Author first and last name
Identification document

Signature

Author first and last name
Identification document

Signature

Author first and last name
Identification document

Signature

Note: Once saved the completed and signed document, it must be register through the OJS system in the section "Complementary Files".

339

Φ

PRESENTACIÓN
Cover Letter

Sr. Editor de «Sophia»

Leída la normativa de la revista «Sophia» y analizada su cobertura, área temática y enfoque, considero que esta revista es la idónea para la difusión del trabajo que le adjunto, por lo que le ruego sea sometida a la consideración para su publicación. El original lleva por título "_____", cuya autoría corresponde a _____.

El/los autor/es certifican que este trabajo no ha sido publicado, ni está en vías de consideración para su publicación en ninguna otra revista u obra editorial.

El/los autor/es se responsabilizan de su contenido y de haber contribuido a la concepción, diseño y realización del trabajo, análisis e interpretación de datos, y de haber participado en la redacción del texto y sus revisiones, así como en la aprobación de la versión que finalmente se remite en adjunto.

Se aceptan la introducción de cambios en el contenido si hubiere lugar tras la revisión, y de cambios en el estilo del manuscrito por parte de la redacción de «Sophia».

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La Editorial Abya-Yala (editorial matriz de las obras de la Universidad Politécnica Salesiana de Ecuador) conserva los derechos patrimoniales (**copyright**) de las obras publicadas y favorecerá la reutilización de las mismas. Las obras se publican en la edición electrónica de la revista bajo una licencia Creative Commons Reconocimiento / No Comercial-Sin Obra Derivada 3.0 Ecuador: se pueden copiar, usar, difundir, transmitir y exponer públicamente.

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Se declara además haber respetado los principios éticos de investigación y estar libre de cualquier conflicto de intereses.

En _____(ciudad), a los _____ días del mes de _____ de 201_

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Announcements 2023-2025 / *Convocatorias 2023-2025*

ANNOUNCEMENTS 2023-2025

Sophia 35

Philosophical currents and their impact on pedagogical orientations

Descriptors: Philosophy as the fundamental basis of pedagogical orientations. Idealism as the basis for the generation of pedagogical orientations; Rationalism as the foundation of pedagogical orientations; Empiricism as the basis of educational realism; Illustration as support of educational enlightenment; Other philosophical currents as the basis of theories or pedagogical orientations throughout history; Philosophical foundations of the new pedagogies; Philosophy of technology in the educational field; Philosophical basis of constructivism and other pedagogical theories; Ethical thinking and pedagogy; Philosophical critique of current educational models; Philosophy of dialogue and education; Hermeneutics and their contributions to the current pedagogy.

Generation of articles from representatives of philosophy prominent in the central theme and its implications in psychology, pedagogy or other disciplines.

Deadline for receipt of manuscripts: December 15, 2022
Publication date of this issue: July 15, 2023

Sophia 36

Philosophical approach to learning as a cognitive process

Descriptors: Philosophical basis of learning; Learning as a cognitive process; Learning as a product and as a process of knowledge; Philosophical foundation of learning theories; Psychological and pedagogical foundations of learning; Philosophical foundations of multiple intelligences and education; Emotional intelligence and its impact on educational processes; Science and philosophy of human emotions: educational repercussions; Sense and meaning of cognitive processes; Memory, thought and language as the main cognitive processes of the human being; Cognitive processes and meaningful learning.

Generation of articles from representatives of philosophy prominent in the central theme and its implications in psychology, pedagogy or other disciplines.

Deadline for receipt of manuscripts: July 15, 2023
Publication date of this issue: January 15, 2024

Sophia 37
Physics, metaphysics and education

Descriptors: Philosophical reflections on the interpretation of physics; Metaphysics in the twenty-first century; History of physics and its educational approach; Relations between conceptions of physics in the history of philosophy; Problem of sense and truth in the philosophy of physics; Nature and implications of thermodynamics; Epistemology and guiding principles of current physical theories; Philosophical foundations of quantum mechanics; Philosophical implications of quantum theory; Philosophical implications of Newtonian physics; Philosophical implications of the theory of relativity; Pedagogical strategies in the teaching-learning of physics; Educational proposals to boost the understanding of physics; Philosophical implications of current theoretical physics.

Generation of articles from representatives of philosophy prominent in the central theme and its implications in psychology, pedagogy or other disciplines.

Deadline for receipt of manuscripts: December 15, 2023
Publication date of this issue: July 15, 2024.

345

Sophia 38
The inductive method in the humanities and pedagogy

Descriptors: Scientific activity and reflection on the method of knowledge; The inductive method in the social sciences; Induction, experience and action as the foundation of pedagogy; The methods of knowledge and learning in the humanities; Value and limits of the experimental method in the human sciences; Value and limits of pedagogical positivism; Reflections on the scientific method and implications in the learning processes; Applications of the inductive method in education; Usefulness of the inductive method for psychology; Pedagogical proposals of an inductive character in the human sciences.

Generation of articles from representatives of philosophy prominent in the central theme and its implications in psychology, pedagogy or other disciplines.

Deadline for receipt of manuscripts: July 15, 2024
Publication date of this issue: January 15, 2025

Convocatorias 2023-2025

Sophia 35
Corrientes filosóficas y su incidencia en las orientaciones pedagógicas

Descriptores: La filosofía como base fundamental de las orientaciones pedagógicas. El idealismo como base para la generación de orientaciones pedagógicas; el racionalismo como fundamento de orientaciones pedagógicas; el empirismo como sustento del realismo educativo; la ilustración como apoyo del iluminismo educativo; otras corrientes filosóficas como base de teorías u orientaciones pedagógicas a través de la historia; fundamentos filosóficos de las nuevas pedagogías; filosofía de la tecnología en el ámbito educativo; bases filosóficas del constructivismo y de otras teorías pedagógicas; pensamiento ético y pedagogía; crítica filosófica a los modelos educativos actuales; filosofía del diálogo y educación; la hermenéutica y sus aportaciones a la pedagogía actual.

Generación de artículos desde representantes de la filosofía destacados en el tema central y sus implicaciones en la psicología, en la pedagogía o en otras disciplinas.

Fecha límite para la recepción de manuscritos: 15 de diciembre de 2022
Fecha de publicación de esta edición: 15 de julio de 2023

Sophia 36
Enfoque filosófico del aprendizaje como proceso cognitivo

Descriptores: Bases filosóficas del aprendizaje; el aprendizaje como proceso cognitivo; el aprendizaje como producto y como proceso del conocimiento; fundamento filosófico de las teorías del aprendizaje; fundamentos psicológicos y pedagógicos del aprendizaje; fundamentos filosóficos de las inteligencias múltiples y educación; la inteligencia emocional y su incidencia en los procesos educativos; ciencia y filosofía de las emociones humanas: repercusiones educativas; sentido y significado de los procesos cognitivos; memoria, pensamiento y lenguaje como principales procesos cognitivos del ser humano; procesos cognitivos y aprendizajes significativos.

Generación de artículos desde representantes de la filosofía destacados en el tema central y sus implicaciones en la psicología, en la pedagogía o en otras disciplinas.

Fecha límite para la recepción de manuscritos: 15 de julio de 2023
Fecha de publicación de esta edición: 15 de enero de 2024

Sophia 37
Física, metafísica y educación

Descriptores: Reflexiones filosóficas acerca de la interpretación de la física; la metafísica en el siglo XXI; historia de la física y su planteamiento educativo; relaciones entre concepciones de la física en la historia de la filosofía; problema del sentido y de la verdad en la filosofía de la física; naturaleza e implicaciones de la termodinámica; epistemología y principios rectores de las teorías físicas actuales; fundamentos filosóficos de la mecánica cuántica; implicaciones filosóficas de la teoría cuántica; implicaciones filosóficas de la física newtoniana; implicaciones filosóficas de la teoría de la relatividad; estrategias pedagógicas en la enseñanza-aprendizaje de la física; propuestas educativas para dinamizar la comprensión de la física; implicaciones filosóficas de la física teórica actual.

Generación de artículos desde representantes de la filosofía destacados en el tema central y sus implicaciones en la psicología, en la pedagogía o en otras disciplinas.

Fecha límite para la recepción de manuscritos: 15 de diciembre de 2023
Fecha de publicación de esta edición: 15 de julio de 2024

347
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Sophia 38
El método inductivo en las humanidades y en la pedagogía

Descriptores: La actividad científica y reflexión sobre el método de conocimiento; el método inductivo en las ciencias sociales; inducción, experiencia y acción como fundamento de la pedagogía; los métodos de conocimiento y aprendizaje en las humanidades; valor y límites del método experimental en las ciencias humanas; valor y límites del positivismo pedagógico; reflexiones sobre el método científico e implicaciones en los procesos de aprendizaje; aplicaciones del método inductivo en la educación; utilidad del método inductivo para la psicología; propuestas pedagógicas de carácter inductivo en las ciencias humanas.

Generación de artículos desde representantes de la filosofía destacados en el tema central y sus implicaciones en la psicología, en la pedagogía o en otras disciplinas.

Fecha límite para la recepción de manuscritos: 15 de julio de 2024
Fecha de publicación de esta edición: 15 de enero de 20250