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SOPHIA

Philosophy of religion and education
Filosofía de la religión y educación

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Editorial

Sophia 24: Philosophy of religion and education, invites us to travel through one of the fascinating paths of philosophy such as deep reflection about religion, its nature, its origin, its structure, its possibilities and its limits. And from there, to direct our gaze towards the relationships of religion with other systems of values and human actions as is the case of education.

It is important to consider that the approaches addressed in this issue of the collection are multifunctional and multicausal, they address fundamental questions about the meaning of human existence in its relationship with a perfect cosmos, review the different manifestations of the philosophy of religion and its repercussions on the spiritual and social dimension of the human being.

From this perspective, the philosophy of religion tries to respond to various human concerns such as: What is the nature, essence and purpose of religion? Is there a Philosophy of Religion? Where did we come from? What is the true human nature? Is God a superior being that is before all created or is it a creation of the human intellect? How does the principles of religion relate to education? How does the philosophy of religion affect the actions of the human being? What is the relationship between the philosophy of religion and science?

Objectively speaking, the answers generated depend on the way of thinking of at least three groups of people: those who believe in reason as the best way to find answers to diverse human concerns; those who trust in faith as the best instrument to respond to any problematic situation and those who see science as the only guarantee of truth. In any case, the discussion is broad if it is to answer about the existing relations between philosophy and religion and even more if it is intended to answer about the real existence of the philosophy of religion.

The problem is greater when it is considered as a starting point of human reflections to the socio-historical nature of man. From this reality one could understand all his thinking, his being and his task, so that from the scene in which the subject moves to build entities, realities, precepts and new knowledge that somehow are imposed on the collective consciousness of people who begin to assume them and live them as irrefutable truths that are filling the spiritual life of the human being. On the other hand, the spiritual anxiety experienced by man in his attempt to

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respond to his concerns leads him to create significant and transcendental cultural and spiritual instances that historically he has been accumulating in each of the facets of his existence, which has allowed him to accept and validate both religion and philosophy as two cultural instances of social and human practice.

Likewise, to respond to different human concerns from the intellect, in addition to philosophy, different disciplines arise such as the sociology of religion, the history of religions, the psychology of religion that are responsible for the reality of religions. Philosophy as a globalizing knowledge also corresponds to the study of religion, its nature, its essence and the development of the philosophy of religion understood as the critical analysis-reflexive, historical-social objective of the various forms of religion.

About the exposed above, it is necessary to include/understand that the philosophy of the religion has been able to gather a great amount of data of psychological, archaeological, ethnological, historical character of all the religions. From a philosophical perspective it can be perceived that religion, from its social manifestations, interprets itself as the set of ethical norms and moral precepts. This is how religion has been important in educational processes to the extent that it has been the forger of the main basic rules of social coexistence and of some fundamental moral imperatives for human growth.

On the other hand, if we make a retrospective view of the process experienced by religion we find that it was one of the first educators of human groups, but soon philosophy and science were nuanced approaches to religion, education and life itself. It is clear that from the philosophy of the pre-Socratics to the present and from the Renaissance science onwards, religion was never excluded from educational work.

In this sense, philosophy and science gave rise to a new vision of education insofar as this is no longer reduced to a mere repetition of truths of divine origin but seeks to approach the very essence of the human being. Science and philosophy in all its edges offer the human being the normative horizon sufficient for its development in the world. Now, the intellectual and cultural matrix of current thought undoubtedly has its origin in classical Greek thought according to which knowledge is inseparable from personal virtue.

The aforementioned shows that no educational system can renounce the process of intersubjective formation in which a series of philosophical, religious, political, social, cultural, etc. elements intervene.

Another important aspect when approaching the issue of this publication is that philosophy of religion should not be confused with religious philosophy. The philosophy of religion refers to the reflexive critical study of the development of religious ideas and the spiritual formation of the human being.

In this scenario is where researchers see an opportunity to reflect on the relationship between the philosophy of religion and education, from varied and enriching perspectives that direct the gaze towards the rational, the divine and the educational as a dialectical unit that allows the growth of the human being.

Hence, reflect philosophically on religious reality and its implications in educational processes is the main motivation and conceptual effort that will be reflected in the following articles:

Structure of issue 24 of Sophia: Collection of Philosophy of Education

The ten manuscripts approved for publication in this issue 24 of the collection are grouped into two sections:

1. Section of articles related to the central theme
2. Miscellany or special contributions section

Section of articles related to the central theme

In this first section highlights the article *The Paradigm of Cosmodernity: Philosophical Reflections on Science and Religion,* prepared by Javier Collado Ruano. In this manuscript, we reflect on the existing relationships between science and religion. The author shares with the common criterion prevailing in the scientific community that considers that the birth of modern science of the sixteenth century occurred with a theological concern that sought to question religious authority and since then science was separated from the spiritual and religious dimensions in order to objectively understand the ontological structure of reality for which it suggests a transdisciplinary approach where science and religion merge to give rise to the cosmo-modern paradigm that entails the need to learn to co-evolve, which requires an ecology of knowledge in that external physical knowledge and inner spiritual wisdom converge and complement each other.

In this same section we present the manuscript *Reflections around the religion how to know of salvation from the thought of María Zambrano*, developed by Carmen Villora Sánchez. This article presents the central thematic nuclei of Zambrano›s religious thought, part of the criticism of rationalism to propose religion as the knowledge of salvation for every human being, proposes the valuation of reason that has to do with life, a knowledge of experience that initiates the opening of the person and leads to the sacred. The author considers that the essence of Zambrano›s approach lies in being, in thinking and returning to life to transform it until a new person is pious, fraternal, merciful and capable of forgiveness.

Continues the article *Contributions of Mathew's Gospel for the progressive pedagogy*, presented by José Guerra Carrasco who considers that the Gospel of Matthew contains some guidelines that allow the enrichment of the progressive pedagogy based on the pragmatic philosophical idea of the New School and that contribute for the emancipation of prejudices that affect the educational process. The document focuses on the five speeches seen as the pedagogical itinerary that helps to overcome the pre-judgments that block the opening to the novelty that life offers, which lead to negative judgments a priori of new ways of seeing, of understanding and to live the novelty of the reign of justice, mercy and solidarity.

The work *Education and liberation from the perpective of Leonidas Proaño*, structured by Juan Illicachi Guzñay and Jorge Valtierra Zamudio. The authors analyze the pastoral action of Leonidas Proaño in the Diocese of Riobamba during the first three decades of the second half of the 20th century; period in which the indigenous population was considered as men-objects, men-goods and men-exchange currencies. The article presents a study about the progressive Church and the Popular Radio Schools of Ecuador, based on the theoretical cartographies of Achille Mbembe, Michel Foucault and the postcolonial thinker Franz Fanon. The authors conclude that no power is insurmountable and that it is necessary to continue searching for mechanisms to achieve a true liberation of the peoples that until today have remained marginalized.

This first section closes with the manuscript *Religion and the formation of civility*, developed by Alberto Isaac Rincón Rueda. The author argues that since its inception religion is and has been a constant in culture; In turn, he affirms that religions are the way for man to encounter God through rites, praises and the permanent participation of men.

Miscellany or special contributions section

In this second section, we find the article Critical thinking and religious beliefs, prepared by Manolo Acosta Muñoz. The document analyzes the need to apply critical thinking at the moment of assuming a religious belief; briefly reviews the role of religious leaders and the philosophy of religion in the education of beliefs; In addition, it determines the incidence of critical thinking on religious beliefs; values the dialogue that must exist between reason and faith; promotes critical thinking as a mechanism to educate in religious faith and proposes guidelines and alternatives for the understanding of religious beliefs.

We continue with the article *The school thought from pluralism in favor of a culture of peace*, built by Jesus Bejarano Chamorro Chavez, Eyner Fabián Chamorro Guerrero and Diego Alexander Ortiz Rodriguez, states that pluralistic religious education is postulated contributing to education for peace, for citizenship training and for democracy. In this sense, the authors propose to analyze the concepts of violence and peace applied to religious diversity and religious school education; argue that religions and churches can be promoters of violence in various circumstances, when encouraging discriminatory acts, for example; and of peace, when scenarios are created for open, critical, respectful and tolerant dialogue. The article states that religious diversity and interreligious dialogue continue to be a formative need and a provision for the configuration of a new society.

The work *The banality of a war and its silent victims*, elaborated by Yolanda Celi who maintains that the religious discourse has been a banal argument to unleash the war with a view to a new division of the world. Likewise, she states that war is one of the problems of power for that reason, not in vain, she has been seen as the midwife of all misfortunes, social catastrophes, misery, etc. The author explains that religion and war are social phenomena that have had a significant impact on educational processes.

The manuscript entitled *Transformations of community education in the Ecuadorian Andes,* by Juan Sebastián Granda Merchán, analyzes the impact that the educational changes promoted by the Government of Rafael Correa had on the dynamics of indigenous community education initiatives. The research is based on the contributions of Critical Pedagogy and Latin American Anthropology: from the first it took the concept of education as a cultural and political practice, while from the second it recovered the analytical perspective of the Theory of Cultural Control.

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The hypothesis that is sought to argue is that the Government of Rafael Correa, in its commitment to recover the rectoría of the education and in its eagerness to modernize it, ended up subsuming all the scopes of decision of the educative task that were in the hands of the communities and the indigenous schools in the study area that due to the reasons given were homogenized the educational offer under the parameters of Hispanic education.

The article *Dominant thought, education and mass media*, presented by Antonio Luis Terrones Rodríguez, emphasizes the interests of certain powers in the private sphere and the use they make of the media to defend and promote these interests. The author argues that the media serve as loudspeakers of sole way of thinking and sometimes do not allow the creation and recreation of new perspectives from which reality should be considered. The article states that education can provide a scenario for the rigorous formation of media citizenship that faces the new times of communication from a critical and conscious perspective.

Finally, these documents do not describe the functions of the philosophy of religion nor does it explain what their precepts are for, but that they try to provoke new concerns that will force us to continue searching for the essence and the very being of philosophy of religion, new questions that will induce to develop a phenomenology of the religious fact, to understand it in its diverse manifestations; new questions that will refer to the main foundations of the sociology of religion as a mechanism for understanding the context in which it arises; new doubts that will invite recourse to the principles of the psychology of religion that lead to the understanding of the subject.

The philosopher cannot define religion and education while ignoring that they are social products, which are gradually shaping the different practices and beliefs, hence, between religion philosophy and education there has always been a close relationship. Historically religion and myth were the framework in which the first explanations were generated about the origin of the universe, the explanations about the place of human beings and their relationships in the world.

Floralba del Rocío Aguilar Gordón

Editorial

Sophia 24: Filosofía de la religión y educación, nos invita a transitar por uno de los caminos apasionantes de la filosofía como es la reflexión profunda acerca de la religión, su naturaleza, su origen, su estructura, sus posibilidades y sus límites para desde allí direccionar nuestra mirada hacia las relaciones de la religión con otros sistemas de valores y de acciones humanas como es el caso de la educación.

Es importante considerar que los enfoques abordados en este número de la colección son multifuncionales y multicausales, abordan cuestiones fundamentales sobre el sentido de la existencia humana en su relación con un cosmos perfecto, revisan las distintas manifestaciones de la filosofía de la religión y sus repercusiones en la dimensión espiritual y social del ser humano.

Desde esta perspectiva, la filosofía de la religión trata de responder a diversas inquietudes humanas como: ¿Cuál es la naturaleza, esencia y fin de la religión? ¿Existe una Filosofía de la Religión? ¿De dónde surgimos? ¿Cuál es la verdadera naturaleza humana? ¿Es Dios un ser superior que está antes de todo lo creado o es una creación del intelecto humano?¿Cómo se relaciona los principios de la religión con la educación? ¿Cómo incide la filosofía de la religión en las acciones del ser humano?, ¿Cuál es la relación existente entre filosofía de la religión y ciencia?

Objetivamente hablando, las respuestas que se generen dependen de la forma de pensar de al menos tres grupos de personas: aquellas que creen en la razón como la mejor manera de encontrar respuestas a las diversas inquietudes humanas; las que confían en la fe como el mejor instrumento para responder a toda situación problemática y aquellas que ven a la ciencia como la única garantía de verdad. En todo caso, la discusión es amplia si se trata de responder acerca de las relaciones existentes entre filosofía y religión y más aún si se pretende responder sobre la existencia real de la filosofía de la religión.

El problema es mayor se produce cuando se considera como punto de partida de las reflexiones humanas a la naturaleza socio-histórica del hombre. Desde esta realidad se podría comprender todo su pensar, su ser y su quehacer, de modo que desde el escenario en el que se mueve el sujeto se empiezan a construir entidades, realidades, preceptos y nuevos conocimientos que de alguna manera se imponen en la conciencia colectiva de la gente que empieza a asumirlos y a vivirlos como verdades irrefutables que van llenando la vida espiritual del ser humano. Por otra

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parte, la ansiedad espiritual que experimenta el hombre en su intento de responder a sus inquietudes le conduce a crear instancias culturales y espirituales significativas y trascendentes que históricamente ha ido acumulando en cada una de las facetas de su existencia, lo cual le ha permitido aceptar y validar tanto a la religión como a la filosofía como dos instancias culturales propias de la práctica social y humana.

Así mismo, para responder a las distintas preocupaciones humanas desde el intelecto, además de la filosofía, surgen distintas disciplinas como la sociología de la religión, la historia de las religiones, la psicología de la religión que se encargan de la realidad de las religiones A la filosofía como saber globalizador le corresponde también el estudio de la religión, de su naturaleza, su esencia y el desarrollo de la filosofía de la religión entendida esta última como el análisis crítico-reflexivo, histórico-social objetivo de las diversas formas de la religión.

De lo afirmado, es necesario comprender que la filosofía de la religión ha sido capaz de reunir una gran cantidad de datos de carácter psicológico, arqueológico, etnológico, histórico de todas las religiones. Desde una óptica filosófica se puede percibir que la religión desde sus manifestaciones sociales, se interpreta a sí misma como el conjunto de normativas éticas y de preceptos morales. Es así como la religión ha sido importante en los procesos educativos en la medida que ha sido forjadora de las principales normas básicas de convivencia social y de algunos imperativos morales fundamentales para el crecimiento humano.

Por otra parte, si realizamos una visión retrospectiva sobre el proceso experimentado por la religión encontramos que ella fue una de las primeras educadoras de las agrupaciones humanas aunque pronto la filosofía y la ciencia fueron matizando los enfoques de la religión, de la educación y de la vida misma. Es claro que desde la filosofía de los presocráticos hasta la actualidad y desde la ciencia renacentista en adelante jamás se excluyó a la religión de la labor educativa.

En tal sentido, la filosofía y la ciencia dieron lugar a una nueva visión de la educación en cuanto esta ya no se reduce a una mera repetición de verdades de origen divino sino que pretende acercase a la esencia misma del ser humano. La ciencia y la filosofía en todas sus aristas ofrecen al ser humano el horizonte normativo suficiente para su desenvolvimiento en el mundo. Ahora bien, la matriz intelectual y cultural del pensamiento actual tiene indudablemente su origen en el pensamiento griego clásico según el cual el conocimiento es inseparable de la virtud personal.

Lo anterior evidencia que ningún sistema educativo puede renunciar al proceso de formación intersubjetiva en la que intervienen una serie de elementos filosóficos, religiosos, políticos, sociales, culturales, etc.

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Otro aspecto importante al abordar el tema de esta publicación es que no se debe confundir filosofía de la religión con filosofía religiosa. La filosofía de la religión se refiere al estudio crítico reflexivo del desarrollo de las ideas religiosas y la formación espiritual del ser humano.

En este escenario es donde los investigadores ven una oportunidad para reflexionar en la relación existente entre la filosofía de la religión y la educación, desde variadas y enriquecedoras perspectivas que dirigen la mirada hacia lo racional, lo divino y lo educativo como una unidad dialéctica que permite el crecimiento del ser humano.

De allí que, reflexionar filosóficamente sobre la realidad religiosa y sus implicaciones en los procesos educativos es la principal motivación y el esfuerzo conceptual que se verán reflejados en los siguientes artículos:

Estructura del volumen 24 de Sophia: Colección de Filosofía de la Educación

Los diez manuscritos aprobados para la publicación en este número 24 de la colección se agrupan en dos secciones:

3. Sección de artículos relacionados al tema central
4. Sección miscelánea o de contribuciones especiales

Sección de artículos relacionados al tema central

En esta primera sección destaca el artículo *El paradigma de la cosmodernidad: reflexiones filosóficas sobre ciencia y religión,* elaborado por Javier Collado Ruano. En este manuscrito se reflexiona acerca de las relaciones existentes entre ciencia y religión. El autor comparte con el criterio común predominante en la comunidad científica que considera que el nacimiento de la ciencia moderna del siglo XVI se produjo con una inquietud teológica que buscaba cuestionar la autoridad religiosa y a partir de entonces la ciencia fue separada de las dimensiones espirituales y religiosas con el fin de comprender objetivamente la estructura ontológica de la realidad para lo cual sugiere un enfoque transdisciplinar donde la ciencia y la religión se fusionan para dar lugar al paradigma cosmoderno que conlleva la necesidad de aprender a coevolucionar, que requiere de una ecología de saberes en la que el conocimiento físico exterior y la sabiduría espiritual interior convergen y se complementan.

En esta misma sección se presenta el manuscrito *Reflexiones sobre la religión como saber de salvación desde el pensamiento de María Zam-*

brano, desarrollado por Carmen Villora Sánchez. Este artículo presenta los núcleos temáticos centrales del pensamiento religioso de Zambrano, parte de la crítica al racionalismo para proponer la religión como saber de salvación para todo ser humano, propone la valoración de la razón que tiene que ver con la vida, un saber de experiencia que inicia la apertura de la persona y la conduce hacia lo sagrado. La autora considera que la esencia del planteamiento de Zambrano radica en el ser, en el pensar y en el retorno a la vida para transformarla hasta lograr una persona nueva piadosa, fraterna, misericordiosa y con capacidad de perdón.

Continúa el artículo *Contribuciones del Evangelio de Mateo para la pedagogía progresista,* presentado por José Guerra Carrasco quien considera que el Evangelio de Mateo contiene algunas pautas que permiten el enriquecimiento de la pedagogía progresista basada en la idea filosófica pragmática propia de la Escuela Nueva y que contribuyen para la emancipación de los prejuicios que afectan el proceso educativo. El documento se centra en los cinco discursos vistos como el itinerario pedagógico que ayuda a superar los pre-juicios que bloquean la apertura a la novedad que ofrece la vida, que llevan a juzgamientos negativos a priori de las nuevas formar de ver, de entender y de vivir la novedad del reino de justicia, misericordia y solidaridad.

Sigue el trabajo *Educación y liberación desde la óptica de Leonidas Proaño,* estructurado por *Juan Illicachi Guzñay y Jorge Valtierra Zamudio.* Los autores analizan la acción pastoral de Leonidas Proaño en la diócesis de Riobamba durante las tres primeras décadas de la segunda mitad del siglo XX; época en la que la población indígena fue considerada como hombres-objetos, hombres-mercancías y hombres-monedas de cambio. El artículo presenta un estudio acerca de la Iglesia progresista y de las Escuelas Radiofónicas Populares del Ecuador, se apoya en las cartografías teóricas de Achille Mbembe, de Michel Foucault y del pensador poscolonial Franz Fanon. Los autores concluyen que ningún poder es infranqueable y que es necesario seguir buscando mecanismos para alcanzar una verdadera liberación de los pueblos que hasta la actualidad han permanecido marginados.

Esta primera sección se cierra con el manuscrito *La religión y la formación de la civilidad,* desarrollado por Alberto Isaac Rincón Rueda. El autor sostiene que desde su origen la religión es y ha sido una constante en la cultura; a su vez afirma que las religiones son el camino para que el hombre se encuentre con Dios a través de ritos, alabanzas y participación permanente de los hombres.

Sección miscelánea o de contribuciones especiales

En esta segunda sección, se encuentra el artículo *El pensamiento crítico y las creencias religiosas,* elaborado por Manolo Acosta Muñoz. El documento analiza la necesidad de aplicar el pensamiento crítico en el momento de asumir una creencia religiosa; revisa brevemente la función de los líderes religiosos y de la filosofía de la religión en la educación de las creencias; además, determina la incidencia del pensamiento crítico en las creencias religiosas; valora el diálogo que debe existir entre razón y fe; promueve el pensamiento crítico como un mecanismo para educar en la fe religiosa y propone pautas y alternativas para la comprensión de las creencias religiosas.

Seguimos con el artículo *La escuela pensada desde el pluralismo a favor de una cultura de paz,* construido por Jéssica Andrea Bejarano Chamorro, Eyner Fabián Chamorro Guerrero y Diego Alexander Rodríguez Ortiz, establece que la educación religiosa pluralista se postula contribuyendo a la educación para la paz, para la formación ciudadana y para la democracia. En este sentido, los autores se proponen analizar los conceptos de violencia y de paz aplicados a la diversidad religiosa y a la educación religiosa escolar; sostienen que las religiones y las iglesias pueden ser promotoras de violencia en diversas circunstancias, cuando fomenta actos discriminatorios, por ejemplo; y de paz, cuando se crean escenarios para el diálogo abierto, crítico, respetuoso y tolerante. En el artículo se manifiesta que la diversidad religiosa y el diálogo interreligioso siguen siendo una necesidad formativa y una disposición para la configuración de una nueva sociedad.

El trabajo *La banalidad de una guerra y sus víctimas silenciosas,* elaborado por Yolanda Celi quien sostiene que el discurso religioso ha sido un banal argumento para desatar la guerra con miras a una nueva repartición del mundo. Así mismo, manifiesta que la guerra es uno de los problemas del poder por ello, no en vano, ha sido vista como la partera de todas las desgracias, catástrofes sociales, miseria, etc.. La autora explica que la religión y la guerra son fenómenos sociales que han repercutido notablemente en los procesos educativos.

El manuscrito titulado *Transformaciones de la educación comunitaria en los Andes ecuatorianos, realizado por* Juan Sebastián Granda Merchán, analiza el impacto que los cambios educativos impulsados por el Gobierno de Rafael Correa tuvieron en la dinámica de las iniciativas de la educación indígena de carácter comunitario. La investigación se fundamenta en los aportes de la Pedagogía Crítica y de la Antropología Latinoamericana: de la primera tomó el concepto de educación como

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práctica cultural y política, mientras que de la segunda recuperó la perspectiva analítica de la Teoría del Control Cultural. La hipótesis que se busca argumentar es que el Gobierno de Rafael Correa, en su apuesta por recuperar la rectoría de la educación y en su afán por modernizarla, terminó subsumiendo todos los ámbitos de decisión del quehacer educativo que estuvieron en manos de las comunidades y las escuelas indígenas de la zona de estudio que debido a las razones expuestas se fueron homogeneizando la oferta educativa bajo los parámetros de la educación hispana.

El artículo *Pensamiento dominante, educación y medios de comunicación,* presentado por Antonio Luis Terrones Rodríguez, enfatiza en los intereses que tienen determinados poderes del ámbito privado y el uso que hacen de los medios de comunicación para defender y promover dichos intereses. El autor sostiene que los medios de comunicación sirven como altavoces del pensamiento único y en ocasiones no permiten la creación y recreación de nuevas perspectivas desde las que se debe considerar la realidad. El artículo manifiesta que la educación puede brindar un escenario para la formación rigurosa de la ciudadanía mediática que se enfrente a los nuevos tiempos de la comunicación desde una perspectiva crítica y consciente.

En fin, en estos documentos, no se describen las funciones de la filosofía de la religión ni tampoco se explica para qué sirven sus preceptos sino que en ellos se intenta provocar nuevas inquietudes que obligarán a seguir buscando la esencia y el ser mismo de la filosofía de la religión, nuevas interrogantes que inducirán a desarrollar una fenomenología del hecho religioso para comprenderlo en sus diversas manifestaciones; nuevos cuestionamientos que remitirán a los principales fundamentos de la sociología de la religión como mecanismo para la comprensión del contexto en el que surge; nuevas dudas que invitarán a recurrir a los principios de la psicología de la religión que conducen a la comprensión del sujeto.

El filósofo no puede definir la religión y la educación ignorando que ellas son productos sociales que paulatinamente van configurando las distintas prácticas y creencias, de allí que, entre filosofía de la religión y educación siempre se ha evidenciado una relación estrecha y es que históricamente la religión y el mito fueron el marco en el que se generaron las primeras explicaciones sobre el origen del universo, las explicaciones acerca del lugar de los seres humanos y sus relaciones en el mundo.

Floralba del Rocío Aguilar Gordón

Articles / *Artículos*

THE PARADIGM OF COSMODERNITY:
PHILOSOPHICAL REFLECTIONS ON SCIENCE AND RELIGION

El paradigma de la cosmodernidad:
reflexiones filosóficas sobre ciencia y religión

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Abstract

The philosophical reflections of the present article have the goal to study the relationship between science and religion. According to academic consensus, modern science was born during the seventeenth century with a theological concern that sought to question religious authority. Since then, modern science was separated from the spiritual and religious dimensions, in order to objectively study the ontological structure of reality. This situation led to a religious syncretism that sought to reconcile different cultural traditions, as well as pantheism, whose philosophical conception conceived the natural laws of the universe and nature as a theological equivalent to the figure of "God" in different religions. For this reason, this article addresses the complexity of the phenomena of our ontological reality from a transdisciplinary approach, where science and religion merge to give way to the cosmodern paradigm. As a result of the integration between religious and scientific epistemes a global ethics is proposed that reinvents the sacred. The research also develops an interreligious and intra-religious dialogue that helps us to understand that nature and the cosmos constitute the meeting between the different scientific and religious knowledge. To conclude, it is argued that learning to coevolve consciously requires the development of an ecology of knowledge, where the outer physical knowledge and inner spiritual wisdom of our human condition converge and complement each other on different levels of logic and perception.

Keywords

Cosmodernity, education, science, religion, spirituality.

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Resumen

Las reflexiones filosóficas del presente artículo tienen el objetivo de estudiar la relación entre ciencia y religión. Según el consenso académico, la ciencia moderna nació durante el siglo XVII con una inquietud teológica que buscaba cuestionar la autoridad religiosa. Desde entonces, la ciencia moderna fue separada de las dimensiones espirituales y religiosas, con el fin de estudiar objetivamente la estructura ontológica de la realidad. Esta situación dio lugar a un sincretismo religioso que buscaba conciliar diferentes tradiciones culturales, así como al panteísmo, cuya concepción filosófica concebía las leyes del universo y de la naturaleza como como un equivalente teológico a la figura de "Dios" en las diferentes religiones. Por este motivo, el artículo aborda la complejidad de los fenómenos de nuestra realidad ontológica desde un enfoque transdisciplinar, donde la ciencia y la religión se fusionan para dar lugar al paradigma cosmoderno. Como resultado de la integración entre epistemes religiosas y científicas se propone una ética global que reinvente lo sagrado. La investigación también desarrolla un diálogo interreligioso e intra-religioso que nos ayuda a comprender que la naturaleza y el cosmos constituyen el meta-punto de encuentro entre los diversos saberes científicos y religiosos. Para concluir, se argumenta que aprender a coevolucionar de forma consciente requiere el desarrollo de una ecología de saberes, donde el conocimiento físico exterior y la sabiduría espiritual interior de nuestra condición humana convergen y se complementan en diferentes planos lógicos y perceptivos.

Palabras clave

Cosmodernidad, educación, ciencia, religión, espiritualidad.

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Introduction

While art and spirituality occupied an important role in archaic and prehistoric societies, the emergence of modern science in the seventeenth century turned it into a modality of epistemic organization that has changed the course of humanity on Earth during the past centuries. From an anthropological point of view, science and religion are historical cultural constructions that were developed through interpretations of the earthly and cosmic reality, creating and conforming a multitude of paradigmatic epistemic frames. In this context, modern science was separated from the spiritual and religious dimensions, in order to objectively study the ontological structure of reality. But this situation also gave rise to other philosophical currents that, like religious syncretism, sought to reconcile different cultural traditions. In turn, pantheism was constituted as a philosophical doctrine that conceived the laws of the universe and nature as a theological equivalent to the figure of "God" in different religions. As is logical, the collective imaginaries of cultures and civilizations have been nourished by these epistemological paradigms that have been constructed throughout human history (Collado, 2016a).

For this reason, this article makes a phenomenological approach to the relationship between science and religion. When comparing these epistemic constructions from a binary, dichotomous and excluding

thought, science and religion appear confronted by their logical contradictions: external knowledge vs. inner knowledge, objectivity vs. subjectivity, reason vs. faith, materiality vs. idealism, method vs. revelation, etc. On the contrary, when our reality is observed from a complex and integrating thought that seeks to cooperate, associate and complement (Yanes, 2016), it is perceived that both epistemic paradigms study and interpret the ontological structure of the reality in which the individuals are circumscribed, that is, nature and the cosmos. In this sense, the philosopher of nature Luciano Espinosa declares:

> From the outset, the most elementary teaching of modern history affirms that nature can no longer be a normative, almost sacred instance, linked in addition to an apodictic and monolithic reason that knows it; but the current crisis of civilization also shows that it must not be reduced to a mere object of exploitation or pure technological re-creation, depending on the different stages of the will to power and its instrumental reason. Secularism and personal autonomy, critical reflection on the theoretical and practical limits, sense of complexity, effective ecological awareness, self-containment and responsibility... are some of the many elements that support this simple starting point and that now must be taken for granted. The most coherent position against these two newly rejected poles (the schizophrenia between subordination and dominion with respect to nature) is to consider it the common home and the basic support of life, although until now society is not consistent with a geobiological principle so clear in the deep version of the term (Espinosa, 2013, p. 11).

This vision confirms the global interdependence of ecosystems through an evolutionary self-regulation of planetary scope. For this reason, I defend that nature and the cosmos constitute the meta-meeting point between the diverse scientific and religious knowledge (Collado, 2016b). By addressing the complexity of the phenomena of our ontological reality, we can understand that science and religion complement each other in different logical and perceptual planes. In harmony with the understanding of the universe and the nature developed by Baruch Spinoza (1985) and Albert Einstein (2011), the astrophysicist Hubert Reeves (1988) argues that the existence of God is manifested through physical laws. For this reason, everything seems to indicate that the human being is the most insane species of all the millions of species that exist, since he worships an invisible God and kills the visible nature... unaware that this Nature he's is destroying is that Invisible God who is worshiped in multiple ways in different religions. It is a scientific vision that includes the philosophical and theological heritage of the pantheism of the previous centuries.

Faced with the problem of climate change that had already started, Reeves (1988, p. 47) asks: "Is it in the nature of man to manufacture, as quickly and effectively as possible, the weapons of his own self-destruction? And if so, will it be possible for us to escape our nature?". While there is no single answer to these questions, the scientific consensus is beginning to replace the Holocene by the Anthropocene, by conceiving that the devastating action of the human being in nature constitutes a new geological epoch distinct from the Quaternary period (Steffen, Crutzen and McNeill, 2007) (Waters et al., 2016). Everything seems to indicate that the answer lies within us, since the socioecological trace of the current globalization is derived from the unbridled consumption of natural resources that the world citizenship is exercising over the Pachamama (Collado, 2016c), our Mother-Earth according to the worldview of the indigenous peoples of the Andes.

It is up to us to avoid the course of self-destruction to which we are heading. For this reason, the future survival of human life is to reach a state of deeper unity with nature, developing a higher level of comprehensive consciousness that understands the ontological essence of life as a *continuum*. This implies understanding the universe itself as "an infinite ocean of energy where things unfold to form space, time and matter," according to the physicist David Bohm (1992, p. 182). From this earthly and cosmic vision, a new civilizing phase seems to emerge with citizen awareness about the processes of interconnectivity, interdependence and *continuum*. But learning to coevolve consciously to re-establish our connections with nature entails the development of an ecology of knowledge, where external knowledge and inner knowledge of our human condition converge. That is, where science and religion merge to give rise to the cosmo-modern paradigm.

The paradigm of cosmodernity: integrating science and religion

The notion of cosmodernity that is defended in this article is distinguished from Modernity and Postmodernity because it aims to achieve sustainable human development from a biomimetic approach that studies, emulates and perfects the coevolutionary strategies of ecosystems in the Great History. As a whole, Great History seeks to organize knowledge in a transdisciplinary way to integrate and unify the history of the universe, the history of the planet Earth, the history of life and the his-

tory of humanity. For this reason, Great History is based on the scientific consensus achieved by the international community in astronomy, cosmology, physics, geology, biology, chemistry, anthropology, paleontology, archeology, ecology, history, geography, demography, etc. It is a term coined by David Christian (2010) and theoretically based on Fred Spier (2011) that seeks to recognize the place of humanity within the cosmos. Obviously, this pretension exists in multiple spiritual beliefs and ancestral worldviews of native indigenous peoples, therefore cosmodernity integrates a critical inter-epistemological dialogue between scientific and non-scientific knowledge. Thus, nature constitutes the meta-point of encounter between the different epistemes.

In the paradigm of cosmodernity, science and religion are no longer confronted dichotomically as in Modernity and Postmodernity, but are united by nature, which acts as a model, a measure and a mentor. Science and religion represent, in effect, the two complementary ways to reach an integral cosmodern consciousness. While the first rationally places us as citizens of a small planet in a solar system peripheral to the Milky Way; the second way promotes the spiritual development of a cosmodern consciousness that allows us to feel psychosomatically the interdependence of the cosmic, biological, ecological and anthropological phenomena that transcend us as a distinguished species of coevolution in the Great History (Collado, 2016d). As can be seen in Figure 1, the ecological and cosmological vision of life in nature allows us to coherently integrate and reconcile science and spirituality, managing to overcome the dichotomy created in Modernity through the Logic of the Included Third created by the physicist and philosopher Stephane Lupasco (1994).

As seen in Figure 1, the logic of the third included allows us to conceive the inclusion of the antagonistic phenomena "A" and "non-A" in all levels of reality by the presence of the "T state". This physical-epistemological logic breaks with the imaginary of a one-dimensional reality, where only the level of reality that exists is 1. At this level, phenomena appear as contradictory and are mutually exclusive. "*Tertium non datur*" and "principium *tertii exclusi*" are Latin designations to refer to the Aristotelian formulation of the principle of non-contradiction. A principle of exclusion and epistemic reduction that bases the classic binary logic that has governed the structures of human thought in the West, for more than two millennia, and that still remains embedded in the paradigmatic epistemic picture of a large part of the 21st century world citizenship.

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Figure 1
Ecology and cosmology act as the third included between science
and spirituality to conform the cosmodern vision
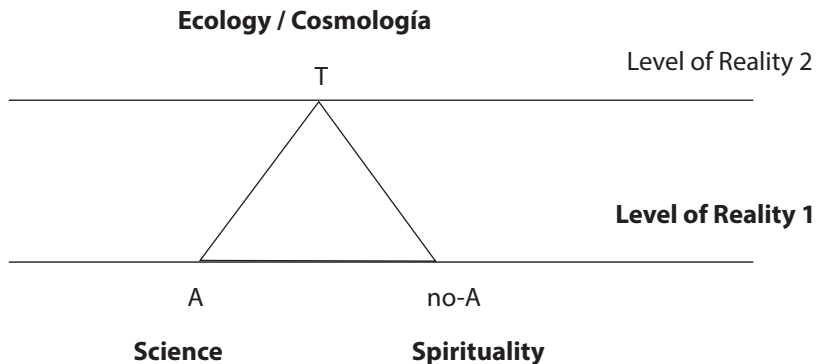
Source: Own elaboration

Based on the philosophical and epistemological postulates of phenomenology presented by quantum physics, Lupasco (1994) breaks with the imaginary of a one-dimensional reality, where two adjacent levels of reality are linked by the logic of the third included. In the same way that there are different physical laws that govern in each ontological level of Nature (macro, meso and micro), our human perception also has different levels of understanding our reality. While each quantum entity has the wave-particle duality-simultaneously integrating the classical concepts of "wave" (A) and "particle" (non-A) at the same time-the "T state" acts as a *quanta* that integrates different elements and phenomena with a polylogical approach. This means that different logics act together in the same space and time, despite their contradictions. That is why complex thought manages to perceive the level of reality 2, which constitutes the logical axiom that integrates science and religion: acting as the third party that unifies and complements them. From this cosmodern vision, nature and the cosmos act giving coherence to the different historical and epistemological cultural constructions that have been created during the history of humanity to explain our ontological reality.

Metaphorically speaking, cosmodernity constitutes an evolutionary phase in the history of the human race where the high level of awareness makes it co-responsible with the current terrestrial scenario of poverty, violence, social exclusion and environmental degradation. This sensitization allows him to develop his cognitive and affective potential-

ity to achieve a spiritual, ecological and cosmological consciousness that interconnects him with the Pachamama, in order to save it from the early collapse to which we are directing it. It is a transcendental metamorphosis destined to the self-knowledge of the human kind, where a new human aspect emerges capable of transgressing the paradigmatic epistemic picture of current unsustainability. To this form of coevolutionary self-knowledge of the human race on Earth I call it the Paradigm of Cosmodernity (Collado, 2016b).

The beginning of this cosmomodern paradigm goes back to the middle of the 20th century, a historical period where three irreversible processes took place for humanity: 1) the creation of a nuclear technology that threatens to destroy everything that surrounds us, 2) the possibility to travel to outer space to inhabit other planets, and 3) the intergovernmental capacity of the peoples of the Earth, with the foundation of the United Nations system, to achieve a culture of peace that safeguards all biodiversity. Since then, the process of globalization has made the current network society (Castells, 2000) has reached an important technological development at the expense of exploiting the human being and the environment. As has happened with the Internet in recent years, there is no doubt that quantum computers, artificial intelligence, nanotechnology, biotechnology, glasses and contact lenses with access to the Internet, the genetic mutation of DNA, artificial intelligence, robotics, travel in space and the "discovery" of extraterrestrial intelligent life on other planets, as well as other "techno-cultural revolutions", will radically modify our habits and relationships in a short period of time.

This conceptual notion of "cosmomodern paradigm" is in harmony with the idea of "cosmodernity" created by Nicolescu (1994, 2014) and with the "cosmodernism" of Christian Moraru (2011). In the thoughts of both authors, an important bioethical foundation of responsibility with the problems of the world is denoted, an epistemological call for the binary and reductionist overcoming of knowledge, and a marked contextual relation of the human being with the cosmos. In this direction, my research aims to stand as an epistemic complement that is in, between and beyond the positions of these authors. Not only are the cosmic processes interlinked to the human condition identified, but also seeks to biomimetically apply the co-evolutionary strategies identified from natural ecosystems in the Big History to solve contemporary socio-ecological problems.

Since the publication of his work *Théorèmes Poétiques* in 1994, Nicolescu has been proposing a new vision of the world that re-conceptualizes the role of the cosmos completely, conceiving Cosmodernity as an

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immense cosmic matrix to which we belong as a simultaneously single and multiple realities. In the words of Nicolescu:

> The quantum discontinuity, the indeterminism, the constructive random, the quantum non-separability, the bootstrap, the unification of all physical interactions, the supplementary dimensions of space, the Big Bang, the anthropic principle -other poems of that modern gigantic Mahabharata that is represented to our blind eyes. I dream of a brilliant stage director who had the courage to make Max Planck the central character of the Mahabharata of cosmodernity (Nicolescu, 1994, p. 86)

Making a parallel between the extensive epic-mythological text of the Ancient India of the Mahabharata and the multiple phenomena of quantum mechanics, Nicolescu (1994) considers that cosmodernity is the reencounter with a ternary thought. While Modernity is characterized by the binary separation between subject and object, cosmodernity manages to defeat binary thought as a mental schema and as the root of new nuclear barbarism. For Nicolescu (2014, p. 212), the idea of cosmodernity "essentially means that every entity (existence) in the universe is defined by its relation to all other entities". Based on the foundations of quantum physics, contemporary science has replaced the object with the relationship, interaction and interconnection of natural phenomena. This perceptive metamorphosis of a mechanistic universe to a living universe establishes a new Philosophy of Nature in Cosmodernity.

For this reason, Nicolescu (2014, p. 214) defines cosmodernity as "a new era founded on a new vision of contemporary interactions between science, culture, spirituality, religion and society. The old idea of the cosmos, in which we are active participants, is resurrected." This is a basic characteristic of the cosmodernity that entails the development of a systemic thought that understands the universe as a whole, that is, as an extensive cosmic matrix where everything is in perpetual movement and structuring itself energetically. "Respect for Nature, conceived as the body of God, implies respect for the intelligence hidden in the laws of Nature" (Nicolescu, 2014, p. 24). Therefore, the study of nature and the study of humankind complement each other, since by studying the laws of the universe the human race manages to understand its own condition, and vice versa. For this reason, Nicolescu (2014) considers that a transdisciplinary theory that unifies the levels of Reality is a good start to involve the more than 8 530 disciplines identified by Klein (1994), which fragment knowledge and, therefore, divide and separates the scientific and religious dimensions of the human being.

On the other hand, the notion of the cosmomodern paradigm presented in this article is also in harmony with the arguments that Christian Moraru (2011) develops in his book Cosmodernism: American Narrative, Late Globalization, and the New Cultural Imaginary. In this work, Moraru (2011) analyzes the narrative of American culture after the fall of the Berlin Wall and the end of the Cold War in 1989, where he observes that for the first time since World War II, critics consider the restoration of the borders of the present. In this sense, Moraru (2011) defines polysemantically the concept of cosmodernism in the following way:

> Cosmodernism is mainly (a) an imaginary modality of mapping the current world as a cultural geography of relationality; (b) for the same reason, a protocol for the formation of subjectivity; (c) an ethical imperative pointing both to the present and the future; and (d) a critical algorithm to decipher and assemble a post-1989 narrative range of theoretical imaginations for a reasonably coherent model and, again, face the future. If the cosmodern read the world in terms of I-other interconnections, this algorithm helps me to read their readings and thus become a cosmodern voyeur, aware of their perceptions for a new geometry of "us" (Moraru, 2011, pp. 5-6).

In this way, Moraru (2011) characterizes cosmodernism by the geocultural structure of co-presence, hence cosmodernism is distinguished from modernism and postmodernism by the interrelation of cultures. Inspired by the ethical individuality of Levinas's thought, Moraru (2011) theoretically develops a comparison between identity studies, postmodern intertextuality and analysis more oriented to the context of academic globalization, pointing out that "identity is, for the cosmodern mind, the reason to be and the vehicle for a new union, for solidarity beyond political, ethnic, racial, religious and other borders" (Moraru, 2011, p. 5). In the search for ramifications of this "ethics of human proximity" in the humanities of the last decades of the globalized era, Moraru (2011) manages to identify a road map for the cosmomodern imaginary around several axes:

> These axes (a) thematize the cosmomodern as a way of thinking about the world and its culture, about cultural perception, self-perception and identity; (b) to be on the vanguard, consequently, communicational intersubjectivity, dynamic dimension of cosmodernism; and (c) articulates the cosmomodern imaginary in five regimes of relationship, or subimaginaries: "the idiomatic", the "onomastic", the "translatability", the "readable" and the "metabolic". These are the foci of this five-part volume (Moraru, 2011, p. 8).

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Desde este imaginario cultural, Moraru afirma que la racionalidad cosmoderna es relacional, superando la racionalidad moderna que se caracteriza por "des-relacionar la presencia del Otro en el mundo y por el mismo movimiento el mundo mismo" (Moraru, 2011, p. 29). Bajo una gran influencia del pensamiento ético de Levinas, Moraru (2011, p. 316) considera que el "cosmodernismo se entiende mejor como una proyecto ético en vez de un proyecto 'técnico'", al señalar que se trata de un proyecto que cuenta "con considerables sustentos en nuestra forma de pensar, no sólo sobre el sujeto, sino también sobre el discurso, la historia, la cultura, la comunidad, el patrimonio y la tradición" (2011, p. 316).

In this cosmodern line of thought I conceive the planetary challenge to reach the Sustainable Development Goals (SDGs) agreed by the United Nations by the year 2030, since world citizenship has an "infinite bioethical" responsibility to safeguard the millions of earthly life forms we know. The cosmodernity emerges to study the complexity of the interretroactions developed between the dynamic systems that make up life (human beings, animals, plants, etc.), within an environment that houses the ideal conditions for its coevolution: the Earth-Motherland (Morin and Kern, 2005). The cosmic miracle of the emergence of life is a transdisciplinary challenge that we must urgently recognize in order to achieve lasting sustainable development. For this reason, it is necessary to create a space of inter-epistemological convergence between science and religion to learn to co-evolve along with the ecosystems of the Pachamama, also known as the sacred in the ancestral worldviews of indigenous peoples.

Reinventing the sacred from the sciences of complexity

During the last decades, a strong dialogue between scientists and spiritual leaders has been intensified to explore together the meaning of the ontological reality of nature and the universe. This dialogue found a point of encounter in the Bootstrap theory of particles elaborated by the theoretical physicist Geoffrey Chew in the 1960s, when trying to unify quantum mechanics with the theory of relativity. The theoretical model supposed a great rupture with the traditional scientific approach of the West when showing that nature can not be understood by means of the reduction of fundamental entities like the atom, the subatomic particle, the quarks, etc. The traditional mechanistic conception of nature and the universe collapsed when showing that reality is a wide network of interrelated dy-

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namic events in an indivisible whole, where each particle helps generate other particles that are generated by these simultaneously.

This theoretical observation of the bootstrap model has been present in numerous spiritual worldviews of the East. A good example is the Buddhist philosophy of the Mahayana that emerged in India during the first century AD. and extended by to Asian countries such as Bangladesh, Bhutan, China, Korea, Japan, Malaysia, Mongolia, Nepal, Singapore, Sri Lanka, Tibet, Taiwan and Vietnam. Through the Indra network metaphor illustrated in the Avatamsaka Sutra, this spiritual worldview recognizes a cosmic network of events that applies to the entire universe. But this interpretation can not be understood intellectually, but through meditation, because it is an insight barely perceptible by the enlightened mind. That is why the scientific dimension and the spiritual dimension constitute two indissoluble spheres in the paradigm of cosmodernity that is defended in this article, since both help us to become aware that the current world in which we live is the image and likeness of our interconnected individuality: fruit of multiple interretroactions.

At present, there seems to be a substantial conceptual difference between the words "religion" and "spirituality". Although the definition of both represents a reason for controversy among specialists, both converge on the *sacred*. As the biomimetic thinker Fritjof Capra (2011, pp. 14-15) points out, "the original meaning of «spirit» in many ancient philosophical and religious traditions, both in the West and in the East, is a breath of life. The Latin word *spiritus*, the Greek psyche and the Sanskrit *atman* mean, all of them, "breath" or "breathing". This notion also appears in Chinese thought with the word *shen* (神), and in the Islamic world with the *fitrah* ((فطرة)). Another more illustrative definition is that made by the transcultural educator Edward Brantmeier (2010, p. 16), who pointed out that "spirituality can be an inherent integral force in vibrant peace and in life itself. As a process and strength, spirituality is composed of intuition, a sense of sacredness, knowledge, interconnectivity and interdependence. "For this reason, spirituality is a transcultural phenomenon in all historical societies.

In turn, the etymological origin of the word "religion" comes from the Latin religio, composed by the prefix *re-* (indicating intensity); the ligare verb linked with the Indo-European root *leig-* (meaning link, join, link), and the suffix *-ion* (denoting action and effect). That is to say, the term "religion" means "action and effect of binding intensely", without implying any god or gods in between. The same points the philosopher and historian of religions Mircea Eliade (apud Nicolescu, 2008, p. 137):

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"the sacred does not imply the belief in God, in gods or in spirits. It is... the experience of a reality and the origin of the consciousness of existence in the world. "Unfortunately, this religious and spiritual experience of being *religado* and in connection with the *sacred* world of nature has historically evolved.

Although Modernity has relegated it to the background, religion has been constituted as a set of beliefs and dogmas alienated around interpretative differences on the levels of reality and individuality. That is to say, the human being has been delineating and defining different epistemic paradigmatic pictures based on his hermeneutic interpretations with the sacred and the profane. That is why the vast majority of religions continue to deal with the spiritual world, but from a unique perspective that is often incompatible with other religions created in different cultural and historical constructions. As is known, this diversity has given rise to the appearance of phenomena such as extremism or religious fundamentalism.

Historically speaking, religions have dictated moral norms for individual and social behavior through rituals of prayer and worship, organizing patterns of behavior in the feelings of veneration, adoration and fear of the god or gods where the individual/society is paradigmatically circumscribed. For this reason, the philosopher and economist Karl Marx (1973) considers that religion is the "opium" of the people, since it is a form of social alienation that, by presenting Heaven as a place of understanding and justice, justifies the current state of existing things in the earthly world. Para una gran parte de la ciudadanía mundial contemporánea, el concepto actual de religión engloba un imaginario que además de defender determinados intereses económicos y políticos, también alimenta el miedo de las personas: amenazándolas con el infierno eterno y causándoles un sentimiento de pecado y culpabilidad. Para muchas personas agnósticas y ateas, la religión es vista como un conjunto de reglas dogmáticas que guía a las personas siguiendo los preceptos de un libro sagrado, por lo que se convierte en una causa importante de división y conflicto entre la propia especie humana, tanto a nivel interreligioso como a nivel intra-religioso.

Throughout the history of mankind, religion has become a risk factor for all the conflicts that have taken place, especially in the region of the Middle East. This is an area of great instability due to a complex network of ethnic, racial, political and economic factors that arise from the coexistence of the three largest monotheistic religions in the world: Judaism, Christianity and Islam. At present, interreligious conflicts are suf-

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fered in countries such as Nigeria (Christians and Muslims), Israel (Jews and Muslims), Thailand (Buddhists and Muslims), Sudan (Muslims and non-Muslims), Afghanistan (radical Muslim fundamentalists and non-Muslims), and in Bosnia-Kosovo (Catholics, Muslims and Orthodox). At the same time, intra-religious conflicts are taking place with greater visibility within Islam, between Shiites and Sunnis, in countries as troubled as Syria, Lebanon or Iraq. In these countries is emerging the so-called "Islamic State", which threatens the world through terrorism practiced by its followers in the "holy war" against the West.

All these confrontations seem to indicate that we have had a wrong way of looking for our spirituality. Instead of cultivating and investigating the mind and our relationship with the sacred, we have preferred to maintain dogmatic beliefs: confusing them with religion and spiritual growth. That is why all libertarian education must transgress these epistemic paradigms to promote an inquisitive mind, that questions and discovers by itself, instead of reproducing and imitating contents of a certain "sacred book" written thousands of years ago (Collado, 2017).

In this line of thinking, the Indian theosophist Krishna (2013) points out that:

> Jesus Christ did not become Christ through a church or a belief, but through his own understanding and his own investigation. Buddha attained enlightenment, understanding, through his own meditation, of his own investigation. We must understand that and correct the situation in our educational system (p 27).

All liberating education should guide each individual of world citizenship in their own intellectual, emotional and spiritual search, questioning the epistemic paradigms in which they find themselves. What is my identity? Why is this my nationality? Why should I follow this religion? What are my responsibilities with nature given my human condition and capacity for reflection? Only by researching and having our own insights do we learn to respond. Repeating the answers of Jesus Christ, Buddha, Muhammad or other spiritual leaders does not cultivate our consciousness to safeguard life on Earth. Each response is unique and non-transferable.

For this reason, it is important to reinvent the sacred from our own individual hermeneutics, which implies learning to dialogue intra-religiously. According to the philosopher, theophysicist and specialist in religious comparisons, Raimon Panikkar (1999, p. 74): "If interreligious dialogue is to be a real dialogue, an intra-religious dialogue must accom-

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pany it, that is, it must begin with my questioning of myself and the relativity of my beliefs. "The thought of Panikkar is a meeting point between East and West, since his works constitute a continuous intercultural and interreligious dialogue that leads to the mutual fecundation between cultures and civilizations: where we all learn from everyone.

> Each language is a world (...) each culture is a galaxy with its own criteria of goodness, beauty and truth. We mentioned that the truth, due to the fact that it is its own relation, is pluralistic, if pluralism is understood as the consciousness of the incompatibility of the different worldviews, as well as the awareness of the impossibility of judging them impartially, once no one finds himself on top of his own culture that offers him the elements for judgment (Panikkar, 1998a, p. 29).

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As Panikkar (1998a) expresses, pluralism makes us aware of our contingency and of our limits to judge, showing us how to coexist in front of a cultural diversity that implies galaxies of cosmovisions with criteria related to reality. According to Panikkar (1998b), every culture and civilization has three ontonomic orders (myth, logos and mystery) and a cosmotheanic dimension that interrelate, making the human, the cosmic and the divine inseparable. In this way, Panikkar (1998b) unifies and reconciles physical cosmology and religious cosmology, giving a new philosophical and spiritual sense to the ontonomy of science. The pluralist consciousness reminds us that every culture or religion is intrinsically open to being fertilized by others, since the understanding of our human condition in the universe requires an integral solidarity among all beings to approach the knowledge of our ontological structure.

In a complementary way, the physicists and philosophers of the religion Danah Zohar and Ian Marshall (2000, p. 3) argue in their work SQ: Connecting With Our Spiritual Intelligence that "the complete picture of human intelligence can be completed with an analysis of our spiritual intelligence." According to Zohar and Marshall, spiritual intelligence addresses and solves problems of meaning and value, places our actions and lives in a richer and broader context and, ultimately, evaluates whether the course of an action or a path of life it is more significant than another. This freedom of spiritual and religious choice is also explicitly endorsed in Article 18 of the Universal Declaration of Human Rights:

> Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.

We must choose wisely the image we want of the sacred to guide our lives and civilizations, without falling into the barbarism of self-destruction. Hence the importance in clarifying the epistemic postulates of the most practiced religions, with the aim of building a new global ethic that reinvents our human relations with the sacred.

A new global ethic?

Learning to coevolve in a sustainable way with the Pachamama entails the emergence of a paradigmatic scenario characterized by a planetary consciousness where different worldviews and epistemes coexist, including science and religion. The perception of being interconnected with the cosmos must converge in a new global ethic and spirituality that reinvents our human relationships with the sacred. The work A Global Ethic is fundamental here. The Declaration of the Parliament of the World's Religions by theologians Hans Küng and Karl-Josef Kuschel (2006), who advocate a global ethic and a Parliament of the World's Religions to achieve a culture of permanent civilizing peace. "In the not too distant future we should have other statements that make the global ethics of religions more precise and concrete," argue Küng and Kuschel (2006, p. 9), adding that "maybe one day there may even be a declaration of the United Nations on a Global Ethics to provide moral support for the Declaration on Human Rights, which are so often ignored and cruelly violated." According to Küng and Kuschel (2006), interreligious dialogue is the fundamental pillar for achieving a lasting world peace, since the global society does not need a single religion or ideology, but a set of ethical norms, values, ideals and purposes that already present in all of them, being a common denominator that surpasses them and makes them walk in the same direction.

In this sense, the doctor, theoretical biologist and researcher in complex systems on the origin of life on Earth, Stuart Kauffman (2008, p. XIII), believes that "we can reinvent the sacred. We can invent a global ethic, in a shared space, safe for all of us, with a view of God as the natural creativity in the universe. "In addition, Kauffman (2008) points out that we are completely responsible for ourselves, our lives, our actions, our values, our cultures and, ultimately, the current planetary civilization that destroys the environment every day. For Kauffman (2008, p. 283), reinventing the sacred is not a sacrilege, "on the contrary, with caution, I think we need to find a global spiritual space that we can share through our diverse civiliza-

tions, in which the sacred becomes legitimate for all of us", that is, a global spiritual space where "we can find a natural sense of God [for] that we can share to a substantial degree whatever our religious convictions" (2008, p. 283). Here lies the importance in getting the socio-ecological problems recognized by the UN SDGs to promote a global ethical and spiritual space, free of identity egos, through a cosmodern consciousness that supposes a bridge of union between the different religions, spiritual cosmovisions and interpretations of the sacred. But how many interpretations are there of the sacred? How many religions continue to exist in the world? How to reconcile the paradigmatic epistemic frames in which the different religions find themselves in the same global spiritual space?

Although it is impossible to affirm with certainty the exact number of current religions and the number of practicing followers to each of them, the book The Everything World's Religions Book published in 2010 by the writer and philosopher Kenneth Shouler makes an approximate estimate of 4,200 religions. Despite the difficulties, this figure is also shared by the group of researchers and religious scholars who work in the online initiative of adherents.com, where statistical data from academic studies are contrasted and an open consensus is constructed between different opinions and explanations. of experts and professionals of the area.

Map 1
Map of the world with the most practiced religions in each country.
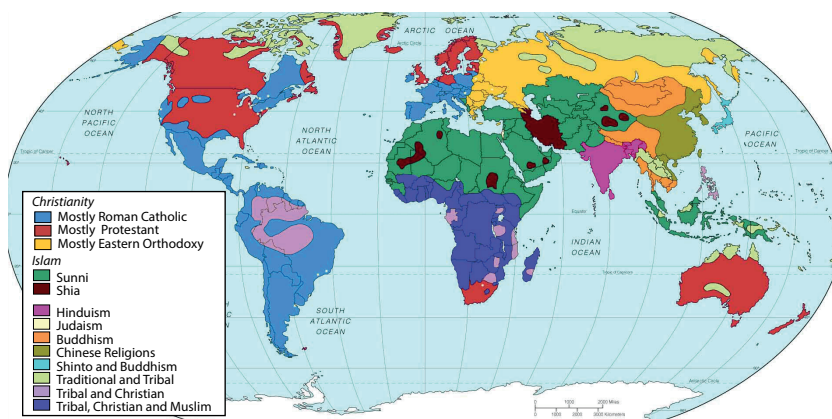
Source: Cengage Learning

Certainly, this map supposes a reduction of the 4,200 religions estimated by Shouler (2010) and the independent researchers of adherents.com, but at the same time it helps us to recognize and identify the

most practiced religious beliefs in the present: Christianity, the Islamism, Hinduism, Buddhism and traditional Chinese religion. It draws attention how the colonizing countries have imposed their religious epistemic picture in their respective colonies, as is the case of Catholic Christians in almost all of South America, Central America and much of North America for the hegemony of Spanish and Portuguese in most of the territory. It is also the case of Protestantism in the former British colonies of North America, South Africa, Australia and New Zealand. Under this logic of epistemic imposition also stand out the satellite countries of the former Soviet Union, which practice the Christian orthodox side for the most part. It is also considerably remarkable how in the southern part of the African continent, where different Muslim, Christian and tribal currents coexist, which explains to a large extent, the increase in the number of refugees and displaced persons in these countries due to the high ethnic-religious conflict. The Islamic influence is evident in the northern part of Africa, the Middle East and much of Southeast Asia. In Asia we find Hinduism as a preeminent religious epistemic picture in terms of number of followers, while in Buddhism followed by a large number of Asian countries. Traditional Chinese religion also has a strong influence in the area. But what positively stands out are the most tropical areas of Australia and the Amazon rainforest areas in South America, which retain a strong traditional and tribal roots of the world views of native peoples.

In order to complement the information on map 1, chart 1 has been drawn up to make an interreligious comparison of the paradigmatic epistemic structures that constitute the most practiced and influential philosophical and religious doctrines at present. In spite of not having a great pre-eminence in the map, Judaism is also included because of its strong historical presence, since Christianity and Islam, which are practiced by more than half of the world's citizens, were separated from it. The intention is to create a meta-point of reflection to be able to conceive with greater clarity this global ethical and spiritual space that Kauffman (2008), Küng and Kuschel (2006) demand, since all these interpretations of the natural reality and the cosmos seem to converge in many aspects, as detailed later in figure 2.

As can be seen in chart 1, Christianity (33%), Islam (21%), Hinduism (14%), Buddhism (6%) and traditional Chinese religion (6%) constitute, as a whole, the religious beliefs of 80% of the current world citizenship. But if we also take into account that some 1.1 billion people are secular, not religious, agnostic and atheist (16% approx.), That means that only a margin of 4% remains for the rest of the religious worldviews,

which would be 4.195. In other words, the other 4 195 religions and spiritual worldviews identified by Shouler (2010) are practiced by 4% of the world population, which in 2010 (when the estimates were published) amounted to approximatelyonly 275 million people. The contrast is very relevant: for the year 2010, some 5 500 million people followed one of the five great religions, 1,100 million did not follow any, and only 275 million people kept the rest, corresponding to some 4 195 religious worldviews.

Chart 1
Interreligious comparison of the most practiced and influential philosophical and religious doctrines today. (The number of followers follows the statistical estimations of adherents.com.)

Religion	Cristianism	Islam	Hinduism	Budism	Chinese T.R	Judaism
Symbol						
Founder	Jesus	Mohamed (Muslims)	Ha no founder	Siddharta Gautama (Buda)	Has no founder	Abraham
Conception	Monotheist	Monotheist	Monotheist and polytheist	No theist	polytheist	Monotheist
Place of worship	Church	Mosque	Temple	Temple	Temple	Synagogue
Holy Scriptures	Bible (Old and New Testament)	Koran (114 azoras)	4 Vedas, Upanisad, Mahabharata, Bhagavad-Gita, Ramayana	Vinaya, Sutra, Abhidharma	Oral tradition	Tora (Misná y Talmud)
Main Currents	Catholicism, Protestantism, Orthodox, Evangelical, Pentecostal,	Sunism, Shiism, Sufism, Jariyism	visnuismo krisnaísm, shivaísm, shaktism	theravada, mahayana, vajrayana	Confucianism, Taoism,	orthodox, reformist, conservative, reconstructionist Karaite, Hasidic
Followers (millions)	2. 100 - 2.300	1.500 - 2.040	900	375 - 500	394 - 800	14
%of world population	33%	21%	14%	6%	6%	0.25%

Source: Own elaboration

As with the linguistic world, where it is expected that the 7 102 languages recognized by the *Ethnologue*[1] in 2015 will be reduced and extinguished for various cultural reasons, it is also thought that these religious worldviews will be drastically reduced in the coming decades. According

to estimates of linguists, about 10,000 years ago, the human beings who lived in the world (between 5 and 10 million) spoke about twelve thousand languages. Although the current world population grew exponentially after industrialization, only a little over seven thousand languages remain. As a whole, the loss of languages and religious worldviews means that the human being is losing part of its inherent integrity. In other words, millenarian ways of understanding the world and creative alternatives to achieve sustainable development in peace and harmony with Mother Nature, in opposition to the current epistemic rationalist and capitalist hegemonic picture. The loss of a millennial worldview represents, therefore, the loss of a unique way of thinking and conceiving our reality.

According to the cultural analysis and theological argument of the philosopher of religion Mark Taylor (2007), religion molds our reality, since faith and value are inevitably and inextricably interrelated for believers and non-believers alike. That is why everything seems to indicate that the five great religious epistemic blocks will have an evolutionary dynamic similar to the gravitational forces during the expansion of the universe: absorbing matter (citizens) and getting bigger and bigger through violent impacts, especially in Africa, where the population is expected to grow to 1.8 billion during the second half of the century (United Nations, 2014). But one must also take into account a growing religious entropy, that is, the unusable part of the energy contained in a system: adherence to the group of the "non-religious". This would mean incurring in the oblivion of the spiritual dimension of the human condition, with the risk of breaking the balance between rational efficacy and spiritual affectivity. That is why it is urgent that the teaching-learning processes establish mechanisms to go beyond the pedagogical contents of formal and institutionalized education, reaching families, communities, civil society, the private sector, policy-makers, the media, internet, etc. It should also promote awareness campaigns, awareness and participation with local knowledge in general and indigenous peoples in particular. Speaking of the history of philosophy and social theory, Michel Foucault (2007, p. 44) argues that "any education system is a political way of maintaining or modifying the appropriation of discourses, with the knowledge and powers that they They bring with them". Therefore, power and knowledge are two inseparable complex spheres of the same educational process where discourse, ideology, contents, forms of relationship between teachers and students, textbook, etc. are established.

Consequently, the repercussion of the system of formal education cannot be considered neutral, since all these elements of power

and knowledge harbor, on the one hand, the capacity to epistemically colonize individuals in order to sustain the purposes of economic fundamentalism and its competitive market values; and on the other hand, they have the potential to develop an alternative thought oriented to a transnational cooperation in order to create other possible worlds. Given that individuals learn and internalize the order and hierarchy imposed by the dominant classes in educational processes formalized by the public system, it is urgent to save and rescue ancestral knowledge through critical intercultural pedagogical mechanisms that reconcile forms of coexistence that have always been in harmony with the sacred. "Hence, the emergence of a new philosophy of nature in gestation, subject neither to the traditional metaphysics nor to science alone, but open to the different discourses that intersect in it, have clear repercussions" (Espinosa, 1999, p. 116). The important thing, in my opinion, is to appreciate the common ground that the philosophy of science and the philosophy of religion have when using nature as a meta-meeting point for civilization.

Sustainable development cannot be conceived as a set of goals, but a continuous process of adequate management of all the natural assets of the biosphere. Without falling into a romantic idealization, it is important that cosmodern education defends, recognizes and cares for the rights of indigenous and aboriginal peoples; since their customs, languages, religious beliefs and worldviews in general represent an ancestral biomimic wisdom necessary to comply with the SDGs proposed by the UN (Collado, 2016e). This ecology of scientific and non-scientific knowledge helps us to reformulate the socio-ecological metabolism through new symbiosis between natural ecosystems and human cultural production systems. In this sense, biomimicry emerges as a science that seeks the harmonic reinsertion of human systems within natural systems, to reintegrate the technosphere and the sociosphere into the biosphere (Collado, 2016f).

In this line of thought, the philosopher of science Jorge Riechmann (2014, p. 171) affirms that we must address the principle of biomimicry in a broader sense, to "understand the principles of the functioning of life at its different levels (and particularly at the ecosystem level) with the aim of reconstructing human systems so that they fit harmoniously into natural systems." For this reason, the challenge of creating new biomimetic systems of sustainable economic production with the environment requires awakening the coevolutionary consciousness of individuals through the epistemic combination of science-spirituality. The emergence of ecology as a science that questions, values and links human relationships with nature, has made us realize that science and spirituality should be studied

and practiced in a complementary manner (Madera, 2016). This invites us to reason and question everything, (re) discovering ourselves as an integral part of the cosmos in complete ecological communion, which implies reinventing the sacred through a new ethical and spiritual space. But how can we develop our spirituality outside the formal religious tradition? The following section seeks to answer this and other questions.

An interreligious and intra-religious dialogue of historical spiritual beliefs

As is well known, human beings have committed countless crimes in the name of religions. In fact, scientific, rational, objective and secular thought erupted in the seventeenth century to counteract human power of *divine origin*. But the predominance of this hegemonic rational epistemic picture, to the detriment of other human dimensions, has led us to an even more devastating panorama: the nuclear threat and climate change derived from the prolonged and systemic exploitation of nature. For this reason, it is necessary a potential and simultaneous development of the different scientific and religious knowledge to learn to coevolve in a resilient way in the Pachamama. To this end, an interreligious and intra-religious analysis is needed to help us discern how to develop our spirituality outside the epistemic frameworks built by the traditions of formalized and institutionalized religion.

According to the book *The Tao of Liberation. An ecology of transformation* written by ecologist Mark Hathaway and the theologian Leonardo Boff (2014, p. 374): "the spirituality of each person is unique in some sense, and our spirituality can be based on the diversity of religious and philosophical traditions, as well as in our own experience." However, they also warn that "most of humanity finds in religious traditions the key source of their spiritual understanding. It is almost impossible to consider spirituality without considering at the same time the influence-potentially positive or negative-of religion" (Hathaway and Boff, 2014, p 376). For this reason, it is necessary to learn to differentiate spirituality within the historical interests that have predominated and continue to be given within religions.

To this end, the work Why Religion Matters by Huston Smith (2003) is a good work that helps us analyze and compare some of the defining spiritual connotations of the epistemic pictures that constitute the paradigmatic worldviews of the most practiced and influential religious

beliefs of the present: Christianity, Islam, Hinduism, Buddhism, traditional Chinese religion and Judaism.

Figure 2
Representation of the levels of reality and levels of individuality in the most influential religious beliefs
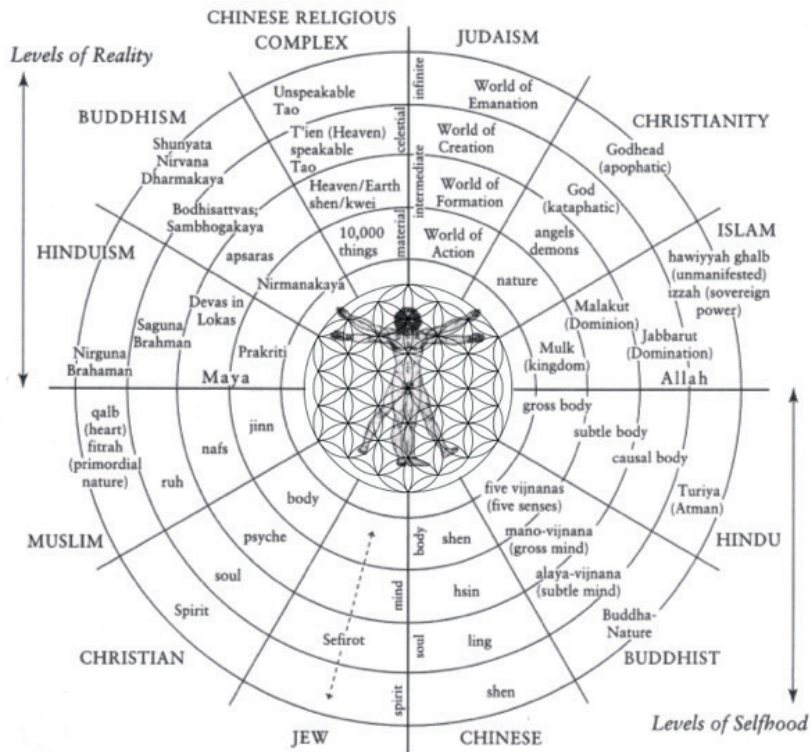
Source: Smith (2003, p. 242) (mandala added by me).

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As shown in Figure 2, it is a diagram in the form of a mandala that has the flower of life in the center representing the common wisdom of the original peoples. The mandala addresses the interpretations that the main religious beliefs have about the relationships between reality and individuality. The reality levels of the upper part are reflected in the levels of individuality of the lower part through four circles of different intensity. The importance of this figure lies in the fact of being able to contrast the multitude of similarities that exist between the paradigmatic epistemic pictures of the six most practiced and influential religions at present, which are practiced by an approximate 80.25% of the current world

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population. To some extent, this mandala serves so that world citizenship can be recognized in the mirror of the other, of the infinite otherness, since there are numerous bridges between these great cultural cadres.

Although this space does not allow a meticulous interreligious study with all the characteristic details of each epistemic block, there is no doubt that a new global spiritual space begins to emerge from the horizontal dialogue between religions. This dialogue with interreligious aspects shows that human consciousness evolves towards integration with the sacred from different historical spaces and times, although each religious perspective gives a different value to the nature of reality. Despite the many differences between religions, the mandala points to the millennial idea of the "Great Chain of Being", that is, the idea that reality is an interwoven network of levels of consciousness achievable from matter, body, mind, soul and ultimately the divine source, Tao, Nirvana. Spiritual insights reveal an understanding of sacredness where life is radically interconnected at all levels. Nature invites us to develop spirituality through our own Judeo-Christian spirit, Islamic *fitrah*, Chinese *shen*, Buddhist *Buddha-dhatu* and Hindu *atman* to be in harmony with the sacred.

Developing our spirituality cannot be an obligation of the paradigmatic microworld that surrounds us. It must be a personal devotional option that reinvents our common and shared meta-world, with new value systems that ensure more sustainable habits with the environment, as well as the conservation of life on our planet. According to Hathaway and Boff (2014, pp. 376-377), "we must take into account the role of spirituality and that of religion in trying to get out of our path of destruction and undertake another in which human beings we participate actively in the preservation and improvement of the integrity, beauty and evolution of life on Earth." To open ourselves to this new path, the human species needs to promote the preservation of biodiversity and take care of the life of the ecosystems, as pursued by the UN SDGs. Reaching a great human family in coevolutionary harmony with the ecosystems of the Earth is, in effect, the great objective of the cosmodernity paradigm. We have to reinvent the sacred and transgress the traditional epistemic cadres that anchor us in the religious and cultural differences that confront us and lead us to physical and spiritual death. On the contrary, we must focus on the development of a culture of peace among peoples so as not to hinder future generations. In all the beliefs and cultures of humanity there is that common transhistorical yearning.

A good example of this peaceful worldview are some of the sacred revelation texts of Hinduism, such as the Vedas and the *Upanishads*. Un-

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doubtedly, Mahatma Gandhi is considered an apostle of peace and non-violence thanks to his spiritual knowledge of these Hindu philosophical texts. The main essence of these veneration treaties is the realization of unity with all creatures. Despite the diversity of beliefs (monotheistic, polytheistic, panentheism, pandeism, monism, atheism, etc.), the Hindus believe that behind the visible universe (Maya), there is a final and infinite reality known as *Nirguna Brahman*, which has no imaginable form. This monistic character contrasts with the polytheistic worship of numerous gods and goddesses, who receive attributes at the level of the *Saguna Brahman*. The *deva* (masculine) and *devi* (feminine) deities are described as supernatural beings, as is the case of the guardians of the directions on the walls of the Shiva temple in *Prambanan* (Indonesia). *Prakriti* is nature, which inhabits the dense body of the human being, which according to the sacred text of the *Bhagavad Gita* is directed by the subtle body, that is, the mind, intelligence and ego. The *Karana sarira* or causal body is the seed of the dense body and the subtle body that the *atma* performs as the ultimate individual instance to connect with the ultimate reality of the *Nirguna Brahman*. Similar to the Chinese *Tao* or Buddhist *Nirvana*, the Hindu *Nirguna Brahman* shows that the search for the truth of the unity of nature and the cosmos transcends all religious beliefs, going further, without being conceived or described in words.

In fact, that was the conclusion shared by the Indian poet and writer Rabindranath Tagore (Nobel Prize in Literature in 1913) with the famous physicist Albert Einstein (Nobel Prize in Physics in 1921) during their meeting on July 14, 1930 on the outskirts of Berlin. A good example of this inability to describe the ultimate reality of the universe was given by Tagore himself at another time, with a commonly-known quote that reads: "Most people believe that the mind is a mirror, which reflects with greater or less accurate the world outside of them, without realizing that, on the contrary, the mind is itself the main element of creation." It is a deep insight that involves an ontological leap in the way we perceive the structure of Reality.

Undoubtedly, this philosophical and religious conception goes beyond the concept of *deep ecology* formulated by the Norwegian philosopher Arne Naess in the 1970s. According to Naess (1973), there is a superficial ecological vision that perceives the human being above nature and that gives you the right to exploit it without limits. To overcome this marked anthropocentrism, Naess proposes a *deep ecology* where the human being is connected horizontally with all living beings. Although this conception has been criticized for considering that human life has the

same value as other forms of life, the Hindu conception of Tagore goes far beyond this theoretical framework. Tagore's introspection suggests that our mind is capable of transcending all gnoseological and ontological levels to create the very structure of cosmic and earthly reality.

This deep insight of Tagore is also shared by his compatriot and spiritual philosopher Jiddu Krishnamurti. In a booklet called The Future of Humanity, Krishnamurti (1983) talks with the physicist David Bohm from the question: What is the future of humanity? During the dialogue, these authors consider that humanity took a wrong turn and went out of its way, becoming a habit to continue in that situation that is leading us to the annihilation of life on Earth, including the human race. To change this civilizing course, Krishnamurti (1983) emphasizes the fact of promoting spirituality, since cumulative scientific knowledge can not free us from disaster, but the revealing insights that connect us extra-sensually with the whole to transcend reality. Incredible as it may seem, this spiritual vision has found scientific foundations since the second half of the 20th century, especially with the formulation of the Autopoiesis Theory postulated by Humberto Maturana and Francisco Varela (2011).

Similar to the *bootstrap* model, the Autopoiesis Theory reveals that all phenomena are interconnected and possess the intrinsic capacity to self-organize as a whole. What we think is transmitted to the rest of the body by the blood peptides, which act as molecular messengers of the same psychosomatic network between the nervous, immunological and endocrine systems. For this reason, Bohm argues that "modern research within the brain and nervous system really gives considerable support to Krishnamurti's statement that insight can change brain cells" (Krishnamurti, 1983, p. 4). Thus, it seems that the ability to transcend with the mind and create the structure of reality from deep meditation could be scientifically proven in the coming years with more compelling evidence.

Cosmomodern conclusions to bio-inspire more sustainable and resilient futures

The investigation of the physical states of the world and other subatomic phenomena have scientifically proven that the ontological structure of reality is constituted by a vast network of interconnections that includes the subject-observer. This self-conscious recognition of interconnected individuality has a great transcendence to achieve planetary sustainability, since it forces us to become more responsible and reflective people

with the coevolutionary processes that life develops on the planet as an interdependent whole.

In other words, the acts and actions of pollution and environmental degradation of each person directly and indirectly affect the rest of the world's citizens, but also their environmental. We must understand that each of us creates his unique world through interrelatedness with others, and this interrelation with other singular worlds occurs in a shared world: a meta-world. When we discover that we cannot be replaced by anyone else, since we are unique individuals, we understand that the world is made up of many worlds. A world with more than seven thousand two hundred million worlds! Each world interacts in a personal way interconnecting with the whole universe in its own unique way, just as the constellations of neurons in our brain do.

As Chilean philosophers and biologists Humberto Maturana and Francisco Varela (2011, p. 270) explain: "we do not perceive that we only have the world that we create with others, and that only love allows us to create a world in common with them". Each one of us is a singular individual being who lives in a meta-world that welcomes us for our vital, affective and intelligent flourishing; but our meta-actions are ending the life of this common and shared meta-world that affects us all transcendentally. The actions of consumption and pollution of each individual directly affect the rest of the world citizenship (current and future), but also the great biodiversity that co-evolved in natural ecosystems for billions of years.

By demonstrating that there is a reciprocal paradigmatic conditioning between the subjects of the emerging global citizenship with the environment, it is clear that the SDGs can only be achieved in a collective and indivisible way: by feeling part of the coevolutionary processes of an indissoluble meta-world. As in the subatomic world, the individual lacks meaning as an entity isolated from the parts of an indivisible whole that is in constant movement and restruction, as is the world citizenship in the current planetary era. We must promote a systemic-analytical thinking that recognizes the human condition within a vast network of relationships and energy movements in continuous restructuring. It is necessary to complement the epistemic fragmentation that people create about the structure of reality.

As Bohm (1992, p. 22) explains when exposing his Holomovement Theory, "we have the habit of taking the content of our thought as a description of the world", and this creates the epistemic illusion of considering that there is a direct correspondence with the objective reality. According to the Theory of Relativity and Quantum Theory, this relation-

ship is much more complex than a simple correspondence, since there is no separation by parts, that is, the ontological structure of the universe can only be understood in terms of relationality between human beings, with nature, with our Mother Earth and with the cosmos in its broadest sense. In other words, in spite of the fact that both theories are very different from each other, they show us the need to understand the world as an indivisible whole where all the parts of the universe -including the human being and its instruments- merge into one totality structured by matter-energy in constant transformation process.A good beginning to understand this complexity is to combine scientific reason with spiritual introspection to unify life, mind and matter, without making any categorical division between the physical world and the living world. In this context, the paradigm of cosmodernity could be defined metaphorically as the constellation of interconnections that individuals of world citizenship must realize in order to reach an authentic sustainable development through a synchronic participation with the cosmic dance that stars and galaxies perform during the processes of energy transformation.

In the same way that in the quantum world subatomic particles lack any meaning if they are studied in isolation, the interretroactions of individuals have to be understood within an extensive network of interconnections and correlations. The awareness that all our actions are interconnected in a vast network of universal interdependence is the key to safeguard the planet's rich biodiversity and achieve compliance with the SDGs in 2030. To move in this direction it is necessary to create new inter-epistemological dialogues between scientific and non-scientific knowledge in all spheres of formal, non-formal and informal education.

In the paradigm of cosmodernity, the scientific knowledge of an outer physical universe converges with the spiritual knowledge of an inner emotional universe. "The transdisciplinary educational experience for sustainability includes the spiritual dimension as a nucleus for relevant creation in our societies, locally and globally," explains anthropologist Cristina Núñez (2012, p. 109). This means that educational success can not be reduced to a simple quantification carried out through standardized tests on reading comprehension, science or mathematics, as is the case with the OECD PISA tests. The true educational success is that students have spiritual, emotional and psychosomatic experiences between body and mind with the intention of developing deep connections with other people, with life, with nature and with the cosmos.

In short, everything seems to indicate that the dialogues held on the foundations of the mind, matter, consciousness, life and nature, be-

tween great scientists and spiritual leaders (Einstein and Tagore, Bohm and Krishnamurti, Anton Zeilinger and Dalai Lama, etc.), will be able to reveal the uncertain path of this crossroads of paradigmatic unsustainability in which we find ourselves as an interconnected world-society. That is why the cosmopolitan paradigm that I postulate to achieve a sustainable development, through biomimetic inspiration, relies as much on spiritual beliefs as on empirical scientific demonstrations, without falling into the dogmatism of one side or the other. The cosmodern vision integrates both types of knowledge to make a civilizational metamorphosis that reinvents our relationship with the sacred. Nature is a unique model to imitate to achieve a socio-economic sustainability, as is well known for the spiritual and ancestral beliefs of the indigenous peoples that we must rescue for their rich millenary wisdom. Therefore, it is concluded that to learn to coevolve in a resilient manner in the Pachamama requires the potential and simultaneous development of different scientific and religious knowledge.

The paradigm of cosmodernity is consolidated, therefore, under the premises of transnational cooperation, intergenerational solidarity and the harmonic and sustainable co-evolution of human cultural systems together with the ecosystems of nature. We must take advantage of the opportunity offered by the SDGs to walk together towards a sustainable civilizational horizon with the environment. At this historic crossroads, it is necessary to understand that sustainability is a complex and transdimensional process that is inside and outside of the human being at the same time. It also represents a historic opportunity to biomimetically reformulate our values about the sacred, as well as the opportunity to create a "global ethic" by which we can live together in a culture of peace that allows us to avoid the ecological and civilizing disaster to which we are heading. In this sense, the philosopher Jürgen Habermas (2011) postulates his concept of "post-secular paradigm", where he affirms that we are changing religions towards a kind of "supra-ethics" and postmodern secularity towards new plural meanings of deep solidarity.

Hence, the cosmo-modern approach constitutes an epistemological opening that seeks to integrate, include and combine the multiple cosmic, physical, biological, ecological, spiritual, religious, mystical, rational, social, political, ethical, emotional, affective, cultural and artistic dimensions of a human being that coevolution and self-eco-organizes permanently in the systemic and interdependent processes of energy, matter and information (Collado, 2016a). Facing the dangers of the future, with the collective pretension of fulfilling the SDGs proposed by the UN for 2030,

requires reflecting on the appearance of the human being in the Great History in a holistic, systemic and transversal way, without forgetting the epistemic worldviews and the cultural traditions of each particular context. In this process, the combination of science and religion allows us to bio-inspire ourselves of the flexible strategies of nature and the cosmos to adapt to each eco-social circumstance of our community, serving as a model, a measure and a mentor to integrate the wisdom of the biosphere in the structures of the human sociosphere and the technosphere.

Note

1 Since 1951, the *Ethnologue* research project has been publishing works related to the world of living languages. In its 18th edition corresponding to 2015, with Lewis, M. Paul, Gary F. Simons and Charles D. Fennig as editors, 7 102 live languages have been recognized among a population of 7 106 865 254 people.

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Reflections around the religion how to know of salvation from the thought of María Zambrano

Reflexiones sobre la religión como saber de salvación desde el pensamiento de María Zambrano

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Abstract

This article issues from a doctoral thesis on Maria Zambrano's religious thought. Although it arises from that research, it doesn't try to show thoroughtly the lines of work or the conclusions developed in it.

It is about presenting the central thematic nucleus of religious thought of Zambrano. Enriching with texts of her writings the convictions exposed. The methodology followed consists of the presentation of the key concepts of the religious thought of María Zambrano. It starts from the criticism to rationalism, to advance exposing the philosophical proposal of Zambrano, the poetic reason. A thinking that has to deal with life, a knowledge of experience that initiates the opening of the person and leads to the sacred. Below is the central aspect of Zambian religious thought, the original feeling. From the origin of feeling and thinking the person receives the revelation of himself. Discovering two central aspects of the human being: the vocation to unification, interiority and the call to the relationship with the Other and with others, otherness. Lastly, it turns to life to transform it and to manifest the new person capable of piety, fraternity and mercy. In the conclusions the author's contribution to the criticism of rationalism is valued and the methodological proposal of the philosopher is advanced, for every human being, religion how to know salvation.

Keywords

Knowledge of experience, poetic reason, native feel, Piety, Mercy, Forgiveness, Fraternity.

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Resumen

Este artículo surge a raíz de una tesis doctoral sobre el pensamiento religioso de María Zambrano. Aunque brota de dicha investigación, no pretende exponer de manera exhaustiva las líneas de trabajo y las conclusiones desarrolladas en ella. Se trata de presentar los núcleos temáticos centrales del pensamiento religioso de Zambrano, enriqueciendo con textos de la autora, las convicciones expuestas. La metodología seguida consiste en la exposición de los conceptos claves del pensamiento religioso de María Zambrano. Se parte de la crítica al racionalismo, para proponer, la razón poética. Una razón que tiene que ver con la vida, un saber de experiencia que inicia la apertura de la persona y la conduce hacia lo sagrado. A continuación se expone el aspecto central del pensamiento religioso zambraniano, el sentir originario. Un sentir y pensar en el que la persona recibe la revelación de sí misma, descubriendo dos aspectos centrales del ser humano: la vocación a la unificación, interioridad; y la llamada a la relación con el Otro y con los otros, alteridad. Por último se torna a la vida para transformarla y manifestar que la persona nueva es capaz de piedad, fraternidad, misericordia y perdón. En las conclusiones se valora la aportación de la autora con la crítica al racionalismo y su propuesta de la religión como saber de salvación para todo ser humano.

Palabras claves

Saber de experiencia, razón poética, sentir originario, piedad, misericordia, fraternidad.

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Introduction

In *Delirio y destino* María Zambrano writes: "My life is not my dream […] God dreams us and then we must make his dream as transparent as possible" (1998, p. 24). In this way the author wants to show us what is the task that concerns us, to move away the shadows and to express with a life, transparent and lucid, the dream of God. Because for the philosopher the person is not only a historical and static being but is a being destined to the progressive creation of itself.

The metaphor of birth, so suggestive in Zambranian philosophy, expresses the idea of "being continually in a trance of birth" (Zambrano, 1988, p. 123). This entails, for the author, a promise that cannot be abolished. "The promise of being conceived and at the same time, to conceive entirely, although the end is not seen, nor the goal" (Zambrano, 1990, p. 24). In this way human existence is understood as being constantly born, oscillating between what the person is being and what he wants to be. "And it seems that it is a condition of human life to have to be reborn, to die and resuscitate without leaving this world" (Zambrano, 2005, p. 18).

Thus, from its Ortegian root, life for her appears as an unrenounceable task. A task that assumes responsibility and demands its own involvement. From this key, the person has to go unraveling or building itself continuously. In this consists the full existence. María Zambrano in his writings assigns this committed task to the human being, places him with a strong responsibility in front of his own life.

The strength of her contribution lies in this peculiar way of evoking and summoning existence, as wisdom that knows how to account for life and, at the same time, overcomes it. This is how the author describes it:

> There are truths, those of science, that do not start life. The truths of life are those that, entering into it, make it orderly move; those that turn it on and take it out of it, making it transcend and putting it in tension (Zambrano, 2005, p. 90).

Zambrano first lived it, traveled a personal path, wanted to turn it into a method and propose it as such; she tried to describe it as she went through it. IEl hombre y lo divino she expresses it in this way:

> Transform the simple living, the life that has been given to us and that we carry in an inert manner, in what has been called experience. Experience that forms that first layer, the most humble, of the knowledge "of the things of life" and without which no ancient would have dared to call himself a philosopher (Zambrano, 2011a, p. 225).

The central aspect of her philosophy is an invitation to transform life; it is a knowledge of salvation, a religious knowledge. Zambrano provokes us to enter ourselves, where we find our own indigence and in this way we are revealed the need to get out of ourselves in search of salvation. For the philosopher of Malaga this task is developed by the person throughout his life, therefore her writings are offered as light to those who read it, because for her writing is to make known what has been discovered and offer it to others. In the literature of María Zambrano, the person who seeks transcendence will be the central axis; she also develops, with her writing, other themes that help the human being in this important task that is his responsibility. These topics are political, ethical, religious and educational[1] activities. This article starts from the poetic reason and describes the religious aspect.

People who know her philosophy consider that from the religious point of view, they could understand all her thoughts, it is consider as the central axis around which all her work revolves. She herself sensed it that way, which is why in the prologue to the second edition of *The man and the divine*, she commented: "It is not in this thought to make *The man and the divine* the general title of the books given to me by the editors, nor of those who are on their way. But I do not think there is another one that better suits them" (Zambrano, 2011a, p. 99).

The present article starts from the conception of the human being as being in construction to demonstrate that María Zambrano conceives

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the person as an essentially religious being. This objective will be realized describing some central thematic nuclei of her thought, fundamentally through her writings. There are many texts, especially from the centenary of her birth, year 2004, which interpret her thinking and her philosophy, including the religious aspect; but this contribution tries to base the statements exposed based directly on her writings, although the literature on the author is kept in mind.

The methodology consists in the exposition of the key concepts of María Zambrano's religious thought, enriching the convictions exposed with texts of her writings.

As for the content, we start from the criticism of rational idealism, to describe a knowledge of experience that initiates the opening of the person and leads to the sacred. A reason that has to do with life, poetic reason. Next, the central aspect of the Zambranian religious thought, the original feeling, is exposed, since the person receives the revelation of himself. In this way, you will discover two central aspects of the human being: the vocation to unification, the interiority and the call to the relationship with the Other and with the others, the otherness. In this way she turns to life to transform it, manifesting that the new person is capable of piety, fraternity, mercy and forgiveness. In the conclusions, the contribution of the author proposed by religion as knowledge of salvation for every human being is valued.

Knowledge of experience

Initiated by her teacher, Ortega andGasset, in the concept of vital reason[2], Zambrano will advance and follow the course of a felt reason, in tune with the writings of Unamuno and Machado that she knows well and incorporates into her thinking. In this way, Zambrano collaborated in the profound renovation of the dominant rationalist philosophy of her time.

Previously authors like Husserl, Heidegger, Ortega y Gasset, Adorno, Horkheimer, Benjamin, etc. had announced the crisis of modern reason; binding she proposes another type of reason.

Her thinking is also in tune with a group of contemporary authors such as Rosa Luxemburg, Edith Stein, Hannah Arendt, Simone de Beauvoir and Simone Weil; "They have helped to change, with their words and their testimony, the intellectual expression of the last century" (Víllora Sánchez, 2015b, p. 102).

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The Malaguenian philosopher criticizes Cartesian rationalism, which reifies God and distances us from his presence, places the conscience in the place of God. Modern reason places consciousness without references, closed in on itself. It is a reason that does not count on feelings, dreams, faith, hope; In short, reason that does not take into account life. The thought of María Zambrano moves away from rationalism, a closed discourse on its own reasons, and seeks a philosophy that goes through a reason that also counts on life. Because from rationalism life becomes sterile and "loses its ability to transcend, to always go further; The point at which the 'rationalist walk' has led us would find its alternative in emotional life. The world of feeling, understood between the intellect and the sensation" (Revilla, 2013, p. 158).

From this critique of idealistic reason she "illuminated a new way of philosophizing from the very heart of life, exposing what rationalism had hidden or repressed, the other reasons of the heart" (Cerezo Galán, 2004, paragraph 5).

Zambrano in analyzing the consequences of idealism that moved away from reality is suggesting a more modest metaphysics, "proposes a thought tailored to man. It is not a matter of the philosophy of dominating the world, but of something that is prior, of knowing it, of letting oneself be possessed and caressed by its harmony and its beauty "(Ortega Muñoz, 2010, p. 202). Leaving the utilitarian philosophy that sees reality from the needs or desires proposes a Copernican turn to capture the essence of human knowledge that develops in three phases: "a sensitive intuition that give us the senses, an intellectual intuition, which manifests a series of principles and truths that make us possible to think and a discursive capacity that by virtue of these principles judges and reasons" (2010, p. 203).

With rationalism, the human being has lost the ability to deal with the mystery. The consequence of this uprooting is loneliness and she expresses it thusly: And thus we have come to be alone; alone and unskilled to deal with 'the other'. But, if we gather the different kinds of 'the other', we see that it is nothing less than reality, the reality that surrounds us and in which we are embedded (Zambrano, 1989a, p. 19).

How to get out of the crisis of rationality? The way out of the crisis of modern reason lies in the recovery of intimate feeling, from the heart of God. This, for Zambrano, goes beyond a simple thought of the divine, it is discovering the Christian God of love, "that cordial God who awakens us universal brotherhood, co-belonging to the world" (Zambrano, 2003, p. 25).

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Poetic reason: like a drop of oil

The thought of María Zambrano originates, where the sun or the light rises, "because living humanly must be to bring to light the feeling, the dark and confusing principle, to bring feeling to intelligence" (Zambrano, 1998, pp. 100-101).

The fact that her philosophy is based on knowledge of experience, does not make her renounce reason. She will have a reason that is not immobilized in analysis and deductions; it acquires its balance, following the rhythm of the heartbeat. Complement the reason with the transcendent movement of life:

> It will be the continuous and humble action of a reason that has not started by naming itself, by establishing itself; of a reason or way of knowledge that has been humbly extended by beings and things, without delimiting itself before itself; that has acted without defining or separating, mixing; inclusive, with reason to use, with its enemy and dominating rationalist reason. But it is that one of the characteristics of such a kind of reason would be not to retaliate against what dominates it, not to retaliate more than in the terrain of creation, exceeding, surpassing - never refuting or disputing. Reason essentially anti-polemic, humble, dispersed, merciful (Zambrano, 1986, pp. 125-126).

This is the Reason, a mediator that seeks to delve into the "roots of the human", which aims to open a clearing in the middle of the forest: "Open, open Reason, uniting reason and piety, reason and original feeling, philosophy and poetry" (Zambrano, 2002, p 195).

In Seneca, Zambrano finds a mediating reason like the one she seeks. She describes it this way: "because the thought that comes from it is not coercive; and it has something musical. They are chords that silence, adorn and soften" (Zambrano, 1992, p. 16). And this is the philosophy that the author embraces for the good it provides. "It is philosophy, the compassionate reason for the helpless condition of man. It is, in a certain way, the entrance of mercy and piety into ancient reason" (1992, p. 19).

A philosophy of inner vision, a philosophy of light, of the dawn. It is reason assisted by the heart so that the person is present in its integrity.

Her philosophy is to bring life to language, to give voice to what asks to be taken out of silence, to the levels of reality that hardly find the way to access the word. It is María Zambrano's own way of thinking, oblivious to abstractions, to avoid the risk of suffocating human life, the main object of her reflections. At first she will call it a mediating reason, but in the depth of her writing she will arrive at the "poetic Reason", un-

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derstood as a relation of thought and experience, which makes it possible to unify consciousness and life.

María Zambrano, in a letter to Rafael Dieste, describes the poetic reason:

> Years ago, during the war I felt that they were not "new principles or Reform of Reason", as Ortega had postulated in his last courses, what has to save us, but something that is right, but wider, something that also slide through the interior, like a drop of oil that soothes and softens, a drop of happiness. Poetic reason… is what I've been looking for. And she is not like the other, she has, she has to have many forms, she will be the same in different genres (Zambrano, 1991, p. 102).

The metaphor of the drop of oil will be the image that, for the writer, better conveys what she wants to convey. Thus, in The Agony of Europe, she affirms: "one had to feel the drop of oil full of wisdom that avoids, given in time the closing of the heart, their petrifaction. And man, being of interiority, cannot remain closed or empty for a long time" (Zambrano, 2004, p 115).

The poetic reason implies going to the hidden part of the person's life and bringing it to the possibility of lucid reason through the word. Entering the center of the person is the fundamental task of poetic reason, as a method of knowledge to get to decipher what it feels. In short, the poetic reason is a thought that wants to make public and intelligible the interiority of the human being.

Metaphysics based on the experience of Zambran's poetic reason, is a way of doing philosophy similar to that of Augustine of Hippo in the *Confessions*, which seeks the conversion of life, rather than the knowledge of scholarly truth. Conversion of the existence that means for Zambrano to channel one's life towards a truth capable of transforming it. To this fullness the human being aspires "truth transforms life" (Zambrano, 1988, p. 13).

For the student of Zambran thought, A. Bundgård, the transformation is made from love, which shows us God: "The poetic reason is a logos that is inscribed in the Christian tradition because it does not try to conceptualize the mystery of God, but unveil through an act of love something of what God is. In this sense, poetic reason is a theological and spiritual reason" (Bundgård, 2000, p. 75).

The poetic reason is full of mercy, love and relationship with others… feelings that lead to the fullness of human life and transcendence. "The poetic reason is, in short, a thought that wants to make public and intelligible the interiority of the human being" (Víllora Sánchez, 2015a, p. 78).

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The original feeling

With the proposal of this reason María Zambrano seeks clarity of human experiences to facilitate their understanding. The poetic reason invades the person, as a drop of oil that slowly expands through the heart sweetening them and leads to discover the original feeling. It is a knowledge that we feel, that comes from the origin and makes it possible to know the deepest part of our life, our interiority. The philosopher describes it thus: "we seek the original experience in the deepest, in the highest, everywhere, to see if we find it" (1987a, p. 70).

This knowledge is metaphysical one because it seeks an original experience. Try to guide about human life, knowing that it has an origin, that there is a center that gives strength and harmony. Ultimately, a knowledge that is not based on simple understanding, a knowledge of revelation. And this happens when we give ourselves completely, when we transcend our individualistic desire and understand ourselves as creatures. Feeling creature prevents pride and makes us humble and merciful. This religious experience is, then, a condition of the possibility of poetic reason. That is why the philosophy proposed by María Zambrano is religious thought; it is knowledge of salvation that puts the person in communication with reality.

> A creature that feels reality and at the same time feels itself heterogeneous [sic] to it. Consciousness of loneliness as well as awareness of participation, of treatment. Whereas the rationalist, apart from believing that reality is given to him in an idea or thought, also believes that only reducing reality to thought can be understood with it (Zambrano, 1989a, p. 20).

The phenomenology of the divine, Zambrano, is about an inquiry that points to the unveiling of what appears. It is a Heideggerian and Orteguian concept; it is an essential search, therefore, a search for the sacred essence, for the profoundly human that is shown in multiple ways.

Agustín Andreu (2007), a good connoisseur and confidante of María Zambrano, describes the original feeling:

> The presupposition is that the 'conatus' of man's being as we know it has a trinitarian characterized internal circulation, that is, just as it has to sleep, breathe and digest, the life of man has, with normal character, steps and transfers from the original feeling to the expression and from it to the spiritual situation in its various stages and states (Andreu, 2007, p. 170).

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We can still ask ourselves: what happens to the being if it is not situated at the center of itself? The author replies that it lives in exile, located outside as an external person who does not inhabit his own being. To express it, she uses the image of the shipwreck: "everything implies that only 'in extremis' man thinks and that he is shipwrecked because he has desperately resisted doing it" (Zambrano, 1989b, p. 20).

The possible exit is in the person, if he admits a transcendental knowledge, knowledge of revelation. That is why part of the confession, which is to enter one's own consciousness to know not only the exteriority but the interiority where we find our own indigence.

> The confession, more than any literary genre, shows what life has on the way, of transit between the one we find ourselves being and the other we are going to. [...] Confession by revealing the path between one and another, between the dark self and the one that has reached its unity in its transparency, makes possible the realization (Zambrano, 2004, p. 109).

The awakening of being to oneself and to reality occurs in the "original feeling", in the affectivity and not in the concept. Being is not detached from feeling. In the person these two acts occur simultaneously, the act of being, how to exist, and the act of feeling by being. The philosopher in her writings expresses it this way.

> Everything that can be the object of knowledge, what can be thought or submitted to experience, everything that can be wanted, or calculated, is previously felt in some way; even the same being who, if only understood or perceived, would cease to be referred to his own center, to the person (Zambrano, 1989a, p. 11).

This original feeling is a feeling that shows two areas in the person. One is the space of the opening to the world through reality, how the person lives and suffers it, It is the ambit of "otherness". And the other, is the interior space, where the attachment of the person to itself that we will call its "interiority" occurs. The original feeling becomes, for Zambrano, something that keeps us bound to our interior and, at the same time, invites us to go out, to transcend.

Open conscience to the other:
Piety, fraternity, mercy and forgiveness

As it has been verified, entering into one's own heart leads to the original feeling that seeks unity and the relationship with the other. Thus, the uni-

tive interiority and the relational alterity lead to an "open consciousness to the other" (Zambrano, 2011a, p 260).

Although you can live life from the simple exterior, as with other living beings, the person from its interiority is called to use the faculties available, "self-conscious and interrogative intelligence, self-determinant and free affective sensitivity. Thanks to these faculties, he can internally process the meaning of everything that interrogates him from the outside" (Carrón de la Torre, 2012, p. 178).

It supposes placing oneself in the interiority of the human being for the search of the divine that inhabits it. It is not a going out of oneself, but rather the person takes care of himself and looks inside for the truth. Feel and know that being united with God is the best way to remain in ourselves. This new man is the Augustinian inner being to whom so many times the author:

> Do not want to spill out; enter within yourself, because in the inner man lies the truth; and if you find that your nature is changeable, transcend yourself, but do not forget that, when you climb over the tops of your being, you rise above your soul, endowed with reason. Route, then, your steps where the light of reason is lit (Saint Agustin, 1976, p. 72).

It is a living that has to communicate because it involves an involvement with every human being with whom we are part of a system, the human race "Living together means feeling and knowing that our life, even in your personal life, is open to that of others, it does not matter whether they are close to us or not; it means to know how to live in a medium where each event has its repercussion "(Zambrano, 1988, p. 16).

In the phenomenology of religion that Zambrano draws in her work, Man and the Divine, she points out the importance of piety, "which supposes the creative moment of thought and human behavior" (Sánchez-Gey, 2009, p. 79).

Piety is shown as the best way to know how to deal with what is hidden from dogmatic reason. It is located beyond an exclusive manifestation of forgiveness. It is an attitude that leads to knowing how to recognize the uniqueness of being and its manifestations in the plurality of its forms and in its contradictions. Piety is a reciprocal relationship in which life and the living being are influencing each other. Piety is to know how to deal with the heterogeneous, with what is different from the person, is knowing how to deal with the other. It consists of a feeling of communion without losing the individuality of being. It is not reducible to compassion for animals or plants from an ecological conscience. Nor

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to the tolerance that maintains a respectful distance with those who one does not know how to treat. "Communion in difference, treatment that does not entail a reduction of plurality to a single homogeneous plane of reality, but respects and seeks the relationship with the wide chromatic range that reality presents" (Gómez Blesa, 2008, p. 193). Therefore, ample communion opens up to the heterogeneity of being.

We can deduce that, if piety assumes the right treatment with reality, and reality always constitutes that mysterious background that eludes reason, we can come to define piety as "knowing how to deal with the mystery" (Zambrano, 1989a, p. 22).

On the one hand we find a reality external to the subject, something that surrounds it; on the other hand, an inner reality, which manifests itself in the heart. For this Zambrano affirms: "The mystery is not outside; it is inside and in each one of us, as it surrounds and envelops us. In him we live, and move. The guide to not get lost in it, is piety" (Zambrano, 1989a, p. 23).

The philosopher proposes the recovery of piety, the empowerment within the person of pious feeling.

To understand the concept of piety in the philosophy of the author, we have the assistance of some characters that she analyzes in detail in her writings. It is the case of Antigone, a woman devoured by piety. Zambrano's recreation of the mythical character is "poiesis" of the new person. Antigone as a self-made person, sacrificed for love generates a new way of relationships, fraternity.

Several writings María Zambrano dedicates to the figure of this Greek tragedy. The first in the work *Antigone's delirium*, published in 1948, embodies a young girl who acts driven "by love and piety." Through the narrative it shows that the laws of the heart are stronger than those of reason. She moves away from the idea of tragedy as a literary writing to approach a concept that involves a religious significance.

In the second writing on the theme, *Antigone's tomb*, from the year 1967, referring to Greek philosophy and the classical Greco-Roman world, she made a new interpretation of the character. This recreation allows her to make an allegorical reflection on the struggle between good and evil, the oppression of the powerful and their injustices; the fratricidal wars; the family union before the problems and sweetness as a dynamic element in human relations. In this way for María Zambrano, Antígona acquires a universal nuance, she is the archetype of humanity.

Antigone's Tomb is the only play written by Zambrano. For the author the theater is that space where the mystery that sustains human

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life can be invoked, the place where it is possible to make sacred every moment. The work takes place in the tomb, there Antigone is visited by fictional and real characters. The place becomes a space for encounters, which allow her, through relationship and communication, to overcome the identity consciousness, closed in on itself, and to become the prototype of a new person.

The symbolic structure of the work offers the author the possibility of making a confession of her own experience, in the Augustinian style. The imaginary world present in *Antigone's Tomb* becomes a biography or history of the personal and collective soul with which Zambrano is identified. She shows her own path of personal detachment, the detachment of herself that leads to open a horizon of piety, the birth of human consciousness and transcendence.

In order to reach that fullness and depth in her reflections, María Zambrano had to suffer many setbacks in her life: exile, lack of resources, abandonment and death of people close to her, etc. Everything assumed from the reason of the heart, acquiring that vital experience that led her to be able to affirm when she returns to Spain that there is no longer any resentment "For grudges are born of what one does not achieve, always working, being listened to". (Zambrano, 2005, p 69).

Zambrano leads Antigone to undo the knot of the family labyrinth, in this way the difference between the law of the people and that of the gods is established, and the true law appears, that of forgiveness and mercy, which in the opinion of the author. Surpasses the previous two. She begins the human journey of free individual life, closing the tragic process through the sacrifice that frees her from the burden of guilt of her inherited and generic lineage. The young woman is guilty from the cradle and her sacrifice responds to a desire to break with the predestination marked by the gods. Hence, the author from Malaga says, Antigone opens a Christian horizon.

The task of Antigone is fraternity, in the Zambran tragedy, the brothers come to the grave together. There a dialogue is established between the three to discover the links of brotherhood. Both claim an exclusive brotherhood but she declaims with force: "And I, yes, I am your sister, of the two as I have tried" (Zambrano, 2011b, p. 1152). The mission that Zambrano attributes to the young protagonist of the tragedy is that of brotherhood, of equating, of mediating between the brothers and beyond the family circle between life and death; for this "Antigone did not come 'to live her life'. If Antigone had lived 'her life', how could she have untied the terrible knot, verify the reconciliation?" (Zambrano, 1995, p. 70).

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This fraternity is the condition that makes justice possible and encourages the aspiration to equality of all human beings, charity. In Zambrano, fraternity and love have a resonance of Christian scope.

Mercy, for the author, is a category that emerges from within the person; it is a knowledge that has to abandon the pride of reason, the pride of life:

> Nothing more infertile than rebelliousness, the one that keeps man loose, self-absorbed, without depth; confined in the misery of isolation, which some insist on calling freedom or independence; that some others go so far as to call power, but that it is only arrogance (...). In short, this new knowledge will have to be knowledge of reconciliation, of involvement (Zambrano, 1987b, pp. 110-111).

Therefore, it can be affirmed that mercy, for her, is something more than a charitable institution, it consists of a way of being, leaving the simple appearance, it is placed inside the person. This mercy is based on a humble reason, a reason that does not retaliate against rationalism, surpassing it, overcoming it, but without disputes. A reason that acts without defining itself or separating, mixing, therefore renouncing abstraction so as not to detach itself from the human heart.

Zambran's thought about mercy is included in the commentaries and writings on Benito Pérez Galdós. This is what he discovers and finds:

> Humble, scattered, merciful more than any other is the work of Galdós; it makes visible like no other the most decisive questions of our history, the most transcendent events of our yesterday and the living fire of the present. There it is as an immense gift to satisfy our need for knowledge, our extreme poverty in knowing what matters most to us (Zambrano, 1986, p. 126).

Frequently, the author from Málaga, exposes her thought by drawing circles with her writing around some figures, which she analyzes in detail; they are characters present in different works, coming back to them again and again, as we have seen. This is the case of Nina, central character of the work *Mercy* by Benito Pérez Galdós (2003). The novel quoted is present in many of his works, in Spain, dream and truth, introduces the character; returning on him in *The intellectuals in the drama of Spain*, where extensively she deals with the novel by Pérez Galdós of the same title. Also, in *The Spain of Galdós*. It can be affirmed that about a dozen times the work of this author appears in Zambran's reflection and writing.

Following the Royal Spanish Academy we collect the central ideas of the Galdosian novel: Mercy is an emblematic novel about social mar-

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ginalization; a timeless criticism of society and the values on which coexistence is based. In it, Pérez Galdós reflects the life of the humblest classes in Madrid at the end of the 19th century. It tells the story of Benigna, also, called Nina, a woman of great humanity who serves in a house of the Madrid bourgeoisie, ruined and decadent, and is forced to beg to economically help her lords. The pride and importance of keeping the appearances that characterize these masters, contrast with the kindness of Benigna, condemned to survive in a hostile environment, without losing their dignity. For the masters, the future is not possible without her forgiveness and without her mercy.

¿Cómo trata el tema María Zambrano? Se acerca a cada uno de los personajes de la novela, intentando aprehender sus movimientos trascendentes, sus proyectos o los sueños de existencia que tienen. Benigna de Casia es el personaje que encarna estos sentimientos, ella la describe así: "Atrae como ninguna otra la figura de Benigna en Misericordia; por lo que es en sí misma –agua pura y viva brotando entre escombros– y porque es ella la clave de todo este mundo complicado. Agua y roca a la vez" (Zambrano, 1986, p. 138).

In the world of Benigna it is discovered that people can still stand because untiring hands, courageous backs sustain them: the hands and the indefatigable heart of Nina, advocate of impossibles. Benigna begs for them and for them: "She is at the door of the church of San Sebastian like a beggar, runs through the streets and climbs endless stairs, on a daily basis she overcomes the impossible and performs a continuous miracle, continuous as the bread of each day" (Zambrano, 1986, 138).

The author's interpretation continues like this: "Benigna, which as the story progresses becomes the true axis of the world, the protagonist of the tragedy, victim and liberator who pays for all and saves everyone, despite being her who wins" (Zambrano, 1986, p. 144). The great strength of Nina resides, first of all, in the understanding, *faculty of understanding*, she will say, absorption of everything that surrounds her and, at the same time, elimination of everything that could poison her or stop her; survive saving all difficulties with naturalness. "It is the inexhaustible force of life transforming everything into life" (Zambrano, 1986, p. 144). The heart of Nina, full of love and mercy will not be carried away by ingratitude or disappointment, overcomes and escapes bitterness and resentment.

For Nina it is important, and the author suggests it for each person, doing what her conscience tolds her and letting those "fight for a bone like dogs; the others for a toy like the children, or those for bossing around, like the elderly, and not quarreling with anyone "(Zambrano,

1986, p. 145). This is because she lives in the light and with her effort creates freedom. "Dismounted and attached to a time to things, free of reality and her slave at the same time; invulnerable and within reach, owner of everything and servant of each one, Nina, in truth, is Mercy" (Zambrano, 1986, p. 145).

It is the path that the philosopher shows to achieve the transcendence of the person. His attitude is that of the mystic, that of the person who discovers the mysteries. "According to St. Thomas, mysticism is not experiential knowledge of God? For in that we want or not want "(Zambrano, 2002, p. 80). Because for Zambrano "the Christian person, [...], has no limit, neither for his forces, nor for his life, nor for his death" (Zambrano, 2004, p. 123). It is the infinite perspective, which she places at the bottom of the person, in the interiority.

In this key of open consciousness to the other there is another attitude that Zambrano proposes for the transformation of life and the crucial importance in the religious sphere, forgiveness.

Of special relevance are the manuscripts: *Of forgiveness*, M-97, written in February of the year 1965 and the *Place of forgiveness*, M-103, of March of the same year[3]. Both bring light to the theme of the specific actions we propose, from which the person transcends.

In the work titled *of Forgiveness*, the philosopher draws attention to the importance and beauty of this word, which must be like a jewel stripped of adhesions and revitalized in its content. The manuscript has an introductory character to the subject, frames it and gives the key: "There are words worn by their continuous use until they fall like leaves without sap in a land where their meaning is lost in the 'humus' of the usual language that many forms of thought devours "(Zambrano, 2015a, p. 505).

The word forgiveness is an image, a resource frequently used in Zambrano's literature. And To capture the light, strength and specific weight of forgiveness "is there with its pure presence full of meaning, rescued word, overwhelming in all its integrity" (Zambrano, 2015a, p. 505), the author resorts to the comparison of the concept of forgiveness with a precious stone to help understand its importance.

But the word forgiveness has been emptied of content and, then, it's submerged, says the author, in a hammering and ephemeral use from which must be rescued, because simple forgiveness is not a currency of exchange against a favor or a request. For this, she continues affirming:

> And whoever writes this would cost great fatigue to explain to the educated in a non-Christian religion as Christians we have come to use in this way the word figure and key of all that Our Lord will give us. Or

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is it not the same in other religions? And the sacred words will have [sic] done in their corresponding civilizations, daily, formulaic, opaque (Zambrano, 2015a, p. 505).

She proposes, thusly, to recover the force of language in the concept of forgiveness, because "words govern us. At least I would have to rediscover the meaning and value of some of them. The word 'forgiveness' deserves to be the first of all among us. What we will try less than modestly to do" (Zambrano, 2015a, p. 506).

The second Manuscript *The place of forgiveness*, the author specifies that "the place where such an event happens is the soul and even before the heart" (Zambrano, 2015b, p. 513). She indicates that it is an action that is elaborated in the heart and, like a drop of oil; it expands and invades the thought and the whole person to even the most recondite of the mind.

The philosopher from Malaga continues, looking for places of forgiveness: "There are doors called forgiveness, there are walls, there are temples and even the sacred mountain among all, the Calvary to impede forgiveness and to give it" (Zambrano, 2015b, p. 513). A forgiveness that unites human beings and "that forgiveness is one, indivisible, if it is received, must be given at the same time, and if it is given in some way, however invisible, it is received" (p. 513).

As has been affirmed, forgiveness begins in the heart, therefore, for the philosopher, her place is the center of the person, within himself, an intimate, secret space that facilitates and realizes the alchemy of forgiveness. For this, Zambrano resorts to Agustín de Hipona: "When life has not become confused and dispersed" (Zambrano, 2001, p. 73). And to live together it is "necessary to know oneself, to stop being a stranger to oneself, not to have come to have intimacy with oneself or to have lost it; to go alienated, a strange guest in one's own home" (Víllora Sánchez, 2015a, p. 184).

Thus, the place of forgiveness is the interior that flows like water, floods and transmutes thought. And such is the radicality that Zambrano's philosophy presents, at this point, which goes so far as to affirm: "When forgiveness has real importance, it shows itself against judgment" (Zambrano, 2015b, p. 513The reasonable and the judicious reasons remain outside of forgiveness, for the author. Judgment is, for her in principle, the most indissoluble of thought. It resorts, once again to the metaphors to establish the relation between the judgment and the pardon. "If forgiveness is water, judgement is a diamond or metal that is fiery and flaming, diamond if it is a judgment in which a whole thought has crystallized" (Zambrano, 2015b, p. 513).

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The author considers one more step: the social dimension of forgiveness. "There are times when forgiveness can be confused with lack of dignity or laziness or with a calculation in view of purposes that have nothing to do with the supreme morality of forgiveness" (Zambrano, 2015b, p. 513). Undoubtedly here lies the substance of the question of forgiving others. How to get to forgiveness in this horizon of thought? María Zambrano again shows her method and suggests entering into herself:

> Then forgiveness comes alone, because it seems to be the place where it is born is the knowledge of ourselves, not of the self and the you, but of the we, of that 'we' that make up all of humanity, including the most beautiful and splendor and those with the deepest motives that offer us to be ashamed of our condition (Zambrano, 2015b, p. 515).

In the interior of oneself turns out to be just and "not generous to forgive; for by virtue of this unity of the human race we share in the glory of beauty, and we collect fruits of all kinds from those who were and those who are better than us" (Zambrano, 2015b, p. 513). The echo of the person's participation in everything human resounds, a universal co-participation that humanizes, that is a source of fraternity and does not allow disconnecting from the other.

Sentiment is the last place where the author places forgiveness. "If each human being occupies the right place within our soul and within society as well, forgiveness would be easily done" (Zambrano, 2015b, p. 515). Thus, prepare that total forgiveness that comes by grace, but not without personal effort, affirming that the person is responsible for seeking unconditional forgiveness. "I will not have an enemy", as he says in his article Adsum (Zambrano, 1998, p. 29).

Living from the depth entering into itself, acquiring in the experiences and events, a knowledge of experience makes it possible to cling to forgiveness, and its ability to transform life. Piety, brotherhood and mercy, just before generous actions, lead us towards others. Thus, entering into a knowledge of experience, a knowledge of salvation, is key to understanding the transformation of life to which María Zambrano invites us.

Conclusion: The religion of salvation knowledge

The thought of María Zambrano suggests the exit from the crisis of modernity, the recovery of feeling, of the intimate feeling of God. It is not enough to think about the divine, because God cannot be transformed into an entelechy of reason, but we must make the effort to recover that

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Christian God of love, that cordial God who awakens to mercy, piety, to universal fraternity, to belong and participate in the world.

María Zambrano walked a personal path, which she wanted to convert into a method, is the poetic reason. This reason is fed by observation, intuition, attentive listening to the inner world, the circumstance and the environment that surrounds it. This is poetic reason that as a drop of oil runs through the entrails of the person to germinate a new being.

A reason laden with mercy, love and piety; are feelings that are oriented to the fullness of the person in their relationship with others, and with the Other.

Upon entering the interior of oneself, the person finds the "original feeling", which is the sacred, and approaches reality. Philosophical knowledge that counts on the interiority of the person, with its own experience and experience, with piety, with the divine...

Religiosity is not numbness of the person. When the religious is lived in a personal and awake manner, it tends to be self-affirming and a horizon that is projected in living and in living together giving meaning to the whole existence.

The mercy of the revealed God leads us to free ourselves from their false images; to overcome the struggle with the unknown God, and to remove the masks in which the human being hides. The Zambranian proposal is a religious expansion that looks forward, with a future where unlimited hope reigns, because the person feels transformed, with new knowledge, knowledge of salvation.

Notes

1   The person, who seeks transcendence, which for her will be the axis of political, ethical, religious and educational activity (Sánchez-Gey, 2009, p. 190). These four aspects are not developed in these pages, some of which have already been addressed in other articles: Víllora Sánchez, C. (2014). Regarding the aspect of citizen construction, see Víllora Sánchez, C. (2017).

2   On the vital reason of Ortega y Gasset we suggest a metaphor referring to the forest that it gathers in the *Meditations of the Quijote* (1984): "This beneficial forest that anoints my health body, has provided my spirit with a great teaching. It is a masterful forest, old as teachers should be, serene and multiple. He also practices the pedagogy of allusion, the only delicate and profound pedagogy. Who wants to teach us a truth that does not tell us: simply to allude to it with a brief gesture, a gesture that begins in the air an ideal trajectory, sliding through which we reach ourselves to the feet of the new truth. Once the truths are known, they acquire a utilitarian crust; they no longer interest us as truths, but as useful recipes "(pp. 108-109). Therefore a reason that leads to the search from the own circumstance; in the description of the

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poetic reason of the present article one can appreciate the leap that Zambrano will give, reason that counts on the feeling.

3   On the publication of these manuscripts there is evidence that *The place of forgiveness*, M-103, was published in the Puerto Rican magazine Semana, in the year 1965, currently, of difficult access. The manuscript, according to the researches carried out and consulted by the María Zambrano Foundation, can be said to be unpublished: Del Perdón, M-97. These texts have been published in Zambrano, M. (2015b).

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Contributions of Mathew's Gospel
for the progressive pedagogy

Contribuciones del Evangelio de Mateo
para la pedagogía progresista

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Abstract

The Progressive Model is based on the pragmatic philosophical idea of the *New School*; This proposal seeks that the student becomes the center of the school system, around whom the entire educational process revolves. From this perspective, education is for life, where the essential elements for the good performance of the adult are learned, that is to say, the society ensures its development. In order to seek new criteria that feed this pedagogical current, the article focuses on the Gospel of Matthew to find there some guidelines that help to emancipate the prejudices that affect the educational process. The Gospel of Matthew is a literary work destined for a community that honestly wishes to open itself to the newness of the Kingdom of God. However, it is difficult for him to leave behind the cultural and religious pre-judgments that have marked his life and that do not allow him to open up to the Good News. The author, with sharp writing, combines narrations of the activity of Jesus of Nazareth with speeches where the novelty of his message is specified. This article focuses on the five speeches seen as a pedagogical itinerary that helps overcome pre-judgments that block the opening to the novelty that life offers, leading to negative judgments a priori of new ways of seeing, understanding and living the novelty of the kingdom of justice, mercy and solidarity.

Keywords

Progressive pedagogy, Gospel of Matthew, speeches, Kingdom of God, Pedagogy, prejudices.

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Resumen

El Modelo Progresista se basa en la idea filosófica pragmática propia de la *Escuela Nueva*; esta propuesta busca que el estudiante se vuelva el centro del sistema escolar, alrededor de quien gira todo el proceso educativo. Desde esa perspectiva la educación es para la vida, allí se aprenden los elementos primordiales para el buen desempeño del adulto, es decir la sociedad asegura su desarrollo. En aras de buscar nuevos criterios que alimenten esta corriente pedagógica, el artículo se centra en el Evangelio de Mateo para encontrar allí algunas pautas que ayuden a emancipar de los prejuicios que afectan el proceso educativo. El Evangelio de Mateo es una obra literaria destinada a una comunidad que desea honestamente abrirse a la novedad del Reino de Dios. Sin embargo, le resulta difícil dejar atrás los prejuicios culturales y religiosos que han marcado su vida y que no le permiten abrirse a la Buena Nueva. El autor, con punzante redacción, va combinando narraciones de la actividad de Jesús de Nazaret con discursos donde se puntualiza la novedad de su mensaje. El presente artículo se centra en los cinco discursos vistos como itinerario pedagógico que ayuda a superar los pre-juicios que bloquean la apertura a la novedad que ofrece la vida, que llevan a juzgamientos negativos a priori de las nuevas formar de ver, entender y vivir la novedad del reino de justicia, misericordia y solidaridad.

Palabras claves

Pedagogía progresiva, Evangelio de Mateo, discursos, Reino de Dios, pedagogía, prejuicios.

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Introduction

John Dewey[1] proposed progressive pedagogy (progressive education, new school or new education) as a tension between theory and praxis, where the abstract body should be given applicability. Dewey rejected traditional education, based on disciplinary rules, and proposed an education based on the constant reorganization of experience, leading the social process to benefit the community and communication.

Progressive pedagogy is based on the conceptual structure of the interlocutor, that is, part of their ideas regarding a topic under discussion, and from there provides a conceptual change, the result of an active construction where the pre-concept is confronted with the new concept, so that it is applied to specific situations.

Thus, the progressive pedagogy is based on the ideas of pragmatism, especially in the proposed transformation of the educational system, making the interlocutor in the center, around whom the whole process revolves. Under this perspective, education is for life, and must occur in a natural environment where one learns for a good exercise in adult life.

All this breaks with the traditional paradigm that made learning a process made from the outside, to which the student had to adhere. Instead, progressive pedagogy defends action as a condition and guarantee of learning. Five are its postulates:

- The end of education is not limited to learning, but to prepare for life.

- If the school prepares for life, nature and life must be studied.
- The educational content should be organized from the simple and concrete and go to the complex and abstract.
- The child is the subject of his knowledge and the primacy of his experimentation.
- The didactic resources are useful because they allow experimentation and help to educate the senses, guaranteeing the development of intellectual capacities.

This proposal of Dewey can find in the Gospel of Matthew a good contribution in order to achieve its educational objective. Even more, when it is found that a change of mentality is not an easy task, since there are attitudes, habits and customs that are part of the identity that sustains personal and social existence. However, such a change is imperative, in order to read the signs of the times with objectivity and purpose. Only in this spirit can socio-pastoral attitudes be modified and adapted to the demands of the 21st century. For those who live facing a demanding society, even more so if they profess the Christian faith, going out to meet the brother in the periphery of cities and fields, is the way to find oneself and with God who dwells, in a special way, among the poor and their invisibilities.

> In the city we need other maps, other paradigms that help us to reposition our thoughts and attitudes. We cannot remain disoriented, because such bewilderment leads us to mistake the way and also confuses the people of God. Catholics come from an ancient 'pastoral practice', in which the Church was the only referent of culture and, as a teacher, felt the responsibility to delineate and impose not only the cultural form, but also the values and more deeply, the personal and collective imaginary. But that time does not exist anymore, and today Christians are not the only ones who produce culture, neither the first nor the most listened to. It is urgent a change in mentality, that without falling into relativism or renounce their Christian identity, be brave, bold and without fear of transmitting their message! (Pope Francis, 2017).

In this article we will analyze the change of mentality that Mateo sees as urgent in his community. The author proposes five Speeches with which Jesus seeks to dismantle the legal mentality that permeated the neo-Christians, especially of Semitic origin, so that they open themselves to the novelty of the Kingdom of God. The first Christians expected to live the Kingdom in their generation (see 1Thes 4,15-17; 1Cor 15,51-52; Rom 13,11-12). Now, Matthew tells them that this will be possible only if they open up to the novelty of that Good News. What does that involve?

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Historical Context

Mateo is the most commented gospel by Fathers of the Church like Origen, Hilary, Jerome and John Chrysostom, due to its clarity and order, that do of it good pedagogical material. Matthew's eagerness is to evangelize a community that faces the stresses of diversity; it encourages her not to succumb to the fatigue that arises from the expectation of the Parousia, an event that lasts and that affects animosity and service.

From the year 63 BC, Palestine was a Roman colony, although the Jews enjoyed a certain autonomy that exempted them, for example, from the imperial cult, which meant having religious freedom, in exchange for which they had to pay the demanded taxes. However, there were rules from which they could not be exempted, even if they offended their faith. For example, the procurator had the power to appoint the High Priest or could intervene in the internal affairs of the Jews. For this he had the backing of Sadducees and merchants, while facing the opposition of Pharisees, scribes, Zealots, Baptists, etc. (Guerra, 2008).

Internally, the Sanhedrin controlled the social, religious and economic life of the people, through a well-organized routine that included pilgrimages, sacrifices and offerings based on legal precepts taken from the Pentateuch and endorsed by the teachers of the law. An example of this was the standards of purity that defined whether someone was worthy to stand before God. For this they had an intricate theology of retribution[2], which held that "just" was the one who fulfilled the Law. That gave him access to the community. In that sense, the sick, poor, foreigners and women were impure and deserved the punishment that God reserved for sinners, which included the separation of the community. To be readmitted, they had to offer sacrifices (Lev 11-16) that used to leave them in ruin, which was seen, once again, as impurity.

The Jews related retribution to the idea of judgment: "The Son of man will give to each according to his works" (Mt 16,27). That is, to access the Kingdom of God, it was necessary to show works of purity. Jesus will correct this idea by saying that the Kingdom is a gift from God, and is not conditioned by the fulfillment of laws. The believer should only accept or reject the Kingdom (Pesch, 1972).

> They have acted corruptly toward him; to their shame they are no longer his children, but a warped and crooked generation. Is this the way you repay the LORD, O foolish and unwise people? Is he not your Father, your Creator, who made you and formed you? Remember the days of old; consider the generations long past. Ask your father and he will tell you, your elders, and

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they will explain to you. When the Most High gave the nations their inheritance, when He divided all mankind, he set up boundaries for the peoples according to the number of the sons of God. For the LORD's portion is his people, Jacob his allotted inheritance. In a desert land he found him, in a barren and howling waste. He shielded him and cared for him; he guarded him as the apple of his eye… You deserted the Rock, who fathered you; you forgot the God who gave you birth. The LORD saw this and rejected them because he was angered by his sons and daughters. "I will hide my face from them," he said, "and see what their end will be; for they are a perverse generation, children who are unfaithful. (Deut 32,5-10.18-20)[3]

Around 70 AD, Rome destroyed Jerusalem and the Temple, which was a catastrophe for Israel, because it lost its identity as a chosen people. Only two groups survived: Pharisees and Christians. In the process of reorganization, the Pharisees-along with scribes-had an advantage, since they already had an influence on the people. Thus, from the synagogue began to interpret the law from a *legalistic and intolerant Judaism*, against Christians, more open to other cultures. By AD 85, the antagonism was such that Christians were expelled from the synagogue, and they were forced to form a "new" religious community that, in the end, was a copy of their Jewish experience. Thusly.

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	Judaism	Christianism
Place of meeting	Synagogue	Home
Day of meeting	Sabbath	Sunday
Religious Leader	High priest	Pope
Ministers	Priests, Levites	Presbyters, deacons
Book	Pentateuch	Gospels
Ethical rule	Decalogue	Beatitudes

General information on the Gospel of Matthew

For a long time it was affirmed that the author of the work was Matthew, the tax collector (Mt 9, 9-13). Mk 2,13-17 and Lk 5,27-32 do not call him Matthew, but Levi. This is explained, according to (Schmid, 1981), because Jesus changed his name, just as he did with Simon, whom he called Peter. Levi was called *Matthaios*, a Greek name that translates the Hebrew expression *mattai*, abbreviated form of *mattityahu* = gift of God (Guerra, 2008). According to Mk 2,14, the father of Levi was Alpheus, and his brother James the Lesser (3,18). However, in Mk 15,40 it is said that Mary was the mother of James, Joseph and Salome, but does not say that

it is Matthew's. That leads us to believe that Matthew and James must have been distant relatives of Jesus. On the other hand, if he was a collector, he had to know how to read and write and have skill for numbers, which would explain why the gospel is well organized.

Based on these criteria, the Church accepted Matthew as the author. Thus, Papias (100-120 AD) argued that: "Matthew collected in Hebrew (Aramaic) language the sayings of the Lord (lodges). Later each one interpreted them as it could". This idea was followed by Irenaeus, Origen, etc. However, authors such as (Brown, 2002) and (Viviano, 2004) question the authorship of Levi. Already Tertullian (363 AD) had his doubts for three reasons: 1. There was no indication of a work written in Hebrew (the well-known era originally in Greek); 2. The term lodges (sayings) makes references to phrases spoken by Jesus, which Matthew would have collected; but that is not properly a gospel; 3. It is not clear what it means *each interpreted as he could*; some believe that Papias wanted to cover up his own interpretation.

What is known today is that the gospel is the result of materials made by many hands that, later, a final editor gathered in a work, and attributed to Matthew, in a pseudonym process. The internal analysis of the work reveals who was the final editor: Judeo-Christian (Mt 13,52), of rabbinical formation, he knew the Greek, he was a leader of the community (16, 17-28, 25,5) and he knew the Scriptures (5,17-18).

The probable place of composition of the Gospel of Matthew was Antioch of Syria (see Acts 13). In that city peoples of Christians of Jewish and Gentile origin coexisted, which did not make easy the coexistence. There was the tension between Paul and Peter (Gal 2,11-14), which made the community look at Paul with reserve, and support Peter (Mt 14,28-31; 15,15; 16,22-23 ; 17.24-27; 18.21; 19.27). Peter, of Jewish mentality, was more concerned about the observance of the Law, while Paul, of Hellenistic thought, relativized it. Another argument in favor of Antioch like place of composition is its relation with the Didajé, judeo-Christian writing of end of the first century, and originated in the same region.

There is agreement that the work was written after 70 AD, given the references to the destruction of the Temple (22,7) and its acceptable theological and ecclesial development, typical of the late 1st century. The most common date is between the 80s and 85 AD (Brown, 2002). With the destruction of Jerusalem, many Christians migrated to cities such as Pela, Antioch of Syria (Mt 4,23-25) and Damascus (Acts 9,1-25; 11,19-26). In Pela there was a community of people who had lost their land, until they fell into poverty and slavery (Mt 18,23-30; 20,1-7; 21,33-39; 25,26). This community, of Jewish origin (5, 47, 24, 20), insists on fulfilling the Law (5,17-19): it

quotes about 70 times the OT, it uses Hebrew expressions (*hell, flesh, blood, bind, loose, holy city*), avoid using the name of God, mention Jewish customs as the offering and describe Samaritans and Pharisees (23.5-7; 26.17).

However, in the community there were also Jews from the diaspora, of Greek mentality, and even converted foreigners (28,19), who contributed a style of life that came to confuse the Judeo-Christians. To overcome the tension, Matthew proposes new roles and norms to the community (Guerra, 2008):

- Mixed church: community formed by Christians of 2 tendencies: those who observe the Law (5,17-19) and those who relativize it. Matthew mediates in this tension saying that the Law is valid, but from the praxis of love (22,38-40); Jesus did not come to abolish the Law, but to fulfill it (5,17), but with mercy (9,13; 12,17).
- Conflict with Pharisees: community that disputes the leadership of the Pharisees. In that dispute, the community lost, because it was small, disorganized and with problems that arose from the liberal interpretation of the Law, on the part of Christian-gentiles. The Pharisees expel Christians from the synagogue (10,17-23; Cf. Jn 9).
- Community in tension: community that is not open to the Gentiles, because it saw its mission among "the lost sheep of Israel" (10.6; 15.24), which excluded the pagans (18.17). It will be the tension with the Pharisees that forces the community to open itself to the Gentile world: "Make disciples of all" (28,19).
- Controversies regarding the parousia: community that believed that the parousia was already. But, as that did not happen, they grew tired and losing strength. To those who believed that it was enough to pray and wait (7:21), Matthew clarifies that the disciple must act according to the will of the Father, ready and working (16, 27; 25, 31-46).

Literary structure

It is convenient, before entering into the pedagogical itinerary, to know the structure of the work and its main theological characteristics. There are several ways to divide the work. We will dwell on two of them: one that visualizes the central theme of the work, and another that helps to highlight the five Speeches in which we focus this article.

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CHIASMIC MODEL (GUERRA, 2008)

A (1-4) Birth and beginning of the missionary activity of Jesus **Narrative**

   B (5-7) Beatitude- promulgation of the Kingdom **Speech**

     C (8-9) Authority of the Messiah and invitation
     to the Kingdom **Narrative**

       D (10) Speech of the Mission **Speech**

         E (11-12) The rejected Messiah **Narrative**

F (13) PARABLES OF THE KINGDOM	Speech

         E1 (14-17) Recognized Messiah **Narrative**

       D1 (18) Ecclesial Speech **Speech**

     C1 (19-22) Autoridad de Jesús que invita al Reino **Narrative**

   B1 (23-25) Curses - The attainment of the Kingdom **Speech**

A1 (26-28) Death and resurrection - beginning
missionary activity **Narrative**

GLOBAL OVERVIEW OF THE GOSPEL OF MATTHEW

Introduction: *Mystery of Jesus* (Mt 1-2). Jesus takes up a central event: the exodus. The peoples recognize him as King, because he descends from Abraham and from David.

First part: *Jesus proclaims the Kingdom of God* (Mt 3,1-13,52)

- *The Kingdom of God* (Mt 3-7): with Jesus comes the Kingdom (Narration, cc 3-4); the Kingdom of God is justice that liberates (Speech, cc 5-7).
- *The Kingdom frees the poor* (Mt 8-10): Justice produces signs (Narration, verses 8-9); Jesus needs collaborators (Speech, c.10).
- *The Kingdom creates conflicts* (Mt 11,1-13,52): Reactions against Jesus (Narration, cc 11-12); The parables explain the present and future of the Kingdom (Speech, 13,1-52).

Second part: *Jesus organizes and leads the new people of God* (13, 53-28, 20)

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- With Jesus a new people is born (Mt 13,53-18,35): follow Jesus (Narration, c 13,53-17,27); Life of the new people of God (Speech, c 18).
- Definitive coming of the Kingdom (Mt 19-25): The Kingdom of God is for all (Narration, verses 19-23); The trial process (Speech, c 24-25).

Conclusion: *Passover of liberation* (Mt 26-28): The death and resurrection of Jesus mark the end of the kingdom of injustice, and the beginning of teaching to all peoples. Jesus will always be present in the midst of his disciples.

Theological content

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Matthew is defined as an "ecclesial gospel", open to the novelty of the Good News, and as a "catechetical gospel" that presents the teaching of Jesus in an orderly manner. Earlier we said that there was a strong tension between Christians and Pharisees for the privilege of being "the true people of God." "Who had the authority to interpret the Law? The Pharisees felt heirs to the promise, for being the authentic people of God. For their part, Christians felt themselves to be heirs of the promise, because they were a new people of God, thanks to the death and resurrection of Jesus Christ (Viviano, 2004).

This tension extended to the Christian community, which had serious challenges to adjust its life to the teaching of Jesus. It was difficult to remain faithful to the Gospel and the inherited Jewish tradition. Although the community had some cohesion and some ministries had flourished, much instruction was still needed! In that context Matthew presents the teaching of Jesus. How to ensure that his teaching is accepted as normative? The first thing Matthew does is to affirm that Jesus has authority, because he is the son of David, son of Abraham (1,1) and new Moses (5,1ss). Thus, his interpretation of the Law is based on his messianic authority (David) and his authority of faith (Abraham).

That is what he intends with the story of the genealogy (1,1-17). There, in a harmonious way, Matthew makes a synthesis of the history of the people of Israel, naming kings and women, not so much as historical figures, but as symbols, the first ones - kings - represent the attitude of God with his people, whom he loves and with whom He wants to make an alliance. The second ones -women- point out what the human response has been: deceit, impurity, betrayal. Let's take a brief look at these characters.

Character	Motive
David: God's chosen one (Pérez-Rioja, 1971, p. 244)	Considered a just king, brave, a warrior, though a sinner. Chosen by God to govern Judah (1010-1006 BC) and then the United Kingdom (1006-966 BC).
Salomon: the wise King (AA.VV., Biografias y vidas en línea, 2017)	He ruled Israel (970-931) with the support of Bathsheba, his mother, Nathan, and the high priest Zadok. His was a period of peace with Egypt, Arabia, Phenicia, Damascus and Edom. To consolidate his power he married the daughter of Pharaoh and made a pact with Hiram, king of Tire.
Asa: the King zealous of the Law (AA.VV., Wikipedia, 2017)	Third King of Judah (913-873 BC), great-grandson of Solomon. Compliant with the Law, he attacked idolatry and rejected the invasion attempts of Egypt and Baaá, king of Israel. Prohibited prostitution.
Josiah: the last good king	He was 8 years old when he was king of the southern tribes. He was a good king, like David, Jehoshaphat and Hezekiah. Given the prevailing idolatry, he fought to rebuild the Temple; there the high priest Hilkiah found the book of the Law with which the religious reform began.

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Character	Motive
Tamar: the deciever (Ratzinger, 2007, pp. 39-40).	Judah, son of Jacob, married the Canaanite Shua, with whom he had three sons: Er, Onan and Sellah. Er married Tamar, but died without children. According to the levirate law, Onan married the widow, but he avoided getting her pregnant, which caused her death. Judah asked Tamar to wait for Sela to be older to give her as a husband, but Tamar feared he would not keep his promise, so she disguised herself as a prostitute and slept with her father-in-law. As he left, he took his cane as proof. After three months, Judah knew that she was pregnant and wanted to kill her, but she, with the cane, proved that he was the father of her twins, Perez and Zerah.
Rahab: the prostitute (Baskin, 1979 (11.2).	She lived in a house on the wall of Jericho. Joshua's spies, who were being persecuted, hid there. When the stalkers asked, Rahab gave them a false lead. Knowing that Jericho was going to fall at the hands of Israel, Rahab asked for protection for her and her family.
Rut: the foreigner (Sakenfeld, 1999, pp. 11-12)	Moabite married to Elimelech. After a famine in Moab, and after the death of her husband, she followed her mother-in-law Naomi to Bethlehem, where she met Boaz, who was the relative who was to rescue her (Lev 25, 25-55). With him he had Obed as his son.
Betsheba: the unfaithful (Turro, 1971)	Uriah's wife, she was unfaithful to David, from whom she became pregnant. Given the situation, David asked Uriah to go to his house and be with his wife, but he did not. David asked Joab to put him in the most difficult battle, so that he would die. After the mourning, David married Bathsheba.

The genealogy ends with a synthesis, key to understanding this gospel: "Jacob was the father of Joseph, husband of Mary, from whom Jesus was born, called Christ. So there were 14 generations of Abraham to David; 14 of David to the deportation to Babylon and 14 from the deportation until the birth of Christ" (1,16-17). The 14 encloses two series of 7; if we add the three groups of 14 generations, gives 6, imperfection number. In other words, Matthew expresses that in the history of salvation God has always been willing to bless the people (kings), but this has always fallen into infidelity (women). It takes a generation, the seventh, the perfect (Church!), Which is born of Joseph, the house of David, and Mary, a woman without blemish.

14 generations from Abraham to David	2 generations
14 generations from David until deportation	2 generations
14 generations from deportation to the birth of Christ	2 generations
Total	6 generations
Joseph and Mary, Father of Jesus, the Christ	Seventh Generation: Church

The Greek term ἐκκλησία, is translated to Latin as ecclesia, to mean the «assembly assembled to discuss a subject». Only Matthew uses the term «church» to talk about the Christian community. Let›s see an analysis, according to Aguirre:

> The Church of Matthew has two characteristics: (1) It is fraternal. In 28,9-10, the disciples appear as brothers; (2) Continue the mission. Mt 10 describes the love of Jesus for the poor, which causes him to send his disciples to teach and heal (see Mt 9,35 and 10,1, 4,17 and 10,7, 8-9 and 10,8). For Matthew, the task of the Church is to follow the work of Jesus: to proclaim the Kingdom and free from evil, with gratuitous love. Now, the Church is not perfect. Believing that it is, would be a temptation that would lead to sectarianism and intolerance, to believe oneself to be judge who dictates a judgment that belongs only to God (Cf. 13, 24-30: the wheat and the darnel, Jesus stops the zeal of whoever wants to be a vigilante). For Matthew, the Church is a community where all are called, but not all are chosen; one has to do good deeds. Perhaps it is strange that Matthew speaks of judgment (darnel thrown into the fire), but it is he, in Jewish line, that does not speculate about the future, nor make judgments. Its objective is to draw attention to a present that demands good works and avoids the danger of believing itself to be a "pure" community, a consciousness that comes from its Jewish heritage, and that can affect its community. Matthew seeks to correct it, making them see that, although they are called, they have to be coherent with the teaching of Jesus. Of the five Speeches, the first (5.1-12) argues that the Church must be poor,

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meek, merciful, builder of peace and justice. The last one (25,31-46) sustains that the Church must attend to the needy (Aguirre, 2007, pp. 6-9).

Once laid the foundations of his work: the messianic authority of Jesus and the destinatary Church, Matthew focuses on instructing the community to be the new people of God. For this, "separates the wheat from the darnels," that is, values the Law of their ancestors, but sees imperative to implement the New Covenant. How to overcome old schemes and prejudices that obscure the novelty of Jesus? If we take into account the literary structure seen before (see above), we see that Matthew divides his work into five parts, which include a narrative of facts (described by Matthew) and a Speech on the New Covenant (made by Jesus). Let's see the following descriptive table (Guerra, 2008):

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Introduction: *Mystery of Jesus* (Mt 1-2).	Jesus is part of the history of Israel: He descends from Abraham and David, and as New Moses founds the Church, God's new people.

1st **Part:** Jesus proclaims and brings the Kingdom of God (Mt 3, 1-13, 52)

The justice of the Kingdom of God (Mt 3-7)	*Narration*: With Jesus comes the Kingdom of God (Mt 3-4). *First Speech*: The Kingdom of God is justice (Mt 5-7).
The justice of the Kingdom frees the poor (Mt 8-10)	*Narration*: The justice of the Kingdom produces concrete signs (Mt 8-9). *Second Speech*: Jesus needs collaborators (10).
The justice of the Kingdom produces conflicts (Mt 11-13,52)	*Narration*: Reactions to the behavior of Jesus (Mt 11-12). *Third Speech*: The present and future of the Kingdom (Mt 13,1-52).

2nd **Part:** Jesus organizes and leads the new people of God (13, 53-28, 20)

From the action of Jesus a new people is born (Mt 13, 53-18, 35)	*Narration*: The following of Jesus (Mt 13,53-17,27) *Fourth Speech*: Life of the New People of God (Mt 18).
The definitive coming of the Kingdom (Mt 19-25)	*Narration*: The Kingdom of God is for all (Mt 19-23). *Fifth Speech*: The judgment of the end of time (Mt 24-25).
Conclusion: The Passover of liberation (Mt 26-28)	The death and resurrection of Jesus mark the end of the reign of injustice, and the beginning of the mission of the Church, which must bring the teaching of Jesus to all peoples. Jesus will always be present.

For methodological reasons, we leave out the narratives, and focus on the Speeches that are connected to one another. The analysis allows us to delve into the pedagogy of Jesus that seeks to change the prejudice that hinders the community walk.

First speech: The Kingdom of God is justice (Mt 5-7).	Second speech: Jesus and his disciples (Mt 10)	Third Speech: The present and the future of the Kingdom (Mt 13,1-52).	Fourth Speech: Life of the New People of God (Mt 18).	Fifth Speech: The judgment of the end of time (Mt 24-25).
Sermon on the Mount	Missionary Sermon	Sermon of the Kingdom	Community sermon	Scatological sermon
Invitation to change attitude, overcome old teaching and assume the novelty of Jesus.	Whoever accepts the invitation must show his conviction as a missionary.	The missionary must focus his teaching on the value of the New Covenant: the Kingdom of God.	The Kingdom preached must be lived with coherence and testimony of love within the community.	The community, new people of God must live mercy to be treated with mercy.

It is convenient, now, to make an analysis of each of the speeches, to see how they call for conversion, the paradigm shift and the missionary praxis.

First Speech: *The Sermon on the Mount (Mt 5-7).* In the first Speech, Jesus invert to invest the values received from part of tradition and culture. A change of attitude implies overcoming dogmas, precepts and worldviews received from the old Law. Only in this way can we grasp the new values of the Kingdom, which allow us to re-read the signs of the times, history, nature, community and oneself. Weighing the novelty of emerging values such as solidarity, warmth, closeness, etc., leads to discover the imperative mood in the construction of the new man. This first Speech is undoubtedly the most important of the five that Jesus pronounces, since it implies listening and welcoming the deep metanoia that the Kingdom implies. Task is not easy, because it compromises less to stay in the safe harbor of traditional convictions and complying with conventional norms, to take the leap and think differently, to act against the current. It will always be, beyond novelty, an undertaking that causes anxiety. That is why Jesus invites us to overcome fear and accept the invitation. Blessed are those who hear the word of God and put it into practice!

The Beatitudes, a new Law (5,1-12): *Happy the poor in spirit, the one who cries, the patient, the one who hungers and thirsts for justice, the compassionate, the pure of heart, the one who works for peace because they are the children of God.*

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The invitation to receive the New Covenant is little like the alliance made at Sinai, which was a list of prohibitions. Jesus invites a commitment in full freedom, not motivated by that holiness that is gestated in religious practices, but by which is configured in the commitment to the brother. No one can define human greatness or finitude, but the person himself. Every human being feels needed and seeks meaning in his life. Jesus starts from this observation to invite everyone to reach their full realization, not by works moved by rewards or punishments, but by the deep conviction that full happiness is given to the other, to work for peace, justice, joy. In that sense, "poor in spirit" implies not living with the expectation of receiving, but with the conviction to give, even to empty oneself. The strength is not inside the person, but in the brother, a sure way to reach God. While the world promotes self-sufficiency, Jesus invites us to seek God and our brother, a point of confidence to face lassitude. With humility we must recognize that without Him we do not reach the goal. This requires meekness, which does not mean resignation, but serenity in the face of what I cannot change and rebellion to fight what cries out for justice. And everything in freedom!

> **Salt and light, the new presence in the world** (5,13-16): *You are salt of the earth; if it becomes bland, it is useless. You are the light of the world, nobody lights the lamp to cover it; rather, it sets it high to light the house. Make your light shine; let your works be seen...*

To those who accept his invitation, Jesus shows them the urgency to change the mental scheme. The Law prescribed to put salt in each offering presented to God and to light a light as a symbol of divine triumph over darkness. Whoever accepts to live as a believer has the mission to be good news, taste and brightness. In other words, the invitation is to live the hallmark of love, to shine before men so that the good work may be seen and the Father who is in heaven be glorified. Let the world feel its presence in every action, and thus praise: "Look how they love each other, they shine, they give flavor!"

> **Old and New Justice (5,17-48):** *You heard that it was said: "You will not kill", I tell you: If you get angry with your brother, you deserve judgment... If while you present your offering remember that your brother is angry, leave your offering and make peace... You have heard that it was said: "Do not commit adultery", I tell you: If you look at a woman with desire you have already committed adultery. If your eye makes you fall, take it out; it is better to lose only the eye and not the whole body... It was*

also said: "He who divorces gives a certificate to his wife"; I tell you: If you divorce your wife, out of illegitimate union, you make her adulterate... You have heard that it was said: "Do not swear falsely and do what you swear," I tell you: Do not swear by heaven, throne of God, not for the earth, the footstool of your feet... say yes when it is yes, and not when it is not... You have heard that it was said: "An eye for an eye", I say to you: Do not resist the evil one; if someone hits your right cheek, offer him the other... You heard that it was said: "Love your neighbor and hate your enemy", I tell you: Love your enemy, pray for him to make God shine the sun on bad and good. If you love the one who loves you, what merit do you have? Also the evil man does...

Jesus follows his instruction on paradigm shift. The Jew was rooted in the legal prescriptions of the Pentateuch. From there he discerned his behavior, in a kind of fulfillment. Jesus makes it clear that he does not repeal the Law, but that he rereads it from his spirit, which is not legalism, but love! Anyone who annuls the commandment of love and does not teach it, is the smallest in the Kingdom. Jesus questions the Pharisee attitude that focuses on legalism, formality, tradition. We must fulfill the Law that comes from God, not the edges that humans have interpreted. For example, washing one's hands is not properly a divine mandate, but a human interpretation. The law has 2 sides: the external, literal word that defines what to do and what to avoid, and the internal, spiritual understanding that reflects the intention of God. Jesus invites us to make that itinerary. First see the external*: you have heard...*; then it shows the inner side*: I tell you...* At first glance, it seems that Jesus contradicts the Law, but it is not like that; He invites us to go beyond the letter to understand his spiritual application. Thus, not only murder must be avoided, but hate must be eliminated and forgiveness cultivated. Not only physical adultery, but also spiritual adultery should be avoided. It is not enough not to swear falsely, but to fulfill the oath made before God. One should not live only from retributive justice (eye for an eye), but overcome the offense and not increase the pain (Cf. Rom 12,17-21). Not only love the neighbor, but the enemy.

To do good (**6.1-8**): *When you help, do not publish it. Do not imitate the one who gives a show to be praised; He has already received his prize. When you help, do not let your left hand know what your right does. Your Father who sees what is secret, will reward you. When you ask God, do not make long litanies: The words will not make you heard. Before you ask, the Father already knows what you need.*

In this part, Jesus deals with two topics: almsgiving and prayer. Jesus insists that the new man does not do good to be seen, but as a result of a deep conviction that he thusly responds to the love of the Father who sees the secret. The believer will feel the depth of the Father's forgiveness, only if he pardons with sincerity. The path that gives access to the Father is the practice of justice, not as a means of self-promotion, but as a response to who loved first. Regarding prayer, it is the effective means to be in relationship with God, but it must be an intimate dialogue between the Father and son. Jesus criticizes the prayer made only to be exhibited before others; such attitude perverts and weakens trust in God.

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Our Father and fasting (6,9-23): *If you forgive, the Father will forgive you. When you fast, do not put on a sad face, so that your fasting is noticed, wash your face and perfume yourself. It is not man who should notice your fast, but the Father who sees the secret. Do not gather treasures in the earth where the moth damages, but in the sky where there is no rust. Where your treasure is, your heart is.*

Life usually leads through dead ends. The temptation is to fall into a pietism that "demands" God to act with haste. Jesus invites us to live with the conviction that prayer, rather than evocation to force God to act, is acceptance of the new believing ethic. Prayer is divided into two parts: relationship with God and relationship with the other. If God is Father, all, without distinction, are brothers. In the Church the individual does not prevail, but the family and the common good, here and now, without worrying about the future, which is in the hands of God. In the family, what affects one affects everyone. The Our Father is a reaction against individualism. He is not my Father, but Father of all and of all that is in heaven and earth. Saying Father requires welcoming the brother, overcoming the tyranny of the "I" and living the "we": our bread, our debts, our sanctity. Thus, "old is transformed into new, chaos into harmony, injustice into justice, sickness into health" (Ronchi, 2005, p. 27). In other words, the community relationship becomes a relationship of justice and forgiveness, giving, rather than receiving. The believer must die to the self, to look at the other. While human justice is retributive - pay what you owe - the justice of God is to be and do for the other - I forgive you, even if you owe me -.

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> **Trust only in God (6,24-34):** *One cannot serve two masters, because you love one and hate the other. You cannot serve God and money. Do not worry about clothes and food. More important is life than that. Look at the birds, they do not sow or harvest, but the Father feeds them. Are you not worth more than them? Seek the Kingdom and its justice, and all these things will be given to you.*

What is most opposed to God is not worldly pleasure or the power to manipulate, but the desire for wealth. Money is a sign of violence and death when it becomes the ultimate goal. God is gratuity, liberation, communion; money is interest, slavery, division. The tension is between God who lets himself be and the money he does not let be. Jesus lets himself act freely when choosing between one and the other (Cf. Deut 30,15). The decision is personal. Living for money separates from God and brother. Money becomes god! The believer must be careful of accumulating treasures, because that entails risks. For example, forgetting that God made man to transcend and not to close around riches that cause anxiety. The more you have, the more you want. The conqueror becomes a slave to what he conquers! Money - or its absence - causes conflicts between the one who has it and the one who wants to have it. A change of mentality requires giving money the place it deserves, as a means, never as an end, not even a religious one. Many camouflage their greed in pious forms, surrendering to social or religious cults, thinking that this way they fulfil the will of God. The opening to the experience of God occurs when the believer opens himself to the gratuity of God, the principle of love that sustains in a loving way the human existence.

> **Children of the Kingdom (7,1-14):** *In the way you judge, you will be judged. The measurement you use will be used with you. You see the fuzz in someone else's eye and you do not feel the trunk in yours. Do not give the saint to the dog, or throw pearls to the pig, for they could trample on it. Ask and you will be given, look and you will find, call and it will be opened. Does a father give his son a stone when he asks for bread? If you who are bad give good things to your children, with greater reason the Father gives good things to those who ask them!*

Training to fulfil Jesus' mission requires introspection, seeing personal strengths and limitations, before judging others. That's what it means to "take out the trunk from one's eye." If Jesus does not judge who beats and

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crucifies Him, then we must not judge anyone! Sometimes, the inclination is to complain, but in that moment, the believer must remember that he bears his own fragility. That will allow you to understand the other and open yourself with empathy. With the rod that I measure, I will be measured... to the love that you give, a lot of love corresponds to you. Thus, the believer must correct with mercy. You cannot operate without anesthesia... the patient would die of pain. Mercy is the anesthesia that makes us accept corrections. In that sense, when correcting, we must do it from the truth, without slander or false testimonies that ruin the brother's fame. Certainly, truth can be painful, but said with mercy helps to grow. Jesus invites us to correct ourselves within the Church, with delicacy, truth and humility.

By their fruits they will be known (7,15-27): *Beware of the false prophet who presents himself as a sheep, but he is a wolf. The healthy tree bears good fruit; the bad tree bears bad fruit... The tree that does not bear good fruit is cut... It is not enough to say: Lord! to enter the Kingdom. Many will say: 'We have spoken in your name, expelled demons and made miracles'. Then I will say: I do not know you, get away from me. He who listens to my words and puts them into practice, is like the wise man who builds on rock: the rain falls and the wind blows, and the house stands. Whoever does not hear my words or put it into practice is like the fool who builds on sand: the rain falls, the wind blows, and the house falls.*

The content is linked to the person who communicates. A good message, said without kindness, does not convince or convert. At the end of the first speech, Jesus invites the coherent praxis of the new lifestyle: to produce good fruits (verses 15-20), to speak and practice (verses 21-23) and to build on rock (verses 24-27). The believer must be careful with the false prophet who gives the wrong message. "He is dressed as a sheep, but he is a wolf" (Mt 10,16; Lk 10,3). The opposition wolf-lamb is irreconcilable, unless the wolf leaves the violence as Is 65.25 suggests. It is not easy to discern the true from the false prophet. It usually happens that, for personal or group interests, the one announcing an uncomfortable truth is accused of being a false prophet. That happened to Jesus. To help discern, Jesus proposes the example of the good tree that never gives bad fruit, nor does the bad tree bear good fruit (Cf. Jn 15,2-6). Thus, it is not enough to talk, you have to practice; only then will he be recognized (Mt 7,22-23).

The final teaching of this first speech is about a house built on rock or sand. This is a reference to the opposition faith and life. It is not about talking about God, but about doing his will. "Happy is he who hears the Word

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and puts it into practice" (Lk 11:28). There are believers with gifts that they use only for their benefit. They teach, but they do not practice! (Mt 23,3; 1Cor 13,2-3). Thus, this parable calls the attention of those who seek their security in legal observance, without recognizing that true security is in God who loved first (1Jn 4,19). "God is my rock, strength, shield and freedom" (Ps 18,3). And the believer must be a rock for his brothers (Cf. Mt 16,18).

> When Jesus finished this speech, people were amazed at how he taught, because he did so with authority and not as their teachers of the Law (Mt 7, 28-29).

Second Speech: *Missionary Sermon (Mt 10).* After the invitation, Jesus leaves the believer free to discern the proposal and make his decision. It is not easy, because it is about leaving behind the old paradigms and attitudes, to assume the new values that allow us to see life with new eyes. It is no longer the law, but mercy. To those who accept the invitation, Jesus proposes to follow the missionary path, the only way to build, slowly but inexorably, the new man.

> In virtue of that missionary mandate, the Church is interested in those who do not know the Gospel, because it wants everyone to be saved and experience the love of the Lord, until it reaches every woman, man, old man, young man and child. All peoples and cultures have the right to receive the message of salvation, which is a gift from God for all (Pope Francis, World Missions Day 2016).

The missionary action contains a plausible temptation: to awaken that bourgeois spirit that places the recipient of the mission, as a means to satisfy the affective and emotional deficiencies of the missionary. In other words, the risk is to make the mission a task to fill my needs, maintaining control over what is done and about the interlocutors. Jesus warns and questions such an attitude. That's why he asks close to him not to take anything, nor to plan anything. Trust should be placed only in the spirit of God who will say what needs to be done and said.

> **The missionaries (10.5-16):** *The Kingdom is near! Heal the sick, raise the dead, cast out demons. You received it without paying, give it without charge. Do not bring gold, silver, clothing, supplies, cane or sandals, because the worker deserves his salary. Wherever you go, look for someone who is worth and stay there; when entering, wish for peace; If the family deserves it, they will receive it, otherwise it will return to you. If they do not receive you, shake off the dust from your feet. Be astute as a serpent and meek as a dove.*

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To those who accept his invitation, Jesus invites them to announce the Kingdom and serve the people. Thus, a distinctive facet of the believer is the mission, seen not as a complement for the weekend, but as an essential part of a lifestyle embodied in the needs of the people. This implies a permanent exit to fulfill the entrusted task. Every day is a mission! The task is to announce the Kingdom of God, not to "sell oneself", nor to propose ideologies or personal agendas. Announce the Kingdom, and only the Kingdom! From the revealed Word, in order for life and death to be transformed.

The mission implies announcing the Kingdom of God, salvation for man, cultures and society. In the mission, it is given and received free of charge; power is renounced, to live a humble pilgrimage; it is shared with everyone, especially the oppressed, the struggles and illusions; it is lived in freedom, not to make sacrifices, but to live the Grace that gives meaning to life. In a word, the mission demands detachment, renounces the desire to dominate, rejects the imperial mentality and overcomes the mental borders.

By sending them around the world, Jesus instructs his disciples on the way of mission: disposition, detachment, light luggage, confidence in the announcement, solidarity to share bread, home and life. In the mission, the message must be heard, received and announced as the Kingdom of a God that offers communion, peace and solidarity. This implies a possible risk: contempt, persecution, derogatory treatment. The believer has to face this danger and not give in to social and even ecclesial, pressure that styles hatred, rejection, and slander. You must follow the mission, live with coherence and confidence that you are not alone! Often, bold witness is the seed of conversion, a spark of freedom.

> **Persecuted Missionaries (10.17-40):** *You will be hated for my cause, but if you stand firm you will be saved. If the owner of the house is called a demon, what will they not say about you? But do not be afraid. Is not a bird sold for a few cents? But it falls on the ground without the Father's permission. As for you, even your hair is numbered. To whom it is in my side, I will be on his side; whoever denies me, I will deny him. I have not come to bring peace, but sword. He who does not carry his cross is not worthy of me. He who puts his life before him will lose it, and he who loses it will find it.*

Of this second part two warnings draw attention: the persecution and the invitation to not be afraid (x 3). It seems that suffering marks

the life of the believer who lives his conviction, but he should not worry about it. Rather, he should be seriously concerned if he is not persecuted, if his life becomes only satisfactions.

The invitation to "not be afraid", of its own, seeks to ensure that the believer does not pervert the mission, ceasing to act out of fear of slander or persecution. No matter how big the lie, the truth always wins! Do not be afraid to tell the truth! Today, for example, the press tends to distort the facts, and makes appear as criminal who proclaims the truth and can sacralize who is undoubtedly oppressor. The conviction of the believer leads him to defy the one who lies, defames, tortures, kills. They can kill the body, but not the freedom, and that is the strength that distinguishes the new man. The only fear that the believer must have is to deny the truth and get away from the brother.

On the other hand, the believer must bear witness to the cause that moves his life: Jesus. "He who declares himself for me before men, I will declare him before my Father." Conviction implies courage in the face of persecution: "I have not come to bring peace, but a sword." How to understand this statement? It must be made clear that this does not mean promoting division, but to assume that the conviction of life is usually a countercurrent attitude that becomes a "sign of contradiction" (Lk 2:34), in the family, community and society. When there are signs of renewal, it becomes a "sign of contradiction" for those who accustom an unjust peace and are so tamed that they will not allow themselves to be bothered.

However, conviction must be above comfort. You can not love the father/son more than the Kingdom. How to combine this order with the command to honor father and mother? (Mk 7, 10-12). Two observations: 1. The Kingdom was the supreme value for Jesus and 2. The socio-economic situation of the time led the family to close in on itself, denying its responsibility to society. But, a coexistence without community is like a pot without food... it disfigures love. In that context, then, "hating father and mother" means overcoming individualism, closed-mindedness, and making an option for community. And, opting for the community involves the cross: "I will glory in the cross of the Lord, through whom the world is crucified for me, as I am crucified to the world" (Gal 6,14). Carrying the cross supposes to break with the unjust system and be generous to give oneself completely to the other. This experience is not a personal one, but the fruit of the experience of love: "Who receives you, receives me..."

In concluding this sermon, Jesus speaks of the reward: "He who gives a little child a drink will not lose his reward." In this sentence there is a significant sequence: the believer is recognized for his testimony, be-

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havior and solidarity with the child. The Kingdom is a building made of bricks; despising a brick puts the building at risk.

> *When Jesus finished giving instructions, he left to teach in their cities (Mt 11,1).*

Third Speech: *the sermon of the kingdom (Mt 13).* The third speech makes explicit the theme that should be treated in the missionary task: the Kingdom of God. The believer who accepts the invitation and begins to live his mission must speak only of the Kingdom of God. The particularity of this sermon of Jesus is that it explains the essence of the Kingdom of God through seven parables. The parable is a simple story, whose purpose is to convey a teaching in an understandable way. "Jesus preached using parables, that is, living examples, images taken from ordinary life, giving them rich and comprehensive contents. Some believed and others did not. Jesus spoke of the Kingdom of God with tact and using parables in which, without hiding that he was saying new things, he incited the listener to be interested, and warned him: "Who has ears, let him hear!". The one who has a heart ready for conversion understands and rejects sin (Cases, 2017). This Kingdom of God is an offer that implies letting God be the only one who directs the life of the believer. You cannot serve God and money. If there is transparency of spirit, the other is neighbor, brother who is cared for and defended... But, if what prevails is money, the other is a rival that must be mastered and exploited. Thus, Jesus calls to announce to the world two options, and each one is free to choose one, with freedom, but with responsibility to assume the consequence.

> **The sower.** *Grains fall on the road, the birds come and eat them; others fall among stones, sprout, but since there is no depth, the sun rises, burns and dries them; others fall among thorns, grow and drown; others fall on good soil and produce harvest, 100, 60 and 30.*

> **The wheat and the darnel.** *A man sows seed, but while he sleeps, his enemy sows darnel. The wheat grows, and also the darnel. The workers say to the boss: "Lord, you planted seed, where did the darnel come from?" He replied: "It is the work of the enemy." The workers ask: "Do you want us to tear it?" "No, because by removing the darnel, they can tear the wheat. Let them grow until the harvest, and then they will cut the weeds and throw them into the fire, and the wheat we will keep in the cellars.*

The mustard seed. *The mustard seed is the smallest of the seeds, but when it grows it is larger than a tree, so that the birds perch on its branches. This is the Kingdom.*
Yeast. *The Kingdom is like the yeast that is put to the flour to ferment the dough.*
The treasure. The Kingdom is like a hidden treasure; whoever discovers it sells everything and buys it.
The Pearl. *The Kingdom is like a pearl that a man finds, sells what he has and buys it.*
Net. *The Kingdom is like a net that collects fish, the big ones are useful; the little ones are thrown.*

The unique theme of the mission is the Kingdom. Having this clear, helps not to disperse in varied, broad and ineffective issues. There are 7 parables, although only two are explained (the sower and the wheat and the darnel), because they constitute the transverse axis to understand the other five parables.

To seed was a familiar image in Israel. When the rain arrived, the earth was scratched and the seed was thrown. Jesus collects this image to speak of a sower who, although he identifies with himself, is also the believer who preaches the Kingdom, in the style of Jesus who does not flaunt his condition, but acts as a servant (Cf. Flp 2,6-11). The seed is the Word of God; the field is the world. Therefore, the announcement of the Kingdom is made from the inspired Word, which must travel the entire world, until reaching the millions of people who still don't know the commandment of mutual love. Thus, believers are part of a Church in and for the world. Some will accept the Kingdom, others will not. But, the work of the believer remains the same: to sow the Word. Harvest is second moment and corresponds to Jesus.

An interesting fact: there is nothing wrong with the seed. The harvest occurs in the land where this seed falls. That is, the Word is good; Whether or not it harvests depends on human freedom to receive it or not. And, even if 75% of the seed is lost, the Word is so rich, that some fruit will give, even if it is very small. The earth is of four types: 1. The one next to the road: the seed is eaten by the birds (who knows the Kingdom, but does not accept it); 2. The one that is shallow and full of stones: the seed does not germinate (whoever hears the word, but does not allow himself to be questioned, can be affectionate, emotional, but does not

commit himself); 3. The one that is full of thorns: the seed drowns (who lets himself be saturated until he loses faith); 4. The good earth: whoever hears and lives the Word bears fruit.

The parable of the wheat and the darnel highlights that in the world there are two types of people: the good and the bad (Jn 8,43-45). When the Word is not accepted, one tends to see the other not as a brother, but as a rival to dominate: "In this is manifested the son of God and the son of the devil: he who does not do justice and does not love his brother, it is not of God" (1Jn 3,10).

But, Jesus does not say that the bad one must be destroyed. That is not the task! The wheat and the tares must grow together. Lest by fighting the bad the good be hurt! In fact, both have similarities on a day-to-day basis; Christians who are darnel and unbelievers who live like wheat. It is the work that differentiates them: "It is right before God to pay with tribulation to the troublemaker. And to you who are afflicted, give them rest, when the Lord appears from heaven… give retribution to those who do not know God, nor obey the gospel of Christ" (2 Thess 1,6-8). By going to church, we are not on the right path. "Every tree that does not bear fruit is cut and thrown into the fire. So, by their fruits you will know them. Not everyone who says, 'Lord', will enter the Kingdom of God, but he who does the will of the Father. Many will say that day: Lord, we prophesied in your name, cast out demons and performed miracles. Then I will say: I do not know them!" (Mt 7,19-23).

Jesus compares the Kingdom with the mustard seed. Being the smallest, it grows until it becomes a tree capable of welcoming birds. To further clarify his comparison, Jesus argues that the believer should concentrate on the essentials: plant the seed, make it germinate and let it become a tree. This is the Kingdom of God. Another comparison is of everyday life: the Kingdom resembles a woman who mixes flour and yeast and becomes a mass that grows alone. The curious thing is that the yeast, for the Jew, is impure, and was removed from the bread during the Passover feast. In the context, the yeast symbolizes the antagonism to the official religion: Even moral transgression helps to build the Kingdom!

The Kingdom is also compared to a treasure and a pearl that, when found, one sells everything to acquire them. Jesus uses these two examples to indicate that for the Kingdom it is worthwhile to renounce temporal things. In a world that puts no limits to pleasure and waste, nor values the freedom of being, it is good to like eternal things. The treasure must be sought, and once found, everything must be given up to acquire it! Finally, the parable of the net, very similar to wheat and tares, shows

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that there are good and bad fish, you have to choose what is good, and discard what is counterproductive.

> *When Jesus had finished these parables, he moved on from there. (Mt 13,53).*

    Fourth Speech: *Community sermon (Mt 18).* The teaching of Jesus is coming to an end. In this fourth speech, the Master enters fully to deal with the theme of coherence that must be made clear by the missionary believer who announces the Kingdom of God. What good is it to announce the Kingdom, if there is no testimony of it? All the teaching of Jesus is oriented to build the Kingdom from the person himself; from there it can radiate to the world. The only revolution is to be revolutionized!

    The believer must always act from the coherence between what he says, what he does, what he expects and what he achieves; Physical coherence, emotional, gestural and consistency between the judgement, the opinion and the statement. Seen this way, it is not easy to be a Christian, because it is an attitude that demands transparency in the relationship with God and with the brother. Hence, this discourse focuses on community relations. To the brother, we must respect him, take care of him, correct him, and welcome him with warmth, justice and rectitude. The believer knows that the Church is not a private or private endeavor. But a faithful and supportive commitment to which we committed ourselves.

> **The greatest (18.2-14).** *If you are not like a child, you will not enter the Kingdom. The one who receives a child, receives me. The one that makes fall to a boy, it is better to tie to the neck a stone and to drown in the sea. If your hand causes you to fall, cut it off; it is better to enter eternal life without a hand than to be thrown into the fire. What happens if a man has a hundred sheep and loses one? Do not leave the 99 to look for the lost one? And if he finds it, he feels no more joy than that for the 99.*

    Jesus uses two figures to talk about communion: a boy and a sheep. The Kingdom becomes a reality with community life! In the community the hepless is the first. This reverses the scale that gives primacy to those who have titles, assets or knowledge. "Let the children come to me; do not prevent it "(Mk 10,14). The point is not that the child approaches, but that the adult does not impede their closeness!

If they do not become like children, they will not enter the Kingdom. What is the meaning of this verse? Jesus is talking about conversion, not regression. It is not about having a childish attitude, but about seeing life with new eyes: "If you are not born again, you will not enter the Kingdom of God" (Jn 3: 3). The conversion implies new birth; being born again implies spirituall rebirth; reborn implies becoming a child: "He who receives a child in my name receives me. (v. 4) Stumbling is synonymous with sinning, and before that, "it is better to enter into eternal life lame, than to have feet and be thrown into the fire" (verses 7-9). Jesus uses this simile to say that conversion implies radicalism in the renunciation of evil (Mt 15,18-19).

But, not everyone has the strength to make that leap to conversion, once and for all. Some are timorous. This does not mean that the community should marginalize them, but look for them, because "the Son of Man has come to save what is lost". In Lc 15, the emphasis is on finding what is lost. Here, in Mt 18, the emphasis is on saving the lost, especially if they are the little ones (see v. 14).

> **Community living (18,15-22).** *If your brother sins, point out his fault. If he listens to you, you won a brother; If he does not listen to you, take one or two people as witnesses. If he does not listen, inform the assembly. If he does not listen to the church, consider it a pagan. What you bind on earth will be bound in heaven. If two agree to ask for something, my Father will give it to you. Where two or three meet in my Name, there I am. Forgive not 7, but 70 times 7.*

This section explains that, in the conflict, the church must seek forgiveness among brothers. Here are the terms "brother" (gr. *Adelphos*) and "church" (gr. *Ekklesia*) (v. 15 and 17). This implies that we are brothers, and not just members of the Church. Therefore, the relationship, rather than the sum of ideas or dreams, is a communion of brothers! Even when the other has committed a crime against himself or against his brother; even if the sin is against us. We have the responsibility to take the initiative and seek a solution to it. We do not have to murmur, but confront, but win the offender. This implies not confronting the offender to the point of driving him further away: "If anyone were to be found in fault, you who are spiritual, restore him with a spirit of meekness" (Gal 6,1).

Now, it is not easy to love the offender or restore the relationship. Even if the correction were for a known offense, care must be taken that the offender does not suffer a painful public exposure that affects his dignity.

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Now, what kind of sin can be justified? "Do not associate with someone who calls himself a brother and is a fornicator, greedy, idolater, gossiper, drunkard, thief" (1Cor 5,11). That is to say, every act that ends up being scandalous for the brother, which does not entail repentance or sense of shame. Jesus does not call to confront the offender of "great" offenses, but of all kinds of crimes of which there is no pain: "If you bring your gift to the altar, and you remember that your brother has something against you, leave it and go to be reconciled; then present your offering" (Mt 5, 23-24). The initiative must be taken if the brother has something against us, justified or not!

All this must be done in a personal capacity, without including the community. It is only involved when there is no response from part of the offender. Then witnesses should be sought (Deut 19,15) to guarantee that there is no unjust accusation (1 Tim 5,19). Thus, it is discerned with justice, not necessarily the offense, but the attitude at the time of correcting, not only the offender, but the offended one. The goal is not to blame, but to restore the sinner. If the issue is not resolved, the witnesses will give their testimony in front of the Church, and "if he does not hear the Church, consider him a pagan." This language is rare in Jesus, who is open to evangelizing the pagans (Mt 8,5-13; 11,16-19). Even a tax collector is an apostle (Mt 9, 9-13). It seems that here, "pagan" refers to the non-believer (Cf. Mt 5,47; 6,7,32; 9,10; 10,18; 11,19; 20,19). "Consider him a pagan," then, it could mean leaving it as "non-believer", but in no way condemn it, because the goal is to restore communion. Although it seems that the Church expels the offender, in reality it only recognizes that he has been excluded from the community. The hope is that, feeling out of communion, he seeks correction to return to the brotherhood.

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He who does not forgive (18.23-35). *Miserable servant, I forgave you your debt, should you not have compassion as I had of you? He became so angry that he imprisoned him until he paid his debt. My Father will do the same if you do not forgive your brother.*

Jesus completes the theme of reconciliation. The believer has been born again, is part of the Church. This new reality is not an easy task, because Jesus' proposal is "to be holy as the Father is holy," and that means living as a family. In that sense, Peter's question: "How many times should I forgive?", Jesus deserves a categorical answer: "Not seven, but seventy times seven."

In the parable of the two debtors, who owes ten thousand talents, has an impossible debt to pay, but deserves forgiveness. That

same person is not able to forgive just one hundred denarii, it is out-rageous. That is why the reaction of the Lord is understood: "Bad Servant, I forgave you your debt... you should have mercy, as I had with you". Thus, this parable teaches that there is an ethical requirement to forgive offenses, great or small, because God forgives without condition. Whom he does not forgive, He sends you to jail to pay his debt. To throw to the jail means to be imprisoned in the desire of revenge or prejudice. "Be good to one another, forgive each other as God forgives you" (Eph 4,32).

> *When Jesus had finished saying these things, he left Galilee and went into the region of Judea to the other side of the Jordan (Mt 19,1).*

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Fifth Speech: eschatological sermon (Mt 24-25). We reached the end of Jesus' pedagogical itinerary. The process that began with an invitation to be missionaries, who preach the Kingdom and witness it with a deep community life, concludes with what this journey of conversion of mind and heart means. An award that, in believer terms, is eternal salvation. It seems that having arrived at this moment already means coherence. However, in this speech it is striking that one may have accepted the invitation, may have spent his life missionarying and witnessing, but having done so with minimal effort! That is to say, this speech makes us realize that it is not enough to be good, it has to be a superlative measure. What San Ignacio de Loyola called the *Magis*[5].

> **Signs of His coming (24,3-41).** *One nation will fight against another; there will be hunger and earthquakes. You will be denounced, tortured and murdered... so much evil, that love will cool in many. But whoever stands firm will be saved and the Good News will be proclaimed and heard by the nations; then it will be the end. In the days of anguish, the sun will darken, the moon will lose its brightness and the stars will fall, and they will see the Son of Man arrive with power and glory. When you see these things, know that the time is near. Truly I say to you, heaven and earth will pass away, but my word will not pass away. But the day and the hour nobody knows, but the Father.*

En el último discurso se responde a la inquietud: ¿Cuándo será el final y cuáles serán las señales? La respuesta de Jesús es lógica: la señal del "fin del "mundo" y el surgimiento de una nueva tierra será con la llegada del Hijo de Hombre. Hay que estar atentos y evitar el engaño que se da en

cada época, en especial cuando hay tribulación: "False prophets and false teachers will arise who will introduce heresies, denying even the Lord... (Cf. 2Pe 2,1). Thus, a cause for concern is the false teacher, whose teaching is criticized, because "many will come in my name, saying: I Am, and will deceive all."

Jesús dice que habrá guerras y desastres naturales, pero no son señales del fin, sino muestras del deterioro de las relaciones humanas. Por eso, no hay que dar espacio a los rumores, pues "¡aun no es el fin!". Guerras y terremotos ha habido siempre a lo largo de la historia. Tampoco deben preocupar las tensiones que surgen, pues "serán odiados por mi causa" (v. 9). Menos aún nos debe asustar que haya enfriamiento del amor, dada la tensión reinante (v. 12). When evil increases, many will stop living love, and that is a sign that the end is near! But "whoever perseveres to the end, will be saved." And the Pastor's wish is that if he starts with 100 sheep, he ends with 100. Salvation for all if, beyond human failure, they remain firm in love!

No existen varias formas de salvación, sino un solo camino: el amor llevado a la plenitud en la cruz. Eso es lo que expresa la parábola de la higuera: "cuando echa hojas, saben que el verano está cerca". The fig tree represents the love that bears fruit and announces the end (Cf. Jer 24). Paul reminds us that in difficult times the love of God who wants to save the people acts: "In the propitious time I heard you, the day of salvation I helped you. Now is the propitious time, the day of salvation" (2 Cor 6,2).

The prudent virgins (25,1-13). *Ten young women go to meet the groom. 5 sensible and 5 foolish. The foolish ones do not have spare oil; the sensible ones do. As the groom delays, they fall asleep. At midnight the groom arrives and they must go to meet him. Then the foolish ones say to the sensible ones: "Give us oil, because our lamps go out". The sensible answer: "There is not for all; go buy". While they go, the groom arrives, and those who are ready enter the party. And the door closes. When the others arrive, call, but they are not opened. Therefore, be awake, because you do not know the day or the hour.*

The vital space of the woman is the house, taking care of the children and carrying out the domestic tasks. Important occasion of the day was to go to the well for water; there they met with other women. From time to time, the routine was broken by a wedding, birth, rite of initiation, funeral, etc. The wedding was very significant, as it was an event that lasted several days and included a banquet, dances and games. Jesus takes

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this experience to tell the parable of The Ten Virgins. Five were sensible and five foolish, which reminds us of the wise builder and the other who was foolish (Cf. Mt 7,24-2, who build their house on rock and sand, respectively (see above). In the present account, sensible and fools virgins are invited to the wedding and all fall asleep while waiting for the groom's arrival. That is, up to this point they are on equal terms. The parable centers the narration on the waiting for a delayed groom. It is there where the sensible ones differ from the foolish ones: they are cautious and have spare oil, foreseeing that the boyfriend will be late.

Thus, being ready by the time the groom arrives is the crux of the text. That is, the arrival of the groom is the signal that starts the party. The passport to enter the banquet is to be personally prepared for when the door opens. Thus, only five manage to enter the wedding because they are prepared for the occasion. They foresaw that the groom could delay and they had the precaution of having reserve oil.

This parable is written by Matthew at the end of the first century, when the community begins to tire because of the delay of the Parousia. In spite of the clarity of the message, there is no unanimity to define the type of narration that is this composition. Jeremiah sees it as a teaching of the historical Jesus; Bornkamm sees it as a story of the early church. Dodd classifies it as a parable and Bultmann as an allegory. (Donfried, 1974). Let's start with the hermeneutical principle that holds that every text is addressed to a specific audience, which is intended to teach something. In that case, this narrative would be a parable that shows a concatenated sequence: *wedding, virgins, lamps, oil, delay, sleep, scream, wake up, party, closing door.*

If we make an allegorical analysis, we can say that the virgins symbolize the church that awaits the return of the Lord; the groom is Jesus Christ; the wedding is the feast of the Lamb (Rev 19.9); the delay of the groom symbolizes the anxiety lived by the community of the time, and the arrival is the full fulfillment of the Parousia. The closed door is the judgment that causes the foolish to be rejected for their lack of waiting spirit. A problem lies in interpreting the oil. What does it mean? Is it faith, piety, works, prayer? The answer comes from the analysis of four parables that Matthew offers: the faithful servant is working when the Lord returns (24,45-51); uses corrected resources correctly (25,14-30); takes care of the needy (25,31-46) and, now, has reserve oil to hold the wait.

Thus, to be prepared -to have oil, means to work faithfully, take care of the received gifts, be a good administrator of time and goods in charge, take care of the needy. In a word, it is he who fulfills the teaching of Jesus (see Mt 5-7). To do this, is to be prepared for the return of the

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Lord, of whom neither the day nor the hour is known. "At midnight they heard a cry: the husband has arrived" (v. 6), and the sensible ones entered the party, while the foolish ones lost the opportunity to enter. It is common the temptation to criticize the fools of being clumsy. However, in the text they are not criticized, but encouraged to look for oil. The problem is that it means losing valuable time, to the point that the groom arrives and invites the party to those present. Then the door was closed (v. 10). The foolish arrive and bring oil, but it is too late; the door will not open anymore (v. 11-12). It is too late to ask for mercy.

> **Parable of the talents (25,14-30).** *A man when traveling gathers his servants and entrusts their goods to them. To one he gave 5 talents, to another 2 and to another 1. Each according to his capacity. The one who received 5 negotiated and won another five; the one who received 2 won another two. But the one who received 1 hid the money. After a while the Lord came and settled the accunts with them. The one who received 5 presented another 5; the Lord congratulated him for being good and faithful; the one that received two, delivered another 2; the Lord congratulated him for being good and faithful. Finally, the one who received a talent came and says: "Lord, I was afraid and I hid your money; here it is". The Lord told him: "bad servant! If you know that I harvest where I do not sow, you should put my money in the bank, to receive it with interest. "And he took away the talent and gave it to the first. The one who produces will be given, and the one who will not be taken away from what he has. He sent the worthless servant into darkness, where there is weeping.*

Jesus advances in his teaching. Now he tells a simple story that invites us to discern fidelity. Betrayal brings a reprimand, loss of entrusted task and condemnation, far from the presence of God. It should be noted that the talents are given to the servants according to their ability. In Luke's parallel it is said that the Lord instructs them to do business with that money, but in Matthew it gives them freedom so that each one does what he thinks fit. Once again the "time" factor appears. Jesus clarifies that the parousia will not be soon, so believers should keep working without rest (Mt 25,16-17), because the return will be at an unexpected moment (Mt 24,44).

On the other hand, having a talent does not ensure salvation. Moreover, in one case it leads to condemnation. Something similar to the parable of the sower (Mt 13,3-9.18-23, Cf. supra). We have all been given a talent and from it, and only from it, we will be asked for. The first two servants are clear about their task, and that is why they start working im-

mediately. It's not talent, it's work! There it is understood that the third servant is accused of laziness and is kept until what he has (Cf. Mt 25,29, Cf. Mt 13:12, Mk 4,25, Lk 8,18, 19,26).

The third servant presents his excuse: the Lord is a tough man, and this led him to be afraid, that's why he did nothing with the trusted money. Assuming that the servant was right, why did not he motivate himself to seek a return for his employer? Why did he not put the talent in the hands of a banker to invest it, and thus obtain some interest? There are characteristics that distinguish this servant from the other two: fidelity (the first two) vs laziness (the third). The first two are "good", an adjective that is used in a moral sense, as something useful or beneficial (Cf. Mt 7,17-18, Lk 14,34, 16,25). The lazy slave is the person who refuses to work with the talents that God provides to build the Kingdom of God. The way in which some believers live their faith denotes that they "bury" their talent, arguing fear, where they only summarize laziness. It may be that you are not like the first two slaves, but like the third.

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The final judgment (25,31-46). *The nations will be separated: sheep on the right and goats on the left. Then He will say to the sheep: "Come blessed of my Father and take possession of the kingdom, because I was hungry and you fed me; thirsty and you gave me to drink; I was a stranger and you received me; I was naked and you dressed me; sick and in jail and you visited me. They will say: "When did we saw you hungry and we gave you food, thirsty and we gave you drink, stranger and we received you, naked and we dressed you, sick or prisoner and we visited you? The king will say: "When you did it with the smallest of my brothers, they did it with me".*

He will say unto the goats: "Get away from me, because I was hungry and you did not feed me; thirsty and you did not give me to drink; I was a stranger and you did not receive me; naked and you did not dress me; sick and prisoner and you did not visit me. "They will say: "When did we see you hungry, thirsty, naked, outsider, sick or imprisoned and we did not help you?" The king will say: "When you did not do it with the smallest one".

How can God condemn his creatures? How can there be heaven and hell? There are two fairly detailed references to the final judgment: Rev. 20 and Mt 25. In Revelation, after the dragon's defeat (v.10) and the elimination of evil, a throne appears before which heaven and earth flee (v. 11). and the dead are raised to be judged according to their works (verses 6 and

12) written in the book (v. 12; Cf. Dn 7,9s). Mt 25,31ss ends the series of five speeches of Jesus. The Son of Man gathers humanity, and divides it between sheep and goats, according to their behavior towards the needy. Jesus, the Son of Man, has the power to judge the peoples of the world.

Some are on the right and others on the left. On the right there is happiness and meaning; left sadness and no-meaning. What marks the adhesion to one or the other side is solidarity with the poor. That is God's choice since the creation of the world! An important theological statement is that salvation is the result of attitude in relation to the little one. More than judgment, what will happen that day is ethical discernment, in a personal way to each believer. The identification of Jesus with the needy has several consequences: Jesus becomes poor and is present in every poor person in the world; you cannot separate faith in God and love for the needy, because then faith becomes empty; only in the poor is Jesus known, and he can mark life and ward off mediocrity. So, how do we imagine the final judgment? For the believer it seems an apathetic subject; It gives the feeling of an excess of confidence: "Jesus Christ already died for me on the cross; the way of salvation is expeditious". However, the judgment is for everyone, especially for those who have accepted the invitation made in the Sermon on the Mount (Mt 5-7). What a commitment to be a disciple! Nobody condemns; each one receives the mercy he has lived. No one is asked about the quality of their faith or their practice of piety, but rather for mercy and solidarity with the poor. In fact, except for the book of life in Rev. 20, the reference to final judgment does not mention faith but "works."

> When Jesus had finished saying all these things, he said to his disciples, "As you know, the Passover is two days away –and the Son of Man will be handed over to be crucified." (Mt 26,1-2).

Final considerations (Pérez, 2017)

Dewey's contribution to progressive pedagogy helps us to reaffirm that every interlocutor (disciple, student) does not begin his training as a clean slate where the teacher can write his ideas. The interlocutor is an active self that, as a result of the educational task, establishes rules of behavior that lead them to act in such a way that they are able to see the relationship between the result and the followed method.

Only through observation, reflection and verification can the disciple/student expand and/or rectify what he/she knows. In the development of the pedagogical proposal of the Gospel of Matthew we see that it is pos-

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sible to learn from a concept, value or attitude that until now was unknown. Then, the teacher's task is not of "authority", but of guidance with sufficient knowledge of his interlocutor, his needs, experiences, abilities and knowledge. The Master, Dewey would say, does not dictate plans, but rather participates in the discussion where, as a whole, it is decided what to do. There, it is essential to respect freedom, individuality and work in groups, in such a way that social behavior is combined with one's mental attitude.

We believe that education is a necessity of life, insofar as it ensures cultural transmission. Even more so when formal education is specialized. This study has allowed us to observe the need to maintain contact with direct experience, creating a continuity between theory and practice.

Today, it is very complicated to predict how civilization will be like in fifty years. Hence, it is difficult to prepare the disciple/student for specific conditions. Preparing for the future life implies giving mastery over oneself, training for a quick and full use of one's abilities. And this, certainly, borders on the utopian.

However, the teaching of Jesus shows that God is just and that the discernment/choice between good and evil is born of human freedom. We live a crisis typical of postmodernity, unable to discern the good and evil inherent in human actions. And this has become a personal, social and cultural position, difficult to overcome.

From each of Jesus' speeches emanates the challenge of assuming the responsibility of building a Kingdom full of justice, solidarity and mercy with the brother, especially the most needy, the little one. This, in the end, it means fidelity to God and fidelity to the personal vocation. Life is not a game. The believer must keep in mind that he has a responsibility and that he must give an account of it.

> The word of God is alive and effective, more penetrating than double-edged sword, and penetrates to where the soul and the spirit, the bones and the marrow divide, making a discernment of the most intimate desires and thoughts. There is no creature whose light does not penetrate; everything is naked and exposed to the eyes of the one to whom we will give an account (Heb 4, 12-13).

God gives us His Word, and demands our word! If we do not hear the voice of God, we will not have fullness of life and freedom. If we do it, then it will be the triumph of love made action. Not a sentimental love, but a concrete love loaded with bread. Love that smiles, walks, welcomes, warms the brother. So, listen to the call, change obsolete ideas, announce the Kingdom, live the brotherhood and produce more than you have re-

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ceived! Then you will hear a voice that says to you: "Come, blessed of my Father, to the feast I have prepared for you"!

Notes

1 John Dewey (1859-1952), American philosopher, psychologist and pedagogue who permeated his work with three Hegelian traits: the taste for the logical scheme, the interest in the socio-psychological theme and the common root of man with nature. He proposed the unification of thought and action, theory and practice. He had great influence on the development of contemporary pedagogical progressivism. Online: http://www.monografias.com/trabajos81/john-dewey/john-dewey.shtml#ixzz4x0RXynt9 Access: October 29, 2017.

2 The term used for the retribution is *misthós* (salary). It appears eleven times in Matthew (Cf. Mc 9,41; Lc 6,23,35). The preaching of Jesus, according to the synoptics, reflects the idea of retribution, but outside the automatism and post *mortem* view. According to Matthew, to the persecuted Jesus promises them a reward (5,12), equal to those who welcome the prophets and the righteous (10,41) or give a small drink (10,42). The reward promised by Jesus is the Kingdom of Heaven (5,10). The workers of the vineyard will receive the same salary, whatever their work (20,1-15), because they were able to leave home, brothers, sisters, father, mother, children and fields (Cf. 19, 28-29).

3 All the biblical texts in this article are taken from the Latin American Bible.

4 The pseudonym is to attribute a literary work to a fictional character. For the 2nd century AD there was a Christian canon that, although lacking in codification, was considered authentic. There were pseudonymous texts of the four New Testament types: Gospels, Acts, Epistle and Revelation, accepted without problem, since the interval that separates the author-assumption from the author-real was not so great, so the reader accepted it as a true source (Douglas, 2000).

5 *Magis* in Latin means "more". Ignatius of Loyola used this word to say that faith grows in friendship with God and service to the brother. The Magis looks at the cross in which "love without end" is revealed; It symbolizes the path that leads to full life: Knowing, Loving and Following the Master of Nazareth

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Education and Liberation from the perspective of Leonidas Proaño

Educación y liberación desde la óptica de Leonidas Proaño

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Abstract

This article analyzes the pastoral action of Leonidas Eduardo Proaño, appointed bishop of the Diocese of Riobamba in 1954; in a context in which the indigenous population was considered as men-objects, men-commodities and men-exchange currencies. Presently there is still persistence, as well as a constant emergence of racism and oppression in its many facets that include the marginalization of racialized groups; Worse, public attacks on the lives and dignity of indigenous people. A posteriori, the article traces in the field of the Progressive Church and the Popular Radio Schools of Ecuador (ERPE) based on the dialogue with the theoretical cartographies of the philosophers Achille Mbembe, Michel Foucault and the postcolonial thinker Franz Fanon, The multiple ways of liberation, struggle and resistance, concluding that no power is impassable; Where there is power there are lines of escape. The purpose is to demonstrate how the structural impacts and agency of a historically oppressed population operate, at the same time, forming other forms of political action in alliance with the bishop identified with the men of the poncho; That is to say, with men prevented from being men. The methodology that contributes to the development of the present work consists of the revision of archives and specialized literature, interviews and life histories in order to examine the horizons of liberation.

Keywords

Liberation, progressive church, Chimborazo, ERPE, education.

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Resumen

El presente artículo se propone analizar la acción pastoral de Leonidas Eduardo Proaño, designado obispo de la Diócesis de Riobamba en 1954; en un contexto en el que la población indígena fue considerada como hombres-objetos, hombres-mercancías y hombres-monedas de cambio. En la actualidad aún se observa la persistencia, así como una constante emergencia del racismo y opresión en sus muchas facetas que incluyen la marginación de los grupos racializados; peor aún, los ataques públicos a las vidas y dignidad de las personas indígenas. A posteriori, el artículo rastrea en el campo de la Iglesia progresista y de las Escuelas Radiofónicas Populares del Ecuador (ERPE) con base en el diálogo con las cartografías teóricas de los filósofos Achille Mbembe, Michel Foucault y en el del pensador poscolonial Franz Fanon, las múltiples maneras de liberación, lucha y resistencia, concluyendo que ningún poder es infranqueable; donde hay poder hay líneas de fuga. El propósito es evidenciar la manera cómo opera, a la vez, los impactos estructurales y la agencia de una población históricamente oprimida, configurando otras formas de acción política en alianza con el obispo identificado con los hombres del poncho; o sea, con los hombres impedidos de ser hombres. La metodología que contribuye a desarrollar el presente trabajo consiste en la revisión de archivos y literatura especializada, entrevistas e historias de vida a fin de examinar los horizontes de liberación.

Palabras claves

Liberación, Iglesia progresista, Chimborazo, ERPE, educación.

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Introduction

The issue of liberation or liberationism in Latin America has generated mixed opinions, since it has been closely related to ideological positions such as socialism and with a firm conviction against capitalism. This issue, however, is more complex than a particular political stance and warns of the cultural and identity issue, because it is such a diverse continent in these areas.

The radicalism with which the sector of the Latin American Catholic Church has been identified in this liberating tenor, had its origin at the end of the 1960s and lasted until the first half of 1990, which does not mean that it has culminated in a radical way, especially as has been suggested, since the end of the Cold War[1] This is known as *Liberation Theology* and consists, roughly, of a critical position of the Catholic Church towards the capitalist models that gained strength in the postwar period (1945)[2]

Much has been written about the theology of liberation, its origin and its content, but it is not enough to analyze the consequences or its projection in modern times, in order to understand the nature and objectives of Latin American alternative and liberationist pastorals. However, the possibilities of making an analysis about the theology of liberation and its projection are quite complex in a space like this, because the diversity of historical, political, cultural situations, among others, in Latin America is immeasurable. That is why we must concentrate on an ex-

emplary case that together with others in Central America such as Nicaragua, Guatemala or the Mexican southeast, is vital in the analysis of its liberationist pastoral praxis. In this case we will focus on the liberation from the Catholic Church in Chimborazo, Ecuador.

In essence, the problem identified in this area of Ecuador is related to cultural diversity, immersed in a generalized social problem of inequality adjudged to modernity and political and economic models of a capitalist nature. The liberation of the Church through the theology of liberation, assumed before this a general position of liberation of the poor and the oppressed, but in praxis it was more reflective and self-critical, to the point of understanding, in cases like the one in Ecuador and other Latin American States, the cultural complexity of indigenous peoples and their right to ethnic difference.

The acceptance and adaptation of a pastoral in the Latin American cultural diversity has not only achieved that "liberation" survives, but that it is updated, resignified and revived[3] But, how has this struggle for the liberation of the peoples continued? indigenous peoples, in particular those of Chimborazo, Ecuador? Hence the importance of knowing the catechesis and missionary work of Bishop Leonidas Eduardo Proaño Villalba.

This article is the result of an analysis of the indigenous people of Chimborazo who, immersed in a situation of extreme poverty caused by the legacy of colonial and racial violence orchestrated by gamonalism[4] or caciquism and internal colonialism (González Casanova, 2006), are still considered as men-objects, men-goods and men-exchange currencies. It is still witnessing the persistence of racism in its many facets that include the marginalization of culturally distinct groups. In addition, public attacks on the lives and dignity of the indigenous person continue.

From the pastoral action of Proaño, its educational and literacy proposal, it has been possible to lay the foundations of a project that constitutes an alternative for the liberation of the indigenous population from the domain of gamonalismo or caciquism and a liberation without violence based on the postulates of the "revolutionary" Gospel that takes as reference the model of the liberation of the Israel people from the Egyptian domination; all this from the Popular Radio Schools of Ecuador (ERPE).

Among the main contributions that we intend to point out in this article, based on the educational project of Proaño still in force, is a proposal of political and epistemic liberation and resistance from the analytical and theoretical horizons of the philosophers Achille Mbembe and Michel Foucault, without neglecting the political and philosophical action inspired by the progressive Church of Riobamba, Ecuador.[5]

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Context of the educational base of Proaño towards the liberation

Verses a Chinese proverb: "if you make plans for a year, plant rice; If you make plans for ten years, plant trees; but if you make plans for a hundred years, then educate the people". What the Bishop of Riobamba, Leonidas Proaño, did was precisely to open up possibilities so that the dispossessed people without access to education could change their situation through school instruction. In this sense, for Proaño the human being was worth above all things, even more than the cathedral itself:

> The reactionary sectors of Riobamba were against Him. A journalist once told him: "Well, why have you come, you don't do anything in Riobamba, do nothing for the cathedral. For you everything is the Indian, the Indian, the Indian" to which Monsignor Proaño replied: "Jesus did not build a single chapel, nor a cathedral and, for me, a single Indian, is worth more than a cathedral" (Encalada, 2016, p. 48).

> The testimony shows that the indigenous population for the progressive Church of Riobamba was very important. The Indians were the raison d'être of a Church that sought to elevate to a condition of humanity of these individuals historically dissolved, marginalized and, to a certain extent, "transformed into men-objects, commodity-men and men-exchange currencies" (Mbembe, 2016, p. 27). To support this argument and the way in which the local gamonalism of Chimborazo reproduced the relations of force, we present the announcement of the distribution of the natives (men, women and children), which alludes more to a distribution of the "savages" and the "Unhappy", one of the characteristics of the slave system:

Source: Rubén Patagonia. Cut out of the newspaper La Nación. October 1878-First page. It reads: "Today distribution of Indians"

This cut of the newspaper La Nación of 1878, was uploaded to social networks on January 6, 2016, whose title is "Today distribution of Indians." The transcribed text reads like this:

> The Ministry of War informs the public that on the 5th and 6th of the current month Indians are being handed over for use in cattle ranches. The still wild Indians (referring to woman) can be useful in domestic tasks in the residences of the Buenos Aires families. It is necessary to emphasize that the Indian's behavior is far from being civilized, so the adaptation of the savages is necessary.
> There are also available to the merchants and signatures of this plaza, Indians under age. The savages, even if they lack the graces of civilization, can be used to great advantage for various errands. They cannot be sent abroad.
> The distribution of the savages will take place free of charge at the Immigrant Hotel, on October 5 and 6 from 8 in the morning to 6 in the afternoon (Rubén Patagonia).

Today, this historical image that gamonalism had on the indigenous population was reinforced in many ways; among them are: ontological oblivion (forget who we are), epistemological oblivion (forget what we know) and historical oblivion (forget where we come from) (Santos, 2010).

The announcement in the newspaper "La Nación" exposed above is part of the archeology of a racist text that at that time represented an idea of the Indian or the indigenous as "barbarian", "miserable", "savage", as that non-human that could only provide - and still does in certain spaces now - men-bought and sold, merchandise-men (Mbembe, 2016). In this announcement of La Nación, indigenous people are savaged regardless of sex or age, a mechanism by which the life of indigenous people is classified as non-human and is in turn the cause and effect of colonial institutions such as the Church, the State, the haciendas, among others, and these are in turn the cause and effect of the so-called "miserablization", "bestialization" or "savagery" (Fanon, 2011).

The dominant subject reproduces a whole machinery of adjectives and nouns at the time of manufacturing that indigenous "Other", discredited and considering it as an otherness incapable of ascending to the stage of civilization. Paraphrasing Edward Said, one would say that the note presented shows the way in which internal orientalism operated or operated in the sense of accounting for the construction mechanisms of the Other. Thus, 'orient' - as Said would define the otherness - acquired, adapting it in the context of Chimborazo, representatives and representations more and more concrete and coherent with some western demand (2009, p. 97).

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In modern times, the mutation suffered by forms of exploitation cannot be denied; that is to say, there continues to be a colonial and imperial structural practice that "en-savaged" and confiscate the inhabitants of the world, albeit with different forms and discourses, not distinguishing an object from an individual. In fact, the Cameroonian philosopher Achille Mbembe (2016) expresses it very clearly; the distinction between the human being, the thing and the merchandise tends to disappear, without anyone -indigenous, women, men, whites, blacks, children- escaping from it.

Mbembe's reflections in the context we analyze show that both public and private institutions, woven among them, have been participants in these forms of exploitation and that in reality little has changed in essence the situation expressed in the newspaper La Nación at the end of 19th century to the present; therefore, it had not changed at the time Proaño was appointed bishop of Riobamba in the 1950s.[6]

The pastoral action of Bishop Proaño was not in favor of these structures that generated inequality and marginalization. The way to confront it was through education, through literacy programs - Popular Radio Schools of Ecuador (ERPE) - although with many limitations. According to Baylach, "there was nothing to start, neither local, nor radio station, nor technicians, nor teachers; just a beautiful idea "(1979). However, the steadfast and revolutionary attitude of Proaño weighed more than the limitations.

This educational liberation project began to operate with precise objectives such as evangelizing, raising awareness and teaching the peasants and, in particular, the indigenous people. In his pastoral work, Proaño sought to contribute in the process of humanizing the dehumanized, so that the "miserables" were "happy" and so that the "ensavaged" were "desavaged". The effects of these purposes gain strength when ERPE, in the heart of the Catholic Church, officially went on the air between March 1962 and August 1963.

The statutes of ERPE were approved by the constituent board; that is, its operations were approved as a result of multiple meetings, debates, decisions and negotiations developed at the beginning of the 1960s. ERPE emerged as an alternative to all kinds of racism, prejudices, stereotypes, at a time when it was going establishing the theology of liberation in the Province of Chimborazo.

Excluded bodies and minds

Throughout the history and configuration of Latin American society, contact between mestizos and indigenous people in spaces such as tem-

ples, municipalities, universities, markets and streets has been inevitable. These are recurrent historical and social patterns in various countries such as Mexico, Guatemala, El Salvador, Peru, Colombia or Ecuador. In these meetings, the dominant society has used control mechanisms with a racial content that they monitored through oppression to the most disadvantaged sectors, mainly indigenous people. For Hugo Burgos (1997) this is the economic and social dominion over an ethnic and cultural group that serves as a basis to discourage the integration of the unequally treated structure. In many public and private spaces, racialized and discriminatory treatment is still visible today:

> To cite only a few cases, note what happens in the Archbishop's Palace. Wednesdays and Saturdays, especially, Indians and cholos, as well as whites of the parishes, turn to the Palace for a ballot that will serve to confirm the children within the Catholic religion. All the farmers are sitting on the sidewalk of the Maldonado park or in the hallways waiting for it to be two in the afternoon. Unfortunately one Wednesday in November it rained hard. A doorman came out and insinuated: "Enter the waiting room because it's raining." Much of the peasants, cholos and mestizos did not wait any longer and went to the room to shelter from the rain, but when trying to enter the Indians, the doorman with good manners stopped them: "The rocotos must remain outside because the room is very small." The Indians had find shelter where they could" (Burgos, 1997, p. 268).

Until today, the Bishop of the Diocese of Riobamba continued to have the exclusive right to celebrate the so-called *confirmation* to Catholic children and youth unless he himself authorizes this "sacrament" to be celebrated by a priest in the rural and urban parishes.

If we examine the indicated empirical data with the eye of the philosopher Achille Mbembe (2011 and 2016), we can say that there are bodies and *bios* that have no value. The bodies of the mestizos could protect themselves from the rain when entering the room, while the "rocotos" -as the doorman says- could take shelter anywhere, but not in the Archbishop's Palace. Discrimination and racism of the mestizo towards the indigenous work in the form of necro-power, even to this day.

The concept of "necro-politics" developed by Achille Mbembe in his work "Necropolitics. On private indirect government" and taken up in "Critique of Black Reason", it refers to politics based on the idea that for power some lives have value and others do not.[7] It is not so much to kill those who do not serve the power, but let them die; that is, create policies in which they are dying. In Foucauldian terms, racism and discrimi-

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nation operate in the scheme of making life and letting die. "It could be said that the old right to die or to let live was replaced by the power to *live or to throw away to die*" (Foucault, 2011, p. 128).

From the perspective of Mbembe and Foucault, the case of the indigenous who was not allowed to enter the archiepiscopal room can be analyzed from the necro-power by the way it was excluded and because these subjects are those that are not profitable for the institution and structure power. Again, then, power does not need to kill those who do not serve power, but let die; that is, the old right to kill is erased.8 Both for the necro-power (Achille Mbembe, 2011) and for bio-power (Foucault, 1996), power seems to work by segregating people who must die from those who must live. Thus, the exclusion continues to function in different fields and levels as seen in the following testimony:

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When I was in the fourth grade, an indigenous girl from Colta came to school to third grade. She arrived wearing a red cloth on the school sweater, a necklace full of her neck, all were watching with surprise. When she was introduced she spoke with many linguistic interferences, she changed the vowel "i" for the "e" and the "o" for the "u", then they started to see it even more as strange, inferior and with hidden mockery. She already began to feel excluded and in fact they excluded her. It hurt a lot because I also wear the anaco, but I could not do anything to intervene, they never disrespected me because I speak Spanish well. I think that's why I was the first indigenous vice president of the student government for the 2013-2014 school year. Continuing with the story, her pronunciation in Spanish had made her feel super bad, she had even cried. She preferred not to talk much; I think she was afraid of making a mistake. The mockery was disguised but indifference automatically excluded her. At recess, she was always alone. When they mimicked the pronunciation I stared at him and looked down. No professor was interested in that case, no one spoke on that subject, for better or for worse. In the fifth and sixth years she left her clothes that hse brought from Colta. I no longer saw her with red necklaces or cloth. Her way of dressing changed almost in its entirety, but that helped her to be in the group (Interview registered by Illicachi, 2015, p. 107).

In this case, necro-education operates, understood as an education of death; not because schools are concentration camps; nor because teachers, those at the administrative or service level "kill" their students; not because the military or police come armed to the campuses to kill students, but because they let people die ontologically, epistemologically and historically. In terms of Clara Valverde (2015) it would be death in life. "Make die or let live" is, therefore, the limits of the triangular struc-

ture of coloniality: power, knowledge and being (Achille Mbembe, 2011, Mignolo, 2014).

In this line of reflection, we can point out that racism, according to Foucault (1996), is not simply the assignment of hierarchical values to a range of phenotypic expressions such as hair, skin color and nose shape. The French philosopher sees racism more as a network of intelligibility; as a grammar that does not necessarily refer to a certain group of people, but to a more generalized division within the politic body (Nelson, 2006). Biopolitics selects the body and life. In and for biopolitics not all bodies or all lives or all people fit in. There are people who are worth more and there are people who are worth less according to the phenotype, the dress, the last names, the economic position. To support these claims, in June 2017 the following questions were asked to 414 people at random; we did not use any criterion to select the surveyed subjects, taking into consideration the following idea: "The sociologist is the one who goes down the street and interrogates the first one who passes; who listens to him and learns from him. This is what Socrates did" (Bourdieu, 2008, p. 68).

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Chart 1
Survey on racism in Riobamba

Questions	Answer: Yes	Answer: No	Total
Is Ecuador a racist country?	381	113	441
Is Riobamba a racist city?	294	120	441
Is there a hidden or disguised racism?	305	108	441
Have you ever heard racist speeches?	278	136	441
Have you ever used racist messages, words and speeches?	181	221	441
Do you identify yourself as a descendant of the Puruhua or indigenous people?	249	165	441

Source: Own elaboration

In the present chart, the objective is not to analyze in depth, but to show, in general terms, the existence of racism, admitted by the mestizos of Riobamba. Although these responses are presented in an ambiguous and contradictory manner, on the one hand, the majority accepts the existence of racist discourses and practices, on the other, most of them also when the question leads to answering about their practices. In this sense it can be said that racism operates, in turn, in an open and hidden,

ambiguous and contradictory way, constructing and destroying identity. Racism erases any point in common between the dominant and the dominated, creates a relationship of irreconcilable enmity between nature and civilization, between natural and civilized beings. The natural subject is like the indomitable nature (Achille Mbembe, 2011).

Faced with this reality, in the context of Chimborazo, the indigenous people resisted in many ways. In the following sections we will return to the topic expressed at the beginning of the article, from the analysis of this situation of resistance from the education and liberation projects, taking as the fight scenarios the Popular Radio Schools of Ecuador (ERPE) and the Progressive Church of Riobamba.

ERPE in the "Church of the poor"

ERPE is articulated in the scenario of the so-called "Church of the Poor", determined to link its pastoral action to the interests of the peasantry (Breton, 2001). Literacy for the progressive Church was a priority, an act of love, courage, a path to freedom, a practice of freedom itself (Freire, 2013) and a commitment to the Gospel. The conceptual matrix in which the Popular Radio Schools of Ecuador (ERPE) emerge with a deeply ecclesial accent to the more progressive sectors of the church of the 1970s is clear.

Monseñor Luna Tobar, another of the most representative personalities of Liberation Theology in Latin America, in the prologue of the book "For a Liberating Churh" (Gallegos and García, 2010) mentions that the pastoral history of Monsignor Proaño is discovered in him an insistent search for light that recalls the request of the blind man from Jericho. But it was not a search for birth for the hereafter, for nonexistence, but a search for today and for the man of "flesh and blood".

ERPE, with the installation of the station and the study team, officially opened on March 19, 1962, and began operations with ten schools in order to fulfill the objective of preferably teaching adult farmers. Literacy contributes "to give light to the blind of Jericho embodied in the indigenous."

The construction of the cultural block[8] (Radio, formation centers and indigenous organizations) for the Church of the poor and the indigenous population was not an easy task; one of the limiting resources was the lack of funding, as stated in the following testimony:

"It was necessary to go through a long and painful ordeal. We did not have the required financial means. I asked for help from those who could give it to me in the same province of Chimborazo. I got very little. Rath-

er the criticisms began. I asked for alms in the company of two priests of the Diocese at the doors of the churches of Colombia, after having explained the need and the project. The money that I got through this way was also insufficient. It was necessary to go to foreign organizations that began to give aid to development projects "(Interview, Modesto Arrieta, priest, October 2016).

Already in operation, the educational radio (ERPE) openly gives the word to the people, through popular edu-communication. The silenced voices begin to explicitly resurface. They question the culture of silence to give way to oral, word and writing culture. The voices arise in Kichwa and Spanish. For several indigenous people, ERPE is one of the basic experiences of the institutionalization of Bilingual Intercultural Education, as evidenced in one of the sections of the foundation of the Bilingual Intercultural Education System Model (MOSEIB). In this sense, ERPE is the *locus* of enunciation, of dispute and of resistance against the hierarchy and the caciquism that pretended not only to naturalize the domination but to strengthen it.

In this educational media the word of the oppressed, instead of reproducing the alienating ideology, becomes the generator and instrument of an authentic transformation of man (Freire, 2013). Groups of indigenous people, peasants, women, and young people do radio production workshops. They make their own programs, their own messages and ethnic themes such as worldview, indigenous philosophy, Indian theology, *Pacha Mama* (mother earth), among others.

ERPE emerges as a field of struggle against the necro-episteme, because, in the epistemic sovereignty resides the power and the capacity to decide which of the knowledge can live and which should die. "To make die or to let live constitutes, therefore, the limits of sovereignty, its main attributes" (Achille Mbembe, 2011, p. 20).

The ultimate expression of the epistemic structure lies broadly in the power and ability to decide which knowledge can live or which knowledge should die, which has to be visible and which must not (Achille Mbembe, 2011). To paraphrase Michel Foucault (2010), we can say that biopower seems to work segregating the knowledge of people -in the first section we had said, segregating people that must die from those who must live. It seems even normal that universal knowledge consists in the will and capacity to kill to live. Its logic is to kill to live, otherwise it condemns its existence. This type of epistemic extermination can also be found in the colonial expansion, but also, it is constituted in a structure that still stands after the period of colonization. Achille Mbembe

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(2011) argues that necropolitics reveals what Foucault through biopower could not reveal, for example, new forms of domination, submission and tribute, particularly in the postcolonial African continent, although this postulate can be expanded to the scenarios postcolonial geopolitics such as Chimborazo.

As counter-hegemony,[9] the ERPE Kichwa speakers and educators, by creating the necessary conditions, could for the first time speak openly and with ethnic pride about their Pacha Mama, Pachakutik, their leaders and the knowledge of the south. This implies the resurgence of listening to the historically distorted, erased and blurred voice of the hegemonic historiography (Restrepo, 2005).

> "Listening to the voice" of the subaltern as subject-agent of his own history methodologically implied a "reverse reading" of the distortions of that pro of the counterinsurgency that had been amplified by elitist historiography (Rodríguez, 1998 cited in Restrepo, 2005, p. 177).

For several indigenous people through the radio and conscientious voice it puts in serious danger the different spheres - paraphrasing Pierre Bourdieu (1996) - of the hegemonic cultural production: art, literature, philosophy and worldview. In this sense, ERPE is a means and horizon of political and epistemic emancipation for those oppressed indigenous agents who build and claim it. It is evident that this educational environment "rejects immobility, apathy and silence" (Freire, 2013, p. 25), even, bravely denouncing the situation of injustice and poverty in which the indigenous people lived. The key is the release, which will be discussed below.

Liberation in the thought of Proaño

The word liberation etymologically comes from the Latin libertio. According to the dictionary of the Royal Academy of the Spanish Language (RAE), liberation is the act of releasing, which may refer to independence or emancipation. The word liberation in colloquial language is used to make clear that someone has taken a weight off, a burden that was inside him and that concerned him.[10]

Proaño (1974) points out that the word liberation is widely used by all kinds of people and warned that it is in danger of being used by all kinds of people and in very different ways, thus sowing confusion, confusion and distrust. One of the risks is that they use the liberation category simply for economic purposes:

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If we speak of liberation only thinking about economic slavery, we are faced with a partial concept of liberation, in front of a dimension that does not cover the totality of man. If we think instead that economic slavery, social slavery, psychological slavery and others are mutually implied, because they have the same root, then we are faced with a total concept of liberation and facing a dimension that encompasses all realities of man (Proaño, 1974, p. 46).

But the one who intervenes in liberation is the divinity, it is Jesus, the liberator of men, but that does not negate the capacity of people's agency nor does it only propose a spiritual liberation.

In the Latin American context, the concept of liberation is developing along with theology and philosophy, constituting as the theology of liberation of which some mention has already been made in the introduction of this article. According to Juan José Tamayo (2000), liberation theology emerges in Latin America, a poor and mostly Christian continent in the decade of the 1960s. One of the central approaches of this is the freedom of human beings who are oppressed by others.

In this lifeline of struggle for liberation, some priests, bishops and lay Catholics are inserted. At the end of the 1960s, not only liberation actions emerged, but expressions such as "irruption of the poor", "awakening of the oppressed", "irruption of the south in history".

In this sense, they are not only rhetorical expressions, but they refer to one of the most significant phenomena of our recent history (Tamayo, 2000). In addition, the II General Assembly of the Latin American Episcopate, held in Medellin (1968), replaced the category development for liberation:[11]

It is necessary to refer to the important role played by liberating education ("pedagogy of the oppressed"), by the Brazilian thinker Paulo Freire, who had a broad and deep penetration throughout the subcontinent and greatly influenced the paradigm of liberation evangelization proposed by Medellín and developed later by a part of the Latin American Church (Tamayo, 2000, p. 33).

The purpose of this section is not to delve into Archeology or genealogy of the category "liberation", but to use it as a scaffolding to understand the way in which Bishop Leonidas Proaño used theology and the gospel to denounce oppression and accompany in the struggle for the liberation of the oppressed in the region of Chimborazo. Hence, it is vital to understand the biblical notion of exodus[12] in liberation.

The word exodus comes from the Greek "exodus" which means exit or emigration of a people. The exodus also implies migration when there are internal displacements or emigration when these occur from

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one country to another. In Biblical terms the Exodus is the second book of the Bible in the Old Testament and the heart of it that narrates the slavery of Hebrews in Ancient Egypt and their liberation through Moses that led them to the promised land (Ramos, s/to). According to the interview with the catechist Joaquín Pintag (Interview, indigenous catechist, February 2017), the lever of liberation for the Church of Riobamba is not Marxism or Communism, as has been done in more conservative sectors of the Church, but the Exodus, because it implies: "first of all the liberation of the slaves and the choosing of the people of Israel. It is an authentic liberation that reaches all human, individual and social reality: God liberates those who want to take for themselves, and Christian freedom will be far from what Western culture understands with this word" (Bible, 2005, p. 68).

The Exodus is an x-ray of the liberation of the Israelite people led by Moses, "saved from the waters". Moses is a figure recognized as a prophet in Christianity, Judaism and Islam. For José Tamayo (2000), the biblical exodus occupies a central place in the Latin American theologians of liberation. It is one of the biblical themes most linked to LT.

> Theology and theological-pastoral documents often relate the experience of oppression (Egypt)/liberation (exodus) of the people of Israel with the experiences of oppression liberation of Latin America, without implying identifying both situations or making mimetic transpositions of one to another. The biblical exodus appears as a driving force of historical praxis, or as a paradigm of liberation for the Third World today and as a focus that illuminates the emancipating historical processes (Tamayo, 2000, p. 101).

El concepto de liberación se constituye en una de las columbras vertebrales para los teólogos de la liberación, para la iglesia progresista, sobre todo, en el espacio de Chimborazo para el obispo Leonidas Proaño. La acción Israelita es un horizonte de inspiración de acción política y movilizadora.[13] Metaphorically it can be said that the oppressor (Egypt) is the gamonalism of Chimborazo and the oppressed (Israel) the indigenous or the peasants; while the liberator (Moses), inspired by God, is Proaño, although he never identified himself or defined himself as Moses, rather he considered himself a student of the people:

> I want to do it, recognizing, with simplicity, that what I have lived and learned has not been extracted from the university classrooms of my country or any other country in the world, but from the quarry of the people, because my university has been the town and my best Teachers have been the poor in general and particularly the indigenous peoples

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of Ecuador and Latin America, considered in Puebla as "the poorest of the poor" (CEDESA Archive).

For Leonidas Proaño the liberation of the Israelites was a model and reference of liberation, a biblical liberation, divine and real, at the same time. Therefore, the liberation of an oppressed people is not a human mandate, but of God. It is the people of God, who have to free themselves from subjection and inhuman living conditions.

Liberation is an action that determines the exit of a situation contrary to the dignity of the human being, but liberation is not spiritual, it is not a liberation from sins, the liberation that Proaño proposes is a more complex one that consists of liberating politics, economically and culturally. Even the Church itself has to free itself from its alienation, from its haciendas, from the dominant political parties, because "the Church has been an ally of the parties called Catholics, often composed of oligarchs and oppressors" (Proaño, 1974, p. 52) It is not a liberation for the hereafter, but in this and for this world, nor is it a solitary liberation, but a collective and peaceful liberation in which, at the same time, all and all walk, and the path of liberation is not linear, but in zigzag form, it contains cracks, ruptures, (Walsh, 2017) advances and setbacks; in this way, it can be said that the thought and praxis of Proaño is not a new dogma outside all time and space (pacha).

Vanishing point for liberation

According to the archives of the Andean Solidarity Center (CEDSA), the education program developed by Proaño not only consisted of freeing the oppressed, but also the oppressors. The key is not a uniform release but a multidimensional one. A process of self-liberation and recognition at all reticular levels means more than independence. For this purpose, what the Diocese of Riobamba did was to contribute with the necessary resources and resources, with the logistical organization, preparation of the teaching staff and didactic materials.

Freeing yourself from your oppressors, it may relatively be "easy", but getting rid of yourself and your oppressed subjectivity is much more complex. For the liberation of the oppressed and oppressors, the recurring questions for Leonidas Proaño were "How to awaken the sensitivity of our brothers desensitized by pain and countless sufferings? What to do to awaken in them aspirations of improvement and hopes of a less dark future? How can you make the love of life begin in your heart and, for

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that matter, the love of struggle?" What are the liberation mechanisms and strategies for the oppressed?

The line of flight to liberation is two-way: oppressors and oppressed, and there is no single answer or single formula. In this section we will try to answer from different theoretical cartographies, without departing from the proposal of Leonidas Proaño. For example, for Clara Valverde (2015) it seems that liberation should not only come from the oppressed, but also from the contribution of the oppressors in the liberation process. Valverde (2015) proposes a radical empathy in the sense of putting oneself in the place of the Other, the oppressed and the suffering. This is what Proaño did, live in what the Indians lived and show the Other that the suffering of the Indians mattered to them a lot. "Proaño was not an office, it was reality. Generally, he spent time in the countryside with the Indians, in their meetings, *mingas*, struggles, education "(Interview with Joaquín Pintag, catechist, May 2017).

Radical empathy is not only to imagine and be interested in the suffering of the Other, but also to realize that the Other is not so different from us (Valverde, 2015); that is, "no one is superior or inferior, we are all equal" (Interview, Tamya, director of the Catholic choir, May 2017). No group is more human than the others (Agamben, 2010), postulates that also circulated in the pastoral actions of Proaño.

Valverde (2015) argues that to rebel against oppression, the key is the radical empathy that is not the same as tolerance, because who tolerates is because he has power over that subject, he tolerates it because he sees less to the tolerated. Tolerance is violent and reproduces exclusion, while radical empathy consists in becoming aware that one also has no education, one's children have no education; therefore, this concept becomes insurgent and antidote to oppression.

Like Proaño, Valverde suggests uniting and facing the power that wants to atomize. With this proposal Proaño founds some indigenous organizations: in 1972 Ecuador Runakunapak Richarimuy (ECUARUNARI), in 1982 the Confederation of Indigenous Movement of Chimborazo (COMICH), in 1986 the Confederation of Indigenous Nationalities of Ecuador (CONAIE) and in 1964 ERPE. Proaño brings together the indigenous, women, peasants and young people through these organizations of regional and national scope. Certainly, ERPE and these indigenous movements are vehicles for developing a radical empathy because it is a space for the excluded, as Clara Valverde (2015) would say. It is very difficult for the included to invite the excluded to their movements, although those included may at some point be part of the excluded.

In this context of analysis and the search for vanishing lines for liberation, the proposal of Frantz Fanon, who proposes to liberate both the oppressor and the oppressed, is interesting, because both are prisoners: the target of their prejudice and the black of color of himself. Both have to free themselves:

It is about the problem of black men and women and the search for liberation in a world divided into two: black and white, by a mechanism that he unambiguously identifies as a colonial system. Fanon wants to untie and release both of them from their prison: the target of their prejudice and the black of their own color, to populate that empty, barren, arid space, that unpopulated slope, and erase the affective aberrations of one and the other, those two metaphysics that generate exclusive relationships, some radical, and another pious and paternalistic (Zapata, 2017, p. 28).

Similar to this proposal of liberation, in the context where the present investigation was developed, Monsignor Leonidas Proaño, one of the greatest representatives of liberation theology in Latin America, points out that the rich are also dominated, because they live in slavery to money and of your pleasures. By the very fact of being dominators, they are also dominated. According to Proaño (1974), we are all enslaved by something. The means and paths of liberation that Proaño proposes are different from those of Fanon. For example, the former takes as model of liberation the departure of Israelites from Egypt by peaceful means and ponders Jesus as the liberator of men; while Fanon (2011) considers liberation as a violent process[14] and even painful; decolonization is always a violent phenomenon.[15] Faced with this approach, Immanuel Wallerstein (2010) assumes that the reader asks himself if this is an analytical observation, or if it is rather a political recommendation. The answer may lean more heavily to the intention that both be at the same time. Wallerstein (2010) argues that perhaps not even Fanon himself is very clear which of the two senses has priority. And maybe this for Fanon does not matter. The truth is that Fanon opens furrows for liberation or decolonization.

For its part, according to the approach of Michel Foucault, the main way to tear down those elements that tend to dominate and suppress us, would have to start from the construction of individual subjects who fight essentially against the various constituent discourses that tend to constitute us and where Biopower has played a preponderant role in the elaboration of dominant discourses. However, the main task would not be to free the individual from the macro and/or micro-powers, but to free them from both, the structure and the type of individualization that is linked to it. In other words, we would have to promote new forms

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of subjectivity through the rejection of this type of individuality that has been imposed on us for centuries. That is, if we continue teaching from the time we are children that there are higher and lower humanities, there would hardly be a liberation neither "today" nor tomorrow, then, it is necessary an ontology of education that worries about what happens "here" and "now", and that responds to the questions of today's men (Higuera, 2014) who cry for freedom, men and women, conscious and responsible subjects of their actions and capable of perfecting them within the exercise of their autonomy (Ortega and Fernández, 2014).

This form of educational ontology contributes in the process of liberating the idea of classifying bodies, helps to denaturalize the social and mental constructions of dividing "first class" and "second class" women and men, "civilized and savage men"; at least for Proaño, "all men are equal before the eyes of God."

It can be used as a "tool box" the critical philosophy of Foucault to combat against the "presumed normality" of our present with the intention not only to denounce, but also to make emerge a different thought, a different way of thinking (Lechuga, 2007) and let's say in terms of Proaño, a thought from the indigenous people. What the progressive Church of Riobamba did is make visible historically buried knowledge, for example, when considering indigenous thought as a treasure:

> The title of "doctor honoris causa" is a gift that is freely given to me. Among friends and siblings it is normal to establish a correspondence: the graceful with a gift is called to correspond with another gift to the generous donors. In my specific case, I want to offer you the gift that has enriched me: the treasure of the thought and teachings of the indigenous people (Proaño, 1989, p. 5).

This speech is delivered at the University of Saarland, Federal Germany, on October 26, 1987, on the occasion of receiving the Honoris Causa doctorate. In Foucauldian terms (2006), Proaño produces what we might call the insurrection of subjugated knowledge, provokes the insubordination of knowledge disqualified by the hierarchy of knowledge and science (Foucault, 2006 and 1996). Therefore, for Proaño liberation is not only of the oppressed man but the liberation of the indigenous philosophy and worldview.

Thus, the liberation that Proaño conveys is integral and complex. Moreover, Proaño diagnoses the present, his present, his actuality through the Church, ERPE, indigenous movements, that is, it problematizes our current affairs, asking us: What are we? How to escape to what we are?

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How to draw the line of flight that allows us to escape the mechanisms of knowledge and power? (Márquez, 2007). The goal is not only to discover what we are, but to reject how we have been built and invented. Discard a false image that seems immanent. Questioning ontologically also implies "who am I? Am I really the one they say I am? Is it true that I am nothing else than that?" That is, my opinion, what is said and what is said. Do you see me? What is my true civil and historical state? "(Achille Mbembe, 2016, p. 68). These problematizations can be considered as an insurrection and philosophical, epistemic and ontological liberation.

The French philosopher Michel Foucault's analyzes of resistance contribute to examine and understand the resistance of the indigenous people of the Chimborazo region to the different forms of domination produced by the exercise of power. For this philosopher, the power is never entirely controlled by someone or some, at every moment new outputs are designed in the power games. The key word to understand the games of power and avoid falling into domination is resistance, because where there is power there is resistance (Foucault, 2008). There is resistance when someone says "no", when he opposes a certain situation with the intention of modifying it or avoiding it.

The social network is crossed by points of resistance that are not fixed either, but can move quickly and act as a group, or individually through concertation or in an unforeseen manner. "Resistance is as inventive, mobile and productive as power, it is coextensive and contemporary with power and, like him, it is strategically distributed. Where there is power, there is the possibility of resistance, which is the "irreducible confronting element" (Lechuga, 2007, p. 121). In Chimborazo, for example, indigenous resistance has always been expressed, there has never been total passivity. More specifically, the theoretical debates around the notion of resistance not only have relevance and validity, but also contribute to explore and analyze how the indigenous people of Chimborazo resist, negotiate and adapt to internal colonialism[16]. The search for escape lines and liberation horizons in the indigenous population in the Chimborazo region has been and continues to be a permanent cry.

Conclusions

The indigenous Kichwas of Chimborazo, victims of racism, domination, exploitation and humiliation exercised from the gamonal power, found the "protection" and accompaniment of the progressive Church of Riobamba.

All kinds of rights denied by political parties, by the traditional Catholic Church itself and the judicial system (re) arose and questioned a power that not only drags "the colonial heritage" of its devices, but also contributes to reinforce cultural, economic and political, hegemony even from the West (Castro-Gómez, 2014). First of all, the Diocese of Riobamba, linked to the theology of liberation, presents itself as progressive inasmuch as it acts as a line of defense and political action against gamonal domination. This philosophical and political insurgency from the indigenous movements inspired by the educational projects of the "revolutionary" Curia does not intend to act outside the State or from the margins (Illicachi, 2015).

According to research data, racism and discrimination in the region of Chimborazo and the country is not a matter of the past, notwithstanding the cosntitutional declaration as a plurinational and intercultural State; however, few are those who know their sources and the ways in which they have installed themselves in the collective mentality throughout Riobamba's history, until they have become a hegemonic feeling (Gómez, 2006). While in practice circulate the biopower, biopolitics, necropolitics and necroepistemics still has use and utility the thought of liberation of Proaño and of decolonization of Fanon not only for the natives, but for a whole subordinated population.

Leonidas Proaño, considered one of the greatest exponents of liberation theology in Latin America, created indigenous cohesion organizations and communication and education-literacy institutions such as the Popular Radio Schools of Ecuador in order to contribute to the process of ethnic revitalization, indigenous awakening, awareness and liberation in the Chimborazo region.

To follow the *chakiñan* (path) of liberation it seems interesting and fundamental to use "as a tool box" the theoretical and philosophical proposal of resistance and struggle of Michel Foucault, Achille Mbembe, Franz Fanon and Leonidas Proaño, without subtracting the importance of other theorists. Thus, we would have to promote new forms of subjectivity through the rejection of the type of individuality that has been imposed on us for centuries.

For the pastoral action of Leonidas Proaño, it is not a liberation for the hereafter, but in this and for this world, nor is it a solitary but collective liberation, it is not violence but peaceful. They walk, at the same time, all and all. The path of liberation is not linear, it is in the form of a zigzag, it contains cracks, ruptures, (Walsh, 2017) advances, setbacks, in this way it can be said that Proaño's thinking and praxis is not a new dogma apart from all time and space (*pacha*).

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Notes

1 The "radicalism" of the Catholic Church during the period we are referring to, has been labeled as Marxist by the US, Western Europe, even Rome. For that reason it was assured that with the end of the Cold War and the fall of the Berlin Wall, the theology of liberation had come to an end (Valtierra, in press).

2 For authors like Enrique Dussel or Phillip Berryman, part of the explanation of liberation theology is due to the social crisis that was accentuated in Latin America in the early 1960s and that is where the Latin American Church began to analyze and think about its social role, but in a more active fashion. However, there were more events that strengthened this reflection-action: the Second Vatican Council (1962-1965) initiated by Pope John XXIII. Prior to this ecclesiastical reform, Catholics had as their main duty to remain "in a state of grace and reach heaven" (Berryman, 2014, p. 20), instead of accentuating more the heterogeneity of the Church, updating the political discourse and the perspective of mission of the Church in the face of the accelerated cultural, social and political change that entails what is conceived as modernity. The content of the Second Vatican Council was a break with the old order. The other important event was the Latin American Episcopal Conference of Medellín, Colombia (1968), which, in essence, synthesized the conciliar message and adapted it to Latin America.

3 In the pastoral action with firm foundations of liberation theology can be found the integrating and pastoral catechesis of Samuel Ruiz García who has transcended to this day in constant accompaniment to the different indigenous peoples of the State of Chiapas in agro-ecological matters, but also in the respect for religious diversity with the so-called Indian theology. In Guatemala the presence of Indian theology is also testimony to a pastoral with liberationist bases in which important religious orders have participated, such as the Society of Jesus, the Order of Preachers and the Salesians.

4 It is possible to date from 1920 the generalization of the use of gamonal domination as an expression to define the exercise of local power in Ecuador. The first reference that is available is located in the eighteenth century, when the word gamonal appeared mentioned in a trial of the uprising of Indians of Riobamba. With this word, a dominant sector was being designated. That is, to some group or family that has local power in the economic, cultural, etc. (Ibarra, cited in Illicachi, 2006, p. 6).

5 It should be noted that the methodology used throughout this investigation involves the collective effort or ethnographic minka. We make special mention of the Andean Solidarity Center (CEDESA) and Homero García, Joaquín Pintag, Tamya Illicachi, Gerardo Nieves and Estuardo Gallegos, for allowing us access to the review of files, including personal files, interviews and review of specialized literature. In addition, the ethnographic fieldwork was based on the use of personal interviews, triptychs, posters, flyers, brochures and scattered records. Another methodological aspect that is important to take into account is that of situated knowledge, in the sense of reflecting why and from what position we have given ourselves to the task of writing, as mentioned by Carmen Martínez Novo at the beginning of her article Religion, politics and identity: "start with some personal data to make my position transparent in relation to this topic" (2009, p. 21); we admit that the pages developed in this research are a warp of the continuous encounters and disagreements of personal and collective experiences among us as authors, in which we have combined our interests in issues related to liberation and religion from different spatial and temporal contexts.

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6   Leonidas Proaño was born in Imbabura in 1910. He was appointed priest in 1936 and bishop of Riobamba in 1954. In 1976 he was taken to prison by the military dictatorship along with 16 Latin American bishops. In 1986 he was nominated as a candidate for the Nobel Peace Prize. He died on August 31, 1988 at the age of 78.

7   Achille Mbembe (2011) esgrime las categorías: necropoder y necropolítica para examinar los mecanismos por los que se establece y mantiene un control sobre quién puede vivir y quién debe morir. Para Mbembe, todos los Estados modernos clasifican las vidas de sus sujetos en un sistema donde la muerte de ciertos cuerpos y almas no es sólo esperable, sino incluso rentable.

8   In Gramsci's time, the main institutions of hegemony were the school and the churches. In our time, it is the mass media (Kohan, 2013, p. 11).

9   The category of counterhegemony gives an account of the elements for the construction of autonomous political consciousness in the various classes and popular sectors. It raises the dispute scenarios in the passage from particular interests to general interests, as a key political process towards an alternative social block (Gonzales, 2003).

10 For illustrative purposes, some concepts: liberating or liberating means removing obstacles or obligations; freeman slave given freedom; freedom is to give freedom. Derived from freedman; Liberator is the one who frees others; Freedom is the state or quality of being able to operate without obstacles; Liberal is the person who thinks without obstacles; Libertarian is the supporter of absolute freedom (Proaño, 1974).

11 The concept "development" was one of the components of the Theory of Dependence emerged in Latin America in the sixties as an alternative to modernization theory.

12 Exodus is the departure from Egypt, which in the Bible is the great deed of God. The departure from the country of slavery on the way to the promised land. God liberates his people "with great power, strong hand and outstretched arm", opening a path in the sea (Bible, 2005, p. 68).

13 Proaño said: "Just as Israel, the first people, once experienced the saving presence of God when it liberated him from the oppression of Egypt, when he made it pass through the sea and led him to the land of promise, so do we, God's new people, we cannot help but feel his way that saves, when there is true development, which is the step, for each and for all, of more human conditions of life (Proaño, 1974, p. 5).

14 The idea that a fundamental social transformation never happens without violence was not new; It was part of the radical emancipatory traditions inherited from the nineteenth century. These traditions, all affirmed that the privileged never yield the real power calmly and / or voluntarily; power is always ripped from it (Wallerstein, 2010, p. 37).

15 In the words of Immanuel Wallerstein (2010), Fanon seems to defend, essentially, three theses on violence, as a political tactic: first thesis, within a colonial world that is "Manichean", the original source of violence is found in the recurrent violent acts of the colonizer himself; Second thesis, is that violence transforms, both the social psychology and the political culture of all those who were colonized and, third thesis, the apparently irreversible path of national liberation and human liberation.

16 For Fanon (2007) in his book "The condemned of the earth" addresses the replacement of foreign exploiters by natives, emphasizing especially in class struggles. While for Hugo Burgos, internal colonialism was an expression of social relations that determined the technological and scientific backwardness, economic exploitation and political control not only of the "Indians" but also of the other groups and classes (1997, p. 333)

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Religion and the formation of civility

La religión y la formación de la civilidad

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Abstract

The religion or the religions have consolidated the culture in which is the man, the religion since its origin is in search of a protector God that is a needing of many men, for the humanity which takes off the sufferings of the human beings, who in him by means the faith, which have tried to answer the meaning through the theology and the philosophy, however, there is to bear in mind, that the religion is and has been an essential part for the mind and must be strengthened since the family, since the school for to be lived and to be the protagonist in the consolidation of the spiritual, social, familiar and personal values. The religion and the religions inside the history of the humanity always have had an essential protagonist. It is the case of the Christian religion, its principal figure was Jesus de Nazareth, who is going to be the "Master" and he consolidate the faith in the father, God and he is going to have many followers which are in there timer. The Christianism is and has been an object of philosophical and theological studies including: psychological and sociological studies by its transcendence and impact inside the society and inside the man. The Christianism has been used for to make barbarism like in America when the Spanish arrived the crusaders and all the bad acts made by the Inquisition Court in Europe and Latin America, in the name of the Christian faith for to save the Christianism and the faith in these timer continue making crimes in the name of Christ destroying the essence of the Christianism.

Keywords

Love, Christian, religion, men, person.

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Resumen

La religión o las religiones han consolidado desde siempre, la cultura en la que se encuentra inserto el hombre. Ella, desde su origen, está en la búsqueda de un Dios protector que es necesidad de muchos hombres y de la humanidad para que quite los sufrimientos de los seres humanos, que confían en él por medio de la fe, que han tratado de buscar su significado a través de la teología y la filosofía. Y sin embargo, hay que tener en cuenta que la religión tiene un componente esencial en la mente y la afectividad, y debería ser abordada desde la familia y la escuela para ser vivida y sea la el protagonista en la consolidación de los valores espirituales, sociales, familiares y personales. La religión y las religiones en la historia de la humanidad, tenían siempre un protagonista esencial. Es el caso de la religión cristiana en la cual la figura principal es Jesús de Nazaret, quien será el "Maestro" que consolida su fe en un Padre, Dios. Él va a tener muchos seguidores a través del tiempo. El cristianismo ha sido objeto de estudios filosóficos y teológicos que incluyen, además otros estudios psicológicos y sociológicos, dada su trascendencia e impacto dentro del individuo y la sociedad. Sin embargo, el cristianismo también se ha utilizado para hacer barbarie, como en América cuando los españoles llegaron e impusieron su fe y creencias por medio del terror, sumados las malas actuaciones del tribunal de la Inquisición tanto en Europa como en América Latina. En nombre de la fe cristiana y para salvar el cristianismo en estos tiempos se continúan cometiendo crímenes en nombre de Cristo lo que destruye la esencia misma del cristianismo.

Palabras claves

Amor, cristiano, religión, hombre, persona

Introduction

This writing is based on a series of questions that may be solved in the development of the document, they are the following: How do religions consolidate the existence of man and his relationship with God? And how are religions determinants in the behavior of the person in their existence in terms of political, economic and social aspects?

Since religion is a personal experience and is also, in most cases, a social expression of the people, because "All religion is originally 'image of the world' or, as Rawls says, a comprehensive doctrine (a 'doctrine' all-encompassing'), and this also in the sense that it claims authority to structure a way of life as a whole" (Habermas and Ratzinger 2013, p. 30) that every man is taking part of. Thus, since the origin of humanity, religions have emerged as a response to the fundamental questions that every person asks themselves. This is how the great monotheistic religions are being built, such as Judaism, where man believes in a single God who creates everything, beliefs that are based on the Old Testament. Also the Islamic religion, of Abrahamic origin, like Judaism and that today has radical and fundamentalist aspects that reach fanaticism and in the name of Allah commit acts of terror and fear to impose theocratic policies. On the other hand Buddhism is a religion whose process of practice leads man to leave the material world to devote himself to the spiritual world.

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The Christian religion with numerous followers, constituted by numerous streams, churches and even sects, centers its religiosity on a God of love and on Jesus Christ who through his teachings revolutionizes the world of his time, rescuing the dignity of man, through the love and the values that each person must assume and that are raised from the family and in society to live in a better world. "Yahve is merciful and compassionate, slow to anger and full of love" (Jerusalem Bible, Psalm 103, 8, 1979) God gives love without conditions.

That is why it is important that education does not leave religious education aside and be part of the educational system without entering into Byzantine discussions, religious formation must be part of the integral education to which every human being is entitled, since it means the recognition of oneself and of being a person; that develops an ethical and moral system with values that help it not to fall into the moral relativism that some societies and cultures are experiencing, taken by consumerism, the commodification of life, laziness and corruption.

People who change a project of life, for an immediate and ephemeral sensuality in the reality of drugs, the sex market, denying even their sexual identity. Situations that can arise from the family, because there is no education based on Christian love or the cultural religious system of their environment.

It is important that in this cultural, religious and faith educational process we keep in mind that "thought constitutes the ability to think and express ideas as a need to get in touch with others, all this will be achieved when individuals exercise thought processes to significantly transfer significant ideas to society" (Jaramillo and Puga, 2016, p. 36). Ideas that are indispensable when you are in your academic environment where you can decide, manifest and share your religiosity with others, since religion and faith generate situations of life that are important for people to share not only from religious education but also even from the human sciences, philosophy and history to consolidate religion and that educators, family and school do not forget the meaning and contribution of religion to development in humanity.

Religion in culture

The current man occupies an existential space within a specific culture, which allows him to find a place that gives him important arguments to live as part of a social, political and economic system that is reinforced

by policies and norms of life. And an educational system that gives you valuable tools to build projects that especially constitute him, and allow him to be important in this global world, in which his status as a person comes to be questioned.

This space of life that has everything to consolidate his existence allows him to be proactive in political, social, productive or cultural systems or on the contrary prevents him from finding the primordial meaning of the vital fact of being in the world and leads him to let existence pass without any purpose, to wait for the end of the days without achieving being with himself and with others, which would make him a good person, happy and not just to wait for death as the ultimate goal of an existence in which everything leads nowhere. This causes in people who come to this situation, the loss of meaning of everything, including their own being of a rational person, of their own actions and even the meaning of spirituality, transcendence, faith and religion. The meaning of reality.

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> personal, social, psychological, religious that man in these circumstances has lost in this complex world and sometimes without reason since man is not devised as an individual locked in his self. It is predisposed for the other, both human and divine, that is why this disposition finds its highest perfection in the essential dialogue of man with God which we call religion (Hanssler, 1973 p. 81).

How has the process of consolidating the religion been? Religion since its creation by men has had the purpose of finding a meaning to life and death, constituting itself as the fundamental axis for some. Humanism and the culture of peoples have consolidated religiosity into the vital essence of existence. In some communities and cultures it is religion that governs the destiny of man, of peoples and nations; in which governments sustain the policies that citizens follow. God-religion exercises the vital control of everything. This happened in Western Europe during the Middle Ages when a religious unity of God was maintained with men - rulers and ruled - and even in the name of God and religion wars were waged that sowed the death and destruction of man and his religious beliefs.

From the primitive time the man feels the need to create a space of religious character in which many rites ended in violent situations in which the life of some men was the offering made to the main gods. Myth is the first element in the creation of religion and religious systems. Through it begins to respond to natural and supernatural situations that challenge the individual, is given way to the establishment of numerous gods with different attributes, emphasizing the protection of man against

adverse situations that occur in everyday life, and that seeks answers to the reality of the world and to events that happen after death. Religion has been and continues to be a significant part of humanity because it is a response to the uncertainty that the person faces in their daily life and seeks in the religious world an encounter with that truth that is elusive and mysterious. Thus man seeks to find in that space the reason for being and his permanence in the world and in the unknown beyond that he constructs with imaginary created by himself.

Linguistics guides us in the understanding of the term indicating that:

> Religion is more accurate to search in 're-legere' than in 're-ligare' the origin of the corresponding Latin word 'Religion' according to its etymology, religion means then a constant 'Revolver-se' a careful and conscientious to consider something (Brugger, 1978, p. 447).

On the other hand religion is considered by many people, cultures, peoples as the simple act of going to the temple to pray, to worship or to a place where people gather to listen to different spiritual leaders: priests, pastors, monks or nuns of the congregations, who read, guide and direct the faithful and also explain the sacred texts.

On the other hand, we must bear in mind that:

> The term religion (...) in its most common sense designates a set of beliefs related to an order of reality superior to the concrete order of things, as well as to behaviors or behaviors (feelings, rites, social organization, moral rules, etc.). related to those beliefs (Caratini, 1970, p. 102).

However, there are multiple definitions of what the term religion means and man adapts to the moment he is living, to the daily life in which he is immersed. Seeks from there the response to events that are happening, requesting help from God through the personal act of prayer. With it he asks for solutions to difficulties that afflict him like illnesses, work, personal conflicts and even wars.

But religion also serves to justify abuses and crimes that man commits through intolerance and lack of dialogue. Go to it and to the rites to implore the solution of the problems that the individual and the society have.

It has been said about religion that it is, taking into account the purpose found in the definition:

> (...) religion is not theology; it is the practice and the conception of ordinary people. And most of them believed in something supernatural and superstitions were instilled in childhood, when they could not yet form a judgment of the value of what they sold as a conception of the

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world. What critics are attacking is precisely the falsity of such a conception and its consequences in a world of suffering (Grayling, 2011, p. 17).

Religion has been constituted through time in a fact, which during the history of humanity, moves masses of people to religious acts and ceremonies that have the purpose of rendering honor to the creator of the universe, of life and man: God, according to the sacred writers. In the Bible it reads: "Then Yahweh God formed man with dust from the ground and breathed into his nostrils the breath of life and man became a living being" (Jerusalem Bible, Genesis 2-7, 2013).

Mankind, creator of culture, societies, political systems, educational systems and the same religion, seeks that it gives unity to societies in the spiritual, ethical and moral and even that is a fundamental part of the State in which the rulers take refuge in developing the policies of their nations. But some in the name of religion and of God have committed the greatest genocides as happened in America at the time of the Spanish conquest, when the native communities were devastated by imposing a religion alien to their culture. And it is that:

> (...) it is necessary to understand that a religion is a cultural system of behaviors and practices, worldviews, ethics or social organization that relates humanity to an existential category. Many religions have sacred narratives, symbols and stories that purport to explain the meaning of life or explain the origin of life or the universe from their beliefs about the cosmos and human nature, people can derive morals, ethics or laws religious or a deep lifestyle (Wikipedia Asian Month, 2016).

It can be said that religion is aimed at strengthening man from faith and spirituality and is a life project for thousands of people who see it as one of the most important alternatives for human beings. That is why they dedicate their living space to religion and religious practice, assuming the proposals made by the different sacred writings that all the religious systems that have developed in the history of humanity have. They also follow the orientation of the leaders: priests, pastors, spiritual guides, who support the people by fortifying them in their actions within a religious system, whatever it may be, its purpose is to strengthen the spiritual life of the believers and followers of the different religious or spiritual tendencies that welcome man.

This can be done from education consciously, in which the teacher is trained for it, giving tools for students to find, in this process, the raison d'etre of religion, which is the way of life with all the implications in its personal and social life. The Latin American states, with a strong process

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of secularization, do not consider religious formation as fundamental in academic programs, only the confessional educational institutions maintain that they find in them the essence of the formation of people as a project of life in all dimensions.

The great religions of the world today

Judaism

Judaism is one of the great religions that exist today in the world with a large number of followers. Emerged in Mesopotamia on the banks of the Euphrates within the tribes that occupied the territory of the Babylonians and Akkadians and which constituted the tribe of the Hebrews, which means, according to Caratini (1970):

> ... those who pass the river. From the verb *hibrit*, it means topass, to cross. Among these nomads, among these Hebrews, there are some whose religious practices worship a single God (monotheism). This is a clan that probably had to group a few hundred people and whose leader - the patriarch - is called according to the Abraham tradition (page 23).

This patriarch will leave the city of Ur, in the Persian Gulf in the eighteenth century BC. C. When King Hammurabi ruled and settled with his tribe in what is the territory of Palestine the same that today passes through one of the cruelest conflicts that humanity has had; situation that goes back to those ancient times and that is summarized in the struggle for land and life, a struggle in which religion is involved and in which the people come under the conditions of some supported in the same faith.

> And having remained Jacob alone, he was fighting someone with him until dawn. 26. But seeing that he could not, he touched the femoral joint, and Jacob's femur dislocated as he struggled with it. 27. He said to him: 'Let go of me, which has scratched the dawn'. Jacob replied: 'I do not let you go until you have blessed me.' 28. The other said: 'What is your name?' -Jacob- 29. 'Henceforth you will not call yourself Jacob but Israel; because you have been strong against God and against men, and you have overcome him. ' 30. Jacob asked him: 'Please tell me your name.' 'Why do you ask for my name?' And he blessed him right there (Jerusalem Bible, Genesis 32. 26-30, 2013).

The Jewish religion is based on some biblical texts of the Old Testament following the order of the Hebrew Bible, the Israelites were a people

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who wandered through different places in the Middle East. Moses took the Jewish people out of the slavery of Egypt and they walked for long years in search of the Promised Land and it is on Mount Sinai that God dictates to Moses the laws, written on stone tablets that constitute the Decalogue of the people and will strengthen the Jewish religion. These commandments unite and give identity to the people among the nations:

> God pronounced these words' I am Yahweh; you God who has taken you out of the land of Egypt, from the place of slavery. You shall have no other gods besides me. 4 You shall not make for yourself a carving or any image of what is in the heavens above, either on the earth or in the waters, under the earth. '(Bible of Jerusalem, Exodus 20, 1-4, 2013).

The prescriptions of God to his people had to be fulfilled. And today they are part of the Judeo-Christian doctrine and tradition. Believers should have a Sabbath day to sanctify God and consolidate the faith, beliefs, religious values of the population, which include morality and ethics. They arise in the family and materialize in the social experience: to honor parents, not to kill and not commit adultery, not to steal and not give false testimonies, nor will covet the things of others, nor the woman of the neighbor, or the goods of others. This code allowed to root the Jewish religion and later the Christian religion, and was used to reinforce its religious project, so that the followers fulfilled the proposals made by "God" which allowed the community to act and coexist in peace with other peoples and beliefs.

The Hebrew observance has become a life proposal for their community. Proposal supported in the teaching and education of the faithful, in which it is affirmed that God is the only creator, who governs everything that exists including the man who has to fulfill what was said by Him. He chose Israel to deposit the law and He benefited from the alliance but he had to spread and root the religiosity in the town and his followers

> All the acts, the thoughts of men are known by God, which reward the good, those who follow the law and punish those who transgress it. This divine justice is also manifested through the sending of a Messiah who would free Israel and lead the Jews back to Palestine, where a true kingdom of God will be instituted (Caratini, 1970, p. 32).

For the Israelites the soul of man is immortal and will rise when God considers it. When practiced, lived and professes a religious belief is assumed from the interiority of the person, from the bottom of his being, without getting to rationalize the fact or be within that world that

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has been assumed and that the person wants. It becomes a necessity and means to get out of situations that mortify him and do not let him be with himself and with others. When men have lost the course that existence has, religion becomes a network that catches, entangles people, with the only possibility of being at the hand of God and not of men who cheat and do not comply the law of God that is the only one, the creator and governor of all that exists. God who is considered by the Jews as the unique spirit, pure, eternal and immutable.

The Jews in their religious life accept the immortality of the soul and the promise that the dead will be resurrected when God determines it. They also consider the Sabbat as the essence of their religiosity. This consists of observing the law from sunset on Friday until sunset on Saturday, at which time they abstain from activities and meet in the synagogue to celebrate their rites and pray. The sustenance of this norm is in the Decalogue "but on the seventh day, it is a day of rest in honor of Yahweh, your God. You shall not do any work, neither you, nor your daughter, nor your servant, nor your maidservant, nor your cattle, nor the stranger who lives in your city "(Jerusalem Bible, Exodus 20, 10-11, 2013).

In the Synagogue prayer is communal remembering God and can only be performed in the temple of Zion in Jerusalem "there are two essential prayers (Shema Israel, Deuteronomy VI /4) proclaiming the unity of the eternal and Shemoné Esré, the prayer of the blessings, which celebrates the God of Abraham and the covenant he made with Israel and the promises of redemption" (Caratini, 1970, 261, 3). The Jewish religion strengthens its unity as a people by following the teachings of God, which are precepts that the people as rules for living in community, however the rulers of the people of Israel use the force of arms to occupy territories and subdue their Palestinian neighbors and Arabs.

God governs everything and everything is subject to the law of God, daily activities, business, politics, daily experience is guided by the divine mandate. The State and its policies must coincide with the desire of Yahve.

Islamic religion

Islam is another of the religions that in our world has thousands of followers, in it there are different tendencies: those who follow the ideas of the religious proposal such as the one proposed by Muhammad and is consigned in his guide book the Koran. They adopt it as a project of life and even political without reaching extremism and the destruction of the

other; and other religious aspects that are extremists and fundamentalists, who do not mind dying for religion and for alleged religious ideals of Islam and Muhammad to honor Allah:

> The prophet Mohammed who founded the religion called Islam, was born in Mecca in the year 570, at that time the Arab peoples worshiped different gods. Muhammad had great success in his task as traveler and merchant and was influenced by the beliefs of Judeo-Christianity to worship one God (Smith, 2006, p. 106).

The tradition affirms that the prophet Muhammad had closeness with the archangel Gabriel, who inspired him to write the sacred book of Islam: "The Koran", in which the existence of a single God is affirmed.

> The term "Islam" means to surrender to God, to be with whom he will give revelations for life, but for a man of Mecca of the seventh century to have been called by God to be his prophet, it was something so extraordinary that Muhammad doubts the veracity of his visions and it was his wife who encouraged him to believe in his vocation and the one who supported him when overwhelmed by the weight of the revelation, believed he was going crazy (Cuenca, 2000, p. 296).

Waraga, a cousin of Muhammad's wife and supposedly a Christian, confirmed the revelations made by the archangel Gabriel similar to the proposals made to Moses which helped him to consolidate his beliefs, his faith in the one God and start his preaching being subjected to ridicule, sabotage, considered a person misplaced the context of the time and is taken as the character that goes against what exists in the political, social and economic aspects. He was protected by the Hashemite clan and the acceptance of the Islamic faith by Umar who had previously fought and who will later be Caliph, also being the father-in-law of the Prophet. The new preaching was echoed in a poor Arab society with wealthy upper classes, which allowed people with limited economic resources to accept the new Muslim religion in which a more just society was announced. Mohammed was called to go preaching to the north of Mecca seeking to pacify the tribes that were in conflict which allowed "the installation of Muhammad in Medina, was a radical change to the extent that his role as religious leader was now joined the one of political leader of a community" (Cuenca, 2000) that was in conflict, and for which the ideas of Muhammad and the Koran meant peace.

Religions from their origin are always welcomed by men who are in a situation of economic or spiritual poverty, to get out of these circumstances of extreme poverty and Islam is not the exception, since:

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It is commonly said that Islam means total submission to God, which is undoubtedly true, although it is no less true that this corresponds to the translation of only a part of the word, leaving a second part to be translated, taking into account the linguistic root from which it derives, which covers the field of well-being, of safeguarding, of health, of peace, it means simply and deeply that the believer submits to God, he puts himself in his hands because he is sure that this is how he puts to safety (Wikipedia.org/wikiIslam).

That is why they take radical decisions in the defense and expansion of their religious beliefs, where death is the end that every man has. However, in the name of this religion, the creation of the Islamic State has been projected, which brings together followers of Islam with a radical tendency of a conservative line, who use violence as a method to impose the ideas of Muhammad and the Qur'an and the groups of opponents of Islam, the invaders of the Muslim world in their territories, religion, culture, ideas, and ways of life.

The Islamic State and the denial of the Muslim faith

When some Arab states were invaded by the United States along with some European countries, there was resistance to the presence of "infidels" in their territories, organizing different groups that started a Holy war to expel them, one of these was Al-Qaeda that in addition to liberating their territories from invading troops wanted to constitute a state run under the aegis of Allah and that would seek the absolute dictatorship of God's policy exercised through those who proclaimed themselves religious and political leaders. Once Al-Qaeda was defeated in the military aspect, the State emerged Islamic -I- former ally of the terrorist group, break ties with him and stands as a response to the "Western infidelity" aggression. Violence, and terrorism, are its main weapons along with the unconditional support of its followers, proclaiming Caliphate "The caliphate claims religious authority over all the Muslims of the world" (en wikipedia.org.wiki/EstadoIslamico).

The Islamic State created an army considered terrorist called Isis, made up of loyal fans of this religion throughout the world, initially supported by Al-Qaeda and even by economic and financial organizations and governments that control oil production. These followers and in the name of Islam attack the Western world, with violence and terrorism regardless of the condition of the victims who on numerous occasions are

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euphemistically called "collateral damage" by their acts of barbarism in the name of a religious belief.

As in many other religions, among the followers of Islam there are aspects that differ from one another in some theological, doctrinal or legal aspects, the most important groups are the Shiites and the Sunnites.

Shiite theology contains five principles of religion and in addition to the three of Sunni believe in two others, namely Tawhid (monotheistic) Nubuwwah (prophecy) Maad (the day of resurrection) Imamah (leadership), Ad (justice) (es.wikipedia.org/wiki/islam).

The Shiites believe in one God and consider that Allah instructed some people, the most devout believers, in the faith, in the dogmas of religion; who will lead their believers, this through religious leadership leading the faithful so that worldliness does not affect them, the Shiites believe that there is good intrinsic or evil of things, and that God commands them to do good things and forbid evil (es.wikipedia.org/wiki/islam)

The essence of the Islamic religion and its followers is the "faith" the Sunni in the profession of faith affirms that: they believe in only one God. They force permanent prayer. The equivalent Zakat, to the alms, is obligatory and the resources are distributed among the people in need of the community in the places that present difficulties. Fasting in the month of Ramadan - the eighth month of the Islamic lunar calendar - is obligatory and is expressly regulated in the Qur'an. The pilgrimage to Mecca, at least once in a lifetime, for the people who can do it. They are the pillars of faith expressed by the Sunnites. Against this background the E.I. and its followers want to present themselves as the true spokesmen of Islam by radically enforcing compliance with these pillars, regardless of their actions against culture, humanity and man.

This religion in which Muslims are inserted and in which they seek to find concrete answers to the needs that every person has in the spiritual aspect, can find them in God or Allah, without further rationalizations and some people fail to understand that spiritual dimension that gives practice without any reason, or reflection of what you expect; without achieving that God with his power solve and allow them to achieve what they want to live in peace being happy with faith and hope.

That is why it is worrying that some followers of these religious ideas in the desire to achieve more space and dissemination of religious principles, assume terrorist actions as the means to achieve it by plunging fear, pain and suffering to other beings, many times defenseless and innocent, since God in his infinite goodness is not the one that causes death.

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Islam is undoubtedly the most discussed and misunderstood of all religions, but despite being born in exile and in the middle of the struggle - the Muslim believes that the soul in search of peace and the divine has to fight - and even though the:

Despiritualization and the consequent religious politicization that has been occurring for some years in the countries that form the Dar el-Islam (the Muslim world), with the load of radicalism and violence that this inevitably brings, Islam is above all a religion of peace that defends the recourse to war only as a last resort (Suárez, 1995, p. 50).

The consolidation of Islam in the world

The Islamic State with the insane acts proposed by the leadership in different parts of the world and with which it has caused fear, uncertainty and displacement of people in the places that faithful and followers have made a presence like Iraq and Syria without respecting life and Most basic human rights, do not allow the healthy religious practice and prayer that is essential to the followers of Islam and most other religions existing in the world today.

The relationship that man establishes with God is developed in an educational process in different societies and cultures. However, the meaning in the Islamic State or its armed branch has been the negation of the educational process of man in religion.

The members of the Islamic State are jihadists who have an extremist interpretation of the Sunni branch of Islam and believe that they are the only real believers. His vision of the rest of the world is based on the fact that the "infidels" want to destroy their religion, thus justifying their attacks against others, Muslims and non-Muslims. Mass displacements and assassinations have been used to frighten their enemies. In the midst of this panorama of horror, the members of IS support their actions by attaching the verses of the Koran that say something like "hit the head of the non-believers" (bbc.com.mundo / noticias2014 / 14904).

How do Muslims construct the idea of God?

The Muslim religion has been the result of a long process of construction in which education has played a key role in the formation of men. In this religious world that mixes faith with politics, political destinies are in the hands of religious and spiritual leaders. They sustain political life by educating in the religion expressed in the Koran. Devotees should bear in

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mind that God is "merciful and merciful" to all men who believe in him and have faith, master of the existing universe, who rewards believers, is the sovereign, therefore men of faith they affirm "To you is whom we adore, it is from you that we implore help. Lead us on the straight path" (The Koran, 1980, p. 81). Those faithful men to God must keep in mind that He is the one who provides everything to his believers as long as the followers do not doubt everything that provides that is welfare in a world given by Allah. The Koran insists on finding the manifestations that God gives to the believers. The guide for life and the relationship that the believing man will establish with God will permeate his entire existence and daily life.

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As in other religions, also in Islam, life can be presented as a battlefield between good and evil. And man sometimes as a victim of that battle, however there is a belief in a divine justice that rewards those who remain faithful and not those who "try to deceive God and those who believe; but without realizing it, they only deceive themselves. Their hearts are sick and God has aggravated their illness, they will have a painful punishment for having lied' (Quran Surah 2, lava, 1980. p. 83). This disease of their hearts comes to the denial of the existence of God and even consider that man and culture have been responsible for ending God by giving death. The German thinker Friedrich Nietzsche (1844-1900) in his writings came to affirm "God has died, what has happened to God? I will tell you what we have murdered, you and I, we are their murderers!" (Reale and Antiseri, 1988, p. 387) situation that occurs because man stopped believing in God because of the situations he has experienced when human condition deteriorates and the values of living in a just society decline in immorality; Violence and evil take over man, the spirit of evil that empowers everything "As for a God, we are servants of the idea that serves us, just as for a God, we can live and die for an idea" (Morín, 1995, p. 94).

Man in the Islamic world

Every society, culture and religion has a vision of what man is. According to some theorists, man is a social being. From the biological point of view, "on the level of the natural premises of its appearance, man is considered as the supreme degree of the development of animals on earth" (Rosental and Iudin, 1985, p. 222).

It is the capacity that man has to interrogate himself from his being taking into account the place where he lives and the cultural, political,

psychological, religious and educational processes that he has carried out, which will allow him to find an answer to this question of the process religious, and that religion has an essential, existential meaning of what man is in that area.

> Here the knowledge and the domain of the world are subject to the recognition of man by man. The encounter with the other constitutes a concrete dynamism that opens man to transcendence and religious hope (Gevaert, 1987, p. 31).

That is why the Muslim religion builds a human being who must believe and obey God, who "has created man" (Surah Quran 1980 1980, p. 641), the Koran determines that the person must be obedient to the laws that God He has given, to be compassionate, a believer. To promote good among men must be the purpose of those who are with God; be faithful, honest, men of religious and spiritual principles, builders of life because "God loves those who do good" (The Qur'an Surah 5, 1980, p. 190).

The person, in the religious world of the Muslims, with the culture and education has to reinforce what is written in the Koran, which is the word of God given to mortals, which must be configured as a compassionate being in the face of difficult situations. they are presented to individuals. In his act, he must be just starting from himself and with others not cheating or defrauding others economically; must be fair and honest, Muslims cannot take away the property of others to accumulate wealth, harming those who have it, creating inequalities between people and affecting the whole of society, since Allah has provided everything to man so that I live well. The Muslim religion in its proposal of man does not admit that they are hypocrites. The individual, in the Muslim reality, must be whole, transparent, fulfilling his duties and obligations, fair. He must be in communication with God, through permanent prayer, since "he is God, the creator, the doer, the shaper; he has the most beautiful men, what is in the heavens and on earth, glorifies him. He is the powerful one, the wise one" (Quran Surah 54, 1980, p. 663).

Islam and monotheistic religions claim that men in their daily lives, have as axis of their life project God, and everything revolve around Him. Making religion and spirituality essence of existence, with which they strengthen the culture and society, and give sustenance to the political system, In Muslim countries, this ideal has been taking shape.

The Islamic religion has consolidated a culture and civilization with a vast spiritual, ethical, moral, religious, scientific, political and artistic legacy Men who follow the doctrine expressed in the Qur'an and

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follow the designs that God has given to man and if he has faith in it, they accept the exhortation that the scripture makes: "Believers! Do not take our enemies as friends, giving them signs of affection, so that they do not believe in the truth that comes to you" (Quran Surah 60, p. 664). Thus, those who do not agree with the Muslim religion and its laws, are enemies of the word of God, followers of religion, who do not respect the religious project that is life and requires dedication throughout life.

> But man is reasonable (*sapiens*) with the mad man (*demens*), the man who produces, the technical man, the constructing man, the anxious man, the selfish man, and man in ecstasy, and the man who sings and dances, the unstable man, the subjective man, the imaginary man, the mythological man, the man in crisis, the neurotic man, the erotic man, the playful man, the destroyer man, the conscious man, the unconscious man, the magical man, the man rational, in a face with multiple faces in which the hominid becomes definitively a man (Morín, 2002, p 173).

In solidarity and tolerance, in understanding and love is where you really get to be human. And that is precisely what human relations and relations between Muslim countries and the Western world lack today and call for holy war, religious war against peoples who do not understand the importance of these peoples for reverence and adoration. God and that some faithful support the religious wars and their expansionism without limits, even at the cost of their own sacrifice, and the sacrifice also of their fellow believers although "this to ensure that peace prevails in the end and that the community as a whole, has a minimum of security, in addition the majority of the Muslims, as always silent, disapprove of the violence of the military corps" (Suárez, 1955, p. 67).

Buddhism

The Man and the Buddhist religion

The Buddhist religion emerged in India, has thousands of faithful in the world, Buddhism is a religion and a philosophy that seeks its followers to be in harmony with nature, which allows the liberation of people. Buddhism developed with the teachings of its founder Siddhartha Gautama in the 5th century B.C, who gives the doctrinal foundations; they are called the four noble truths: between life, which includes what they call dukkha that deals with suffering, the dissatisfaction or discontent that man may suffer in this world due to the circumstances of life or the events

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that befall him leading to the deterioration of existence and the denial of life, promoting the fatality and anguish of being and have come to life losing the reason for it.

Existence in Buddhism is, "the inability to satisfy and suffering; doing is suffering, disease is suffering, old age is suffering, grief is suffering, as well as lamentation, pain and despair" (en.wikipedia.org/Wiki/budismo).

Men regardless of social or economic conditions they are prone to suffering, the pleasant and the unpleasant, in the separation of what is pleasure, the pleasant becomes unpleasant and can reach the suffering and the senselessness of "being". The dissatisfied person is constituted in suffering and even "definitely, the five aggregates of the mind and body that produce the desires (bodily, predisposed mental formations and discriminatory consciousness) are suffering" (wikipedia.org/budismo).

In the Buddhist religious context, man must free himself from the situations of desire and search of the material that causes pleasure and rather reach the truth, to spiritual happiness in Nirvana, since the origin of man's suffering is in what Buddhists call *Trsna*: longing, desire, literally thirst.

> The suffering originates in the craving caused by desires, senses and sensual pleasure, seeking satisfaction here and then there, the desire to become, the desire to be born again, and the desire to be annihilated (Wikipedia.org / Buddhism).

Buddhism in its religiosity and spirituality leads men to believe that suffering can be eliminated from the life and existence of people with the abandonment of the craving for worldly pleasures. Abandon that anyone can reach reaching each one to "be" to the absence of the passions and not keep them present in the existing as that which leads to suffering.

Buddhists teach that to achieve inner peace and achieve spirituality it is necessary for men to take:

> The eightfold path (what) is the method to extinguish suffering; Buddhism prescribes a method, or path with which one tries to avoid the extremes of an excessive search for satisfaction on the one hand and unnecessary mortification on the other (Wikipedia.org/budismo).

According to Buddhism to reach the good path of life and spirituality; of thought and reflection of the acts and circumstances that surround people in their daily lives, to solve the difficulties and to answer the questions that each being has, there is going to be the path of wisdom and ethical conduct; the men who little by little cultivate the mind and the heart, learn to meditate, give priority to attention and concentration the

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being and become aware of the reality and the divine, take into account the present. According to Buddhists the definition of evil and its end is given to the great doctor, the great teacher who heals and who gives the indication to men, his followers must follow the path of the holy truth that is the cessation of pain.

> It is the holy way (marga) of eight members, namely: the correct opinion (dristi); (samyay), the correct intention (sankalpa); the correct word (vac); the correct corporal activity (karmanta); the correct means of existence (ajiva); the correct means of existence (agiva) ; the correct corporal activity (karmanta); the correct means of existence (ayiva) ; the right effort (vyayuma); the correct memory or attention (smriti) ; the correct concentration (samadhi) (Bareau, 1981, p. 71).

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That is the point of arrival of man to the spirituality and truth that every human being has that requires (God) for the existence and good living of all human beings.

Buddhism is consolidated by the four noble truths posed by its founder "which confirm the existence of what in Buddhism is called Duhkha, an anguish of existential nature" (Wikipedia.org/budismo). And they call it "suffering exists" for all people since life is imperfect so that every man must reach perfection and to reach that state he must follow the path taught by Buddhism, which are the three marks of the balanced existence, one of them is the cause of duhkha es trsna, in Sanskrit: is the desire, the will, the longing, the thirst, that provokes certain situations that the people that lead the constant satisfaction of the "I" that is a construction of the mind and can be an illusion or simply ignorance.

But this process in Buddhism gives existence a cessation of duhkha, which Buddhists consider learning, observing the processes that man has to be ignorant, sustained according to them by the "three fires" that have to cease, which is when in people there is the dissatisfaction of life, which must lead to face reality and is understood as the overcoming of suffering and misery.

This allows the person not to consent to their existence suffering and misfortune or evil, "this truth contains the teaching about our abilities to reach Nirvana. This is achieved from the fact there is a noble eightfold path to achieve this cessation." (wikipedia.org/budismo). And whose method consists in the discipline that every human being has to develop to eliminate ignorance that is the path of wisdom that is consolidated with the duhkha. Ethics and meditation have to arrive and lead the person, according to Buddhists to the "cultivation of the mind" from reality and reaching

the understanding of existence and the daily life. Reaching wisdom allows us to end up in what they call duhkha to achieve samatha (mental calm, tranquility) and vipassana (direct knowledge, intuition). Reflection starts from an observation, calm and attentive that every person must develop to reach the deep meditation and the encounter of being.

The actions of individuals lead to karma, which is cause and effect of them, and it can be the darkness or the light that the person can find. So, whoever does evil goes to a hell that is the cost of degeneration or a lower rebirth, to the people who do good go to a happy heaven or state, or superior rebirth. These ideas and religious thoughts of Buddhism do not refer only to the death of the person but also have to do with the life and reality of existing beings, the reality states that "the Buddha was a human being, not a God, and the first monastic followers considered him only as a revered teacher" (Trainor, 2006, p. 108).

Buddhism is consolidated as a religious process when speaking of the kingdoms, the first is where the sphere of human beings who arrive at nirvana is the ideal, the fundamental thing is to reach the spiritual leaving the attachment to what is life human being that brings misery, suffering and unhappiness for people ¿How does religion, in its content and practice, allow man to find what he wants to be with God and overcome that material, consumer world that has exhausted people? Maybe this can only be answered by each of the practitioners of some religion that have our world, which can suddenly be consolidated with the tangible facts that each person has in their religious practice in daily life, before this you should have Consider how the Christian religion can respond to the many concerns that people have in that search for God as a savior of the difficulties that humanity and common men have to face.

Christianism

Man in his being in the world requires many things, elements that allow him to fulfill himself as a person, lead a life that dignifies him and allows him to "be" and not drag a failed existence. Religion has played a major role in the lives of individuals, cultures and societies to the point that at a certain point in the history of humanity in which the West and even the East gave priority to religion and made the world turn around God. That attitude was abandoned then giving way to worldliness, to other principles, values, knowledge, sciences and truths. However, in this passage of men around the world, they have had to go through special situations

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created by wars, including those that in the name of religion have been fought by humanity defending and spreading some religious faith.

People live in permanent uncertainty caused by violence. The deterioration of life caused by the political systems of different ideologies that are supposed to contribute to the increase of the quality of life generate prosperity, only cause frustration and anguish since far from achieving it, they submerge the individual in a world where the market, and the desire for profit is above the people, deteriorating the kind of life that each leads, coming to question life itself as a value.

That is why it is worth asking: How can the Christian religion contribute to the improvement of the human condition? They understand that humanity is conceived and the man who is different from the one who owes himself, and the vision that God offers religion, affirms the duty of the person "I have conceived to be in love with God as a supreme achievement of the capacity for self-transcendence of man; and this view of religion is sustained when God is conceived as the supreme intelligence, truth, reality, justice and goodness" (Lonergan, 1994, p. 122). When man loses that fundamental sense, he moves quickly to easy things and everything that does not imply commitment, either for himself or for others, starting with the family. Thus, it reaches eroticism and sexuality in an easier and lighter way, constituting it in business and merchandise cause and effect of the loss of the sense of person and correct perception of it. We must understand that "God's love is so well penetrated with reverential fear, God's thoughts and God's way are very different from those of man and because of this difference God causes fear" (Lonergan, 1994, p. 121).

That fear of God, leads to man and even society to evade it by subtracting the importance it deserves or on the contrary when it is given importance goes to the extremes and comes to the fatality of man, to the lack of love and mistrust because the man does not have "faith" to find God and to get answers to the questions that are permanently asked by people that allow him to reach the full spiritual life, which is the overcoming of suffering. Do not lose sight of the fact that:

> Although most religions have a body of beliefs or doctrines, it can happen that they form a theology too complicated that is beyond what the average layman can understand, however the principle of cause and effect applies in each case, the teachings of a religion must influence the personality and daily conduct of each believer (Watchtower Bible and Tract, 2012).

What leads to the path that God offers to people and signifies the acceptance of Him in the destinies of each person through prayer, praise and faith. Acceptance that implies the surrender of the human being to God who is the whole, the beginning, the end, He provides everything, life, well-being, progress, love. This acceptance and delivery is achieved when families live and feel religion and educate their children in religious values and principles. The teaching of religion and the knowledge of God is important to defend a society from the attacks of the enemy that wants to destroy man. The teaching of religion and the knowledge of God and Jesus Christ can be consolidated when the State allows it to be important for its citizens, improving their condition, respecting their beliefs but "all modern democracies are afraid and one of the issues that inspire a More intense fear is the increase of religious diversity" (Nussbaum, 2011, p. 13).

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Diversity in which men are grouped to break with the structures created in ancient times knowing that Jesus Christ is constituting a community of men in which all those who want to change their destiny, who invite to leave their idolatry and false religions can participate they do not care to find it, but to lead man to idolatry that does not offer concrete answers to his real being. When what is wanted is to reach God with full knowledge that it is not as it has been said "man is a mistake of God or God a mistake of man?" (Nietzsche, 1983, p. 19).

With the biblical writings of the New Testament the cult of God is consolidated and the faith of the Christians is founded, which is a revelation of God to men and with it, during the Middle Ages the academic discipline or science of God is structured; "Theology is the science of God if it is based on the natural cognitive capacity of man, is called natural theology and often also theodicy" (Brugger, 1978, p. 25), theology was the meeting point in the discussion it was given in the nascent medieval universities: the man-God relationship, and even with the consolidation of Christianity and the Catholic Church, religion was important for feudal monarchical politics in which the condition of man was quite precarious, when he had no economic conditions of quality and in which the Christian religion is used by some members of religious communities, to maintain a political power and achieve economic benefits by forgetting man and his own proposal of salvation and, why not, forgetting God. Or the opposite happened when:

> Religion, at least Christian, dispenses with the world; the interiority belongs to its essence. The religious man leads a life away from the world, hidden in God, calm and devoid of worldly joys, he separates himself from the world because God himself is a separate being the extra and

supra worldly world; said rigorously in a philosophical and abstract way, it is the negation of the world (Feuerbach, 1995, p. 127).

This situation occurs in some people and even religious communities and in some periods of the history of Christianity. However, man and God are part of the world and religion wants that to be visible so that man may live Christianity as salvation and recovery of the essence of man and his being, recognizing the existence of the person with all the attributes and qualities.

Man and Christianity

According to the bible, God created the universe and man by placing him in paradise so that he would be there with the woman. By disobedience he was thrown from there becoming a mortal being, who has to work to survive in the world, but also to achieve his salvation. The object of that story focuses on the Jewish people as an image of the whole of humanity. God, as time passes, saves them from the slavery of the Egyptians, where they were subjected for a long time.

> That day except Yahweh to Israel from the power of the Egyptians and Israel saw the Egyptians dead on the seashore. Israel saw the powerful hand that Yahweh had displayed against the Egyptians, feared the people to Yahweh and believed in Yahweh and Moses (Jerusalem Bible, Exodus 9, 30-31, 2013).

Yahweh, as the Old Testament books narrate, was always concerned to save man from the grip of the oppressors. Peoples and nations that wanted to subject the Israelites to the loss of freedom and slavery, a situation that will be maintained for a long time while the Jews occupy the Promised Land. In the time of Jesus Christ the dominator was the Roman Empire with the complicity of the ruling hierarchy of the Jews politically and religiously. They operated hand in hand to subdue the settlers with unjust policies of domination, allied with a religion that did not fulfill the established by Yahweh: the liberation of all forms of suffering and oppression.

We must remember that the history of the peoples has been characterized by the fact that man seeks and seeks to find in religion freedom, the recognition of his person, the projection of a spiritual life and the consolidation of his values, to live in society and in peace. It must not be forgotten that "history carries in its heart the anguish of the nonsense that makes bleeding and increase in man the longing for the total revelation of

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the Logos that penetrates all things" (Boff, 1992, p. 148) situation that the Christian religion must assume. Jesus Christ, without beginning to preach, was from his birth a political persecuted and displaced. A child who Herod wanted to kill, as happened with many men for their ideas on behalf of men and peoples. That is why Christians have been persecuted and killed, to tell the truth about the subjection of men, Christians and Christianity are persecuted and their doctrine of love and forgiveness is lost, the Christian arguments that those who are in the antipodal of his thought and doctrine, "when the sages had already left, an angel of the Lord appeared to Joseph in a dream and told him to get up, take the child and his mother and flee to Egypt, stay there until I warn you because Herod is going to look for the child to kill him" (Bible of Jerusalem, Mateo 2, 13).

Jesus and his family -Joseph and Mary- are displaced by the religious policy of Herod, a situation that is replicated in many parts of the world because of religious and political wars or economic situations that force unworthy living conditions, in which the suffering is persistent, where no future is glimpsed for people, for whom the solution to their problems does not come. There is the Christian religion, a faith, which speaks of salvation and liberation but in which "God's plan resembles us on the back of a complicated embroidery, where you cannot see the colorful rose but the tangled of the threads and colors in an inextricable confusion" (Boff, 1992, p. 129) In which the faithful as a Christian and practitioner of religion, do not see the generous hand of the creator. See everything without solution, without future. As happened at the time of the birth of Jesus with the problems of the inhabitants of Judea, Samaria, Galilee and with Jewish, Roman politicians.

> Then Herod being mocked by the magicians was furious and sent to kill all the children of Bethlehem and their entire region, from two years down, according to the time they had specified by the magicians (Bible of Jerusalem, Matthew 2, 16, 1979).

This reality that when he was a child, he lived the life of Jesus son of father God, fleeing from the persecution of the rulers of Judea, Archelaus successor of Herod, solved social problems by force persecuting those who did not agree with the religious practices of a parasitic priestly class that suddenly lost its way and did not take into account the reality for which the world passed, the Christian religion has to be in accordance with the reality that man lives and his circumstances of time and place since:

> Not only Christianity, but also the other religions legitimately hear the call of their prophets, because they also take from their great prophetic

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figures -models in knowledge and in life- inspiration, strength and decision to always get back on track towards a greater truth and deeper knowledge to open up to a revitalization and renewal of the received religion (Kung, 1996, p. 92).

The Christian religion must strive, in its doctrinal and evangelical process, to dignify the person, being the protagonist and promoter of watching over the human condition of man, fighting to return the lost or rapt honor since it is a sin to have people in subhuman conditions and not allow progress and improvement of their quality of life. Jesus begins that defense when he teaches and speaks of the rights that people have and that is misunderstood by the ruling class, rulers, aristocrats, elite priests, who feel touched by the teaching of the Nazareth teacher, who consider him as the one who It was altering the quiet political, religious, economic and social life of Judea and Palestine. Jesus gives a strong recognition to the person in the Sermon on the Mount when teaching: "Blessed are those who have the spirit of the poor, for theirs is the kingdom of heaven" (Jerusalem Bible, Matthew 5, 3, 1979). It is to recognize the situation of poverty in which people lived at that moment and that live in these times millions of people in the world. Spiritual and material poverty: they have nothing to eat, where to live, while others show ostentation of material wealth and spiritual poverty, they are men who in their daily lives do not seek to strengthen life in God. Jesus Christ, as teacher teacher invites reflection on the condition of man and society, in the marginality and despair in which millions of human beings are, invites us to look, reflect and find the solution for these people from the Christian religious practice, with psychological, economic and social support.

Jesus then refers to people who are in difficult conditions because of the daily problems they suffer and says "happy those who suffer because they will be consoled" (Jerusalem Bible, Matthew 5.5, 1979) is the promise but also the call to the faithful that they must act so that those overcome those circumstances and get out of that problem, that miracles are given, removing the person from physical or spiritual or economic pain, from the lack of opportunities, from the unemployment that afflicts people, in an unjust world that causes pain, suffering and leaves aside "the question about the ultimate meaning of life (which) has transcendent character since it is a prior condition of possibility of particular issues and surpasses them all" (Bravo, 1992, p. 12)

Man must occupy the space he deserves since man is the image of God and must fight for it and not be the negation of God in the inhuman and degrading conditions to which he has come by the subjection

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that does not allow him to be a person so Both the Christian religion is obliged to recover the human conditions of the real man, assuming the fact that he is a Christian, bearing in mind that:

Many men are left stunned in the swirl of events without getting to a full idea of personal existence. To live, it is necessary to wait for the improvement of people and institutions the day we refuse to believe in hope and we will begin to die (Mateu, 1996, p. 140).

In the Christian religion the image of the humble Christ is the solidity for the man Jesus affirms when in the sermon of the mountain he says "Blessed are the humble because they will inherit the earth" (Bible of Jerusalem, Matthew 5, 6, 1979). This is a condition that every Christian must have and it is not about being or feeling less than other people, it is living life in a reality that makes you different from others, without being arrogant or presumptuous, or leading a false life, to be able to develop, to have conditions of life worthy of a child of God, to understand that existence has its ups and downs, joys and sorrows, but where faith is a priority for the encounter with God and the world.

However some men have the spirit of evil live in solitude and loneliness is not humility leads to despair. It is to move away from the world, from others, from Christian love, to live an artificial, meaningless life. With the development of technology, the computer and cell phones the individual is immersed in a real and deep solitude, even if surrounded by thousands of people. "The spiritual loneliness and, man is in its essence a spiritual being, is the deepest loneliness. It is the essential solitude" (Ortiz, 1995, p. 54) and it is the abandonment of humility, of faith and hope of life, this degradation has led people to seek God, guided by their son Jesus Christ who He introduced himself to people saying "I am the light of the world; he who follows me will not walk in darkness, but will have the light of life" (Jerusalem Bible, John 8, 12, 1979). Accepting the Christian religion and the ideals of Jesus Christ is to come out of the darkness into which men have fallen.

The Pharisees in his time criticized Jesus for what he said, but he answered that they judged with human criteria, without taking into account what God said, decisions are made and judged according to the laws made by the rulers and priests, in favor of some leaders. The people limited themselves to accept what the rulers proposed, submission, slavery, injustices for the poor, that's why when Jesus began to preach, the inhabitants of this region considered him a revolutionary who was touching the fibers of the soul of the slaves and people from the common who did not believe in their priests and rulers. That is what is also

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expected today, that the Christian religion has in mind, in its preaching and its practice, the marginalized and abandoned by the political system whatever, as happened in one of the many revolutions against oppressive regimes of the twentieth century in Central America when "the formation of Christian communities around peripheral parishes where young believers clustered around a faith that included identity with the poor, brought them closer to the Sandinista front that had unmistakable preference for the exploited" (Borge, 1991, p. 91).

It is Jesus' reaction to the Pharisees and the law they established and when there are several witnesses there is truth, and that is what he referred to the law Jesus "and if I judge, my judgment is true, because I am not alone, but me and the one who sent me "(Jerusalem Bible, John 8.16) and it is when the condition of man and its dimension can be established, when Christianity establishes the criteria to build that man different from that immersed in the problems worldly that affect him terribly leaving him emaciated, therefore it is when Jesus Christ in the name of the Father manifests that they are "happy those who hunger and thirst for justice. Because they will be satisfied" (Bible of Jerusalem, Matthew 5, 6) affirms that such will be recognized by the atrocities that have been committed with them, as are all those who have been disappeared by the violence and wars that are being waged in the world.

And the teaching of Jesus continues to affirm the favored character of those who work and strive for the peace of humanity "happy are those who work for peace because God will call them his children" (Jerusalem Bible, Matthew 5.9, 1979) and is that it is the obligation of the Christian religion of the Christian faithful, through the practice of the Gospel, to help those who for political, economic and social reasons do not have the possibility of leading a quiet and peaceful life since they are in constant distress in their process of living in community as Jesus Christ expressed it: "Blessed are those persecuted for justice, for theirs is the kingdom of heaven" (Bible of Jerusalem, Matthew 5, 10, 1979 we must take into account from the origin and development of Christianity how many defenders of faith and justice - martyrs - have suffered the injustices and atrocities committed by men with criminal minds who have perversely murdered the defenders of religion.

Bearing in mind that the Christian religion is the defender of the person, the man who is "the son of God in human nature united to himself, redeemed man by overcoming death with his death and resurrection and transformed him into a new creature" (Lumen Gentium chap.1, 7). It should be borne in mind that since the birth, the life and death of Jesus

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Christ, created political and personal instability even in these times, since it causes fear to the rulers and men supported by false pastors, priests and religious leaders who use the ideal Christian in his favor and not applying mercy and Christian love in favor of others.

The essential idea of Christianity is that man seeks God through faith to solve the difficulties that arise in daily life and go to Him from the religious to help, because in people does not find support but rejection.

> The world is beautiful, but also terrible no matter how good men are, they are sometimes inhuman! Every day we hear and read of murders and seductions, of oppression and injustice. Christians also do what is an ignominy for their name and for the name of their Lord: they corrupt their fellow men, they do not care about them, they seduce them, they hate them, they torment them and take their lives, they do not hear God and they jump without scruples their principles (Ruiz, 1973, p. 168).

The religious approaches of Christianity are proposals for the salvation of man, it is the recovery of that being that was created by God so that he can enjoy all the benefits that the person has in existence and avoid falling into traps that lead to the destruction of the same man and his or her environment. It is imposed on him to act in a conscientious manner with faith, reason and life expectancy, "in order to guarantee the survival of humanity on our planet, in a universal constellation that emerges again, a universal basic consensus on human convictions is urgently needed" (Küng, 1997, p. 789) for that the Christian religion must be prepared to consolidate Christians, so that in their daily lives, in their task to be more Christian than they are, help those who require it, strengthening the life as Christians.

The Christian religion reaffirms man and his feelings

How does Christian love build man and keeps him from evil?

Christianity is the recovery of man, recovery of his being, essence, freedom and love; is to be able to be and know others, as what they are: people with spirituality, and in that task the fundamental thing is love, taking into account that the word can mean a variety of things.

> The term 'love' is used to designate activities, or the effect of very diverse activities, love is seen according to the cases as an inclination, as an affection, an appetite, a passion, an aspiration, etc., it is also seen as a quality, a property, a relationship (Ferrater, 1998, p. 133).

With the proposal of salvation and faith and the recognition of the "others" offered by Jesus Christ, through prayer we reach God who is the father of humanity, especially of believers who aspire to a better world as he raises the Christian religion. With the plan of salvation that humanity requires, to get out of the darkness and the evil in which some men fall who have lost faith and reason of existence: spirituality, they open the way to a world without meaning, letting themselves be carried away by the plastic in a society without values, for the momentary, the materiality, leaving aside the feelings, the love for oneself, for the others, the Christian ideal is sought for those who are in the world and seek to have the transcendence that is to be with God without limits and with full freedom, it can be achieved. That is why he invites men to "give thanks to the Lord for his love, for what he does for men, for he quenches the thirst of the thirsty and gives abundant food to the hungry" (Jerusalem Bible, Psalm 107, 8, 9) In other words, it satisfies the most intimate desires and needs of the person. God as creator and his son, Jesus Christ, are the essence and promise of life for humanity.

The love of God is offered to all men who recognize themselves as needy, He with his infinite mercy allows them to solve their difficulties based on the faith taught by Jesus Christ, and it extends to those who do not know of the salvific proposal that God and God have. Holy Spirit. That is why believing Christians must deploy their collaborative task loving and serving the needy and poor of this world that makes "loving the poor, the Christian imitates the Lord's attitude, which in his earthly life was dedicated with feelings of compassion to the needs of the spiritually and materially destitute people" (John Paul II 1999, p. 108). This means that the condition of life of the needy and needy of these economic systems, in which misery increases and living conditions are unequal, must be taken into account. Poverty that has led people to walk aimlessly in the big cities being the destitute that society rejects. They are the neighbor who needs love and care. That love to which God invites us and the Christian religion seeks and motivates the transformation of man conscious of reality and his purpose of being; loving God, himself and others, with that love born in the Christian spirit that is transforming and lasting.

That love is expressly ordered and referred to Jesus when he interpellated those who inquired about eternal life "You shall love the Lord your God, with all your heart, with all your soul and with all your mind" (Jerusalem Bible, Matthew, 22, p. 38) the person cannot live or spend the entire existence without love. The love of God is the promise of gratuity, which only requires openness to receive it, it is the love of salvation that

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allows the believer to reach the Kingdom of heaven, anticipated by Jesus Christ who ratifies that men should deliver that love in the same way: without conditions, without expectations: "You shall love your neighbor as yourself" (Bible of Jerusalem, Matthew 22, 39).

Christianity leads to man, to be a person who recognizes others, as well as to recognize himself. The recognition of the other is to have the ability to accept it despite the differences that exist between people. Therefore, discrimination, the acceptance of persons and aggression are not an option for the Christian and when man enters that without reason what is generated is violence with himself and with others, political or religious wars, which destroy the human condition and the love that men must have for themselves and for others, to love is to love oneself, to find values that allow humanity to live in solidarity and respect. "Dear brothers, if God has loved us, so we must love one another" (Jerusalem Bible, John 4, 11) that Christian love is the project that every believer must have and live it, make it his own, be part of your being, of your interiority, define your existence. That is why Christianity affirms that the evil - terrorism, death, discrimination, corruption - that the world suffers is necessarily due to ignorance of God. "He who does not love, has not known God, because God is love" (Jerusalem Bible, John 4.8), hence the educational and prophetic work is inherent in the Christian faith and believers must assume it.

For Christians, the experience of love is a sine qua non condition for overcoming the wickedness of the world. Recognizing the love that is universal is born in the individual, and is projected to others. Thus the conditions of life will change around love since "Our century has been until now a century of great calamities for man, of great devastations, not only material but also moral, moreover, perhaps above all moral" (John Paul II, 1986, p. 54) the Christian believes that love is medicine for a sick world.

"Beloved, let us love one another because love is of God and everyone who loves is born of God, and knows God" (Jerusalem Bible, John 4, 7) Love makes us aware that everyone is responsible for everyone, that is not alone in the world, that the person needs others to live and share good and bad situations, means considering, from the Christian religion, that all men are brothers since "Love towards a specific person necessarily implies a love towards humanity, I cannot love this person, if I do not love man as such, taking care of the world, guest of my heart" (Mateu, 1990, p. 204). What leads man to be a true Christian. Harmony among believers, piety, solidarity, are the sign of the believer when the true spirit of the

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Christian religion is lived because, as the scriptures affirm, God first loved to be imitated: "In this he manifested himself among we love God, in that God sent his only son into the world so that we might live through him" (Jerusalem Bible, John 4, 9) Christians have to be aware and committed to lead a life that is in God, according to his beliefs, in which he must be an example of life for the brothers, praying to the Lord without discussion, giving support to those who suffer. By being merciful.

> What does this mean but the integral development of every man and of all men? Humanism closed impenetrable to the values of the spirit and God, who is their strong, could apparently succeed. Certainly man can organize the earth without God, but after all, without God, he cannot organize it against man. The exclusive humanism is an inhuman humanism, there is no more than a true humanism that opens to the absolute, in the recognition of a vocation, which gives the true idea of human life (Paul VI, 1990, p. 29).

This humanism must be consolidated in the Christian religion for which man is the center of his action; in which the love that God offers shown in Jesus Christ, is the response that the person expects, humanism that welcomes him, caresses him and allows him to be a man of integrity "Thus we have come to know and believe that God loved us, God is love and he who lives in love lives in God and God in him" (Jerusalem Bible, John 4:16) Christian love is the recognition of the person as a creature that is made in the image of God with love.

> Precisely because of its connection with love, the light of faith is placed in the concrete service of justice, of law and of peace, faith is born of the encounter with the original love of God, in which the meaning and the goodness of our life that is enlightened as it enters the dynamism displayed by this love, as soon as it becomes a path and exercise towards the fullness of love (Pope Francis 2013, p. 79).

That is what the Christian religion offers to the men of the world so that they may live in peace with themselves, with others, with God in Jesus Christ.

Christianity, response to the ones forgotten of society

The life of the Christian must be directed initially, from the beginning of life, in the family and consolidated in the educational system with a pedagogy based on the teachings of Jesus about love, responsibility, rights and duties that every Christian has. It develops in society and must live a dif-

ferent life and build a world where you can exist and be happy. This process must be guided by the Church and its members, especially priests, pastors, spiritual guides who must guide believers in the knowledge of the doctrine and practice that strengthens the Christian in his life and salvation process, but cannot lose of sight the culture and its surroundings; how religion and its ideals are perceived in it, know and respect its own interpretations of it, and of people; to pose religion and its religious practice as an offer of liberation and a libertarian process of oppression to which human beings are subject. Present the experience of Jesus who was persecuted politically and religiously, in which criticism and awareness are the basis of the liberation of man. And take those elements to build a different world knowing that it is not easy since in some cases it means being persecuted and losing your life.

Conclusion

Religion has been a constant in the culture of man since its origin until today. In religion man seeks to find transcendence and relationship with God, taking important steps to find the spiritual world that exists in each person completing their inner and outer world in which each subject on his own initiative becomes a permanent practitioner of the ways and forms that the religious proposal teaches.

Religion is the way that man has to meet God through prayer, rites, praise and permanent belonging of men in it, which is nourished with the different writings that have the religions in which they are written the words, said by God to men so that they fulfill it, the commands of God to men are messages of salvation that in many cases constitute political proposals that society must fulfill or in ethical principles, which are going to be used as references for the coexistence of men and achieve agreements that are essential to live in peace and harmony, recognizing other people with their characteristics, establishing dialogues in which love is the fundamental axis.

Religions not only direct the internal and spiritual jurisdiction of individuals, but their ethical and moral systems are quickly and easily transformed into a legal system that permeates their civil, political, social, economic, educational, family, etc. actions. In small and highly cohesive communities it gives them a security and identity that shields them. True, there were inexcusable excesses that can only be explained from the sim-

plicity of the human mind by not contextualizing or having an adequate exegesis of teaching.

But in today's world with multicultural societies and diverse in all aspects, from religious beliefs to sexual identities, fundamentalist and extremist positions are terribly explosive and undermine the peace and coexistence to which all people are entitled regardless of your religious beliefs or even if you do not.

If in the past religions gave identity to all communities, guided them in the construction of their own culture, marked the path to travel to develop their civilization, today can be the cause of their ruin, repudiation and rejection.

If in the past religions gave identity to all communities, guided them in the construction of their own culture, marked the path to travel to develop their civilization, today can be the cause of their ruin, repudiation and rejection.

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Special contributions / *Contribuciones especiales*

CRITICAL THINKING AND RELIGIOUS BELIEFS

El pensamiento crítico y las creencias religiosas

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Abstract

The present article proposes to analyze the need to apply the critical thought at the moment of assuming a religious belief. Because the religious prescripts induce in the believer concrete behaviors, it is necessary to reflect critically in the consequences of assuming a belief in general and a religious belief in particular, to expire with this intention it becomes indispensable to consider the fundamental beginning that they sustain to the critical thought and to the contemporary critical pedagogics. A groundless or assumed way belief acritical is a source of subjectivism, of dogmatism and of fanaticism that must be avoided. There is checked briefly the function of the religious leaders and of the philosophy of the religion in the education of the beliefs, and, there decides the incidence of the critical thought in the religious beliefs in this sense is analyzed how certain religious leaders manipulate its followers by means of fanciful interpretations of the sacred books, often motivated by the Protestant prescript of the free interpretation of the Bible suggested with Lutero from the Renaissance epoch. It values the dialogue that must exist between reason and faith; he promotes the critical thought as a mechanism to educate in the religious faith. To conclude, the work proposes rules and alternatives for the comprehension of the religious beliefs. It is a bibliographical and documentary investigation that like operational strategy he contributed to the observation and the tidy and systematical reflection of the investigated topic, it is helped in the deductive - inductive, inductive - deductive methods and in the methods phenomenological hermeneutically.

Keywords

Critical thinking, religious beliefs, philosophy, religion, manipulation.

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Resumen

El presente artículo se propone analizar la necesidad de aplicar el pensamiento crítico en el momento de asumir una creencia religiosa. Debido a que los preceptos religiosos inducen en el creyente comportamientos concretos, es necesario reflexionar críticamente en las consecuencias de asumir una creencia en general y una creencia religiosa en particular, para cumplir con este propósito se hace indispensable considerar los principios fundamentales que sustentan al pensamiento crítico y a la pedagogía crítica contemporánea. Una creencia infundada o asumida de manera acrítica es fuente de subjetivismo, de dogmatismo y de fanatismo que deben ser evitados. Se revisa brevemente la función de los líderes religiosos y de la filosofía de la religión en la educación de las creencias, y, se determina la incidencia del pensamiento crítico en las creencias religiosas. Se analiza cómo ciertos líderes religiosos manipulan a sus seguidores mediante interpretaciones antojadizas de los libros sagrados, muchas veces motivadas por el precepto protestante de la libre interpretación de la Biblia sugerida con Lutero desde la época renacentista. Valora el diálogo que debe existir entre razón y fe; promueve el pensamiento crítico como un mecanismo para educar en la fe religiosa. Para concluir, el trabajo propone pautas y alternativas para la comprensión de las creencias religiosas. Es una investigación bibliográfica y documental que como estrategia operacional contribuyó para la observación y la reflexión ordenada y sistemática del tema investigado, se auxilia en los métodos deductivo-inductivo, inductivo-deductivo y en los métodos fenomenológico-hermenéutico.

Palabras clave

Pensamiento crítico, creencias religiosas, filosofía, religión, manipulación.

Introduction

The theme Critical thinking and religious beliefs, has as its central objective to analyze the need to apply critical thinking at the moment of assuming a religious belief.

The problem analyzed in this investigation is that a religious belief assumed in an uncritical way brings with it submissive behaviors that dilute the subject that experiences it. If one starts from the idea that every religious mandate or precept involves concrete attitudes and behaviors that demand a critical review of the consequences that come with assuming a belief in general and a religious belief in particular, the idea to defend in this article is that a religious belief assumed in a critical way leads to active, constructive, proactive and coherent thoughts and behaviors.

The human being is immersed in a complex society marked by a whole set of information product of the advancement of science and technology, a situation that invites us to rethink processes of search, selection and critical processing of information that over time configure new ways of thinking and acting in the world. In every human action it is essential to exercise critical thinking as a fundamental part of individual and social progress.

Throughout history it has been proven that the progress of the human being belongs to those who think for themselves, who validate

and support their ideas. The great philosophers would not have advanced if they had not dared to think critically about the environment and everything that happened around him, Copernicus would not have generated his heliocentric theory if he dared not question and scientifically demonstrate that the geocentric theory prevailing in the ancient ages and Medieval was wrong.

Critical thinking is the fundamental engine for the advancement of the human species. However, although the moral principles on which religious creeds are based preach love and respect for others, as strategies for coexistence and social well-being, throughout history it has been found that in most religions they have become an obstacle to the progress of reason and science by implicitly or explicitly promoting the abandonment of critical thinking, an aspect evidenced in the formulation of simple answers to the great enigmas of nature that in the end truncate curiosity and permanent longing to know.

Given the above, it is important to consider the incidence of critical thinking in religious beliefs for which it is essential to rethink the role of religious leaders, philosophers of religion and educators in general who should promote a common task the tends towards a critical thinking that allows us to understand the meaning and meaning of life, which promotes the understanding of the coexistence between reason and faith. In short, critical thinking should be considered as a mechanism to educate in religious faith for which guidelines and alternatives are proposed that allow the understanding of the problem.

For its part, the Universal Declaration of Human Rights, has enshrined the freedom of worship, belief and conscience and under these principles, every citizen has the freedom to choose their religion or philosophy of life without any state coercion. This, in turn, empowers him to join the religious group of his choice and receive the teachings taught there.

Until there is no problem, the inconveniences arise when religious leaders, philosophers of religion and religion educators manipulate the good faith of believers. Through precepts or mandates, often based on the sacred books, they can convince their followers to perform acts that are destructive or harmful to themselves and to society, an aspect that occurs when the believer cancels his critical capacity, when he does not oppose resistance and is limited to blindly accept everything imposed by a third party.

The aforementioned demonstrates the need to educate every citizen in the use of critical thinking since, if all people and especially those

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with religious faith, had a criterion formed with respect to the truths of faith, they would also have the necessary cognitive tools to discover deceptions and not to be easy prey to manipulations. Therefore, the purpose of this article is to show how the development and use of critical thinking can help believers to better understand their faith and the precepts that guide their actions and omissions.

The article is structured in four parts: In the first one it makes a conceptual approach to critical thinking and beliefs; in the second part, he reflects on the role of religious leaders and the philosophy of religion in the education of beliefs; in the third part, it analyzes the incidence of critical thinking in the understanding of individual and social religious beliefs; and in the fourth part, he proposes alternatives for rational understanding of religious beliefs. Next, the proposed content is developed.

Conceptual approach to critical thinking

To reflect on critical thinking, it is necessary to explain the meaning of thought in general, for this we turn to the affirmations of Saladino (2012) for whom the term thought is:

> ...a noun constructed from the verb to think, which comes from the Latin pensare. [...] can be understood in six different ways: 1) Intellectual faculty; 2) Action and effect of thinking; 3) Set of ideas of a person or community; 4) Discursive ideas; 5) Creative self-consciousness; 6) Reflection on the basis of which to proceed (p.1).

Therefore, its semantics encompasses both the productive activity and its product and is used as a synonym respectively of intellect, reason, idea and judgment.

Speaking of critical thinking implies referring to a polysemic concept derived from the same complexity of thought, it forces us to return to what Floralba Aguilar (2012), in explaining the problematic of thought, calls the "internal structure or psychological processes that determine it" (p. 11). In this sense, it is necessary to understand the very essence of critical thinking and then determine the fundamental characteristics, their classes and their incidence in religious beliefs.

Following the exhibition by Floralba Aguilar (2012), it is necessary to consider that reflecting on thought "implies a return to the thinking subject and its multiple relationships" (p.11). The author considers that the human being is a "relational, related, situated and open to the whole,

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including is influenced by internal physical-chemical reactions that allow him to act, think and be in such and such a way" (p. 12).

Effectively, thought intervenes in all human facets for what is associated with the totality of the human being involving some human dimensions such as those established by Floraba Aguilar (2012) "imagination, emotion, volition, sensation, perception, the representation, etc." (p.12). According to Aguilar (2012) "in the exploration of the phenomenon of thought we have a diversity of problems and approaches that generate a series of edges from which it can be approached" (p.12). This author refers to three problems of thought: origin; forms, structures and moments of thought.

In general, critical thinking is understood as a *reflective* and reasonable thought centered on the ability of the human being to decide what to believe or what to do; reflective, insofar as it analyzes results and situations of the subject involved in the processes; *reasonable* since of all the dimensions of thought, the reason is the one that predominates; *evaluative* since it involves an evaluative judgment on all the actions and decisions made in life; Therefore, it is admitted that critical thinking includes problem solving and decision making.

Likewise, according to Rosa María Torres (1998), the human being with critical thinking is characterized by the following:

By having an *open mind* that allows him to investigate, examine ideas and knowledge; for his *intellectual humility* to the extent that he has managed to develop awareness of the limits of knowledge and the recognition of mistakes; for the *freedom of thought* that leads to think for itself and to be guided according to principles and precepts for human justice and dignity; for its integrity before the consequences because it is important to face with justice ideas, visions, errors and truths of the human being; for his intellectual empathy that allows to respect the points of view of others and to place himself in the place of the other to work in justice and equity; for his *intellectual integrity* that explains the need to be honest in his thinking while respecting individual convictions; for his intellectual perseverance since he recommends that the human being must have an insightful attitude that must be used when facing the irrationality of others; for their confidence in reason, valuing people who can think of themselves and others guided by the principles of clarity, coherence and logic; *for his impartiality*, for the establishment of intellectual standards; for the *motivation and willingness* to address problems with a broad disposition.

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In the following section a brief conceptualization, foundation and problematization about religious beliefs is made.

Religious beliefs

This subtopic begins with the analysis of the characteristics of the belief in general and then determines in them the incidence of critical thinking. The human being is able to observe the environment, capture information through the senses, process that information and develop a cognitive content.

Memory plays an important role in the cognitive process of the human being for the registration, storage and timely recovery of knowledge. This process of capturing, processing information and producing new knowledge is a constant process that does not stop until the moment when we cease to exist. But what about the validity of spontaneous and even scientific knowledge? Currently it is known that it is not always definitive.

Who thinks, analyzes and understands, only defines a provisional status of truth of the knowledge that until that moment has acquired or produced. Much of what the scientific community has taken for granted, when new research is done, has been proven to be false or, at least, not totally true. A clear example we have in the cosmological theories that from the geocentric theory proposed by Ptolemy and Aristotle, to the heliocentric defended by Galileo with its precedent in Copernicus have undergone a series of refutations until reaching the current universe model itself that will continue to change according to discoveries that appear in the future.

Hence, "believe" only defines the fact of "taking a proposition as certain". Therefore, it is considered that a belief is only that which any human being takes for granted. It does not matter if the content of that proposition is true or false; the act of believing only attributes to it subjectively the status of true.

Thus, the proposition: "God exists". If this proposition is taken for granted, it is believed that God exists. It also happens with the negative proposition: "God does not exist", if this proposition is taken for granted, it is believed that God does not exist. Thus it is understood that beyond whether God exists or not, in this case, it is the subject who attributes to the ideas raised the status of true.

Now, if to define if something is good, valid or true, take as a basis only the personal opinion, it would be a big mistake. Experience indicates that if someone is convinced that drinking too much alcohol will

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not cause any harm, we know that your personal opinion will not save you from dying if your liver develops cirrhosis. At the moment in which a person radicalizes his subjectivist position, he can annul any possibility of reflection, being able to reach dogmatism and even fanaticism.

As Adela Cortina (1994) correctly points out, "a dogmatic person is one who immunizes his convictions, be they theoretical or moral, against rational criticism, and does not allow others to question them, nor is he willing to do so himself. to review them" (p. 84). But what happens when a fan becomes powerful? The history of humanity reveals that this fact has always had disastrous consequences for society. The genocides: Jewish, Armenian, Guatemalan, Cambodian, in Rwandan and Bosnian, to name a few, terrorist acts in different parts of the world, etc., clearly show how destructive it is for society when power falls into the hands of leaders political or religious fanatics.

To prevent the mentioned problems, it is necessary to educate in values, it is necessary to teach to discern between what builds society and what can destroy it. This attitude of discernment should also apply to religious beliefs since every believer should learn to analyze the moral and axiological contents of the doctrines of different religions. In fact, it is important to know what is the true meaning of religion, of salvation, of the concepts of heaven, hell, etc. Many times, the ignorance of religious language leads the believer to believe things that are not coherent and to perform destructive acts.

In order to understand the religious phenomenon, we try to define what is meant by religion. In this sense, in the philosophical dictionary of José Ferrater Mora José (2001) it is said that: "religion comes from *religio*, which in turn is related to *religatio*, a term that is a substantiation of *religare* (unite, bind)" (p. 3062). From the above, it is understood that religion is a deep relationship between two or more beings.

From the perspective of the Dictionary of the Royal Academy of the Spanish Language (2016), religion is a set of beliefs or dogmas about divinity, these beliefs will motivate the believer feelings of veneration, fear, etc.; they will generate moral standards, rites, prayer and sacrifices to worship him. In this second definition, the relation to whom the term *religatio* refers is between man and divinity. From the affirmed it is inferred that every religion has three fundamental elements: the human being, the mediations and the supreme Being. To study how to apply critical thinking in the field of religion, it is necessary to focus on the functions and tasks of religious leaders and the philosopher of religion as one of the main mediations predominant in all religion.

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The role of religious leaders

Of the many means that the human being has built to relate to God, one of the most important is found in religious leaders and the philosopher of religion. In every religion, the leaders have been the ones who have elaborated the beliefs and the precepts, which, according to them, God has revealed to them, we have some examples:

In animism, it was considered that the adoration of the ancestors was necessary, that "dreams are means of communication with spirits" (Torres, 2011, p. 67), and so they built rites, cults, taboos made by priests, sorcerers or shamans. That is why it is justified that among the Greeks, the Romans, the Mayans, the Aztecs, the Egyptians and others, the presence of numerous gods has been significant. These polytheistic societies worshiped a variety of clay or stone statues that represented their different gods, but according to Torres (2011) there were also kings or emperors who personified God and demanded his worship, an example of these polytheistic religions is Hinduism that still predominates in India and other regions.

In any case, in the polytheistic and monotheistic religions, the leaders act as priests; they are the ones that constitute the nexus between the sacred and the profane; they are the ones who lead men to the divine presence. Since the establishment of Christianity, the priest becomes the leader who guides the life, thought and conscience of Catholics, however, with the advent of the Protestant Reformation, the Catholic Church experiences a fragmentation that little by little stops side the ministerial priesthood and gives way to the lay priesthood where the religious leader is the pastor. Priests and pastors based on the Sacred Scriptures, up to the present time, use preaching as a basic instrument to guide their parishioners.

An important aspect in the theme of religious leaders is that of the founders of the different religions who gradually defined a type of belief that eventually expanded into the great regions, among them stand out: Zoroaster, Moses, Buddha, Jesus Christ, Muhammad, etc. All of them, according to their testimony, have received the message directly from God and since then they will be in charge of revealing the word of God to all humanity, they will be responsible for transmitting to human beings, the teachings provided by the deity. In this regard, Adela Cortina focuses on two fundamental aspects of all religious revelation: "that of those who are direct recipients of the revelation and who grasp its truth as evident, and those who have to believe by tradition in a revelation that the former claim to have received" (Cortina, 1996, p. 220). That person who receives the teaching of the teacher, through a disciple, must make an act of faith and believe without having seen, either by oral or written tradition.

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At the time the founder's teachings are written, these writings rise to the category of *sacred*. With time, such texts will serve to know, not only what the founder said, but also what, according to the believer, God reveals to him for his current life. To know such revelation, the sacred text must be interpreted. It is known that, in the different religions, those who have interpreted the sacred books have been the religious leaders; monks, priests, or prophets, have taught their faithful what, according to their interpretation, God wants from them. In the case of Catholic Christianity, as early as middle ages, "Scripture appears in the eyes of the whole world as a confusing, esoteric and almost unintelligible book whose interpretation can only be carried out by some initiates: the elite of canonists and theologians in service of the Pope" (Grau, 2009, p. 1). Protestant Christianity will differ radically in this aspect as will be seen later.

But, beyond the technical interpretation of the experts, because every human being has the ability to reflect and understand, we could all interpret a sacred text. But, as is logical, who does not have the technical knowledge to make an interpretation, will not get to know for sure what the original author wanted to say, will only infer what his imagination tells him. In the philosophical field, the discipline that allows a technical interpretation of any ancient text, is hermeneutics,

> … an auxiliary discipline for the explanation of the Bible and the classical texts of human history,... at the end of the eighteenth century so many aporias of the explanation and interpretation of the Bible and the classical texts accumulated;... the very process of acquiring knowledge had become his main problem. This is the moment in which the interpretation needed a critical reflection around its theory and methodology, a reflection that could no longer be limited to the framework of the interpretation of the Bible and the classical texts,.. (Demon, 2013, p 39).

The studies demanded to extend to other disciplines such as literature, art, history and the human sciences in general, always having as antecedents to Schelaimacher, Dilthey and Heidegger, the philosophical hermeneutics was developed by Hans Geor Gadamer. This discipline has helped greatly in the understanding of texts, ideas and beliefs.

In the field of religion, it is very important to apply the principles of hermeneutics, since a misinterpretation of a text, event or event could well lead to death to innocent beings, as the example of the cult of God tells us. Moloch:

> Carthage had Moloch as the supreme and protective god of the city. The statue of the bronze god Moloch had the body of a man and the

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head of a bull with horns; in its bosom the young people who offered themselves as propitiatory victims were shut up and burned. Like every idol, Moloch asked for blood and devoured man (Herrero, 1999, p. 225).

If some natural catastrophe happened or they were devastated by other towns, the logical interpretation was that Moloch was angry. To appease this anger, the holocaust was carried out.

In this context, the point made by Kant (1972) regarding the veracity of the divine mandates that can be found in a sacred text is very important. In his work *Religion within the limits of mere reason*, when analyzing the authentic and false cult, indicates that:

> To that judge the revelation has come to him only through men, just like his interpretation, and if it seems to him that it has also come from God himself (like the order given to Abraham to sacrifice his own son as a lamb), it is at least possible that there is an error in this (Kant, 1972, p. 190).

Here it clearly indicates that all revelation and all interpretation can have errors; the logical conclusion is that leaders and followers should analyze well what they think God reveals to them. The fact that there are pernicious extremes in religious beliefs makes it necessary to seek a limit to the actions motivated by those beliefs. These limits must be defined by critical rationality and not only by the mere belief in a "divine revelation."

Nowadays, thanks to the emergence of positive sciences and human sciences, religious beliefs have been changing. Cosmology, biology, medicine, as well as philosophy, and in this case hermeneutics, have helped to better understand and interpret the sacred books, many of the catastrophes that in ancient times were attributed to the wrath of the gods, today It is known that they are nothing more than natural phenomena.

In this scenario, it is important to analyze the problem of interpretation of the sacred books in Protestant Christianity whose main pillar is located in the Protestant Reformation promoted by Luther with the idea about the "free interpretation of the Bible." Beyond whether Luther was right or not, or whether his intention was good or not, the fact is that, by proclaiming a free reading and interpretation of the Bible, he laid the foundations for anyone to make his particular interpretation and elaborate your own Christian beliefs. As a consequence of this arose the Protestant historical churches - Lutheran, Anglican and Calvinist - and today the thousands of groups called Christians.

But, one thing is what writing says and another thing that any person understands or deliberately invents when reading the sacred text. To avoid misunderstandings and misinterpretations, it is necessary that, the person

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who is going to perform an interpretation work, have technical training, especially in hermeneutics. With the necessary philosophical knowledge, every interpreter will have the necessary bases to understand what the author really meant when writing the text. If the interpretation is taken into account: the language in which the text is written; the cultural, social, historical or political context; the contributions of science on the subject that deals with the text object of interpretation, etc., will be more likely to understand with certainty what the author said. In the opposite case, who does not have the appropriate philosophical training, cannot make a good interpretation of any text and the conclusions reached will be a mere personal opinion that can even lead to express things that the sacred text does not say.

Of course, it may be the case that some unscrupulous religious leader deliberately manipulates the interpretation of the Bible according to their personal interests and in order to obtain some benefit of their own. From biblical texts can build messages and meanings that endorse their requirements harming others to be presented as a divine mandate, this happens because there are believers who absolutely trust their leader and fully assume the mandates formulated. This types of believers nullify their critical and reflective capacity that leads them to obey blindly without analyzing whether such obedience benefits them or harms them.

Also in the political, it may be the case of the manipulation of religious beliefs and misinterpretations of the Bible. David Stoll (2002) in his work *Latin America becomes Protestant?* shows how Protestant groups have influenced the local politics of Latin American peoples. Unlike liberal Protestants and much of the Catholic Church, prominent figures like Luis Palau advised Latin Americans to focus on improving themselves instead of working for structural changes. These leaders claimed to be apolitical, but commonly supported any regime in power. For a minority that faced the hostility of the Catholic Church in an unstable political environment, aligning with a dictator seemed to be the only way to safeguard freedom of worship, as follows:

> ...the belief based on a fundamentalist interpretation of Romans 13: 1, that any anti-communist government was ordained by God. When a large part of the Catholic clergy turned against military regimes in the 1970s, evangelical leaders generally did not. Some preached submission to dictatorships and defended the status quo, as if it were a work of the Lord (Stoll, 2002, p. 33).

Another example of Protestant interference in Latin American politics can be found in the Unification Church of Sun Myung Moon,

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a religious group that had a conspiratorial policy. Moon's disciples won a number of neophytes in Latin America, but their main vehicle was a political interest group called the Confederation of Associations for the Unification of American Societies (CAUSA); its cause was "to combat communism in America, for which purpose the group was in charge of improving the foreign image of military dictatorships and providing logistical support to the Nicaraguan contras" (Stoll, 2002, p. 28).

As we can see, religious beliefs have a great motivational power. Many of them have been forged through the personal interpretation of sacred writings. The human need to direct these interpretations and beliefs towards the building of man and not to destroy it is also exposed. This will only be possible if you are educated in critical thinking.

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Role of philosophy of religion

To expose about the role of the philosophy of religion, it is important to consider some essential aspects related to the religious phenomenon. It is necessary to understand that to determine the foundation of the religious phenomenon it is necessary to recognize the contribution of anthropology and philosophy.

The religious phenomenon can be understood as a system of orientation of life forms linked to the field of emotions, it requires considering religious ethos, behavior and customs in their variants.

From the anthropology, according to González (2013) there are at *least three theories about religion: a psychological subjective* that shows that the origin of religion is found in the very nature of man who feels the need of a supreme being that has meaning and hope for your life. In this regard, from antiquity we find statements such as that of Protagoras that said that "man is the measure of all things, of what they are in what they are and what they are not, insofar as they are not". it induces us to think that even God depends on man; in this same line we find Schleiermacher who considered that religion began with a sense of dependence; Feuerbach argued that the concept of God is the image of an idealized person because the human being tends to look outside of him for what he does not find in him; Freud stated that the idea of God arises from the basic human need for a father image that finally becomes the image of God.

In this regard, Gonzalez (2013) argues that this is explained when in the Bible, "in Genesis 1 we find that we are created in the image of God with the intention that we had a relationship with him. In Romans 1:20

it says that all men have a knowledge of God engraved in their hearts" (p. 181). The foregoing confirms the thesis that God is a fundamental part of human nature.

Following Gonzalez (2013), the other theory about the beginning of religion is an evolutionary approach that considers that religion originates with man because religion is the result of an evolutionary process of human culture that goes from the purely material up to the conceptions of spirits (of nature and ancestral) of animistic character; then appears the polytheism centered on the belief of several gods and from here the cultures evolve towards the final stage that is the monotheism.

Gonzalez himself / 2013), states that the third model for the origin of religion is the original monotheism that says that religion originates when God reveals himself to man.

Winfried Corduan, cited by González (2013), identifies nine characteristics of the first form of religion of man that considers that:

> God is a personal God; it is referred to with grammar and masculine qualities; it is believed that God lives in heaven; He has great knowledge and power; he created the world; God is the author of the norms of good and evil; human beings are creatures of God and are expected to live according to their norms; human beings have been alienated from God by disobeying their norms; God has provided a method to overcome this alienation (p. 179).

It is said that the human being in his effort to survive in a world full of spiritual forces should have the power to manipulate nature and different forces so they resorted to the use of magic, myth, ritual and legend as mechanisms of explanation and control of the world and of itself until little by little it is rationalizing everything that happens in the environment in which the human being participates. This leads some scholars to establish that religion had three fundamental stages: magic, taboo and religion proper. For its part, the logos becomes a new mechanism for understanding all the problems inherent in the immediate and immediate reality that will soon find its answers through the new methods incorporated by science.

If one considers that the religious phenomenon has the function of organizing and guiding the life forms of human beings as the various anthropological studies have shown, then it must also be admitted that the sacred or divine will remain a necessity of human existence. And according to this perspective shared by several anthropologists and philosophers, religion will continue to be the best attempt to solve what oscillates

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within the limits of reason and science, it is a reality expressed through feeling, which is located in the emotional dimension of the human being.

By the above stated, all religion affects the way of thinking, being and acting of the human being.

Therefore, in this scenario, *what is the role of the philosophy of religion in the education of beliefs?* In this regard, it can be argued that one of the tasks of the philosophy of religion is to rationally determine the being, the essence, the existence, the meaning and the meaning of the religious phenomenon. The philosophy of religion is called to understand the thought and action of the subject around the religious beliefs that regulate its existence.

For there to be a philosophy of religion, two necessary conditions are required: that there is a religion that becomes an object of study and that there is a philosophy that questions it consciously and critically, a philosophy that problematizes, that seeks its causes, foundations, essences and consequences.

In this sense, it corresponds to the philosophy of religion to understand the nature, possibility, origin, essence, form and truth of the religious phenomenon. The focus on the problem of truth is one of the major questions that mark the difference between philosophy and religion. In this sense, already the ancient philosophers had discovered that experiences cannot be transmitted.

Considering the aforementioned, what should the philosophy of religion do to educate in beliefs? Objectively speaking, the philosophy of religion will have to move between two truths: rational trust in belief and faith. Faith guides trust and belief can be true or false, both are individual. In this regard, Gonzalez (2013) states that the philosopher of religion is based on faith, opinion and evidence that lead him from belief to knowledge-conviction, while the only religion is based on faith-belief that leads him to knowledge based on the principle of an external authority.

Between the philosophy of religion and education has always been a close relationship is that religion and myth was not only the framework in which they generated the first explanations about the cosmic order and the place of human beings and their mutual relationships in the same, but that religion has been and continues to be the forger of basic rules of social coexistence and moral imperatives unavoidable for the human being.

In this sense, religion from a historical point of view, was one of the first educators of human groups understanding by education the subjective or intersubjective assimilation of explanatory frameworks about why reality is as it is and about what is the place of individuals and the community

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in that reality. Religion also nurtured the social practices of normative referents that strongly indicated the good or bad, just or unjust character of human actions. Religion must be understood as a sociocultural construct.

Traditionally human societies were educated by religious worldviews and by those who exercised authority. It was thus that first philosophy and then science, established gaps in the educational field. Hence, the philosophy of religion would have as one of its functions to generate critical awareness about the way to assume beliefs and contribute rationally to the individual and social transformation of the subject.

Historically we find that philosophy from the pre-Socratics to the present and science from the Renaissance on, do not exclude religion from educational work. Hence, the role of the philosophy of religion in education is important to generate new conceptions about man, the world and God that at the same time contributes to the development of a new vision of education, a critical education based on arguments and in real contexts that contribute to the realization of the human being as an integral and integral subject.

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If science and philosophy provide the normative horizon necessary for life, the philosophy of religion must establish a critical intellectual and cultural framework that completes the formative and spiritual process of the human being. The philosophy of religion should propose rational mechanisms to strengthen religious beliefs, to defend the faith in all social areas, especially in the educational field in order to overcome the moral and spiritual crises that are experienced in the past time.

Philosophy of religion can become the space for orientation and creation of the very meaning of life; It can also become the place to overcome the various existential problems experienced by the human being.

Philosophy of religion provides the necessary rational tools that allow "recover, overcome and adapt successfully in the face of adversity, and develop social, academic and vocational competence,..." (Henderson and Milstein, 2003, pp. 26-27), aspect that Rirkin and Hoopman call resilience, understood as a psychobiological process that concerns the secret that exists in every individual; Resilience understood as the capacity to transform, to rework an unbearable event into something livable.

All religious beliefs must be understood and interpreted from the textual and contextual demands that they demand. In turn, the educational process cannot omit and worse renounce the process of intersubjective formation that leads critically to the search for truth and justice.

Following are some reflections about the incidence of critical thinking in the understanding of religious beliefs.

Incidence of critical thinking in the understanding of individual and social religious beliefs

For the understanding of this topic, it is important to make some points about the person and its connection with the culture itself since this is what determines in some way the type of thinking in the social subject.

This is how observing the behavior of people, we can see that their actions and omissions are guided by the belief system that has been inculcated since childhood in their family, in their culture and in society in general. Religion, as a cultural element, also has a preponderant role in the formation of the moral conscience of the human being. Beyond the magical aspect that accompanies all religion; moral behavior is a determining element to achieve "salvation". That is why religious institutions:

> ... they provide a system of rules and norms of conduct. [...] Religions are not a simple belief system; they define a way of life. In them lie rules of conduct that regulate various forms of behavior. They can govern the relationship between the sexes and determine what sexual behavior is virtuous or sinful. This also applies to the structure of the family, delineating the appropriate role of the father, mother and children (Kurtz, 2007, p. 1).

Likewise, religious institutions operate on other complex social institutions that introduce taboos and phobias, hence:

> ... some actions are judged an example of virtue and nobility, and are rewarded both in this life and in the next. Others are considered evil and impermissible, and perhaps they can be punished with death, excommunication, exile, physical punishment, imprisonment or disfavoring them (Kurtz, 2007, p. 1).

As is evident, religion has a great capacity to influence people. For this reason, the need to critically analyze religious beliefs remains valid; even more so when, day by day, it can be observed that religion is returning to the public sphere. This reality becomes visible because:

> ...the social traces of religion are detected today mainly in two different areas. On the one hand, religions take a concrete stance on political issues or take a stand in official debates. [...] But also the other religious communities - Islamist, Buddhist, Hindu, etc. - have become increasingly important actors in Western societies (Reder & Schmidt, 2009, pp. 15-16).

As indicated by the authors cited, religion is again valid in contemporary society. In spite of the great advance of the factual and theoretical sciences initiated in modernity, which to a great extent have already

explained much of what was previously attributed to God, at present, it has not stopped looking for something or someone transcendent that of sense to the existence of man.

This is the reason why, despite the fact that, since the middle of the previous century and with the influence of postmodern thought, the most well-known religions such as Christianity or Judaism, especially in Europe, have had a decrease in their followers It is also true that a large number of people join the ranks of groups with other types of beliefs such as esotericism, occultism or shamanism, to name a few. As well expressed by Gastaldi (1995):

> ... however, modernity and postmodernity have not destroyed religion, but they have made possible the mass desertion of institutionalized religions, to give way to religious and para-religious movements of all kinds. We are witnessing the 'boom' of esotericism... (p. 27).

Now, both historical religions and esoteric groups, in one way or another, often influence human behavior. To achieve this influence, the different religious groups have developed methods of indoctrination to inculcate their contents of faith. We know that:

> Indoctrination is intended to instill in the population a way of thinking. This objective has been paramount in various governments and administrations. The time and the place are indifferent. Indoctrination and social control have been present throughout history and have taken various forms, which are still present (Rodríguez, 2015, p. 18),

But, as has already happened in history, every doctrine can be used to manipulate and control. As an example of this manipulation we can mention the witch hunt that took place in Medieval Europe. According to Francisco Burgos "The witch embodied a spirit of subversion against the order established by the State and the Church. His figure was synonymous with conspiracy against society and its institutions allying simultaneously with the forces of evil" (Burgos, 2011, p. 2).

To counteract this danger, the patriarchal society of that time imposed certain ways of being and acting, norms that had to be fulfilled, that is how:

> ...in society, fear of the unknown stood out. They could not understand how they were able to cure certain diseases, how to carry out a delivery with great complications and how they gathered so much knowledge and knowledge. The indoctrination was such that they even used the children to accuse their own parents (Rodríguez, 2015, p. 18).

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Something that should be analyzed in the field of indoctrination, is that the contents of such teachings are at the discretion of religious institutions, leaders or the family. This implies that believers may well be educated in values as in anti-values; everything depends on the conceptions of good and evil that the current leaders have.

The negative implication of this reality is that religious indoctrination may well be harmful to children or young people who receive it. This was one of the concerns of the French government, for example, when in May 2013, it analyzed the reforms to its education law. Briones Irene (2013) says it this way:

> In addition, the increased control of family education is triggered by the fear that many children, French and foreigners, between six and sixteen years old will not attend school, being subject to the influence of sects. Children run the risk of being marginalized and unable to develop a critical spirit. These reasons were weighed during parliamentary discussions of the law (p. 78).

It is true that in democratic countries where human rights and individual liberties are respected, freedom of worship and freedom of conscience are consecrated, but such liberties do not always contribute to the well-being of citizens. Faced with the above-mentioned problems, those mentioned by Nuria Rodríguez (2015) are very relevant: "the best way to deal with manipulation is to adopt a critical sense, be informed, have a great culture and adopt different points of view" (p. 37). Ignorance is intimately related to indoctrination.

At present, the need to overcome manipulation and fear persists. As already mentioned by the author, developing a critical attitude will go a long way towards overcoming unthinking indoctrination.

Everything previously addressed leads to the necessary reflection on the *dialogue that must exist between reason and faith, mediated by critical thinking.*

According to the analysis carried out, religious faith should not be merely dogmatic. The reflective capacity of the human being must also illuminate the scope of faith that Habermas (2006) says:

> The restraint of religion by reason is not a matter of philosophical autotherapy; It does not serve one's own mental hygiene, but rather the protection of the general public against two forms of dogmatism. On the one hand, the enlightened Kant would like to assert the authority of reason and individual moral conscience against an ecclesially encapsulated orthodoxy, which makes the natural principles of morality a

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secondary issue. But on the other hand, the moralist Kant also attacks the defeatist skepticism of the Enlightenment. Against skepticism, Kant wanted to save the contents of faith and the obligations of religion that can be justified within the limits of mere reason (p. 218).

In this way, Habermas (2006) indicates that reason and faith, are not excluded or cancel each other, but can collaborate in favor of human growth. Rather than defending a revealed truth and infallible precepts, religious beliefs must tend to the vital realization of those who share one or another religious belief. This objective will be reached only if faith allows itself to be illuminated by reason and reason does not close on itself, denying the axiological contributions that different religious beliefs can bring.

To show how faith can benefit from reason, an application exercise is presented below. A religious belief is analyzed, following the methodology summarized in ten steps, proposed by Robert Ennis (cited by ARENAS, 2013, p. 83). The belief to analyze is that which indicates that God has forbidden his faithful to have a blood transfusion. Next, each of the 10 steps indicated by Ennis (1989) is developed in the book Critical Thinking:

1. *Assessment of the credibility of sources*: The sources of the belief mentioned is the Bible. The quotations used to justify this practice are: Leviticus 17, 10 and in Acts 15, 28-29. By objectively analyzing citations, you cannot find an explicit prohibition of blood transfusions, ie the prohibition does not exist. We must take into account that the source comes from a culture of more than two thousand years ago, so, in order not to fall into errors, we must analyze the context in which this idea arises.

2. *Recognition of conclusions, reasons and assumptions*: Conclusion: God forbids blood transfusions. Reasons: The Bible orders it and you have to obey God. Assumption: Transfusions are against the will of God.

3. *Assessment of the quality of the argument, including the acceptability of the reasons, suppositions and facts on which it is based*: The quality of the argument is very elementary. In the absence of an explicit prohibition, through an otherwise subjective interpretation, the Bible is made to say something that does not appear in it. From the perspective of human dignity, even if the prohibition were explicit, it is unacceptable, since it violates the right to life of man.

4. *Elaboration of an own point of view on the subject, as well as its justification*: The author of this article considers that no religious precept should attempt against the life of any human being. Justification: From the perspective of the author of this article, it is stated that it is contradictory that God believes man to die, just for not obeying a particular interpretation of a biblical text.

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5. *Formulation of relevant clarification propositions*: Not everything a person believes necessarily is true. If someone believes that he must die for a religious precept, he must ask himself if what he believes in is really the will of God.

6. *Conception of experiences and evaluation of experience projects*: as an experience we can see the number of deaths due to the refusal to have a blood transfusion. As a project it would be to undertake awareness campaigns to avoid the loss of human lives.

7. *Definition of terms depending on the context*: The fundamental term in the case we are analyzing is that of transfusion. In the context in which biblical quotations used to prohibit blood transfusions appear, transfusions were non-existent. The writers of the Bible had no knowledge of this medical practice. For this reason it is impossible to say that God or the Bible forbids blood transfusions.

8. *Manifestation of an open mind*: In this case, it would be desirable that those who share this belief have an open mind to avoid death. From the perspective of those who do not share that belief, an open mind does not mean letting them die without more. A sign of open-mindedness would be to dialogue with these people so that they develop critical thinking and do not die just for a religious belief.

9. *Make a constant effort to be well informed*: A person who shares that belief, should investigate more about what science says about the nature and benefits of blood transfusions. It is also important to go to impartial sources, in this way you can obtain more objective information. At the educational level, it is important that, in formal education, knowledge about the subject that concerns us be imparted. With the acquired knowledge, people will have a better criterion at the moment in which they are invited to share this belief.

10. *Formulation of conclusions when the situation justifies it*: The fact that people die justifies drawing the following conclusions: a) no religious belief should encourage, directly or indirectly, the death of its members. b) all religions must tend to training in values and defending human rights. c) all biblical interpretation must be done with philosophical rigor.

On the other hand, reflection on the human condition seems to be one of the central themes of philosophy and secular communities. As such, it is important to review how critical thinking affects the understanding of religious beliefs as a fundamental part of culture and society.

Critical thinking allows us to overcome the unidirectional criteria of pure rationalism, naturalism or mere empiricism, on the contrary, the exercise of this type of thinking affects notably the subject through the following approaches and principles:

- Constructivist approach to deconstruct, reconstruct and to actively and critically propose
- Principle of individuality that demands individual and personal characteristics (subjectivity)
- Principle of socialization/collectivity that transcends pure closed subjectivity to open up to intersubjective relationships
- Praxological focus that determines the practical function that implies admitting the operative dimension that allows the overcoming of the oppression, of the submissive tendency and of colonial dye.
- Principle of culture that is constituted in the mantle that covers being and doing human; The principle of culture that makes Ortega y Gasset's statement recognize: the human being has no nature, but culture. This is to admit that human nature is culture. The culture is determined by several factors.
- Temporary principle because the human being, his thinking and action is immersed in a specific time and space.

Critical thinking will allow us to approach religious beliefs in an objective, constructive and projective way, looking at the individual reality without discarding the reality of the other and the context. A set of alternatives for the rational understanding of religious beliefs continues.

Alternatives for the rational understanding of religious beliefs

In this section we propose a set of alternatives for the rational understanding of religious beliefs. All the pedagogical alternatives proposed here have been derived from the principles of critical and creative thinking:

- Establish ludic and attractive scenarios that enhance the development of critical and creative thinking skills.
- Raising problems and questions guidelines that guide students to exercise their thinking clearly and accurately.
- Opening of reflection spaces that allow generating creative solutions to the formulation of simple and complex problems
- Promote the ability to argue and respect for the opinions of others and / or the formulation of divergent ideas
- Promote the main values such as freedom of thought, expression, empathy, justice, equality, honesty, responsibility and humility.

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- Promote collaborative skills, cooperatives and collective participation.

The above alternatives can be complemented with the use of didactic strategies for the development of certain mental operations such as those stipulated by Floralba Aguilar (2017):

1. Comparison through interrogation (CMI). It allows proposing a set of examples, facts, problems or topics to look for similarities and differences and then the proposed guide to develop this operation should be followed:

- What are the differences between the examples, problems, facts, objects, cases or themes proposed?
- With what aspects do you disagree?
- What are the similarities found?
- With what aspects do you agree?

2. Interest, expectation and meaning (IES). Try to answer each of the following questions that guide the procedure:

Why should I know about this? (allows to determine curiosity and interest in knowledge).

What would happen if I knew about this? (allows to identify the expectation to know about the subject, fact or problem)

What good is this new knowledge? (determine the importance or need for new learning)

3. Reflection, agreement, disagreement and conclusion (RADC). It consists in proceeding critically according to what is requested:

- Process of association of the observed characteristics and the internalization of the subject, problem or object analyzed.
- Identification of the thesis, characteristics, ideas, propositions or arguments with which it shares
- Determination of ideas, propositions or arguments with which it disagrees or is not in agreement Construction of a new idea, proposal or argument on the subject, problem or object analyzed.

Likewise, Santiuste et. al (2001) give a place to the inferences within what they call the cognitive processes of critical thinking, they consider the following five fundamental processes:

Analyze: is to identify the parts or components of an object and discover their relationships. It implies establishing a criterion or a purpose for

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the analysis, recognizing the different parts or elements, identifying the relationships between them, and identifying the integrating or regulating principle.

Infer: obtain information from the available data, interpreting, translating, extrapolating. It implies: establishing a purpose, analyzing the available information, relating the information with other knowledge, interpreting the data, recognizing assumptions, pointing out causes and effects, making generalizations and predictions.

Reason: arrive logically, deductively and inductively, to a conclusion or proposition from other premises or propositions. It involves establishing a purpose, identifying and analyzing the premises, logically deriving a conclusion, and analyzing the relationship between the premises and the conclusion.

Solve problems: overcome obstacles and overcome the difficulties that prevent achieving an objective. It implies establishing a purpose, identifying a problem; analyze the problem, starting point, objective, difficulties, resources; formulate ways or alternatives of solution, evaluate possible alternatives and choose, and act evaluating processes and results.

Making decisions: selecting an action plan to achieve an objective. It involves identifying objectives, identifying alternatives, analyzing and evaluating alternatives, taking into account values, limitations, resources, consequences and costs, evaluating and ranking alternatives according to criteria, selecting the alternative and putting it into practice, and evaluating processes and results (p. 387).

Conceptually speaking, critical thinking can be characterized by three specific dimensions: Relevant problems; mental resources and rational responses. This evidence that critical thinking is multidimensional, because each context relevant to the person activates critical thinking to understand all kinds of realities.

Mental resources include both the knowledge and prior experiences of the subject and their skills and abilities to handle such knowledge. This includes knowledge about both the knowledge itself and the procedures and strategies to address it.

What matters is to show that a critical philosophy is a space of encounters, of tolerance, of critical examination of the ideas that make it possible to think of society as a renovating space, that is, the critical capacity is what makes the human being can renew culture, society, family, and even religion.

As it is public knowledge, although the religious phenomenon does have much to contribute in the integral formation of the human being, unfortunately there is also a lot of manipulation and lies. To try to overcome the negative that the religious phenomenon has, applying the methodology proposed by critical thinking will be useful. As a prerequi-

site it will be necessary to know the characteristics of beliefs in general and religious beliefs in particular.

Conclusions

From the analysis carried out in the present work, it can be concluded that the analytical method called critical thinking is a very useful method to develop the understanding capacity of the people who are trained in said method.

Facione (2007) resume bien los beneficios de actuar con pensamiento crítico cuando expresa:

> Teach people to make sound decisions and equip them to improve their own future and to become members who contribute to society, rather than being a burden to it. Being educated and making accurate judgments does not guarantee, at all, a happy, virtuous, or successful life in economic terms, but it certainly offers a greater chance of this being achieved. And it is definitely better than facing the consequences of making bad decisions and better than overwhelming friends, family, and the rest of us with the undesirable and avoidable consequences of those wrong decisions (Facione, 2007, p. 1).

When it is discovered that thinking critically can increase the quality of life of people and avoid pain and suffering, it is understood that it is a duty of every society to educate its members in critical thinking. Every human being has the right to be taught to think critically. At the moment in which the person develops this capacity, he understands better his social, cultural, political and religious environment. Thus, their quality of life can be increased, since a critical way of seeing life will help them to make better decisions in favor of their personal, social and economic improvement.

In the religious sphere, the person who has developed his critical capacity can better understand his beliefs. To the extent that people are able to rationally analyze their faith, they can understand if it is coherent or incoherent, uplifting or destructive. By understanding the one and the other, the member of any religion will be able to refine their beliefs by making them more human.

In education, it is vitally important that policies are designed to develop the critical capacity of the child, youth and adult. As expressed by Floralba Aguilar (2008):

Throughout history it has been possible to demonstrate that both education and ethics pursue a fundamental objective: the formation of the

moral conscience of man so that he intuits ethical values, achieves the development and maturation of personality both in the physical, mental, affective, moral and transcendent, as well as the integration of the human being with nature, with society and with God, which proves the affirmation that man is by nature: "a being in relationship" and that moral development advances when, as Lévinas says, there is awareness of the other as a human face, a being that awaits me, a being that demands responsibility, which requires sharing the project of humanizing this world (Aguilar, 2008, p. 50).

Only with citizens trained in ethical values will a more just, peaceful and tolerant society be possible.

In the same way, in the religious sphere, the critical capacity is a very effective tool for the believer. Thanks to a trained approach, a believer can discern between truth and lies, discover deception, avoid dogmatism and fanaticism. With a trained approach, that person who professes a religious faith, will be able to avoid being closed on himself and will be able to open himself to respect and tolerance, in this way it will be possible to coexist peacefully with those who do not share their beliefs.

Finally, it is important to remember the phrase of Hans Küng: "There can be no peace among nations without peace among religions" (Küng, 1995, p. 98). And there will be no religious peace, if the believers are not educated in respect for the beliefs of others. The moment the different religious communities close on themselves and deny validity to other ways of believing, it will be impossible to forge the world of peace and justice that we all long for. Only to the extent that human beings are capable of overcoming personal, social, political and religious prejudices will we be able to form a truly human society.

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THE SCHOOL THOUGHT FROM PLURALISM IN FAVOR OF A CULTURE OF PEACE

La escuela pensada desde el pluralismo a favor de una cultura de paz

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"... pluralist religious education is postulated contributing
to education for peace, citizen education and education
for democracy. Similarly, a pluralistic religious education aims to link the
religious phenomenon with a series of issues that are emerging today with
force such as gender and religion; social and cultural
diversity and religion; terrorism and religion, bioethics and religion, etc."
(Magendzo, 2008, p. 16)

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Abstract

The present research result article has the purpose to analyze the concepts of violence and peace, applied to the religious diversity and religious school education, from which the following was subtracted: first, religious diversity and interreligious dialogue, such as actual realities in religious formation, they have been addressing from an exclusivism, inclusivism and pluralism approach, according to the institutional interests of those who teach. Second, religions and churches can be promoters of violence when they encourage discriminatory, and peace acts, when places are created for open, critical, argumentative, respectful and tolerant dialogue, situation that should be taken into account during the the religious education. Finally, third, religious diversity and interreligious dialogue remains a formative need and a disposition to build a fair and fraternal society, it demands to pluralize the speech in all the curricular structure.

Thus, this article is the result of research based on mixed paradigm with qualitative dominance and quantitative complementation from the case study typology, with a hermeneutic approach, from a transectional time perspective, using surveys, focus groups and bibliographic and documentary review, in order to present, as a final result, a curricular design proposal for some university programs. This led to make a detailed study in high schools and universities to teachers and students of the professorship of Religious Education, of which were worked with the three categories: religious diversity, religious education and education for peace.

Keywords

Diversity, religious, interreligious dialogue, religious education, peace culture.

Resumen

El presente artículo, de resultado de una investigación, tiene como propósito analizar los conceptos de violencia y de paz, aplicados a la diversidad religiosa y la educación religiosa escolar, de donde se sustrajo lo siguiente: en primer lugar, la diversidad religiosa y el diálogo interreligioso, como realidades presentes en la formación religiosa, se vienen abordando desde un enfoque exclusivista, inclusivista y pluralista, conforme los intereses institucionales de quienes la imparten. En segundo lugar, las religiones e iglesias pueden ser promotoras de violencia cuando fomenta actos discriminatorios, y de paz, cuando se crean escenarios para el diálogo abierto, crítico, argumentativo, respetuoso y tolerante, situación que debe tenerse en cuenta en toda formación religiosa. Finalmente, en tercer lugar, la diversidad religiosa y el diálogo interreligioso siguen siendo una necesidad formativa y una disposición para la configuración de una sociedad justa y fraterna, el cual exige pluralizar el discurso en toda la estructura curricular. Es así como el presente artículo resultado de investigación amparado bajo el paradigma mixto con una dominancia cualitativa y complementación cuantitativa desde la tipología de estudio de caso, con enfoque hermenéutico, desde una perspectiva temporal transeccional, se vale de encuestas, grupos focales y revisión bibliográfica y documental, con el fin de presentar, como último resultado, una propuesta de diseño curricular para algunos programas universitarios. Por lo tanto conllevó hacer un estudio detallado en los colegios y universidades a docentes y estudiantes de la catedra de Educación Religiosa, de los cuales se trabajó con las tres categorías: diversidad religiosa, educación religiosa y educación para la paz.

Palabras claves

Diversidad, religioso, diálogo interreligioso, educación religiosa, cultura de paz.

Introduction

The proper scope of the research in Religious School Education has been, permanently, a scene of concern and action of different social actors who

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have inquire as much about the internal dynamics as for the consequences of such a particular training space. Therefore, to make explicit what is intended by this investigative effort, it is necessary to consider some fundamental questions that are listed below:

In the first place, although it is true that the laws of many countries regulate, to a greater or lesser extent, the management of religious school education, the concern of the research team is directed to the impact of those who orient such education in the generation of environments violence or peace, to the extent that, according to Tamayo Acosta (2004), the various religious expressions have been, historically, cause or excuse for both trends in the local and global order.

Secondly, from the philosophical point of view, and according to Marco Raúl Mejía, "are times of profound changes, a change of time and not only a time of change, that upsets the composition of the human in their ways of seeing, feeling, interacting, loving, especially in the new generations" (Mejía, 2001, p. 1). A reality characterized by globalization and its form of neoliberal financing, the advent of digital, technological resources, like others, which in the future will construct the artificial replacement of each and every one of the vital human functions, including that which has made human beings the most powerful species over other species: their links; as it is supported by Vélez (2014):

> The new scenarios of globalization of knowledge that have made possible the increase of democracy, together with systems that delegate the determination of norms in individuals, have led to the configuration of a postmodern anarchy, in which the struggle not only focuses in the hegemonic powers, increasingly widely questioned, but in the claim of autonomy for the political exercise that requires a more conscious citizen (p. 11)

Therefore, it is the task of education to train the human being in critical and argumentative training, able to sustain their own dissent firmly, a human being trained to follow arguments instead of following the flock is a valuable being for democracy.

Third, according to Fornet (2007), the opening and assessment towards cultural diversity is prevailing, giving rise to a new paradigm, whose influence is permeating all social spheres and aspects of culture, including, of course, religion. According to the author it is not possible to give continuity to the old inculturation (for this case the Christian), which simply made presence without sufficiently assessing the difference, but it is essential to take the step towards interculturality.

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In fourth place are the demonstrations where the clamor of thousands of people who scream from the desert the evident loss of the human is evident. It would be consoling, as Parra (2007) announces that instead of all the anti-humanist manifestations, the logic of dialogue, justice and peace would arise, a situation that, according to article 26 of the Universal Declaration of Human Rights, should be taken into account. Present in the formative processes of all educational institutions (UNESCO, 2008). In this way, religious school education, as an area of human formation, has the obligation to take up the components of religious traditions and, from there, to train men and women who create and live peacefully.

From the above, this article is, in the first instance, inspired by a general purpose: to analyze to what extent those who assume religious education in schools, colleges and universities, in a generalized environment of cultural and religious diversity, directly affect in the formation of attitudes of violence or peace in children and adolescents. In the second instance, to question whether the training received and the curriculum that is at the base of religious formation in colleges and universities are intended to present the religious dimension, in an environment where pluralism, diversity and dialogue are lived, as a driving force of a healthy atmosphere of peace. It is necessary to mention that at the local and national level in the city of Pasto no research of this type is presented, therefore the research is presented as new and of great contribution to the Educational Institutions at the basic and higher secondary level.

Therefore, the research had a methodological rigor under the mixed paradigm with qualitative predominance and quantitative complementation, for which it was based on the hermeneutic approach in terms of interviews, documentary analysis and focal group, on the other hand, a comparative analysis was made from a temporary transectional perspective through surveys of 966 students belonging to three private Catholic schools and three official colleges and a private Catholic University of the city of Pasto.

Therefore, throughout the text you will find the development of the research results chapters, which address the most relevant aspects of the research, in terms of the dialogue between the three study variables, Religious Diversity and Religious School Education; RSE (Religious School Education) Diversity and Interreligious Dialogue; RSE, Religious Diversity, Interreligious Dialogue and Culture of Peace.

Religious diversity and religious education at school

Religious diversity and religious and/or ecumenical dialogue is a reality that is gaining ground every day in the family, society and school at the local and possibly national level, however it is necessary to continue working on this, with the necessary seriousness and commitmen, if one day dreams of achieving, from Herder's position, the Bildung, that is, the "Ascent to humanity" (Sánchez, 2004, p. 22).

En cuanto al tema de la diversidad religiosa y el diálogo religioso, se puede decir que es un fenómeno presente en las instituciones educativas objeto de investigación, como posiblemente en todas a nivel nacional (independientemente del grado de escolaridad). Sin embargo, como lo sostiene Basset (1996, p. 391) el tema de la diversidad y el diálogo interreligioso "constituye un desafío crucial, del que depende, en gran medida, la naturaleza y la credibilidad de la fe y del testimonio de los creyentes de todas las convicciones". This is due, according to the author, not to the typical confrontation between religion and modernity, from which the problem of secularization, atheism and nihilism emerges, but to the presence of a new reality that invades all spheres and social institutions: postmodernity (Basset, 1996, p. 9).

What has been said up to now requires considering, according to Basset (1996), two aspects of capital importance that are definitive in the obtained results. The first consists of:

> Postmodernity operated in the religious field coincides with the emergence of a new model, the pluralist model, in contrast to the more usual models (which continue to persist even today in the cases of certain religious traditions), namely: the isolationist model and the expansionist model (p. 9).

The second aspect, following Basset, consists, obviously, in stating that pluralism, diversity and interreligious dialogue, as undeniable realities, bring with them the following risks and opportunities:

> We know the risks too well and we are already beginning to experience their corrosive effects. It is, on the one hand, the danger of a general relativization of the Christian message; and, on the other hand, of the temptation to arrive, under pretext of openness and welcome, to a kind of planetary ecumenism, which would be very similar to a syncretism. However, a responsible theology, while still stammering, must accept the challenge of interreligious dialogue and transform it into an opportunity for faith. I think, in particular, in two fields of work that are still open. The conscience of an insurmountable religious pluralism invites us to re-

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discover the uniqueness of Christian truth and to understand better that it may require an absolute commitment to the believer, without thereby becoming an exclusive or inclusive truth with respect to all other truths in the religious or cultural order.. On the other hand, we still have to provide, theologically and practically, the proof that an attitude of dialogue with respect to the un-evangelized does not compromise in any way the permanent duty that the mission represents for the Church. But the latter must be understood, then, as a testimony of the Kingdom of God, which never ceases to become, and not, in the first place, as a will to convert the other, at any price, to Christian truth (1996, pp. 12-13).

At present, if diversity, pluralism and interreligious dialogue, despite being an undeniable reality, does not become one of the main aspects to be cultivated in the formative processes in every community (be it local, regional and/or or national), regardless of the institution that is responsible for it, puts at risk the credibility of the testimony of faith of any religious conviction. If it is true that religiosity is a dimension that seeks, in conjunction with others, as Küng (1977) says, human fulfillment, in a world as human and healthy as possible, where no one is superior or inferior to others, it is also true that religion, as an aspect of culture, and that has as its object that end, must encourage, as Moltmann (1987) imagined, the unfolding of the world of life that is only possible if one learns to live in communion, in a network of reciprocal relationships where differences and plurality do not constitute obstacles, but, on the contrary, in wealth. To be authentically religious means to learn to live in unity in diversity, to know, not to dominate, but to participate, and, of course, to enter into the complex network of relationships in favor of the creation of possible worlds. On the contrary, when a certain religious confessional maintains still isolationist, exclusionary, expansionist and proselytizing interests, outside of corrupting its true theological-religious nature, it puts at risk the peaceful coexistence that is only possible when it is lived in a context of openness, dialogue, tolerance and respect. Similarly, Velez (2014, p. 10) states that while the identity of the self is fed in the West from the exclusion, in the East cannot be conceived from the plurality that does not allow subjugation of one over the other. Therefore pluralism is vital for there to be a horizontal relationship with the other and not vertical where power and subjugation are maintained, therefore it is necessary that in our schools through the spiritual dimension of the ERE a pluralism for the formation and relationship of all.

For this reason, the following is brought to a graphic conclusion: Do you respect the religious diversity in your country?

Figure 1
Respect for religious diversity in the country

Very respectful	42,9
Non-respectful	45,9
Little respectful	4,4
Relatively respectful	6,8

0,0   10,0   20,0   30,0   40,0   50,0
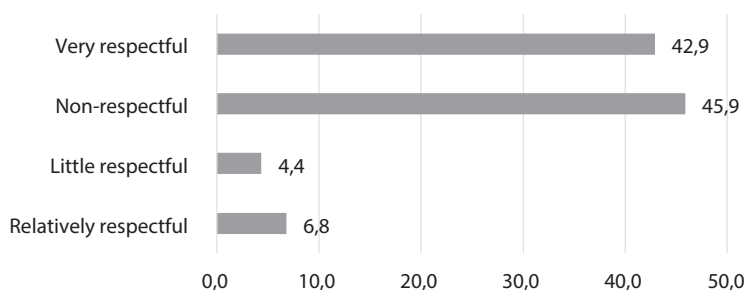
Source: Research "Religious Education: Violence and Peace", 2016.
Elaboration: Authors.

It is clearly observed that, according to the testimony of the students, respect and tolerance for religious diversity continue to be values whose promotion and/or promotion is relatively low, a situation that is scandalous in the context of the country that opted for democracy and where the values of freedom, equality, diversity and respect for difference are the guarantors of peaceful coexistence. However, despite the question, it is important to point out that those who participate in the survey share their experience in the matter starting from the regional context in which they are immersed, where, as was observed at the beginning, most of the population claims to belong to Catholicism.

Another issue that can be inferred in this regard is the low probability, given the percentage, of the origin of an unsatisfactory response on the part of those who do not belong to Catholicism. However, it cannot be deduced that, within the community of surveyed Catholics, respect for religious diversity is not encouraged, due to the following reasons: in the first instance, a question related to this aspect, but within families, shows that 96.5% of those surveyed say that this value is inculcated, moreover, 90.3% report that, within families, they are taught to live with people of different religions, followed by another question where 64.1% say that in their family values of other religions are taught. In second instance, 80.1% of the respondents affirmed that they receive training on the history of religions, 92.7% on respect towards people of different religions, 89.3% on coexistence with people of different religions, 75.4% on customs of people that confess other religions and, finally, 76% who claim to receive training on ideology of people of other religions. With all of the above, it seems, in appearance, contradictory, to say that the

people in Colombia are, for the most part, little or relatively respectful towards religious diversity and a minority affirm the opposite. Of course, in the survey there are no questions about the level of satisfaction with the training received in this matter within the family and educational institutions (ODREC, 2015).

Second, there is a question regarding the dominant belief within the educational institution, with the results:

Figure 2
Dominant religious beliefs in the educational institution
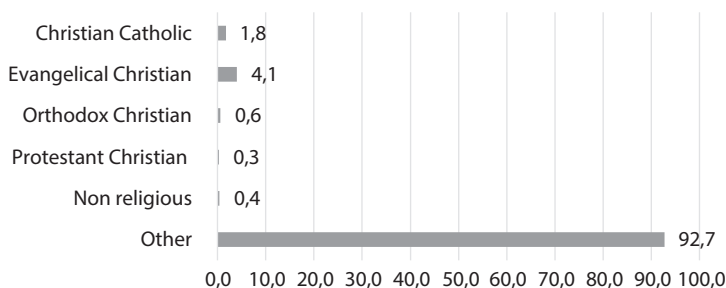
Source: Research "Religious Education: Violence and Peace", 2016.
Elaboration: Authors.

As the chart indicates, the dominant religious denomination in all educational institutions is Catholic Christianity. This result is interesting for two things in particular: on the one hand, many of the respondents are people who study in official educational institutions; and, on the other hand, the Mariana University, as a private Catholic university, is constituted by a heterogeneous student population from the cultural (and of course religious) and socioeconomic point of view.

Susin (2007), like Tillich, Küng, Panikkar, Hick, Knitter, Morales, Soriano, Gómez, Vigil, Torres, among others, observes pluralism as a new paradigm, a sign of our time that surpasses uniqueness, universalism and the metaphysical absolutism of traditional Western thought. A model that invites the understanding of reality as a complex network in all its aspects, including social, cultural and religious, a situation that in the twentieth century began to be glimpsed with the emergence of quantum physics, the theory of complexity de Morín, the liquid reality of Bauman and the bootstrap of Capra.

According to Susin (2007):

(...) the complexity of reality in its plural condition provokes and demands discernment. It requires a new awakening, which consists in awakening from the dogmatic religious dream, a new enlightenment, of a religious nature, starting from alterity and plurality, and no longer from subjectivity and identity with pretensions of exclusive universality and of absolute uniqueness (p. 8).

In the context of our research, religious pluralism is seen and worked from the concept of religious diversity. A phenomenon that is present and insinuated within the educational institutions, but that requires a work that must go beyond a theoretical-basic approach or simple respect for the religious convictions of others. Pluralism or religious diversity is much more than a unit ascribed to the religious phenomenon that is being worked on in the tenth grade of secondary education and in the first semesters of some universities. When human and humanistic formation is approached, it overcomes the simple understanding of social phenomena from the respectable religious conviction of those who join the debate or a lapse or segment within a curriculum of religious formation addressed from a particular confession (in this case that of Catholic Christianity) or from the general discourse of ethics and values. It is about opening up a pluralist, complex, serious, critical and argumented vision of reality that seeks the enrichment and fulfillment of all and not only of ones, in an atmosphere of dialogue, tolerance and respect.

Returning with Susin (2007), pluralism is a phenomenon with a lot of ground to gain, because there are still people, institutions and entire societies that insist on maintaining fundamentalist religious positions, until they reach the extreme of proselytizing, exclusion, discrimination and violence.

Religious and ecclesiastical institutions hesitate on the path of acceptance of religious pluralism as a sign of the times and of the living God, of respect for cultural and religious biodiversity, hospitality and the richness of life. The difficulty is understandable, especially in religions with universalist pretensions. We still do not know how to react positively to pluralism from the point of view of mission, of ecumenism, of the hospitality of religions, of the acceptance of cultural biodiversity in which religions express themselves as a deeper and richer human wealth. his encounter with the divine (Susin, 2007, p. 9).

Of course, it is not about drowning in pluralist discourse, based on the pretensions of globalization, because it is exclusive and totally indifferent to the poorest, minorities and even biodiversity and other forms of life on earth. A discourse that tends to a planetary vision of the market

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and singular thinking, despite affirming democracies and human rights (Susin, 2007, p. 10). Neither does it mean to include and, why not, dissolve within a privileged nucleus, the rest of the religious and cultural convictions, assuming them as incomplete and complementary. Much less is to reduce everything to the simple acceptance of the divine experience of each culture, from a poorly focused tolerance and indifference between religions, a situation that goes against the complexity of the relations of our world, given that indifference, in some way and another, it is a form of violence. In these circumstances, pluralism and religious diversity are forms of resistance of the universalist and hegemonic power and of struggle for a true world of life, where the right to difference, to one's own cultural identity, to biodiversity predominates. Without this affecting the harmony, unity and peaceful coexistence.

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> Our thesis emphasizes this positive aspect of the concept of religious pluralism, situating it within the framework of a creative, revealing and saving plan, a manifestation of the inexhaustible divinity in the plurality of life on earth. And it intends to deconstruct what remains of inclusivist pretension and union from a privileged nucleus. As Christians, we know that one of the great challenges of religious pluralism is to understand the universal character of revelation and salvation in Jesus, and at the same time, without half-measures, the revelation and salvific value, even universal, of religions. (Susin, 2007, pp. 9-10).

On the other hand, the recognition of religious pluralism, religious diversity and/or interreligious and/or ecumenical dialogue does not mean falling into religious relativism or syncretism, but rather constitutes the opportunity to value the characteristic aspects of one's own religious convictions, perfect them when there is the opportunity to relate them to others, welcoming what is considered convenient and that will help the fullness of the human project, and, finally, give testimony of the presence of God in life, fighting, as stated by Castillo & Estrada (1990), for the project of a new society, without this means converting others at any price.

One could take the risk by saying that the mission of every conviction or religious community, as well as of religiosity as such, is to achieve in each inhabitant of the planet the understanding of oneself as:

> (...) human being, as an integrated person, that is, as a free, intelligent, rational, responsible being, and, consequently, capable of guiding his behavior, seeking the true good in the development of his own person and of the community in the midst of which he exists, trying to fill, consciously or unconsciously, the fundamental longing, his structural necessity of

transcendence, to strengthen his own life in a totally Absolute, that is to say God, although sometimes that absolute is not true, but a imitation mistakenly elevated to the quality of Absolute (Zubiri, 1982, p. 180).

The above is not possible if the problem of pluralism, diversity and interreligious and/or ecumenical dialogue, especially within educational institutions, is taken for granted or treated without the respective discipline, seriousness and care, although to establish oneself in a theological process of religions would exceed the purposes of the present discussion. In any case, what is being done is meaningless if it is not based on conceptual elements and theoretical foundations around the variables and/or categories in question, starting, of course, with a specific concept of interreligious dialogue that determines the horizon of the discussion, situation that, of all the literature found, Basset (1996, p. 30) can provide it in a meaningful way, such as: "reciprocal exchange of words and listening that compromises believers of different religious traditions on an equal footing". According to the author, the above has two characteristics that are worth noting:

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> (...) it is, on the one hand, the presence of people motivated by their religious convictions, and not the issue addressed, which bases the interreligious character of a dialogue; this amounts to excluding a colloquium of historians of religions, but not a meeting of the faithful concerned about peace or justice in the world. On the other hand, the interreligious dimension implies a difference, not of personal sensitivity with respect to the religious phenomenon in general, but of belonging to certain religious traditions.

This explanation is interesting if, on the one hand, it is not about the dialogue of a specific topic on the part of people motivated by their own religious convictions, as if it were a colloquium, a forum, a symposium, a seminar, in short, a simple academic activity. What it is about, is a dialogue motivated by people who, from their own religious convictions, want to unite to make possible peace and justice in the world. On the other hand, it is a dialogue that implies, not a simple difference of positions in front of an issue related to the religious phenomenon, but a difference that must be harmonized, if we want to show that, in the midst of differences, it is possible to peaceful coexistence.

Within this order of ideas, two other clarifications should be made, in order to broaden our understanding of what is conceived as interreligious dialogue. According to Merino (2010):

> (...) when we speak of "religious plurality" or "religious pluralism" we understand the recognition of religious diversity and theological re-

flection on its relationship with God's plan of salvation. On the other hand, when we speak of "pluralistic paradigm" or "pluralist theology of religions" we want to point out the epistemological perspective from which the question of the diversity of religions is addressed, that is, as an overcoming of the inclusivist paradigm that recognizes a pluralism of principle and right (p.70).

Lo anterior significa que la diversidad religiosa, pluralismo religioso y diálogo interreligioso y/o ecuménico son, en definitiva, enfoques conceptuales diferentes, pero que mantienen una relación profunda desde el punto de vista teórico y práctico. La diversidad religiosa hace referencia a una realidad siempre presente, desde los inicios de la historia, que expone la presencia de varias religiones o convicciones religiosas incluso al interior de una misma cultura. On the other hand, plurality or pluralism refers to a new paradigm that struggles, not only for a theological reflection, but mainly for recognizing this religious diversity. Of course, according to Lavine (2005, cited by Bonilla, 2011), the terms religious plurality and religious pluralism are different, circumscribing the former in the same line of religious diversity, under the following terms:

> Plurality refers to the growing number of groups, activists, spokespersons, churches, chapels, among others. The concept of pluralism is different, since it points to the construction of rules of the game, which incorporate multiple actors and voices as legitimate elements of the process. Plurality is necessary, but it is not enough in itself for pluralism to take hold as a legitimate process (p.78).

Ultimately, religious diversity, on the one hand, refers to a reality that shows the presence of various religions in each and every one of the cultures and, on the other hand, religious plurality is the phenomenon that shows the growth not only of religions, but of religious manifestations. However, pluralism is a movement that ensures the recognition and theological reflection of this phenomenon, under rules and rules of the game established by all the spokespeople, who feel motivated to look for ways to create possible worlds.

A warning arises. According to Basset (1996), it is not necessary, even for an attentive reader, to fall into the confusion of the pluralist model with the syncretistic model, whose insinuation was made a few pages ago. According to this theorist, the syncretistic model pretends, as a reaction diametrically opposed to the absolutism and universalism of the isolationist or expansionist model, that religions or religious systems are not taken by themselves, but in terms of what they can contribute to give

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origin, according to the needs or interests presented by its followers, to a new system. Something similar to the eclecticism that tries to receive, as a synthesis, the convenience of several systems for the creation of a new doctrine that responds to personal or group interests. While in the pluralist model each religious tradition is approached as an organic whole, whose integrity is unbreakable. It is a new paradigm that forces openness, acceptance, but also alterity and respect for the other, guaranteeing that there is harmony in it. However, the situation is not shown so simply because of the following reasons:

In the first place, religious diversity, given the context that is still lived locally, regionally and nationally, is characterized by a predominantly Catholic population and where it can be deduced that a certain percentage lives their religious experience in their own way, probably even with alternative practices such as magic, shamanism, among others. In these circumstances, in theory, diversity is left in doubt, when the population that claims to belong to other religious convictions is a minority, a situation that becomes problematic when the low educational offer at the local level, without touching the basic aspects of their Institutional Educational Projects (IEP), determines that all students, regardless of their religious confession, must receive a centralized religious formation, in this particular case, in Catholic Christianity, where, as stated above, a small space is granted, even superficial, to the problem of religious diversity and interreligious dialogue. In practice, the problem becomes even more complex due to the level of satisfaction and motivation of those who participated in the investigation because of their own religious convictions, giving rise to the phenomenon of atheism, unbelief and, most interestingly, according to the evidence, to religious syncretism, the latter without a plan of systematic, serious, argumentative and critical action on the part of those who are at the forefront of religious formation.

Secondly, when we speak of interreligious dialogue, as something that is also present and recognized by the interviewed and surveyed people, it is evident that its tendency is inclusivist, a situation that, to understand what has been insinuated in previous pages, and will continue to do so, will be deepened below, with the contributions offered by Basset (1996), Morales (1998), Duppuis (2000), Susin (2007), Vigil (2012), Escobar (2006), Torres (2000) and Bonilla (2011).

Exclusivism, a position that is also posed as that of "Christ against religions" (Escobar Soriano, 2006, p. 45) and that has remained in the Catholic Church for centuries until the Second Vatican Council, although, from the position of Basset (1996) still remains in certain sectors of the Christian com-

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munity, under the title of "isolationist model" (p.38), is to admit the real and true revelation, as well as salvation, within the church or religion (Torres, 2000, p. 7), under the premise of St. Cyprian "Outside the Church there is no salvation" (Denzinger and Schömeteer, 1976, pp. 800-820, 1300-1353).

Inclusivism (situation present in this research), strongly supported by the Catholic Church since the Second Vatican Council, as well as the theologians Jean Daniélou, Henri de Lubac, Hans Urs von Balthasar, Karl Rahner, Jacques Dupuis, A. Röper, HR Schlette, R. Panikkar, G. Thils, Schillebeckx, Dulles, McBrien and Teixeira, among others, "does not exclude neither truth nor salvation in other religions, but maintains at the same time the centrality -defence and absoluteness- of one's own, which 'would include' the truth of the others" (Torres, 2000, p. 7), especially with the famous Logos Spermatokoi theory of Karl Rahner, which holds that in other religions, the seed of the Incarnate Word is imprinted, in some way or another, or, on the other hand, anonymous Christianity, that is, that theory that manifests that in people belonging to other religious confessions, including atheists, the spirit of Christ is present, regardless of whether they know or accept the Gospel. Basset (1996) critically argues that this model is an effective tool in favor of the expansionist or universalist position (p 39).

Finally, pluralism, where all the discussion is concentrated, defended by Paul Tillich, Hans Küng, Raimon Panikkar, John Hick, Paul Knitter, José María Vigil, Carlos Miguel Gómez Rincon, among others, argues that "all religions are equal, equivalent manifestations in their salvific value and in their truth, because the diversity comes only from the different cultural contexts in which the experience of the divine is thematized and concretized" (Torres, 2000, p. 7). According to Basset (1996), the pluralist model leads to an encounter that gives rise to changes in attitude and even influences from one tradition to another (p.40).

After all this explanation, it is evident that the predominantly confessional discourse with which the processes of religious formation are carried out, within confessional schools and universities, is precisely the one that directs an interreligious dialogue with an inclusive approach. Advocates see it as the most rational and coherent way to free themselves from the dangerous relativism. On the other hand, its detractors argue that:

> (...) becoming incapacitated both for the dialogue - it would already have the whole truth - and for an authentic understanding of the other religions - I would interpret them according to their own - constitutes their great difficulty, which touches a very sensitive point in the current climate of dialogue and tolerance and, for that reason, to many it seems insurmountable (Torres, 2000, p. 7).

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Supporting the aforementioned, Susin (2007) argues that:

We are, to a large extent, on the line of unilateral "inclusivism", in the sense, for example, there is something of the grace of Christ or of the universality of the breath of the Holy Spirit in a good Buddhist. But how do we react if a Buddhist affirms that there is something of the Buddha's light in a good Christian? Can the inclusivism of others also be taken seriously? In other words, is it worthwhile to insist on inclusivism? (p. 10)

This reflection is not a critique of exclusivism and inclusivism or a commitment to the pluralist paradigm, but the affirmation that the presence of dialogue and religious diversity is evident, but from an inclusive and non-pluralistic approach, because most of the population openly confesses its Catholic Christianity and that regarding religious diversity there are some academic spaces, followed by an attitude of openness and respect for religious convictions that differ from the central one. However, if it is intended to continue to cultivate citizen competencies [1] within these educational institutions as a significant path for the achievement of peace and the eradication of violence at the local, national and international levels, beyond the simple need to improve in the results obtained by the SABER tests, a company in which religious formation should not be set aside, according to Basset (1996) the "... pluralist model is the one that is in the background of the interreligious dialogue project, insofar as raises the legitimacy of the diversity and equality of believers" (pp. 40-41).

To accept the previous thesis, it costs less to understand something that, of all the theorists studied, Tamayo (2008), based on a broad bibliographical foundation, can efficiently explain:

In this respect, I agree with Raimon Panikkar that "without dialogue, the human being suffocates and the religions become ankylosed". An idea that is inseparable from diversity, as the Iranian philosopher Ramón Jahanbegloo affirms in his splendid work *Celebrating Diversity*: "Without dialogue, diversity is unattainable; and, without respect for diversity, dialogue is useless". The interdependence of human beings, cultural diversity, the plurality of worldviews, and even conflicts of interest demand a culture of dialogue... (p. 5).

According to Tamayo (2008, p. 5), this dialogue must be based on "symmetrical relations between religions and the renunciation of arrogant attitudes on the part of the religion that is most rooted or majority in a given territory", so they can, according to Knitter, maintain plurality, unity, singularity and openness.

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Finally, to include the categories between religious pluralism, religious diversity and culture of peace, which will be discussed later, something that sounds better with the words of Tamayo (2008):

> (...) Religions cannot be confined in their own world, in the sphere of privacy and worship, as if the problems of humanity were not with them. On the contrary, they must activate their best traditions to contribute to the construction of an intercultural, interreligious, inter-ethnic, just, fraternal and sororal society (p.5).

In the same way according to Bejarano, Chamorro and Rodríguez (2017):

> Religious Education should not be managed without any foundation and conceptual nature, since many theoretical treatises from science stand out from the study of the religious phenomenon, this is how the importance that falls in this area is, from its foundation and praxis of the life of man as a pludimensional being, in essence for the construction of peace and the creation of a better society (p.461).

Fortunately, religious diversity and interreligious dialogue in religious education, in addition to being present theoretically and practically, continues to be a formative need and a provision for the configuration of a just and fraternal society, despite the contradictory percentages of the survey carried out the students. It requires a strategic and systematic work on the part of educational institutions, especially those in charge of religious education, if we aspire for the integral formation of students, with a religious-spiritual dimension cultivated in an argumentative, critical, mystical, praxeological, open and relevant, facing the challenges and social needs at the local, regional, national and global levels.

If the religious formation offered in educational institutions wishes to give due importance to pluralism and religious diversity, through interreligious dialogue, it must take into account that this dialogue has certain indispensable conditions that, in spite of the difference of the theoreticians studied, in the end they pursue the same goal. On the one hand Dupuis (2000) argues that interreligious dialogue must be accompanied by adherence to one's own religious convictions, sincerity, honesty, personal faith, openness and experience of the other (alterity). On the other hand, Tamayo (2008) considers that the conditions of a true interreligious dialogue are: to consider ethics over dogmatism (a situation suggested especially by Hans Küng), to renounce factual language and to enhance symbolic, metaphorical, utopian and alternative language, renounce verticalism and live democ-

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racy in all its forms, encourage self-criticism and welcome criticism that comes from outside, humanize discourse and recover mysticism. Finally, Escobar (2006) affirms that an interreligious dialogue must be: humble, open, loving, profound, critical and reconciling.

RSE, diversity and interreligious dialogue

Passing at this moment to the categories of religious pluralism, religious diversity, interreligious dialogue and Religious School Education (RSE), there are many theoretical elements that help to understand the results obtained in the different instruments of applied research. Particularly in Latin America are the advances, research and intellectual productions carried out by the FIUC and the ODREC. Addressing them all would be impertinent for the moment, so we summarized they effort only one posture that of Bonilla (2012), which helps our investigative ends. For him religious plurality, the theology of religious pluralism and the theology of liberation, are considered a formative challenge in Latin America. In addition to responding to the phenomenon of religious indifference and unbelief, the teachers of the RSE, at present, must also face the challenge of religious diversity, in an environment of dialogue, openness, sensitivity, tolerance and respect.

Using the contributions of Magendzo (2008), he raises the need to promote a Pluralist Religious Education, if one wants to respond significantly to the crises and gaps that exist in all spheres of social life, a situation that was previously held with the contributions from Tamayo (2008). To that end, the pluralistic RSE must free itself or transcend the socio-cultural approach to which it tends to be reduced in Latin America, which is required to ensure respect for human rights, human dignity, tolerance, non-discrimination, solidarity, equality and respect for difference. Working for the above and contributing to peace, citizen education and democracy, is not inofficious and impertinent for the RSE. On the contrary, it is a duty (as it is for all areas of formation) that must be assumed, but the question that arises here is that such a mission must be carried out without renouncing its epistemological status.

Bonilla (2012) sees in the RSE a broad field for the approach to religious pluralism both from a conceptual and methodological point of view, which, however, lacks formative impact, if it is addressed without the necessary knowledge of religious diversity, needs of the context, the presence of real plurality inside the classroom and outside of it, or when the educational, religious institutions and the state itself do not have clear laws, relevant means and necessary structures.

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It is also important to highlight, from the position of Bonilla (2012, p. 557), that Latin American Catholics, although they constitute the majority of the population, must "provide a sufficiently broad religious formation open to other religious beliefs and experiences, motivated by the co-responsibility with our continent, as well as the conviction of knowing we are children of God and brothers of humanity ", guaranteeing an atmosphere of respectful dialogue and encounter, otherwise the integral and plural education demanded by a democratic state would run a great risk.

Significant is the agreement of what the author proposes with what the respondents in the present research say who, despite being mostly in Catholic Christianity, are willing not only to dialogue, but also to coexistence and teamwork with people of other religions, especially if one wants to think about the peaceful coexistence so longed for by the Country.

Finally, two other aspects exposed by Bonilla (2012), and that have been insisted in many ways on the results and discussion of this research; they consists of the characteristic elements that should accompany the RSE with the pluralistic adjective that thinks about the configuration of a more just and humane world: the attitudes of tolerance, knowledge, dialogue, mutual understanding, acceptance of difference and humanism, on the one hand, and, on the other, highlighting the potentialities of complex thinking, applied to pluralistic religious education and liberating, against simplifying thinking.

Since religious diversity is an important component of the RSE in a practical and theoretical way, it needs to be strengthened substantially if, in order to respond to the challenges posed by a society that wanders from armed conflict to political conflict and that aspires to peaceful coexistence, feels the need to be configured as a proposal that bets on pluralism. This purpose is not achieved only with the approach of the religious phenomenon (including the theme of different religions) summarized in a learning unit within an educational cycle or, on the other hand, to establish dialogue whenever there is an opportunity, with an open and respectful attitude, in order not to generate conflicts that can harm the learning environment. It is not about implementing a Christian formation, tolerating the presence of students who profess other religious convictions, offering, in an improvised way and outside the discursive logic, anthropological answers every time they incur in questioning. Much less to implement practical activities that promote the participation of all, teamwork regardless of religious convictions, but devoided of any context and without defined purposes. It consists of pluralizing discourse throughout the curricular structure, in the purposes, competencies to be achieved, evaluation system, curricular

contents, sequence, methodology and resources, a situation that implies a complicated to assume paradigm shift in a medium that focuses its interests on a central religious conviction.

Religious diversity and interreligious dialogue for a culture of peace

Finally, the discussion is based on the categories of religious pluralism, religious diversity, interreligious dialogue, RSE and culture of peace and then to describe the pedagogical proposal. What has been built on this in recent years, especially in the Latin American context, exceeds expectations and, of course, the synthesis capabilities to include them in the discussion. It requires another type of research to achieve it. Among the significant contributions are Gómez (2008), Vigil (2012), Moliner (2015) and Tamayo (2014), among many others.

Gómez (2008) considers in his work the difficulties that interreligious dialogue had to undergo in the past, nevertheless it remains something that should not be ignored. It raises the need for a common base on which a possible interreligious dialogue should be established. The same that can only be sustained, if one wants to think about a construction of a society designed on the basis of democracy and peaceful coexistence, in two fundamental principles: respect as a practical principle and solidarity as an integrating principle.

Vigil (2012) summarizes a whole series of writings during 20 years since 1992, focused on the Theology of Religious Pluralism (TRP) in the same line with the Latin American theology of liberation and applied to real situations from its particular methodological tendency (see, judge and act), in order to achieve the liberating praxis of a society wrapped in structures invaded by poverty, violence, corruption and injustice. Within all the thematic blocks addressed there is one that speaks of the mission of the TRP in favor of peace inspired by the work of Hans Küng (1995) "Project of a global ethics". According to Vigil (2012, p. 392), religious pluralism, as a theological paradigm, constitutes an effective way to achieve an interreligious dialogue in favor of peace, because:

> There will only be liberation of the poor if the religions become liberating, and there will only be union of the poor if the religions dialogue. There will be no peace in the world without the liberation of the poor, and there will be no global liberation of the poor without dialogue between religions. Poor and religions of the world: unite!

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Moliner (2015, pp. 1-8) porposed seven theses for a responsible interreligious dialogue that ensures true eco-human wellbeing: in the first, the reality facing interreligious dialogue is that of the many poor and the many religions. In the second, the interreligious, pluralistic, liberating, correlational and responsible dialogue must have at the base the universal eco-human welfare. En la tercera, el sufrimiento humano es una llamada a la responsabilidad en el momento que se dé el diálogo interreligioso. En el cuarto, el momento de equilibrar la diversidad religiosa con la responsabilidad en el diálogo interreligioso, la responsabilidad tiene la prioridad. En la cuarta, plantear un diálogo interreligioso en el que juegue un papel importante la libertad y la responsabilidad, requiere de acciones concretas y no solamente elaboraciones teóricas. In the sixth, in the interreligious dialogue, the struggle for suffering must prevail and from there elaborate the whole discourse. Finally, in the seventh affirms that all religions have, in a differentiated way, the capacity, necessity and responsibility to promote liberation and eco-human well-being.

Finally, significantly, Tamayo (2008) using an extensive bibliography, argues that: "Among the priority objectives of interreligious dialogue is the work for peace, which is inseparable from the struggle for justice, the defense of the nature of equality between human beings and respect for cultural differences "(p. 6).

According to Tamayo (2008), religious diversity should not be the cause of division and violence, on the contrary, they must guarantee respect for the convictions of others and community work for peace and life. Like Küng (1995, p. 9), he argues that the culture of peace and non-violence is the main task of interreligious dialogue, for "There can be no peace in the world without peace between religions, nor peace between them without interreligious dialogue", which implies the respect and defense of all forms of all life, the defense of the dignity and physical integrity of the person and the free development of the personality of each human being, against the depredation of nature, physical or psychological abuse, the extermination of religious or racial minorities and the arms race.

As stated by Küng (1997):

> The act wanted to be 'the starting point to work together for peace and collaborate in the construction of an intercultural, interreligious, interethnic and interracial society, without discrimination of any kind, on the basis of tolerance, respect for ideological, cultural, religious differences and the solidarity to welcome to immigrants' (p. 9).

However, to achieve a religious formation that seriously assumes pluralism and religious diversity, as well as interreligious dialogue, with

all that this demands, as has been previously discussed, there is a long way to go, which is not possible If one does not start by taking the next step: humbly consider the need for a paradigm shift according to the needs and challenges of today's society.

At the same time, betting on an integrating curriculum that works for religious diversity and pluralism starts by recognizing that the circumstances in schools and universities, as academic spaces, where it must be based on the change in the theological conception that lies behind its formative purposes, which leads, of course, to a change in the method to carry out this theological exercise. As stated by Loaiza, (2014, p. 119), the minimal application of didactics by teachers is a negative factor in training. Therefore, the didactic sense of the RSE must be present in the classroom from the disposition and training of the teacher; therefore, the RSE must be reconsidered to change the purpose and theological models, which implies a change in the purposes, contents, didactic strategies, resources and evaluation systems involved in any training process. The imperative of changing the concept of theology every day becomes imminent, the Lonergian hermeneutic approach allows you to bet on a pluralistic ERE in favor of peace.

Conclusions

After the investigative process carried out, five general conclusions, as a compendium and starting from the study categories, can be proposed:

In the first place, religious diversity and interreligious dialogue are two realities present in the religious formation of educational institutions studied in a curricular and attitudinal manner. Religious diversity is understood as the reality lived by institutions and communities made up of people who confess openly to profess different religious creeds, demanding that they be recognized and respected by others. On the other hand, interreligious dialogue is understood as the disposition of people to be interested in knowing, valuing and interacting with people who confess belonging to other religious creeds, in an atmosphere of openness, dialogue, tolerance and respect, whose most generalized approaches are the inclusivist and pluralist.

Second, religions and churches can be promoters of violence when discriminatory acts are committed; and, on the other hand, of peace when scenarios are created for dialogue (open, critical, argumentative, respectful and tolerant), coexistence and execution of actions in favor of social coexistence.

Third, religious diversity and interreligious dialogue, in addition to being theoretically and practically present, continue to be a formative need and a provision for the shaping of a just and fraternal society.

Fourth, if the religious formation offered in educational institutions wants to give due importance to pluralism and religious diversity, it should encourage a humble, loving, deep, sincere, honest, believing, open, understanding, ethical, symbolic, symmetrical democratic, critical, self-critical, humane, mystical and reconciling dialogue in the curricular structure.

Finally, in the fifth place, rejecting religious discrimination, proselytizing and imposing as manifestations of violence, and, on the other hand, promoting open, respectful and tolerant dialogue with students of diverse religious convictions, the foundations that form the basis are constructed of his pedagogical work of the RSE that dreams of peace.

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Notes

1   According to ICFES (2015), citizenship competencies are three: cognitive, socio - affective and communicative. In the SABER tests the cognitive competences are evaluated (four in total) and within them there are three that demand of the educational institutions a change of pedagogical and educational paradigm required by the current democratic societies: elaboration of arguments, multiperspectivism and systemic approach. The elaboration of argument, according to Zubiría Samper (2006), when citing Habermas, is usually the best way to resolve conflicts, because, in addition to its arboreal and complex structure, its main characteristic is the presence of discrepancy and conflict. Multiperspectivism aims to look at a reality from various perspectives, including a serious study of the political, social and cultural (religious) implications that lie behind them. The student in this case should look at common and different aspects in order to draw comprehensive conclusions. Finally, the systemic approach, in the hand of multiperspectivism, seeks to analyze the multiple factors and causes of a problem, as well as the different lines of solution, but from the multiple perspectives, analyzing, as is obvious, the common and different aspects in order to reach relevant conclusions.

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The banality of a war and its silent victims

La banalidad de una guerra y sus víctimas silenciosas

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Abstract

Generally, the war has been seen as the midwife of every misfortune, social disasters, poverty, analfabet and other epithets more. And of course it is, however, the problem of war is the question of power. The Story of Mankind has been revealed under those parameters, the struggle for power, and the conquest of this has only been possible as a country, a society, a people or a particular class moves to the other in the stopping power and generate objective and subjective conditions to exercise it. There is no historical reference evidencing this conquest by other means other than violence, it puts us in front of two interpretations we refer the Marxist classics: just wars and unjust wars. It is not outside the voragines of this, education and its educational centers, which have been affected in the same way, affecting, even more, the weakest, leaving without education or simply making them part of their arms ranks, as a combatant more than he does not know. It is not outside the voragines of this, education and its educational centers, which have been affected in the same way, affecting, even more, the weakest, leaving without education or simply making them part of their arms ranks, as a combatant more than he does not know. Arguments to convene people to attend this tragedy are varied. In recent years it has redoubled its efforts to retake strongly religious discourse as banal argument to wage war in pursuit of a new division of the world, leaving aside any type of intervention, the little that is done does not affect, but it does not help either.

Keywords

War, power, human action, religion, world, education

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Resumen

Generalmente la guerra ha sido vista como la partera de todas las desgracias, catástrofes sociales, miseria y otros calificativos más. Y desde luego que es así, no obstante, el problema de la guerra es el problema del poder. La historia de la humanidad se ha develado bajo esos parámetros, la lucha por el poder, y la conquista de éste solo ha sido posible en la medida que un país, una sociedad, un pueblo o una clase en particular desplacen a la otra en la detención del poder y genere las condiciones objetivas y subjetivas para poder ejercitarlo. No hay un referente histórico que evidencie esta conquista por otra vía que no sea la de la violencia, la misma que nos pone de frente a dos interpretaciones que nos refieren los clásicos del marxismo: las guerras justas y las guerras injustas. No queda fuera de los vorágines de esta, la educación y sus centros educativos, que han sido afectados de igual forma, afectando, aún más, a los más débiles, dejando sin educación o simplemente haciéndolos parte de sus filas de armas, como un combatiente más de lo que desconoce. Los argumentos para convocar a los pueblos a asistir a esa tragedia son variados. En los últimos años se ha redoblado el esfuerzo por retomar con fuerza el discurso religioso como el banal argumento para desatar la guerra en pos de una nueva repartición del mundo, dejando de lado cualquier tipo de intervención, lo poco que se hace no afecta, pero tampoco ayuda.

Palabras clave

Guerra, poder, acción humana, religión, repartición del mundo, educación.

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Introduction

A collective social imaginary would make us think that it is a desire of humanity that wars end and be erased from the face of the earth as instruments that resolve the different contradictions generated by the social movement, and above all, that it is no longer that means by which the struggle for power is resolved. But unfortunately it does not happen. It is an imaginary, an illusion that although it is certain can be contrasted with everything that it has generated in terms of loss of life, mutations, destruction, displacements, continues to be an argument that does not have weight to deny it, to neutralize it.

The millions of Indians cruelly murdered in the colonization process of America. Many others and innumerable millions of deaths that caused the independence wars in the world against the slave and colonial vassalage. The democratic revolutions and the fight against the feudal, monarchical regimes that gave form, among others, to the "religious struggles" (crusades[1]) as arguments for the support of their territorial conquests. The First World War which is endorsed the death of approximately 40 million people, the Second World War that contributed to the macabre amount of 50 million victims, "double or triple the injured and another 50 million displaced forced or deported" (Shagún, 2014).

At present, no less heartbreaking and frustrating is the situation of 28 million children who cannot be educated because of war: the attempt on Malala; the 132 children killed in Pehamar; the kidnapping of

Nigerian girls by Boko Haram; children who are trained for war, among others. Alarming data from Goron Brown, special envoy of the United Nations to the International Conference held in Oslo, also denounces that educational centers, created for education and hope, serve as storage warehouses for weapons, ammunition, among others.

The summary of victims does not stop being interminable. Revolutions or armed struggles in Asia, the East, Latin America, the Cold War, the sustained conflict in the Levant, Maghreb, Arab countries and the Gulf, and what can we say about that other war that still generates more deaths and to which we put it under euphemisms such as the plagues, diseases, misery. Bloody political instruments that have marked the dynamics of societies in the world, conjecturing absurdly, that wars are inevitable and necessary. Pseudo-theories outside of logic that also think that education is not meaningful and that children are soldiers of war, but not builders of their own future. Conflict that affects each of the individuals in different aspects and contexts of their life.

Without pretending to advocate violence, without expressing agreement with armed conflicts, it can be argued that violence, conflicts, wars are understandable from the social script and the historical movement. We must understand its nature from the espiteme of the oppressor, subjugator as well as from the oppressed, the subjugated, much more when their interpretation escapes the idealist imaginary of peace and raises it from the concrete reality, from the two visions or points of view that precisely wields Mao Tse-tung, wars can have a fair and unjust aspect and the fairness of their nature makes them historically justifiable, but without turning schools into places of fear.

History shows that wars are divided into two classes: the just and the unjust. All progressive wars are just, and all those that impede progress are unjust. As for the unjust wars, the First World War is a case in which both sides fought for imperialist interests; therefore, the communists of the whole world resolutely opposed it. The way to fight a war of this kind is to do everything possible to prevent it before it explodes and, if it breaks out, to oppose the war to war, to oppose the just war to the unjust war, whenever possible (MaoTse -tung, 1976).

Of course there have been efforts to make changes or peaceful transitions. Pacifism has also been a current that has been permanently active; not only by definition, but as a dynamic movement that has had its emblematic representatives such as Mahatma Gandhi[2] or Martin Luther King, among many others. Más allá de la propuesta teórica, metodológica, de su dinámica, sus esfuerzos quedaron anclados en el reformismo,

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en las reestructuraciones que devinieron en eclecticismos económicos, políticos, en verdaderos híbridos sociales que, en final de cuentas, solo lograron conciliar a unos y a otros, sentar en la mesa a opresores y a oprimidos sin que se resuelvan las contradicciones fundamentales al interior de las sociedades donde ha sido aplicado. Las soluciones no existen, el hambre por el poder, por su lado, persiste, no hay trascendencia, sigue la guerra, sigue incrementándose el analfabetismo mediático en todos sus niveles y edades. According to the 'Lessons from the War 2015' report, armed groups and military forces have attacked thousands of children, teachers and educational institutions in the last five years. In Burma, the Rohingya ethnic group, a minority that is persecuted, today, for interreligious disturbances in which children and women are its greatest victims. The predatory war of conscience, of innocence.

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Of course, a subjective vision of pacifism leads us to brandish it as "the key to the 'silent revolution" (Ruiz, 2006) without understanding that revolutions demand, inevitably, a strident violence that goes beyond reform and creates the conditions for new forms of production, social organization, structure of power and with them, a new way of life.

War and some conceptual arguments

War has not been alien to us in any passage of the historical evolution of humanity. It manifests in its first forms as violence by territorial defense, clans, tribes, peoples and others, became more strongly with the appearance of private property and with it of the classes. "It is the highest form of struggle to resolve the contradictions between classes, nations, states or political groups, when these contradictions have reached a certain stage of their development" (Tse-tung, 1968, p. 195).

There are many concepts about war, but undoubtedly the one issued by General Karl Von Clausewitz[3] in a timely manner is objective and sticks to a correct interpretation of how, under what conditions and with what objectives they are presented. Perhaps the most well-known meaning is that which holds that "war is the continuation of politics by other means", that is, by defining the political character of war as a policy, it grants social foundations and in them, interests intimately adjusted to its nature as a class, nation or group in particular. The Latin American philosopher, Lora Cam, argued that "politics is the set of theoretical-practical attitudes, through which social classes express their interests -particularly economic- in front of themselves and especially in front of the state"

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(1988, p. 1988) and if analyzed under this conceptual premise, this would come to constitute a bloody act that reflects the particular economic interests of individuals, easy to deduce this illogical idea of those who own the production or intend to be at the cost of making of innocent lives, of the mutilation of the conscientious freedom of human beings, of carrying out coercive acts against children, not only in violent aspects, but also in the educational field, since it is impossible for them to establish themselves and be able to grow and educate themselves. The priorities of some are not the urgencies of others.

To the criterion or concept of Calusewitz is added that of Mao Tsetung for whom war is understood as a continuation of politics and is in itself a political action. There has never been, since ancient times, any war that did not have a political character.

It is clear that war is not a political expression, on the contrary, by itself it is political, then we can understand that if in the epoch or slave production mode, war necessarily had to orbit around the interests of the lords, masters and slavers. Here the figure was presented in relation to wars to sustain that type of oppressive regime, and, obviously, these "fair" wars for those who held power were unfair to the slaves; the wars that the slaves undertook to conquer their manumission were always going to have the degree of justice for their objectives and, logically, unfair to their adversaries, because it is by these means that they -the slavers- lost power and with it their political, social and above all economic instrumentation.

On the same tenor, not different in the age of feudalism, those who supported this system of exploitation and concentration were basically priests and other sectors linked to religion, it is clear that their wars of prey had the same argument, the maintenance of relations of production that help to hold the great property of the land, and if, for that there was the need to be pragmatic, well, religion was constituted a good "argument" to drag the masses to live the messianic illusion to cover up the interests to generate colonies, expand territories. While the plebs undertook, with slight pretension, their wars of democratic liberation, trying to liberate the productive forces and advance in the task of concretizing the figure of the nation-state.

These are the antagonisms and some aspects that come from them. Wars have not always been negative, because it is enough to take a look at history to realize that without them the emancipation of slaves would have been an illusion. That the Independence of our peoples would not have materialized, that society itself could not have evolved, and that the

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imperialist rapine has not been stopped in its pretensions to generate wars to materialize its purposes.

Of course, this does not deny that war is a political act and with it a vehicle to conquer or defend interests, it has had other nuances, freedoms or the conquest of markets, territories with potential raw materials. The social cleansing for the forced evacuation of peoples and the positioning of others that are more affable to the interests of the powers. Clausewitz insists, deepens in the argument, he gives war the character of an instrument, less than a triviality endowed with a certain naturalness that is not must not be alien to human beings. While the Geneva Convention (March, 2011) emphasizes how in armed conflicts, children and youth, have been the most affected given their vulnerability, young people go from being victims to victimizers, their options are reduced to be part of this global devastation that disintegrates the family and leaves it without support to face these adversities. Deadly, silent impact that affect and impact life's projections.

From that perspective war cannot be observed only from one angle: destruction. it is important to analyze it from the dialectical nuance, without destruction there is no construction, only thus the new is erected. In all scenarios, war seeks to impose interests, wills. "War is therefore an act of force to compel the contrary to the fulfillment of our will" (Causewitz, 1991, p. 3). The problem here is which side of strength and will we are on.

"Religious" wars

If we conform to the criterion issued by Aristotle on the *zoon politikon*, "man is a political animal" we can also claim that all human activity is political. Moreover, when the concept of politics is given its just dimension as to the expression of the interests of groups, countries, classes. If war is political, one can sign that religion is political too.

The problem arises when someone pretends or intends to "argue" a war or a conflict from the perspective of the naked religion of politics. There are many historical references about the "religious" character of wars. The re-conquest of Spain. In fact, the colonization of America by Spain had the civilizing argument, understood as Christianizing the Indians. The crusades, the Muslim conquest, the religious wars in France[4], and nowadays, the conflicts of the Middle East.

A religious war is simple to define - it is a war recognized as such and whose main cause is religion. It is a violent manifestation between

parties that hold different religious positions and that seek to be solved by violent means. It is a religious discussion that takes to another plane (Girondella, 2008). Despite what Girondella cites, it is evident that it is not "simple" to define what a religious war is, since it is simplified to a religious act, of "postures". It may be that the quotation is not the most eloquent but it was always important to state it because it conceptualizes in a clear, simple and direct manner a precept about religious wars. Of course, there are more elaborate ones, but they fall on the same basis as the mentioned quote that feeds -conceptually- misconceptions that are daily reproduced in international news. Religion as a cause of conflicts.

"With this sign you will win" assured the Emperor Constantine I, The Great (Flavius Valerius Aurelius Constantine) to his faithful fighters who were armed with banners highlighting the cross of Christ, which was also reproduced on the shields of the soldiers as a sign of immortality.

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Of course the famous slogan was a "gift of the divinity": "According to the tradition collected by Eusebio de Nicomedia, the day before the battle of the Milvian bridge, Constantine saw in the sky a sign: a cross accompanied by the legend in *hoc signo vinces* (with this sign you will win) "(biografíasyvidas, 2014). Obviously, the expansion of the Roman Empire to the West and with it Christianity was not the work of mortals, in the case of Constantine, but "work of God", without their help, protection and above all his will [5] was unlikely that the successes will give.

What they do not say about the campaigns of Constantine or other military campaigns of Christians and later Catholics is that under the slogans and religious objectives was the need for territorial expansionism, with it, the merchandise trade, slave trade, fertile land and of course, the economic, productive, social, political and military strengthening of the empire. It is likely that one of the most dramatic events in the history of "religious wars" is the crusades, since here we can clearly demonstrate the behavior of two fundamental actors: the Catholic Church and the Muslims. The "unleashing" of the fury of the "catholic god" against the Moors [6] could only be explained under the overlapping logic of the Catholic Church of that imperative to fight evil, the infidels, the sinful Muslims who, according to the church, intended to expand his heresy throughout the world. The rescue of the "good religion" from the clutches of the "bad religion" generated three crusades between the eleventh and thirteenth centuries.

Education is not exempt from these so-called religious wars. The legitimation of the political system has always taken education as its a priori resource and through this the transmission of values, ideologies (at some point), of knowledge, were its foundation. But also as part of the

palpable, eloquent reality, it is known that the interest of dominating this space on the part of the groups of power has more weight, because the cultural element of religion is key in the educational centers trying to be the channel it so that each culture can be differentiated from the others. The conflict arises; the exclusionary became the bloody wars of religion.

The fact is that power, politics, does not measure its expansion space, takes whatever it wants in any way, religion goes down the same path, under the pretext of its cultural beliefs it has killed millions of people and left others homeless. Today, the Political-religious-cultural power is the most violent killer.

The Islamic expansionism in the East and that with much decision spread to the West, to reach the very bosom of Catholicism, generated a "natural" reaction. The arguments for war, Christianity and Catholicism no longer had only in the Bible, but also the development of the theologian episteme whose doctrine of war supported by the Catholic faith had a clear objective: the defense of territories conquered in blood and fire for the church, territories that played a decisive role in the construction of colonial power, the maintenance of trade routes in the Middle Ages and later the strengthening of the capitalist construction of Europe.

On the "other side" the Islamic world supported its conquering effort on several fronts. We must remember the Seldjuk[7] campaign in the Near East, and their conquest of Syria and Palestine. The Turkish invasion. The expansionist power of the Byzantine Empire. The Islamic power not only came to conquer territories in Spain, but also had the ability to reach the center of France in the eighth century. That is to say until the eleventh century, the Muslims had conquered two thirds of the territories that belonged to the Christians and the Catholic Church: Palestine, the land of Jesus Christ; Egypt, the place where monastic Christianity was born. Asia Minor, where Saint Paul generated the foundations of the first Christian communities.

With the Muslim deployment empires were built, caliphates, a commercial corridor that had the ability to take over the "western" markets. That is, neither the Christian God nor Muslim Allah (Allah) "were ever at war", the earthly bid for territories, goods, raw materials, slaves, commerce, ports, political power were the central arguments of the castes, power groups, oligarchies, classes, nations. Of course, Christians, Catholics and Muslims have not been the only ones who have used the thesis of religion to undertake their military campaigns on an essentially economic basis, but many others have developed under the same param-

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eters. But there is one in particular that has been notorious and that survives with great force and dynamism, the Jewish religion.

Without it being the purpose of this exercise to analyze the religions, their origins and others, when we focus on the "Jewish" theme, we do so thinking of the coming and going of a religiously empowered people by their fundamentalist conceptions and focused on the task they have had many other peoples or nationalities in the world: the figure of the nation-state. The non-existence of a firm territorial space that facilitates the creation of the State of Israel until the beginning of the last century determined, to a large extent, that it be the religious arguments exposed in the old testament.

> ... the justification for vindicating the legitimacy of the installation of the State of Israel in Palestinian territory is found in the "Bible and history". It is fundamentally based on the consideration of Palestine as its "historical homeland" founded on the "promise" of the Messiah to the Jewish people. Of course, historically, this claim is unfounded: the Jewish kingdoms of David and Solomon lasted seventy-three years and even if one considers as independent the entire history of the ancient Jewish kingdoms, from the conquest of Canaan by David in 1000 BC. C. until the eradication of Judea in 586 a. C, we arrived at a Jewish regime of only 414 years. The Jewish kingdoms were only one of the many periods in the history of ancient Palestine (Cerio, 2014, p. 54).

"The promised land", the decisions of "God", the will of men or simply the need to have a territory, any argument is good, applicable and in fact, even valid. And if the argumentative motivations are religious, it is obvious that under that premise the ability of mobilization of the faithful to the crusades for the conquest of territories, markets, strategic valuations and others are important, incidental, and even determining.

And the history of "religious wars" was not anchored in the centuries from the seventh to the nineteenth century, in any way, today in the XXI century we are still confronting the war, and as has been maintained, not only under the argument of the fight against the Axis of Evil, or against terrorism, drugs, guerrillas, but survive the struggles with banal religious arguments such as those that are intended to be raised in Syria, Iraq, Iran, Turkey, Afghanistan and others. The struggle to impose Islam! Which also makes it impossible for the youngest to go to schools for fear of repression or death or destruction of educational centers, for example in Syria, according to Unesco data. 2.6 million children cannot attend school. Studying has also become a sin.

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The Taliban attack schools -especially of girls- and threaten the teachers, while the Pakistani government looks the other way, given the impossibility of controlling the radical Islamist groups. Between 2010 and 2013, a total of 839 schools, 81 of them just last year, were destroyed in the province of Khiber Pakhtunkha (KPK). The literacy rate is 16 percent in that province and in the FATA tribal areas, compared to 47 percent on average in the rest of Pakistan (Bonet, 2013, p. 54).

Children and young people appear as the most fragile human objectives, religious arguments have no place when the conflict causes vulnerability, destruction, exposure. Having no education are forcedly recruiting to give continuity to the absurd. And those who have been able to migrate to countries that welcome them as, Turkey, Lebanon, Jordan, Egypt, face the problem that the capacity of the schools there is limited and cannot solve the problem.

The capacity of schools exceeds the flood of new students, as they see the need to increase transport and school supplies, while at other times the curricular and language differences are an obstacle for schools that are already fragile. (Izquierdo, 2015, p. 3).

There is no way out, the hopes lie between a gear that does not end, only expands, extends and the situation continues its course towards oblivion, is that religious war, political war, non-existent medication, leaves in the edge of the abyss to all those who could be the axis of change, of a transformation that seeks the freedom to be and to be able to do.

The shooting that Malala suffered in Pakistan has had a worldwide resonance, but unfortunately it is only a regrettable and habitual practice. In November 2014, 11 children were killed in the attack on the school in Qqboun, east of Damascus; In Afghanistan, rebel groups regularly and deliberately attack schools, with more than 613 incidents recorded in 2009. In 2010, some 450 schools in this country had to close due to lack of security and 74 children died as a consequence of the suicide attacks and explosives deliberately placed in the path traveled by girls who went to school; in the framework of the Israeli-Palestinian conflict, the Israeli military offensives destroyed 280 schools between 2008 and 2009; in Thailand, schools and teachers have become targets of attacks in the extreme south of the country; in Pakistan, insurgent groups operating in the northwest have attacked primary and secondary schools for girls. In one of these assaults, 95 girls who left school were injured; In India, Naxalite groups have systematically attacked Chhattisgarh schools with the aim of weakening government infrastructure; in Yemen, the 725 schools in the southern district of Saada had to remain closed dur-

ing the fighting in 2009 and 2010 and more than 200 schools were destroyed; in northern Nigeria, Boko Haram has set fire to more than 300 schools since 2012; in Donestsk ten people were killed in the bombing of a school in October 2014 and the Gaza crisis in 2014 destroyed at least seven schools of the UN agency for Palestinian refugees and caused damage to a total of 134 schools. (Izquierdo, 2015, p. 6).

The poor protection, shows that the school is the last place to which humanitarian aid can reach, many agencies focus more on these can be the "propagation" of violent ideologies and therefore the radicalization of violence would be encouraged, the tendency to care for refugees, to save lives, is the priority. Dichotomy of logical human behavior. Without life there is no hope of change.

War did not come alone, it did not only bring violence, as we have mentioned, it is not only a history of power, it is a recalcitrant reality of what the peoples have had to endure and continue to do so in the struggle to survive, and the rest unimportant, there are no priorities other than standing. So, how could we hope to be able to create valid spaces, safe for those who were deprived of their freedom, their power to choose, their willingness to do something dissimilar to what they are living. They could hardly come out; they are already part of the figures not of the projects.

The Islamic state of Iraq and Levant. The third way

When in 1979 the effort to materialize the bourgeois democratic revolution in Iran finally does, they do it precisely by flying a "new ideological banner," Islamism. It is a fact that religion, those who practice it or direct it can assume an ideological position in front of the phenomena and social movement, but religion itself is not an ideology.

The implementation of religion with a determined political interest throughout history has led those who exercise power to try to reproduce "that religion" to the extent that it is useful to their political, economic and ideological interests. When the Iranian revolution took place collaterally, another type of international conflicts were developing, which generated in the Persian Gulf and the Arab countries, a lot of instability whose foundations we can find in the world bipolarity evidenced in the US-USSR conflict, the military deployment of Israel in the region, the struggle for oil, strategic areas, markets, among others.

These incidental elements in the internal politics of Iran were not only shown as contradictions generated by the convergence of the politi-

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cal interests of the great powers, but also generated a nationalist senti-
ment that little by little was consolidated as a "third way", that is, In the
Islamic world, fundamentally in the countries and peoples that go by the
Shiite thesis there was a certain animosity to the Marxist theses of the
USSR. The arguments?, Of course, in the first instance passed through
the filter of the Koran and its religious foundation: the Marxists no, they
are atheists, enemies of God. But in truth, what was involved was some
resistance to the communists because those who promoted the demo-
cratic revolution in Iran were not the proletariat, since it was almost non-
existent or very limited, not only numerically, but in its ability to call and
organize and those who encouraged, organized and executed it were the
rising bourgeoisie, the one that was constrained by the monopolistic and
pro-American policies of Shah Reza Pahlavi[8].

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The concordance in manifesting this has to do with the political
program of the communists. If they had driven the revolution, automati-
cally Iran became an appendix of the USSR in the region, and not only that,
the ideology placed the big bourgeoisie and even the middle bourgeoisie
in front of a conflict of interests because it was almost a fact that with the
communist leadership of the revolutionary process came the confiscation
of the medium and large property and means of production. Before this
reality, they had to "get vaccinated" and the national bourgeoisie took over
the direction of the process. Then neutralizing communists who attacked
the interests of the bourgeoisie could have a better argument: religion.

The Shah before the Iranian revolution was "took care" of the an-
nihilation of the Communist Party of Iran. In 1962, under American
consent and under the fury of the Cold War, he promoted what they
called the "White Revolution", which was nothing more than a bourgeois
reform that did not require "bloodshed" in order to materialize it. Of
course, what they did was to unleash an unparalleled repressive campaign
that aimed basically at two objectives, communists of the Communist
Party of Iran (also known as Thude) and democratic young people who
called for changes, revolution.

As in other parts of the world where certain elements of the clergy
identified with popular struggles (Latin America, Liberation Theology,
guerrilla priests or leaders of revolutionary movements from the per-
spective of Catholicism), in Iran the priests, shiek' s, ayatollahs, mullahs
and others also committed themselves in 1979 to the revolutionary pro-
cess, but because of their own ideological nature, although they argued
revolutionary democratic and anti-imperialist positions, they were far
from the communist current. With the triumph of the Iranian revolution

not only that "accounts were settled" with the former allies of the US and the government of the Shah, but also gave continuity to the persecution of communists who now lived in exile.

Then we have democratic revolutionaries linked to the clergy. Not to pretend anything with communists or the Soviet orbit was an aspect of their needs as representatives of a class, but allying or aligning with the US or the "Western" sphere was not in their minds as they always showed themselves as their enemies, their executioners. This must be analyzed not only within the context of international contradictions but also internally. The monopolies managed by the clans of the Shah constrained the development of the national bourgeoisie or the petty bourgeoisie. It could not even take off, much less consolidate, live or produce under the shadow of transnationals and monopolies. Consequences?, An anti-imperialist sentiment and national liberation by the bourgeoisie in advance.

On the other hand, the Umalas maintained a feudal regime (not even semi-feudal, but feudal), they managed large estates and not only that, but they reproduced feudality within their relations of production and generated a rebellious, revolutionary feeling of small peasants who were politically assisted (from religion) by the sheikhs or village priests who allied themselves with the poor peasants against the landowners and in them the hierarchs of Islam. These elements are not different from what happened in Latin America, the Church and its leaders linked to the old gamonal-landowning power and the low level priests in contradictions with the high clergy, because they were by the hand of the people, of the poor peasants.

If it was not with the communists and not with the imperialists, it is located in the "middle": neither with nor with others. Then the intermediate, eclectic theses that take shape as the "third way" whose particularity is associated with religion are strengthened, hence Islam is given an ideological connotation that is supposed to be above the two ideologies shown or manifested by the classics of Marxism: bourgeois and proletarian ideology.

Although it is true that previously there was already a movement that folded to this proposal and that, it is supposed, kept a certain independence of the two imperialist powers of the USA and USSR, as in the case of Gamal Abdal Nasser (Egypt), Achmed Sukarno (Indonesia) and Josip Broz -Tito (Yugoslavia) that shaped the Organization of Non-aligned Countries,it did not have enough strength to develop under conditions that allow them to consolidate certain, objective or weighty positions before the powers. It is there that only the Iranian revolution manages to materialize this thesis in 1979 and project it in the Levant, the Maghreb and other countries of the

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Arab orbit, so much so that Muhammad Gaddafi manages to capture an important political exercise of the "third way" whose theoretical synthesis is the you can find in Gaddafi's Green Book[9] that he lays as the foundations of a third political and social way ("third universal theory") against Marxism and capitalist liberalism. A correct understanding of this theory "the third way", without a doubt, provides better inputs to understand the conflict in the Middle East and, to some extent, explain the why of Al Qaeda, ISIS and the Free Syrian Army.

It is not intended to analyze, justify or question violent methods, to the extent that the war itself is bloody, an objective of this, as I quoted Causewitz, what is intended is to impose the will of some over others, and that no one, absolutely no one in humanity has the ability to "*cats the first stone*" to criticize the violence of adversaries when humanity recently witnessed a brutal aggression by Israel to the Palestinian people generating equal or worse horrors that today happen in Syria and Iraq.

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The pretensions of creating the Islamic state (ISIS) in the 21st century and its foundations

There are several theses about the origins of al Qaeda and the militants of the Islamic state and apparently all the roads lead to the USA and the CIA. To realize an anatomy of these groups in truth that is a complex task, because the historical facts that we could contextualize from Afghanistan controlled by the former USSR to our days have been so varied and even, surprising, that it envelops in their conceptions and objectives. When we try to look for the origins of Al Qaeda, we necessarily return to the US-USSR antagonisms, the Cold War[10] and the overlapping conflict between these two powers that used other countries to carry out their non-conventional war exercises.

In the presidential regime of Gerald Ford in the USA -1974- keeping Henry Kissinger as Secretary of State strengthened the work of the CIA on the former USSR and its influence governments.

In 1973, a coup d'état took place in Afghanistan that ended the monarchical regime to give way to the republic that immediately approached the Soviets, in whom they found their best "strategic ally". Only five years later, Afghanistan began to exercise a pro-Soviet pseudo-socialist regime and was obviously placed on the CIA list to be neutralized.

In 1978, the progressive government of Taraki in Afghanistan managed to suffer the wrath of the United States due to "its egalitarian

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and collectivist economic policy". The Afghan government was mainly seen in the West as "communist" and therefore, a threat to the national security of the United States. The government, however, carried out favorable policies and commitments with the Soviet Union, but it was not a communist government.

In 1978, when the new government came to power, almost immediately the United States secretly began financing rebel groups through the CIA. In 1979, Zbigniew Brzezinski worked closely with his CIA assistant, Robert Gates (who is currently Secretary of Defense), to change President Carter's Islamic politics. As Brzezinski, he said in a 1998 interview with a publication in France... (Marshall, 2014).

The participation of the US through the CIA in the organization of terrorist groups that are "in charge of doing the dirty work" in the non-affable countries of their system has been historic and, on the contrary, they become a "headache" for his geopolitical vision. Antecedents?, many, the Bay of Pigs invasion or "Playa Girón" in Cuba, 1961 made by mercenaries to "collapse" Castro's "communist" regime. The organization of the "Contra" in Sandinista Nicaragua, as the best known in Latin America. That is to say, the organization of the armed resistance in Afghanistan against the Soviets who intervened as allies of the Afghan regime to collaborate in the fight against the Muslim rebels was not something new for the world, let alone mechanisms that could be put in doubt regarding its origins.

In 1986, the CIA endorsed a Pakistani ISI plan "to recruit people from all over the world to join the Afghan jihad." Subsequently: More than 100,000 Islamic militants were trained in Pakistan during 1986 by British special forces, they trained future Al-Qaida and the Taliban members in the manufacture of bombs and other black arts. Their leaders were trained in a CIA camp in Virginia. This was called Operation Cyclone and continued long after the Soviets withdrew in 1989... (Marshall, 2014, p. 57).

Perhaps what the CIA and the US did not clearly understand is that the sponsorship, organization and logistical support to the Taliban [11]could grant them a circumstantial triumph in Afghanistan, but that this, given the conceptions of the Muslims sustained in the "Third way," sooner or later they were going to go against the West. In this regard, the rest is history, the attack on the "twin towers" and hundreds of other violent actions that endorse the clear position of "Islamists" and their purposes.

With the expulsion of the USSR from Afghanistan and the re-implementation of a theocratic regime, is from there that the strategy of the "third Muslim way" is redesigned for deploying efforts to make the Islamic world the alternative of the peoples to communism and capitalist imperialism.

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Later, in 2002, a solid alliance between two of the most renowned representatives of the radicalized "third way" took place: Osama Bin Laden and Abu Musab al-Zarqawi and gave way to the formation of Tawhid wa al-Jihad. Whose basic objectives were to fight the US occupation troops in Iraq after they invaded them to overthrow the regime of Saddam Hussein and establish a puppet regime to the US pretensions.

This organization gave a new face to the independence struggle of the Arab peoples and others where Islam is the official religion, especially in those where the Sunni current is prevalent: the internationalism of the jihad[12] understood not as the struggle for the defense of religion, of Islam, but as the fight against imperialism be it from the western or eastern orbit.

With the disintegration of the USSR[13] the jihadists were left with two pitfalls to materialize their new economic, political and social current: defeat and destroy their enemies that could place them in the friendly regimes of the West and obviously, all the imperialist and capitalist powers headed by USA, France, England -among others-.

The presence of Al-Qaeda in Iraq was not defeated. Although Obama shouted to the world his military and political triumph with the assassination of Osama Bin Laden (May 1, 2011) and proposed the departure of US troops from Iraq:

> On August 31, Obama had announced the end of combat operations in Iraq, and according to the Spanish newspaper El País, "only 50 thousand of the 144 thousand soldiers will remain until the end of 2011." The newspaper stressed that at its peak, it reached "165 thousand American troops" stationed in Iraq (Univision, 2011).

In no way did this mean that the fight against "international terrorism" had culminated, on the contrary, there is always the feeling that the US does not want to continue repatriating the corpses of its soldiers killed by the insurgent action, let alone engaging in a conflict. Apparently destined to lose it, to the end, the experience and defeat of the former USSR in Afghanistan under these rebel forces marks that possibility.

After the alliance between Tawhid al-Jihad and Al-Qaeda in Iraq, in 2006, it would be called ISI, Islamic State of Iraq. But in a clear manifestation of strategic management and in order to "win supporters" and material and economic support, they change their name to ISIS, the Islamic State of Iraq and Syria.

Following Abu Bakr al-Baghdadi's assumption of power, AQI's operations expanded in Syria, prompting the renaming of AQI that "The Islamic State in Iraq and Syria" (ISIS), sometimes translated as "State Is-

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lamic in Iraq and the Levant" (ISIL). The variation in translation is derived from the word al-Sham, which refers to an area that encompasses southern Turkey through Syria to Egypt, which can be translated as "Greater Syria" or "the Levant". On June 29, 2014, the group changed its name back to simply "Islamic State", declares a caliphate and the appointment of its leader Abu Bakr al-Baghdadi as Caliph. He exhorted all Muslims to declare allegiance to the new caliphate (Stanford, 2014).

Despite the complex contradictions that these actors have with the US, once again the CIA "uses" them with the purpose of "closing the siege" around the Syrian regime, of Bashar al-Asad who had been marking a serious and worrisome distance with the US as it gets closer and better to Iran, Russia and other countries not compatible with the policies of imperialism. Of course, the CIA and the US hurried efforts to maintain that Syria supported the "terrorist" groups that fought in Iraq and that carried out violent actions in other countries of the US orbit.

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In 2010, he became the new leader of the organization (AI) and in 2013 merged the Iraq and Syrian militias to make way for the struggle to form an Islamic state, caliphate[14], located in a large part of the territories that compromise Iraq and Syria and directed for the Sunni branch of Islam.

We must consider that the members of ISIS have managed to manage seven essential elements in their tactics and strategy to deploy their campaign to build the Islamic state:

1. To make the most of the historic resistance of the Iraqi and Syrian people to the western powers, mainly from the USA, in reference to the invasion or intervention in Iraq. This "anti-imperialist" sentiment provides them with enough social fabric and the human-material resources necessary for the support of their political project not only in the occupation areas that involve approximately 50 thousand square kilometers and a little more than 8 million people, but also abroad, in fact it is estimated that Saudi Arabia and Qatar informally contribute with huge economic resources to the fundamentalist purpose.
2. Erect the flags of the caliphate, as a fighting program. This has allowed them to summon a series of Muslims from Europe and even from North America who have attended the call of Islamic Jihad. In other words, they do not remain in a static or focalized vision of the state, which has managed to create an international imaginary in the struggle that not only recruits everywhere, but also violent action of their devices anywhere in the world.

The composition of ISIS in terms of origin is varied, "According to the files occupied in Sinjar, 41% of foreign terrorists members of the 'Islamic Emirate in Iraq' held Saudi nationality, 18.8% were Libyans and only 8,2% were Syrians "(Meyssan, 2014) to these we must add French, British and even Asian fighters:" And now a new type of jihadists appears: the Chinese jihadists. Since June 2014, the United States and Turkey have introduced hundreds of Chinese jihadists brought to the northeast of Syria, including their families. Some immediately become officers. They are mainly members of the Uyghur ethnic group, that is, Chinese from the People's Republic of China but Turkish-speaking Sunni Muslims "(Meyssan, 2014).

3. To have previously carried out a campaign of "attrition" of the conventional-governmental forces in Iraq until achieving maybe not their defeat, but a serious weakening. The same situation has happened in Syria, where they stoked and in fact in much of the campaign, came to form the Free Syrian Army, openly funded by the US to fight the Assad regime. The wear and tear of war on this regime has been tremendous. Weakened the two positions or forces, its implementation has been less complex than one might expect.

4. Allying themselves to the "enemies" of their enemies. They learned that strategy from the CIA. There is no doubt that they have the collaboration of the Turkish regime that has antagonisms with Syria, especially around the possession of Aleppo, a former Turkish province, now part of Syrian territory. It is precisely on the border between Syria and Turkey that the war is currently being debated. On the one hand an important sector of the Kurds that have Marxist organization or advocacy in the defense of the town of Kobane and on the other hand ISIS trying to establish a bridge with the Turks that will facilitate the strategic rearguard and the logistics routes.

5. Handle the independence feelings of the Turkish nation, who have a settlement: Kurdistan north of Syria that although it is true is managed by the Kurds are not yet an independent state. The Kurds are one of the most numerous stateless nationalities on the planet (50 million, approximately) and they are scattered in Iraq, Iran, Syria, Turkey, among others. By offering ISIS territory, state, country, identity to the Muslim Kurds, it has managed to co-opt them with some ease, obviously, despite the existence

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of Kurds who refuse to accept them as they consider them an instrument of imperialism to disintegrate the Kurdish-muslim population and in this way have a better control of the region.

6. Adjust the propaganda campaign to the media effort. This aspect is fundamental because it causes many effects. To show videos that reflect the effective positioning in populations where the Islamic law under the caliphate's vision has generated the feeling of triumph, of the materialization of its objectives. On the other hand, there is the strength and forcefulness of its attacks that are documented and exposed in the international media. It is from this element that allows them to improve their radio and call for recruitment and support. Finally, the propagandization of the beheading of its prisoners causes the desired effect, fear in its enemies and emigration of the non-affable populations, leaving the territorial-social conditions to be raised for their benefit.

7. They have managed to generate some uncertainty about the real support they receive from abroad. In the peripheral international community, a number of incriminations and associations of some states have been generated with ISIS, contributing to the confusion and weakening of positions to combat them.

Why ISIS is Sunni and not Shia?

Behind the caliphate lies a long history of contradictions between Sunnis and Shiites. It is reagarding the successor of the prophet Muhammad[15], an important current of the Muslims considered that who should assume the absolute leadership of the Muslims was Bau Bakr. On the contrary, the followers of Ali, cousin and son-in-law of Muhammad considered that he had that right, thus giving way to discord and antagonism between the followers of Abu Bakr, Sunnis and Ali, Shiites.

The difference between one and the other went far beyond the religious. The Islamic foundation says that the caliph must take care of the administrative, legal, organizational aspects of the Islamic state and that the guide or spiritual representative, Imam, was Ali and therefore his successor.

But the religious goal difference is found in economic behaviors. The Sunni, practice sunna, custom and with it the most literal and orthodox application of the Koran. Of course, having been written, the Koran, in full apogee of feudalism, has certain values in the doctrine that

promotes the most intimate fibers of this historical stage: feudalism. On the contrary, the Shiites are more permeable to the transition to a more advanced society, development of the productive forces and others.

By raising the banners of Sunnism, ISIS is summoning the essentials of Islamic thought, its custom and in it to the reproduction of an anachronistic mode of production whose reflection in itself is evident. Of course, this reproduction also allows us to redouble our efforts to return to a productive, social regime that allows for a process of accumulation of wealth that is more agile and with little or no investment in capital and technology.

The quoted enunciates a vision, point of view and even an aspect of ISIS and its purposes. But there is another, the interests of stoking that conflict (infra religious) by the US.

Thierry Meyssan (2014) in his article "The return of the Yankee plan to redesign the expanded Middle East" suggests the subsistence of ISIS as part of a US campaign to weaken the region and generate "micro-states" that allow for better control of the region. The paper by Meyssan (2014) also includes the US strategy to promote the emigration of the Palestinian population of Gaza, the "ethnic cleansing" of Iraq with the participation of the Islamic State of Iraq, the pro-Israeli Kurds and members of the former party Bass of Iraq separated from power in 2003.

It is clear that the claim to create the Islamic State can, circumstantially-respond to the need to raise within it an economic, political, social and religious current that has a certain identity and that is predominantly stateless, the religious foundations that have tried to print their struggles to some extent have resulted in the ability to call in the purpose.

It is not intended to analyze, justify or question the violent methods of the members of the IS or ISIS to the extent that the war itself is bloody, Causewitz says, which is intended to impose the will of some over others, and that no one, absolutely nobody in humanity has the ability to "*cast the first stone*" to criticize the violence of adversaries when humanity recently witnessed a brutal aggression by Israel to the Palestinian people generating equal or worse horrors to those who live in Syria and Iraq today.

If the United States is definitely behind this process, it would not be strange either, since it would not be the first time that they promote warmongering adventures of this format, even knowing the risk involved in allying themselves with the "enemies of their enemies" in order to get their purposes of continuing to remain as the only imperialist powers.

Conclusions

It is not intended to analyze, justify or question the violent methods of the members of the IS or ISIS to the extent that the war itself is bloody, Causewitz says, which is intended to impose the will of some over others, and that no one, absolutely nobody in humanity has the ability to "*cast the first stone*" to criticize the violence of adversaries when humanity recently witnessed a brutal aggression by Israel to the Palestinian people generating equal or worse horrors to those who live in Syria and Iraq today.

It is clear that wars, conflicts and violence by themselves are nothing, that in essence respond to ideological definitions and political decisions. It is clear that war can have several euphemisms that only aim, vainly, to hide their true purposes. Religious wars, imperialist wars, colonialist wars, national liberation wars, revolutionary wars, whatever you want to call them and how to adjust them to concrete stages, always, always, have a strong reason marked by the interest of a class, nation, state or power to carry forward the fulfillment of their ideology and political program, a true reflection of their interests.

There are just wars and there are unjust wars. Undoubtedly, when just wars prevail and with them the critical conditions of material life of humans that are the generators of social antagonisms are erased, war will be shelved in the old annals of history, meanwhile, the justice of a war will always be the expeditious exit that counteracts the imposition of the merchants of unjust wars.

One aspect that is important to consider is that precisely there, where societies have not managed to overcome or transform, leaving behind precarious modes of production and production relations, where social pauperization, inequalities and overexploitation flourish, religion can be used as arguments to drag the masses to live a religious nonsense that is understood, beyond the intoxicating character that it has, the possibility of peace, harmony and good living.

There are no violent Muslims or terrorists. When a Muslim meets his neighbor the first thing they say is *salam aleikum*, peace be with you, the quick answer is, *aleiukum salam*, with you be peace. That is the essence of Islam.

When someone murders, immolates, commits a terrorist attack, he does not do so because he is Muslim, he does it because it is precisely that, a terrorist, a violent person. When Obama decides to attack Iraq he did not do it because he is a Catholic, or Protestant, he did so because his imperialist nature dictates or commands him to do, his religious condition in that purpose is indifferent. When Netanyahu orders his troops to

demolish Gaza, to bomb civilians, he does not do so because he is Jewish or Hebrew, he does so because he is a Zionist and responds to his interests. It is what must be considered, it is the fundamental thing that must be observed in any conflict.

This is analyzed from the point of view of the interests of each country, and of each region that responds to its cultural situation. But not necessarily the right thing in front of millions of people who have been left in the most profound loneliness.

Wars not only annihilate people, they are responsible for sweeping all the generations, they take with them much of the hope that today works in relation to their interests, few, but theirs, save and keep their lives to continue looking for the longed freedom to allow them to be, and above all, to grow to promote peace, education, latent and urgent changes. Centuries have passed and there is no powerful sage that has an end, which allows a new beginning.

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Notes

1 The crusades were constituted in a desperate effort of the Catholic Church to recover the territorial, economic and political spaces that the Arabs conquered under the figure or banners of Islam. While it is true, the crusades represented Catholicism and Christianity, the imperial effort of the Arabs was simplified in the Muslim movement that increased precipitously from the eighth century. "November 28, 1095, at the Council of Clemont, Pope Urban II calls Christianity to fight against the Muslim infidel, indulgences are proclaimed for everyone who goes to the holy war against the Muslims, also warns that there is that that it is appropriated, that it takes over the territories left by the knights that are going to fight against the Arabs, because without a doubt they will be excommunicated "(Cebrian, 2010).

2 Mahatma Gandhi, Indian lawyer. Formed by the English. Supported by his Hindu religion, he promoted a dissenting and disobedient mass movement to the English mandates while India was a colony of Great Britain. Professed peace, however his figure has been seriously questioned because he is accused, among other things, having favored the interests of England in his country and the region despite having contributed to the independence of India. In this regard, the independence has been shown as a work of his attitude and pacifism, however little or nothing is said that similar to Gandhi calls for civil disobedience the "Indian National Army" contributed with the share of violence that precipitated the (symbolic) exit of the English. Gandhi is accused of having fomented violence against the Zulu people, of having collaborated with the Nazis in the Second World War and other accusations of easy exploration in the internet.

3 Carl Philipp Gottlieb von Clausewitz, (1780-1831) was a Prussian military man, one of the most influential historians and theorists of military science. His works, among them and the fundamental: Of War, has been studied and is still the leading book of the current armies.

4   The religious wars of France. They were conflicts that took place between 1562 and 1598 in France, between Catholics and Calvinist Protestants. In the end it was a war between conservative Catholics and reformers.

5   "God's will". It is in these terms that the decision of the rulers on the work of the masses, of the peoples in all religions has been handled. Determinism as a social action.

6   Moors. Objectively this word comes from North Africa and it alluded to the Berber people and Phoenician and Greek settlers, however the term: Moro, was used by the Spanish to refer to Muslims, regardless of their nationality. Of course, the term was racist, pejorative.

7   Seljuks, Turkish dynasty of the XI-XIII centuries that dominated the regions that today correspond to Iraq and Iran.

8   Shah Reza Pahlavi was born in Tehran in 1919 and died of cancer in Cairo in 1980. He ruled Iran with a strong hand. It was the main US ally in the region. He tried to carry out democratic reforms trying to abolish the feudal remnants in Iran under the umbrella of a project known as the "White Revolution". If greater success deepened an arms race that generated much criticism and discontent within Iran. His regime sharpened the conditions for the Islamic revolution led by Ayatollah Khomeini.

9   Gaddafi's green book. The work of Gaddafi exhibited in three volumes written between 1975 and 1981 is still an interesting democratic exercise that gives -in the text-prevalence to popular decisions, to the organization of society in popular committees, a Muslim version of socialism with nationalist traits. We must remember that Gaddafi was a Shia, hence his progressive and anti-imperialist conceptions reflected in his work.

10 The Cold War. Term with which the sustained contest between the US and the former USSR was called. The contradictions of ideological, political, philosophical and economic nature between these two powers generated a sustained conflict in all areas. It originated after the Second World War and on many occasions had humanity on the verge of a third world war. The particularity of this conflict is that both the one and the other world power used third and fourth countries to confront them and try to resolve their contradictions or strengthen their plans for world hegemony.

11 Taliban, Taliban Pashtun (Afghan) which means student or apprentice. It refers to those who start in the study of the Koran, however it is a term used to identify the fighters who expel the Soviets from Afghanistan and who are now fighting to retake power and implement an Islamist theocratic regime.

12 The jihad, whose translation is effort, alludes to the need to be consistent with the sunna or tradition of Islam. It refers basically to the defense of religious precepts and their application, however it has been used as the summons to the Muslim "war", to the violent diffusion of this religion.

13 The disintegration of the Union of Soviet Socialist Republics, USSR was the result of perestroika and glasnost implemented by Mikhail Gorbachev between 1990 and 1991.

14 Caliphate. Of caliph, successor. It is understood that it is the organization of the State and a State system under the religious precepts of Islam. The legal body has its foundation in Islamic jurisprudence also known as sharia.

15 Muhammad His full name in Arabic is Abu l-Qāsim Muḥammad ibn Abd Allāh al-Hāšimī al-Qurayšī and known vulgarly or erroneously as Muhammad.

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Transformations of community education in the Ecuadorian Andes

Transformaciones de la educación comunitaria en los Andes ecuatorianos

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Abstract

This paper recovers some of the results of the research developed by the author in the framework of his doctoral thesis. The article analyzes the impact that the educational changes promoted by the Government of Rafael Correa had on the dynamics of community-based indigenous education initiatives. The research was based on the contributions of Critical Pedagogy and Latin American Anthropology: from the first it took the concept of education as a cultural and political practice, while from the second it recovered the analytical perspective of the Theory of Cultural Control. Related to the methodology, the research analyzed an emblematic experience of indigenous education in the country: the Cotopaxi Indigenous School System (CISS), and data was collected through oral history and documentary analysis. The hypothesis that this paper seeks to argue is that the Government of Rafael Correa, in its commitment to regain the rectory of the education and modernize it, ended up subsuming all the scopes of decision of the educative task that were in the hands of the communities and the indigenous schools of the study area, and homogenizing their educational projects under de parameters of the Hispanic education. The paper is organized in three parts: the first one describes the trajectory of the indigenous schools from its birth until 2007. The second part makes an account of the educational policies that had more impact on the dynamics of schools. The last one analyzes the impact those policies had on the daily life of schools.

Keywords

State, educational policies, indigenous education, indigenous peoples, Ecuador.

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Resumen

El artículo recupera algunos de los resultados de la investigación desarrollada por el autor en el marco de su tesis doctoral. El artículo analiza el impacto que los cambios educativos impulsados por el Gobierno del Economista Rafael Correa tuvieron en la dinámica de las iniciativas de educación indígena de carácter comunitario. La investigación se fundamentó en los aportes de la Pedagogía Crítica y de la Antropología Latinoamericana: de la primera tomó el concepto de educación como práctica cultural y política, mientras que de la segunda recuperó la perspectiva analítica de la Teoría del Control Cultural. En términos metodológicos, se optó por analizar una experiencia de educación indígena emblemática del país: el Sistema de Escuelas Indígenas de Cotopaxi (CISS); y para la recolección de información se trabajó a partir de la historia oral y el análisis documental. La hipótesis que se busca argumentar es que el Gobierno de Rafael Correa, en su apuesta por recuperar la rectoría de la educación y en su afán por modernizarla, terminó subsumiendo todos los ámbitos de decisión del quehacer educativo que estuvieron en manos de las comunidades y las escuelas indígenas de la zona de estudio, y homogeneizando su oferta educativa bajo los parámetros de la educación hispana. El artículo se encuentra organizado en tres partes: en la primera se describe la trayectoria del CISS, desde su nacimiento hasta el 2007. En la segunda se hace un recuento de las políticas educativas que más impacto tuvieron en la dinámica del CISS. Y, en la última, se discute el impacto que dichas políticas tuvieron en el día a día de las escuelas comunitarias.

Palabras clave

Estado, políticas educativas, educación indígena, pueblos indígenas, Ecuador.

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Introduction

As of 2007, the Government of the Economist Rafael Correa promoted important changes at the level of the organizational structure of Ecuadorian education, among which the process of unification of the education system and the consequent process of dismantling the intercultural bilingual education system stand out. With the dismantling of the bilingual intercultural education system, the indigenous schools were exposed to the decisions and policies of the education minister and his work team, through the new administrative bodies created by the Organic Law of Intercultural Education: the zonal coordinators and the district management.

The objective of this article is to analyze the way in which indigenous schools experienced the educational transformations promoted by the Government of Rafael Correa, and the impact that these transformations caused on two basic dimensions of their educational project: the management model and the training proposal.

The research was theoretically based on the contributions of Critical Pedagogy and the Theory of Cultural Control. From the first we recovered the concept of education as a cultural and political practice, which is, as a practice conditioned by the social and political context, and oriented towards the production and regulation of discourses, meanings

and subjectivities (Giroux, 1995). From the Theory of Cultural Control we took the concept of cultural control and its perspective to interpret the interactions that take place between cultural groups that coexist in asymmetric and dominated conditions (Bonfil, 1991).

Both contributions were very useful for the investigation because they contributed to understand the tensions unleashed between the Government of Rafael Correa and the indigenous communities as a relation of dispute for the control of education in rural areas and the definition of its meaning; and to ask about the areas that were the subject of the dispute and the strategies that were put into play.

In methodological terms, the research chose to carry out the case study of an indigenous education experience emblematic of the country: the Cotopaxi Indigenous School System (CISS), an initiative developed by the indigenous communities of the western highlands of the Cotopaxi Province. The cut made for the analysis was June 2014, the month in which the school year of the Sierra ended, which began in September 2013, and in which the process of forming the district directorates in the Province of Cotopaxi ended.

Regarding the collection of information, fundamentally, it was based on oral history (Ripamonti, 2015), due not only to the scarcity of written sources related to the research problem, but also to the need to recover the voice of the actors who promoted and lived the changes that took place in the study area. In this line, we had the opportunity to interview managers and community educators of the CISS, directors and sub-directors of the old Educational Networks, officials of the Provincial Directorate of Intercultural Bilingual Education of Cotopaxi (DIPEIB-C) and the District Directorate de Pujilí- Saquisilí, and the president of the Cotopaxi Indigenous Movement.

The work of gathering information was completed with the documentary analysis carried out in the archive of the CISS, of the Salesian inspectorate, of the DIPEIB-C, and in the Abya-Yala documentary center of the Salesian Polytechnic University.

The hypothesis that is sought to argue in the text that follows is that the Government of Rafael Correa, in its commitment to recover the rectorship of education and in its eagerness to modernize it, ended up subsuming all areas of decision of educational work that were in hands of the communities and the indigenous schools of the study area, and homogenizing their educational offerings under the parameters of Hispanic education.

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The article is organized in three parts. The first one describes, briefly, the trajectory of the CISS from its birth to 2007, the year in which the government of Rafael Correa began its administration. In the second part, a mapping is made of those government educational policies that, from the perspective of the educational actors of the CISS, were the ones that most altered the daily dynamics of the schools. And, in the last one, the impact that these policies had on the day to day of the indigenous schools is discussed.

Trajectory of the System of Indigenous Schools of Cotopaxi

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The CISS was an initiative of indigenous education that was born in 1975 in the western highlands of the province of Cotopaxi, in which at the moment constitute the parishes of Zumbahua and Chugchilán. It was an initiative gestated by the indigenous leaders, together with the support of the Zumbahua Pastoral Team; and that sought to meet the training demands of the communities in the area.

In the 70s, the communities in question were engaged in the implementation of an interesting project of endogenous development, whose main axes were the recovery of land, control of the commercialization of agricultural products, and access to spaces of local power (Guerrero, 1992). Within the framework of this project, the CISS came to play a central role, as it contributed to develop in the population of the area certain key skills, among which the learning of reading and writing[1], the management of basic mathematical operations and the development of an "own thought" (Herrán, 2008).

In terms of the organizational model, the CISS was an initiative of a communitarian nature in every sense of the word. Not only was gestated and sustained by the communities, but that - and this is the most relevant - it was controlled and directed by them. The communities were the ones that defined the profile of the educators and had the power to select them and remove them from the position, in case they did not comply with what was expected. Similarly, the communities were responsible for defining the objectives of the training process, as well as monitoring and validating the work of educators on a day-to-day basis.

In curricular matters, the training proposal was oriented to develop the objectives stated above, and was structured in five areas of knowledge: Mathematics, Natural Sciences, Social Sciences, Spanish and

Kichwa; each of which had its own materials (the "notebooks") for work with the students. On a day-to-day basis, the language of instruction was the Kichwa and the methodology of work was strongly influenced by the contributions of Paulo Freire's Pedagogy of Liberation (Poaquiza, 2013) and the methodological contributions of Monsignor Leonidas Proaño.

From 1975 to 1988, the CISS operated without recognition of the State and, in many of the communities, clandestinely[2]. In 1988, the CISS was recognized by the State, and, starting in 1989, the year in which bilingual intercultural education became official in Ecuador, the CISS became part of the bilingual intercultural education jurisdiction and responded to the policies of the National Direction of Intercultural Bilingual Education, and its representative at the provincial level: the Provincial Directorate of Intercultural Bilingual Education of Cotopaxi.

The entrance of the CISS to the jurisdiction of bilingual intercultural education implied important changes in its structure and form of management, among which the loss of control of the communities over several sensitive aspects of the educational process, such as: the definition of the profile of the educators, the selection and dismissal of those, the training and follow-up of educators, among others. Over the years, all these attributions passed into the hands of the Provincial Directorate of Intercultural Bilingual Education of Cotopaxi.

In 2000, eleven years after the CISS became part of the State, the initiative experienced again a set of important changes due to its participation in the Project of the Networks of the Community Centers of Intercultural Bilingual Education, decentralization education project promoted by the Ecuadorian State with financing from the Inter-American Development Bank (Ponce, 2010). Within the framework of this project, the CISS managed to distance itself from the regulations of the Provincial Directorate of Intercultural Bilingual Education of Cotopaxi and recovered several of the powers it previously had: the selection and dismissal of educators, the training of educators and their follow-up, the curricular definition and the production of materials, among others.

One of the most valued recovered attributes by the people and the directors of the schools was that related to the selection of the educators, because they could return, as in the initial moment, to recruit community members who fulfilled the prioritized requirements by the communities: be a native of the community, master the mother tongue of the area, and have demonstrated commitment to the development of the community.

In 2005 the financing of the Project of the Networks of the Community Centers of Intercultural Bilingual Education concluded, although

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the management model remained a few years longer. For 2007, the year in which the government of Rafael Correa began, the CISS continued to live under the structure of the networks and under the supervision of the Provincial Directorate of Intercultural Bilingual Education of Cotopaxi, with the same powers, but without the financing of the first period.

This has been the trajectory of the CISS until 2007. Let's now turn to review the educational policies of the Government of Rafael Correa that had the most impact on the day-to-day dynamics of the CISS.

The educational policies of the Government of Rafael Correa

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Before talking about the educational policies of the Government of Rafael Correa, it is necessary to refer to the process of dismantling the bilingual intercultural education system, since it constitutes the starting point and the backdrop of the changes experienced by indigenous education initiatives in the country.

In the process of dismantling the bilingual intercultural education system, two central moments can be distinguished: a first moment in which indigenous organizations lost control over bilingual intercultural education, as a result of Executive Decree 1585; and a second moment in which the dissolution of the bilingual intercultural education jurisdiction is favored, as a result of the approval of the Organic Law of Intercultural Education in 2011.

The arguments handled by the government at both times were of a different nature, but they always ended up referring to the issue of the low quality of indigenous education, due to the mismanagement of certain indigenous leaders, and the need for the Direction of indigenous education to go through the Ministry of Education.On this last point, we agree with Muyolema (2015) that this approach is based on the tacit consideration that the National Directorate of Intercultural Bilingual Education was not part of the Ministry of Education, and that it did not respond to its guidelines, this was by itself preposterous because in the day to day,all its officials had to be recognized and ratified by the minister on duty.

The dismantling of the system of intercultural bilingual education was a conflictive process and generated strong resistance from the indigenous organizations (the Confederation of Indigenous Nationalities of Ecuador and Ecuador Runakunapak Rikcharimuy, fundamentally), which processed the issue as an attack on first order against their rights as

peoples and, in particular, against their right to take charge of their education, recognized by the Political Constitution of Ecuador and several international treaties, such as Convention 169 of the International Labor Organization or the Declaration of the United Nations on the Rights of Indigenous Peoples.

With the dismantling of the intercultural bilingual education system and, in particular, with the dissolution of the Provincial Directorates of Intercultural Bilingual Education, the indigenous schools were exposed to the policies and initiatives of the education minister and his work team, through the zonal coordinations and, fundamentally, through the district directorates that were the ones that had the most contact with the schools[3].

In what follows, we will refer to the policies and educational initiatives of the Government of Rafael Correa that, from the perspective of the actors linked to the CISS, had a greater impact in rural areas and altered the daily life of the community schools: the program of fusion of the educative establishments, the educative units of the millennium, the project of curricular update and fortification, the evaluation of the teachers and the students, the qualification of the teachers, and the regulation of the procedure of entrance to the teaching profession.

The program of fusion of educational establishments

With the purpose of ordering and rationalizing the educational offer of the State, the government promoted the program of fusion of educational establishments that consisted in bringing together in the same educational establishment the students and teachers of several small establishments in the same area. In the medium term, the objective was to have educational institutions that contemplated "(...) a complete educational offer (Initial Education, Basic Education and High school), specialized teachers, modern infrastructure, cutting edge equipment and school transport in dispersed areas" (Ministry of Education of Ecuador, 2015).

The fusion program sought to solve several of the most sensitive problems of Ecuadorian education, among which stand out a disorderly and disjointed educational offer, incomplete educational institutions, educational institutions with precarious infrastructure and without the necessary equipment, and institutions with shortages of Teachers (Ministry of Education of Ecuador, 2015). The goal was to pass, according to statements by the Minister of Education at the time, of 19,023 educational

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institutions distributed in a disorderly manner and without technical criteria, to 5,189 quality educational institutions and with all the necessary educational services, in 2017 (Ministry of Education from Ecuador, 2013).

In several areas of the country, especially in rural areas, the merger program generated a lot of discomfort and complaints from the population and organizations, as it meant the closure, or the threat of closure, of those community schools that operated for decades attending to the specific training demands of the communities, many of which were raised and sustained by the communities themselves. It is estimated that between the beginning of 2013 and the end of 2014, more than 10,000 small schools were closed, including community schools, uni-teacher, bilingual intercultural and alternative schools (Walsh, 2014).

Faced with the demands of the population and organizations, the government responded by disqualifying those schools, arguing that these were "poverty schools" that contributed to reproduce the exclusion of the indigenous population (El Comercio, 2014). It was in this context that the imaginary of the community schools was generated as low quality schools, and that they needed to be closed to make way for complete, modern and excellent schools; that they would bet for the formation of the necessary human resource to propitiate the economic, political and social transformations that the country required.

The educational units of the millennium

Connected with the previous topic is the program of the educational units of the millennium. It is an initiative that originated in June 2008 and whose main objective was to contribute to the improvement of the quality of education in the country, through the construction of first class educational units, both in terms of infrastructure and equipment, and in terms of its management model and educational offer (Minteguiaga, 2014).

The program of the educational units of the millennium was considered by the Government of Rafael Correa as the reference of the new public education in the country, and as the ideal initiative to realize the educational rights and guarantees recognized in the Political Constitution of Ecuador, in the different international commitments, State policies and the Ten-Year Education Plan (Luna, 2014).

According to information released by the Ministry of Education, by June 2015, a total of 52 educational units had been built and were in operation, another 34 educational units were being built, and at the

project level, 207 more units were being built. In the planning of the government, the construction of a total of 900 new millennium educational units was envisaged until 2017, to which we should add what is known as the repowering, which involves the implementation of adaptations to existing educational units (Ministry of Education of Ecuador, 2015).

Much has been discussed about the millennium units in the country and their impact, and although there are no systematic evaluations and studies on the subject, by testimonials from teachers and academics who have visited some of them[4], it would seem that in these units those innovations that have to do with the material dimensions of educational quality (first-class infrastructure, sophisticated laboratories, state-of-the-art equipment, etc..) have prevailed over those dimensions that make reference to the educational model itself and its different components.

By June 2014, a millennium educational unit was in full operation in the area under study: Cacique Tumbalá Educational Unit, in the Zumbahua Parish; and two more units were under construction: the Chone Educational Unit, in the Angamarca Parish, and the Canchagua Educational Unit in the parish of the same name (Hurtado, 2014). As we will see later, the Cacique Tumbalá Educational Unit was the one that absorbed the students and teachers of the two community schools in the Zumbahua area that were closed within the framework of the program of fusion of establishments.

The reform of the Hispanic basic education curriculum

In the curricular field, it stands out, along with the reform of high school curriculum and the definition of the initial education curriculum, the reform process of the Hispanic basic education curriculum promoted during the first years of government administration, and which is known in the country as the *update and curricular strengthening of basic general education.*

The reform process of the Hispanic basic education curriculum was an initiative that was framed within the guidelines of the Ten-Year Education Plan and that responded, in a punctual manner, to the policy of improving the quality of education. The reform sought to solve several of the problems diagnosed in the implementation of the basic education curriculum, among which "(…) the disarticulation between the levels, the insufficient precision of the subjects that should be taught in each year of study, the lack of clarity of the skills that should be developed, and the lack of criteria and essential evaluation indicators" (Ministry of Education of Ecuador, 2010).

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In line with the diagnosed problems, and with a view to updating the curriculum, the reform contemplated the following objectives:

- Update the 1996 curriculum in its social, scientific and pedagogical projections.
- Specify, up to a meso-curricular level, the skills and knowledge that students should learn, by area and year.
- Offer viable methodological guidelines for teaching and learning, in order to contribute to the professional performance of teachers.
- Formulate essential evaluation indicators that allow assessing student learning as well as compliance with the objectives set by area and year.
- Promote, from the curricular projection, an inclusive educational process, strengthen the formation of a citizenship for Good Living, in the context of an intercultural and plurinational society (Ministry of Education of Ecuador, 2010).

In order to ensure the implementation of the new curricular proposal, the reform included the preparation of new school texts for each level and area of study, as well as work guides for teachers.

Undoubtedly, this is an initiative of supreme importance for the problems that concern us because, as we will see later, the process of educational standardization promoted in the CISS schools was based on the results of this reform process. By June 2014, the CISS schools were aligned with the new curriculum and both their teachers and their students were using the texts and work guides developed by the ministry.

The evaluation of students and teachers

Up to this point, reference has been made to the great initiatives of the government in educational matters. However, the government also promoted other smaller initiatives that also had a significant impact on the day-to-day life of the CISS schools. Among them are the evaluation of the performance of students and teachers, the training and professional development of teachers, and the implementation of a new procedure for entering the teaching profession. In the following we will refer only to the evaluation of students and teachers, since the other two initiatives will be explained in the next section, when we talk about the changes that schools experienced.

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As of 2009, the Ministry of Education implemented a new system to evaluate the performance of students and teachers[5], whose main purpose was to generate accurate and reliable information on the performance of students and teachers that would allow, in turn, the implementation from "(…) didactic-pedagogical actions that favor the learning processes of the students, and the improvement of the initial teacher training, as well as their professional development" (Ministry of Education of Ecuador, 2015).

In the case of the students, the evaluation was applied in the fourth, seventh and tenth levels of basic education, and consisted in the rendering of automated tests on the different areas of study. In the case of teachers, the evaluation contemplated two moments: the internal evaluation that consisted of an assessment of the teacher's performance by the different educational actors: students, teachers, principals, and parents; and the external evaluation that consisted in giving a test of general knowledge, specific knowledge and reading ability (Ministry of Education of Ecuador, 2015).

The implementation of the teaching evaluation generated a lot of resistance on the part of the teachers, especially in the first moments, since it was considered a procedure with punitive ends, rather than a strategy aimed at promoting the improvement of the teachers' performance and the quality of education. The measure even led to an indefinite strike of teachers led by the National Union of Educators. As a result of a negotiation process between the government and the National Union of Educators, the evaluation system was institutionalized in the country (Luna, 2014).

The impact of policies on CISS schools

How did the CISS schools live the new educational scenario fostered in the context of the Rafael Correa government? What was the impact of the initiatives described above on the day-to-day of the schools? In what follows we will try to answer these questions.

The loss of control of education

"Everything comes to us from above, nothing is decided here below" (Sigcha, 2014) is the phrase with which one of the educators of the CISS[6], concludes his explanation about the changes that were lived in the CISS schools in the context of the Government of Rafael Correa. And since 2007, indigenous schools experienced a gradual, but irreversible, process

of loss of the attributions that they won in the context of the Intercultural Bilingual Community Center Networks Project.

One of the sensitive areas in which the people and the CISS lost control was that of the selection and dismissal of teachers, an area that is highly valued by both the directors of the schools and the community members of the area, as has allowed them to ensure that the new teachers fulfilled those requirements considered central from the beginning of the educational initiative: to be indigenous, native of the community, linked to the work of the community and to speak Kichwa.

With the new management model, the process of selecting teachers was passed on to the Ministry of Education, and processed through a merit contest that included a knowledge test, the evaluation of their experience and a class demonstration. At first glance, it would give the impression that it was an adequate procedure to choose the best candidate, and that it could have contributed to strengthen the teaching teams of the CISS schools; but in practice it was not like that, because this procedure had more negative effects than positive ones. And it is that the new procedure not only complicated the entrance of the people of the zone to the teaching team of the schools of their respective communities, but it propitiated the arrival of teachers without any type of connection with the communities and that they had nothing to do with bilingual intercultural education and the indigenous world[7].

The other sensitive area in which schools lost control was the training of teachers. Under the new scenario, the CISS lost the capacity to organize its own training processes, since the training was centralized in the hands of the Ministry of Education, under the figure of "continuous training". In accordance with current regulations, the Ministry of Education was exclusively responsible for the training of teachers.

For the continuous training of teachers, the ministry designed a varied package of courses that covered all areas of the national curriculum. Thus, courses related to early education, courses on the different areas of knowledge of basic education, courses on the specialty subjects of the baccalaureate: Natural Sciences, Mathematics, etc. were contemplated. These courses were joined by others that addressed transversal issues such as Inclusion and diversity or Prevention of violence and education for peace. Finally, there were those courses that worked in special areas such as Special and Inclusive Education, Information Technology, among others (Ministry of Education of Ecuador, 2015).

Although most of the interviewed educators recognized that the courses of the ministry that they took addressed relevant topics and that

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they were useful for the daily classroom work, they also proposed that the courses, insofar as they adhered to the standard curriculum, did not consider the approach or the particularities of intercultural bilingual education. In fact, if the offer of the courses offered by the ministry is reviewed in detail, it can be stated that it included a single course related to the subject, which was called "Intercultural Bilingual Education" and that was within the category of "Special courses" along with the one of Inclusive Education and Psychology and Computer science.

The standardization of the educational project

Up to this point, reference has been made to the loss of control of schools over two central aspects of the educational process, such as the selection of teachers and their training. However, the loss occurred not only in these areas, but also in relation to the educational project itself. In the context of the new scenario, the schools experienced a process of standardization of their educational project, a process that, in practice, meant the dismantling of their original educational project. Let's review the most relevant elements of that process. One of the central effects of the government's educational policies was that the bilingual intercultural schools and those of the CISS, in particular, had to put aside their educational projects to take on the curricular proposal of Hispanic education and, in a special way, the syllabi generated in the updating and curricular strengthening process promoted by the ministry in 2007. The argument used referred to the low quality of intercultural bilingual education in the province, in general, and the low learning outcomes of the schools in the area, in particular.

En un inicio, los educadores del CISS no acataron la disposición y siguieron trabajando con la malla propia, pero al poco tiempo tuvieron que asumirla, pues no solo se intensificaron las visitas y el control por parte de los supervisores de las direcciones distritales, sino que los docentes sabían que el ministerio iba a seguir evaluando a sus estudiantes usando los parámetros de la nueva propuesta curricular y que aquello, más temprano que tarde, iba a tener repercusiones negativas sobre ellos mismos, si los estudiantes obtenían bajos resultados.

The impact of the curricular change at the students' level was very strong, not only because of the amount and complexity of the contents that it entailed, but also because of the new way of working in the classroom that was implicit. In relation to the first, the new program meant

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for the students not only an important increase in the amount of content that should be learned in each academic year, but also a higher level of complexity of the same, especially those in the area of Math. Both changes demanded an important effort on the part of the students, and caused, not infrequently, that several of them were falling by the wayside and opted to leave the school.

Regarding the second point, the application of the curriculum meant a radical change at the level of the daily work in the classroom, because unlike the curriculum of the CISS that fostered an articulated work between the different areas and based on problems of the context, the new curriculum propitiated a disjointed work between the subjects and focused on the disciplinary knowledge, aspect that made that many of the times the students did not understand the meaning of what they learned.

The other relevant issue in relation to the educational project has to do with the language of teaching. Along with the disposition to apply the curriculum of Hispanic education, from the ministry there was a willingness to work in Spanish. The arguments were of a different type but the most frequent were those that made reference again to the low quality of intercultural bilingual education[8], but also to the new educational context in the country.

Faced with this situation, the exit strategy of the schools was to convert Kichwa into a subject. Because this was not legal, as the curriculum of Hispanic education did not contemplate hours for that language, nor was it endorsed by the ministry, the number of hours devoted to Kichwa was very few, since they had to take hours to other subjects. In some cases two hours a week were included, while in others only one hour a week.

In certain cases, and contrary to the provisions of the district directorate, the teachers of the CISS schools were forced to keep Kichwa in their classes, as it was the only way to promote learning in children, especially in those distant communities, in which the children spoke fundamentally Kichwa and had a very precarious handling of Spanish.

The closing of community schools

Like the rest of the country, the rural areas of the province of Cotopaxi and, especially, those areas of incidence of the CISS were also the object of intervention of the program of reorganization of the educational offer promoted by the Ministry of Education with the objective to strengthen and rationalize the supply of public education in the country. By June

2014, the date on which the cut was made for the analysis, three indigenous schools in the area had been closed[9], several more were on the waiting list, and were the subject of daily conversation in schools and communities. The closed schools were those of the Communities of Talatac, Yanaturo and Saraucsha, all of them located in the upper zone of the Parish of Zumbahua.

In the Community of Saraucsha the closing of the school had special nuances[10], since in that community operated two schools: one belonging to the bilingual intercultural jurisdiction and the other to the Hispanic jurisdiction. Although at the beginning the project was for the students and teachers of the indigenous school to move to the educational unit of the millennium, similar to what happened with the other two schools, that did not end up being concreted by the opposition of the people, mainly by the issue of distance, but also because of the uncertainty of how the experience of their children would be in the educational unit of the millennium[11].

Faced with the opposition of parents, the Provincial Directorate of Intercultural Bilingual Education of Cotopaxi [12]decided not to move the students and teachers to the educational unit of the millennium and chose, rather, to merge the two schools into one. In the facilities of the indigenous school, the seventh, eighth and ninth levels became operational; while in the Hispanic school, the rest of the levels began to operate, including initial education. The director of the Hispanic school became the director of the new institution.

The merger generated discomfort in the students of the indigenous school but also in the teachers and parents of the two schools. In relation to the students, the discomfort had to do, fundamentally, with the curriculum of studies and with the language used inside and outside the classroom, since the fusion meant an accelerated change to the curriculum of the ministry, the use of texts designed by the ministry, and the imposition of Spanish as a daily language of classes, an aspect that, as we saw above, brought different types of complications.

In the case of the teachers, the discomfort also had to do with the curriculum and the working language, for the reasons discussed above, but especially with the relations with the teachers of the Hispanic school, a situation that also affected the parents of family. And it is that the process of fusion put, from one moment to another, in the same space, teachers and parents who lived separated for a long time and in tension, and sometimes in open conflict, due to the fact of belonging to schools of different jurisdictions.

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However, until now reference has been made to the process of effective closure of schools. It is necessary, however, to allude to the threat of closure of many more schools that lived in the area, because that also caused discomfort, uncertainty and responses of a different nature. By June 2014, more than twenty CISS schools were threatened with closure, according to notifications from the teams of the respective district offices.

The notifications generated a lot of uncertainty in the area. The issue of distance to the new schools was one of the issues that most worried the parents, since from previous closure experiences they knew that, initially, there was not going to be transportation offered by the Ministry of Education. The other issue that caused concern in parents was that their children had to go to study in communities that were not to their liking. And it is that, as happened in other rural areas of the country, in the area of incidence of the CISS had developed from time ago different types of conflicts between communities, and parents resisted the idea that their children moved to study in those communities with which they had problems.

Several were the projects that were considered among the parents of the schools with risk of closing, being the most recurrent the one to take their children to study in the cities to which they migrated for labor issues. Another project that began to strongly circulate in the area, especially in those remote communities, and for which reaching the new schools would have taken a long time, was "(...) reopening the schools in the same communities, but as informal ones, as they were at the beginning of the CISS" (Herrera, 2015).

To close this point, it is worth mentioning that both the closure of schools and the threat of closure was a very important issue in the area, not only for the reasons we have explained above, but also because most of them were created and sustained for decades by the same communities. To that extent, the merger project was processed and lived by the communities as an attempt by the government to take away their schools and appropriate their education.

Conclusions

From the previously discussed, and in light of the perspective of the theory of cultural control (Bonfil, 1991) it can be concluded that the dismantling of the bilingual intercultural education jurisdiction and the rearrangement of the educational scenario caused by the different policies promoted by the Government of Rafael Correa, meant not only a process

of alienation of the education of the area and the consequent loss of control on the part of the indigenous communities, but also a simultaneous process of suppression of its historical educational project and imposition of a new one.

An allusion is made to a simultaneous process of suppression of thier historical educational project and imposition of a new one, as the changes promoted by the Government of Rafael Correa meant not only the dismantling of the original educational project in the area, but, and at the same time, the implantation of a new educative project: the one that before the dissolution of the jurisdiction of bilingual intercultural education constituted the project of the Hispanic education.

By June 2104, the month in which the investigation was cut, what was done in the CISS schools was similar to what was done in any other school in the area. The only thing that differentiated them was the presence of some educators who participated in the initiative since the beginning of the experience in 1975, the memory of what the CISS was and meant for the area in the span of its almost forty years of life, and the desire for better times to come, times in which, as one of the oldest educators of the CISS pointed out, "(...) education would be controlled from below" (Sigcha, 2014).

The situation experienced by the CISS schools is quite similar to the experience of indigenous schools in other areas of the country, reported by ethnographic studies such as Martín and Rodríguez (2016) or Rodríguez (2015), and reports a tendency, apparently, of national scope. The fact is that the dismantling of the bilingual intercultural education system left all indigenous schools in the country vulnerable, regardless of the region, the type of relationship they maintained with the communities, nor the place they occupied in the collective their project.

What has been analyzed thus far brings to the table specific elements to reflect on the way in which the "left" governments of the region, such as that of the Economist Rafael Correa, have processed the problem of the exclusion of indigenous peoples and their demands in educational matter. Contrary to the good intentions expressed in the discursive sphere and legal regulations, it would seem that in Ecuador there was a political project that ended up co-opting and dismantling the education of indigenous peoples. In this line, we agree with Higuera and Castillo (2015), that in the context of the government in question the issue of "interculturality" and "plurinationality" was more a programmatic statement, than a transformative political practice.

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What has been analyzed up to this point also raises concrete elements to think about the viability of intercultural bilingual education in Ecuador, as a political and epistemic project of indigenous peoples and nationalities (Illicachi, 2015), and, in a timely manner, on the conditions policies and institutions necessary to ensure control of that by indigenous communities.

Notes

1 The level of illiteracy in the area in question, in the 1970s, was alarming. In 1974, more than 80% of the indigenous population over eight years old was illiterate, a situation that was even more critical in the case of women (Martínez & Burbano, 1994).

2 They operated clandestinely because of the negative experience they had with the landowners in the area, who did not see with good eyes the birth of the schools or the indigenous people being educated (Alomoto, 2014).

3 For 2014, the educational circuits, the most concrete level of management, have not yet been organized in the area under study.

4 Among these stand out the testimonies of Rosa María Torres: Goodbye to community and alternative education (2014) and Visit to a Millennium Educational Unit (s/f).

5 The system also included the evaluation of the performance of school managers, but in our case we are only interested in the evaluation of students and teachers.

6 We have changed the names of the members of the management team and the educators of the SEIC, as well as the directors of the CECIB Networks

7 Situation that refers us to the problem of the unintended effects of meritocratic selection procedures, procedures legitimized, repeatedly, by the Government of Rafael Correa. And it is that the meritocracy, far from being a system that promotes democracy, is a system that ends up benefiting those individuals who, thanks to different factors, have been able to capitalize the valued merits; individuals that in the case of our country, in general, do not belong to the indigenous population of the lower class.

8 As in the case of the provision of the application of the curriculum of education, the provision of working in Spanish was justified with the argument that the quality of education in the area was low and that it had to do, among other things, with the fact that the students did not understand the language with which they were taught in schools: the Kichwa; argument that may have been valid for a small percentage of students, but not for the bulk of them, whose mother tongue was still Kichwa.

9 Although from the Ministry of Education there was talk of a process of merging the establishments, the people of the area experienced the process as the closing of their educational institutions.

10 We will only refer to the closure of this school, because of the three it was the only one that was part of the SEIC.

11 The fact of having two schools in the same community was not uncommon in rural areas in Ecuador, because indigenous schools were often created in the same area where a Hispanic school already existed, and it was done because the Hispanic school did not respond to the expectations of the people.

12 This school was also closed during the period in which the provincial bilingual intercultural education directorate was still in operation.

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Dominant thought, education and mass media

Pensamiento dominante, educación y medios de comunicación

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Abstract

Communicating is more than just transmitting information. The development of technology and the Internet have revolutionized the act of communicating in the world and new communication spaces have been created. The media are usually at the service of a certain power, which can be public or private. However, in this article the emphasis is placed on the interests that certain powers of the private sphere have and the use they make of the media to defend and promote those interests. However, this power can also give rise to forms of resistance that serve to subvert the established order. The media serve as speakers of unique thinking and sometimes do not allow the creation and recreation of new perspectives from which to consider reality. But the media can also become a tool for building critical citizenship in interpreting facts. This critical citizenship can lay the foundations for what can subsequently be considered media citizenship. Education can provide a beautiful setting for the rigorous formation of that media citizenship that faces the new times of communication from a critical and conscious perspective. The new times require a citizenship that knows how to live up to the demands of the media.

Keywords

Mass media, private interests, self-critical attitude, dominant thinking, criticizes education, citizenship media.

Resumen

Comunicar es algo más que transmitir información. El desarrollo de la tecnología e Internet han revolucionado el acto de comunicar en el mundo y se han creado nuevos espacios de comunicación. Los medios de comunicación suelen estar al servicio de un determinado poder, que puede ser público o privado. Sin embargo en este artículo se pone el acento en los intereses que tienen determinados poderes del ámbito privado y el uso que hacen de los medios de comunicación para defender y promover dichos intereses. No obstante, ese poder también puede dar lugar a formas de resistencias que sirvan para subvertir el orden establecido. Los medios de comunicación sirven como altavoces del pensamiento único y en ocasiones no permiten la creación y recreación de nuevas perspectivas desde las que considerar la realidad. Pero los medios de comunicación también pueden convertirse en una herramienta para construir una ciudadanía crítica en lo referente a la interpretación de los hechos. Esa ciudadanía crítica puede sentar las bases de lo que posteriormente puede ser considerada la ciudadanía mediática. La educación puede brindar un hermoso escenario para la formación rigurosa de esa ciudadanía mediática que se enfrente a los nuevos tiempos de la comunicación desde una perspectiva crítica y consciente. Los nuevos tiempos requieren de una ciudadanía que sepa estar a la altura de las exigencias mediáticas.

Palabras clave

Medios de comunicación, intereses privados, actitud autocrítica, pensamiento dominante, educación critica, ciudadanía mediática.

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Introduction

The media play a role in society and can sometimes represent a double-edged sword. The information offered is based on interests that are not ethical. However, the media can also be spaces for the emergence of resistance to unethical powers or behavior. It is important that citizens be careful with the information they receive and that they process it from a critical attitude. If citizenship is not critical, it runs the risk of reproducing a "singular brand" of thought and not creating and recreating new ideas that can face situations that lack justice. Thus, we are faced with an important challenge that consists in the critical formation of a citizenship oriented towards the media aspect and that knows how to face reality in a conscious and courageous way.

The objective of this article is to reflect on the phenomenon facing today's society, in order to propose a perspective that finds its origin in a new educational proposal. This new educational proposal will have to go towards the formation of a media *ethos* of citizenship to know how to face the new times.

Educational programs should be oriented from an early age to combat singular thinking and build a mindset open to new perspectives on the world. Lipman, with his program of Philosophy for Children, already pointed out years ago towards the opening of sights from a questioning attitude. We must build a media citizenry and take advantage of

the media to think about new scenarios where justice, and not injustice, is the basic pattern of construction of our reality. And it is that Philosophy is closely linked to Education, because educational *praxis* can be perfectly observed from the philosophical perspective as Rubén Bravo (2008) states.

The research methodology used consists of the bibliographic analysis of the proposals of several specialist authors in this field, as well as a personal reading of the reality that I face, always from a hermeneutical point of view.

Throughout the article we will proceed to the presentation of old and new means of communication from the terrain of emerging borders. The relationship between power and communication must also be addressed in order to know the new scenario in which the citizenship is immersed. In addition, and as a proposal, I propose that educational systems build a new educational praxis oriented towards the formation of a critical and courageous citizenship for the new media age, in short, a media citizenship, as will be discussed at the end of this article.

Old and new media

To communicate is to share meanings through the exchange of information. The communication process is defined by the technology of communication, the characteristics of the senders and receivers of the information, their cultural reference codes, their communication protocols and the scope of the process. Meaning can only be understood in the context of social relationships in which information and communication are processed (Castells, 2009, p. 87).

Following Castells (2009) a distinction will be made between interpersonal communication and social communication. The interpersonal is produced between two people and is interactive. In the second case, in which you can find mass communication, which is aimed at the whole society, can be interactive but is usually unidirectional. Within this are the press, radio and television.

The Internet and new digital technologies and mobile telephony have developed interactive networks that communicate the local with the global, often created by the users of the networks themselves. In 2008, there were 1.4 billion Internet users and 3.4 billion people with mobile telephony[1]. The ability to send messages from many to many, in real time or at a specific time. From a functional and social point of view, the new

media associated with the Internet cannot be compared with the traditional mass media, since the Internet is a tool for work, study, entertainment, information, etc.

The so-called blogosphere, YouTube, the so-called social networks, such as Facebook or twitter, social and political debate forums, etc. are Web spaces with contents shared by users, they are the product of this digital revolution that has generated the information society and the so-called Net generation. This irruption has brought about important changes at many levels: the definition of issuers and receivers in which issuers and recipients are the media and their presumed audience.

From a social perspective, networks fulfill four characteristics (Marí Sáez, 2005, p. 81) that impact the way communication is carried out and the creation of new social tissues and new forms of solidarity, the characteristics of which would be:

- Flexibility: since it is a network that is built on the fly, open to the needs of the environment.
- Horizontality: since it is a decentralized structure in which the participants in the network constitute autonomous nodes with decision-making capacity, horizontality is at the service of participation.
- Interconnection: They are able to connect different areas that have their own characteristics and particularities.
- Proximity: in addition to its functional nature for greater efficiency of communication, the transmission of data and information, it is a collective process of creation of new social fabrics and new solidarities, since it highlights aspects such as co-operation, and the participation.

The Net revolution has had impacts on the advancement of the global culture, spreading forms of behavior and lifestyles, generating a greater tension between individualism and communalism, since the networks by being open and communicating the local with the global, are a another space of multiculturalism.

Likewise, it is important to warn about the risks that this revolution entails. All technologies can be used to oppress and liberate, since this type of communication can be highly functional to the needs of the capital of the globalized economy, whose objective is to expand its power to these new virtual spaces, putting communication at the service of economic interests. At the same time they have accelerated the emergence of a new political subject. Social actors and citizens from all over the world

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are using this new capacity of communication networks to advance their projects, defend their interests and reaffirm their values. We will now see how that capacity is translated in the form of power.

The media and power

Information and media are now at the service of companies. It is too difficult to differentiate between a journalist and a communicator from the interests of a business group, although we already know that one informs and another praises and hides. Journalists, so to speak, become "business journalists" or "public relations journalists". As with politics, there is a loss of public confidence, which seriously harms the credibility of the media. It is producing what Ignacio Ramonet (1995) has termed as "political-media- endogamy".

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This can be seen at the moment when certain media, which are owned by certain business groups, censor certain information because it can be harmful to them when it comes to making a profit. A fact that perfectly exemplifies this is that in the USA where one in five members of corporate media directories is part of these multinationals, which are among the largest 1000 in the country[2]. That said, it is not surprising that some media adopt measures that are in line with the policies of certain groups.

You can attend the so-called "democratic censorship". That it does not occur as in totalitarian regimes, but rather because of an over-information that generates information asphyxia and conceals information. This is another indicator of democratic degradation and how to exercise power in society.

The vocation of journalism has been reviled, the traditional journalistic work closely linked with the birth and conception of the defense of freedom, democracy and pluralism, has succumbed to the triple alliance, media-economic power-political power. This, together with a sensationalist treatment of the information, makes the journalist a puppet, "now they are clearly more reactive and less meditative and are more attentive to events but less sensitive to the context" (Ramonet, 2011, p. 54). It is a kind of journalism aimed at preventing public opinion from understanding anything, and at masking reality, which is the opposite of the spirit of the trade, as Durandin points out below.

> The intention to deceive establishes the difference that distinguishes lying from involuntary error. But this feature particularly points to misinformation. Indeed, while lies between people are often somewhat im-

provised, those that are designated by the term disinformation have an organized character, they are something produced by specialized services (Durandin, 1995, p. 45) [...] in which we call misinformation, there are no charitable lies, there is no "pious lie". Misinformation is done in the interest of the misinformed and often aims to harm the interlocutor (or a third party, through the intermediary of the interlocutor) (p.45).

The power of the media resides now in the hands of a handful of economic and financial groups, as well as in the main multinational companies of the planet. These economic powers are the new masters of world society, as the director of the newspaper *Le Monde Diplomatique* comments:

> Globalization, therefore, is also the globalization of the mass media, the communication of information and the Network. The masters of the Network are the same from one end of the planet to the other: Time Warner, Walt Disney Company, News Corporatión and Bertelsmann, dominating the entertainment industries: Hewlett Packard, Samsung, Dell and Hitachi, first electronic groups for the general public; AT & T, NTT, Verizon and Deutsche Telekom, dominating the telecommunications market; Alcatel, Nokia, Cisco Systems and Motorola, leading manufacturers of telecommunications equipment; Hewlett Packard, Dell, Acer and Lenovo, reigning in the computer equipment market; Microsoft, Oracle Corporatión, Symantec and SAP AG, first computer software manufacturers; Facebook, MySpace and Twitter, main social networks; Google, Yahoo! And Bing, at the head of the search engines; and other multinationals such as Apple, Sony, LG, Philips, eBay (owner of PayPal), Amazon, etc. (Ramonet, 2011, pp. 60-61).

To analyze the relationship between power and means of communication, it is necessary to establish what is meant by power in this work. For this purpose, Castells' definition in Communication and power will be used: "Power is the relational capacity to impose the will of one actor over another's on the basis of the structural capacity of domination integrated into the institutions of society" (Castells, 2009, p. 74).

Power is therefore relational and domination is institutional, power requires coercion (violence) and the construction of meanings (discourse). Power relations have to be filled with meanings, such as general interest, to obtain acceptance of the dominated and avoid recourse to violence, these meanings are what constitute the legitimacy of power, in the words of Castells:

> [...] but coercion alone cannot strengthen domination. The ability to achieve consent or at least to instill fear and resignation with respect to the existing order is fundamental to impose the rules that govern the

institutions and organizations of society. And in all societies, these rules represent the relations of power incorporated in institutions as a result of the processes of struggle and compromise between competing social actors... (Castells, 2009, p. 74).

Thus, the result and reflection of power relations are the institutions, and political and social organizations, which constitute what he calls the crystallization of power.

This idea corresponds to what Foucault in *Discipline and Punish* (Foucault, 1976), called discourse and violence as mechanisms through which power operates to obtain acceptance of the dominated, in prisons, hospitals, schools is the disciplinary discourse the one that legitimizes the power. But power relations are non-social relations, Castells continues, since the violence exerted to maintain it nullifies the relational capacity of the dominated.

If power is the ability to impose one's will, then the focus has to be on finding the way to model minds, to change consciousness, if communication in a broad sense, is the natural vehicle of human beings to relate, power is created and reproduced in that interaction, as discussed below:

If the primordial battle for the definition of the norms of society and the application of these norms to daily life revolves around the molding of the mind, communication is fundamental in this struggle, since it is through communication as the human mind interacts with its social and natural environment (Castells, 2009, p. 24).

However, the power cannot be abstracted from the relations of the subjects of power, although this relationship is asymmetric, as Castells (2009) points out, power is not absolute, this is where the resistance of the subjugate can be, when this resistance becomes stronger than the degree of acceptance it is when relationships are transformed. In this sense, based on the fact that all social structures are mediated by power, so that the participation of an actor takes place, it is necessary that said actor intervenes in these power relations and this is always done against other social actors, that is, a competitive confrontation occurs. In this sense, communities are contradictory social structures arising from conflict and negotiation, as evidenced below:

The process of institutionalization of (dominant) rules and norms, and the challenge to these rules and regulations by actors who do not feel well represented in the functioning of the system, occur simultaneously, in an incessant movement of reproduction of society and production of social change (Castells, 2009, p. 24).

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To challenge existing power relations, alternative discourses that can overcome the disciplinary discursive capacity of the state by reducing the levels of acceptance of the dominated (modeling of the mind) are needed, as a necessary step to neutralize their use of violence (use of force and Foucault's disciplinary discourse) and this discourse takes place today in the media, as indicated here:

> I argue that the process of formation and exercise of power relations is radically transformed in the new organizational and technological context derived from the rise of global digital communication networks and is the fundamental symbol processing system of our time (Castells, 2009, p. 24).

For the researcher from La Mancha, the media are not the Fourth Estate, they are much more important: they are the space where power is created. The media today constitute the space in which power relations between rival political and social actors are decided (Castells, 2009, p. 263). The media are the essential resource to control and direct the population.

The media has become the pillar of politics, which is why Castells has called politics, as a media politics. Whoever does not have a media presence does not exist. Therefore, in the political sphere, the control of the media translates into the control of power (Castells, 2009, p. 262). In this sense, the subjects that hold power can be perfectly identified, if they are identified and reveal who are the owners of the media in the world and what are their connections with politics.

The role of the media in social change. The network society, something more than a virtual space of communication.

Castells suggests that if we know how and who builds power through the media, one can find a way to subvert it, modeling the minds, changing the consciousness where power is created, in the media. It was already pointed out that coercion alone does not strengthen domination, if social organizations, institutions and discourses are the crystallization of said power, power is reproduced through them and although it is true that the dominant system is reproduced through its institutions, it is no less true that agents in contradiction can advance in their positions within social networks.

In this space of resistance is the germ of counterpower that can make change possible. The resistance to power and its capacity for transformation could also be explained from the point of view of the theories

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of Touraine's production and Giddens' structuring, since the agents in resistance would produce new institutions, organizations and discourses. In this way, their concepts of structure and agency would explain the social dynamics of change, overcoming structuralism and subjectivist reductionism (Castells, 2009, pp. 34-39).

Political change involves the integration of new values, rules and norms in institutions and throughout society. Changes are social processes, and as such take their time; we must be attentive to the signals and codes of communication that occur in social relationships.

The changes do not come alone, are driven by conscious social actors, immersed fully in the emerging reality that permeates new values in the face of the inadequacy of the dominant system.

One of the agents of change today, are the social movements, which represent the new political subject. Castells (2009) has defined the political action or processes of change promoted by social movements as insurgent policies, which for him are the mediators between cultural change, or social awareness and political change.

Following the sociologist, if as has been said, the media in the digitalized network society are the creators of power, the current social movements entered into the public space through the media to dispute the dominant power. "We are building an autonomous counter-power interconnecting the movements and creating our own alternatives without waiting for the government and helping others reach them too. Pau, activist of Infoespai. Barcelona" (Juris, 2008, p. 282).

In the 21st century, society is being built around digital networks, in what the sociologist from La Mancha has called the network society.

The creation of information and communication networks such as Indymedia or the digital edition of open source has been decisive in facilitating the access of society in the creation and control of media in an autonomous way. So that the actors of the counter-power have accessed the most important means by which the minds are modeled, to create new values and promote social and political projects.

They are the alternative means of communication, self-managed and created by social movements to dispute the hegemony (in Gramscian terms) of economic power, those who are confronting the power where it is created, de-constructing the dominant discourse while building "another discourse" on moral and justice grounds. These media together with mobile telephony, have allowed social movements to call mobilizations and spontaneous protests like the one that followed the 11M attacks, as well as coordinate joint actions around the world, create content

and messages of their own in what Castells (2009) called online electronic civil disobedience. In this context of dispute over media power, social movements have emerged that create self-managed networks such as the open source movement, the German project Oekonux (from oekonomy and Linux), a distribution list of people committed to post-capitalist research based on the principles of free software. The new horizontal networks are called mass self-communication, "which decisively increases the autonomy of communicating subjects with respect to communication companies as users become senders and receivers of messages" (Castell, 2009, pp. 23-24).

The problem of multiculturalism in the network society is also addressed by Castells (2009), arguing that cultural diversity, the encounter between different worldviews, has generated rejection and exaltation of identities, islands of resistance, and social conflicts, but the encounter, at the same time creates integration codes to produce communication. Affirming that communication protocols between different cultures are the key to the network society, because without them there would be no network, but dominant and dominated links, in multicultural communication. The important thing is not the content, but the very process of communication, since it is the producer of the protocols. Therefore, in the very process of communication, the necessary protocols are built, the culture of the network society. To the extent that these networks are capable of extending a common cosmopolitan culture, the project of global democracy would be closer.

The media as mechanisms of diffusion of the singular thought

Five decades ago he already warned about what would come to be called "singlural thinking". We can find it in the work of Marcuse that receives the title of the one-dimensional man (Marcuse, 1984). The one-dimensional thinking of which Marcuse spoke to us, is precisely what today has culminated in what is known as "singluar thought". Such discourse is built on the principle of the predominance of the economic over the political. Marcuse presents a one-dimensional society that is characterized by showing us as rational what is really irrational. Thus, we can already elucidate, as the buoyant economic rationality on which singular thinking is justified, is truly an irrationality in every rule. To mask all this irrationality in the form of rationality, a meticulous language has been

constructed to justify the status quo (Foucault's discourse) (1999) that does not reveal the contradictions and conflicts generated by this postulate in reality. Needless to say, the amplifiers of this language are the mass media that are responsible for disseminating it to all corners of the world to perpetuate it.

This way of presenting the irrationalities masked by forms of rationality, hiding the perverse ideology on which they arise, is accompanied by an announcement about the joint death of ideologies and history, it is the end of history, the ideologies have died, and there is only room for the singular thought. This avoids the possibility of raising any critical and alternative thinking, of that of the establishment, that could lead to a significant social change, because what is important here is to show us reality as an immovable and unquestionable fixed photo. That is to say, as if the social reality were something "natural". The prevailing postulates lead us to assume, in an unconscious way, aspects that are not normal as if they were something normal, considering that this is the only possible way to conceive.

This apparent solidity of the so-called singular thought is raised on a pillar characterized by the uncritical assumption and also on the ideas of democracy and market, both intimately linked to a supposed freedom. There is therefore a verifiable relationship between the unique thought and the current model of the media, because we have to represent reality as the only possible, as the extremely "objective" representation of this reality. The mass media therefore build reality according to their interests.

The impressive scientific and technological advances of recent decades have served as a stimulus for the neoliberal postulates of *laissez faire, laissez passer*:

> The belief in the charitable character of laissez faire came to replace that deposited in Divine Providence: both promised to take man on the right path, provided that its rules are respected. The faith in the market as a panacea gave rise, in the words of Polanyi (1944) to "the most violent and widespread of the explosions of religious fervor that humanity has known." The universe of the economic could, and even should, escape the ordinary moral rules since it was assumed that the "invisible hand" of the market would transmute the vices of private selfishness for the benefit of the social whole, justifying the inequality for the sake of an alleged effectiveness (Albiñana, 2000, p. 36).

To this impulse, as a consequence of the scientific-technical advances, it is necessary to add the disappearance of the Soviet Union, something that also facilitated the expansion of the neoliberal postulates.

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The growing process of globalization, accompanied by a global exchange of signs, was accelerated by the computer revolution and communication. These revolutions that have changed the order of the world have led to a great outbreak of two sectors that today become the fundamental pillars of contemporary capitalist society: information networks and the financial market.

The world of the financial market is a space that has benefited significantly and perfectly adapted by the two revolutions mentioned above. This is because it has four characteristics that make it more sensitive to these changes: it is immaterial, planetary, permanent and immediate. Behind this world lies a dominant ideology: the singular thought, as Ignacio Ramonet points out:

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> Caught up. In today's democracies, more and more citizens feel trapped, soaked in a kind of viscous doctrine that, insensibly, involves any rebellious reasoning, inhibits it, disturbs it, paralyzes it and ends up drowning it. That doctrine is the only thought, the only one authorized by an invisible and omnipresent opinion poll (Ramonet, 1995, p. 26).

The first principle on which the unique thought is based is that the *economic is above the political.* A totally wrong principle, because economic issues are also political issues and therefore must be addressed from the economic policy field. The other principles on which the single thought is based are already known, although I think it is necessary to recall them again in order to make a more adequate reflection of what this article is trying to explain. The market becomes that space in which there is an invisible hand that corrects the deviations of capitalism in its course of obtaining greater benefit, not of distribution, but of obtaining and increasing. Financial markets are the epicenter of daily global economic activity, whose signs of movement determine the direction of the economy on a global scale; free exchange as an incessant aspect of commercial activities that engulfs society in consumerism; the international division of labor, which hinders the organization of workers and diminishes their labor rights; the struggle between currencies, which struggle to see which is stronger; competition and competitiveness, used by economic powers to justify many of their atrocities; deregulation, where there are no rules regulating economic flows; privatization, which is carried out with the excuse of reducing public deficits and improving the economy, etc. In short, the unique thought has been and is functional to the development of neoliberalism.

The constant repetition of the media gives rise to an intimidating force of such magnitude that it cripples the reflective capacity and makes the task of resisting and proposing alternatives to that system very difficult.

Television is in the highest position in the media with the most influence on society. Millions of people convert every day into television viewers watching the news and other programs with great attention. The enormous audience of television surpasses, and by far, the people who read the daily written press. The large television audience motivates strong hoarding desires among advertising and political agents. This strong desire for hoarding is due to the fact that television is an important focus of attraction of consumers, voters, products, ideas, etc. Television therefore has a great influence on the formation of opinion and that Castells (2009) calls modeling the mind, and what Chomsky and Ramonet also refer to.

> To inform was, in a way, to provide not only the precise and verified description of an event, but also a set of parameters that allow the reader to understand its profound significance. It was to answer elementary questions: Who has done what? With what means? Where how? Why? In what context? What are the causes? What are the consequences? (Chomsky and Ramonet, 1995, p. 86).

Thus, since the power of television has prevailed over the press as a tool, "informing is, since then, to show the story in progress or more specifically, to make us attend the event live" (Chomsky and Ramonet, 1995, p. 87). No longer understanding, the only thing that matters is seeing, therefore the figure of the journalist has moved to the background behind the camera, and seeing is not the same as understanding how they want to make citizens believe. As the Roman poet Horacio said, "we are deceived by the appearance of truth" (Ortega Blake, 2013, p. 20). We cannot go back in time and reduce ourselves to the idea that only seeing is understanding.

The extreme dependence or extreme exploitation of the images supposes a problem, since the visible character of a fact cannot explain the complexity or the essence that surrounds that fact. The truly important events can hardly be understood and explained through images. How to explain, for example, with images the social conflict that exists in Ukraine at the moment? Television news programs, which are the center of television information, are destined to popularize the superfluous through riots, assassinations, confrontations, fires, in order to influence the emotions of citizens, when, rather, what must be done is to stimulate

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reflection to achieve a good understanding of the event. The television news then gives priority to the sensationalist rather than the reflective, as can be read below:

> The flaw in this system is obvious: to be widely accepted as an indispensable condition of profitability - agency images have to be spectacular at all costs and to interest the greatest number of viewers. They tend to place greater emphasis on the outward appearance of the event, anecdote, scandal and action (violence, suffering, blood, death), than on ideas or explanations (Ramonet, 2003, p. 95).

Regarding the concept of truthfulness of information, it seems that a fact adopts the status of truthful not because it corresponds to rigorous objective criteria, firm and verified in its sources, but rather, on the contrary, because other means of communication are responsible to repeat the same affirmations again and again and therefore confirm them. To put it another way, it is something like if a lie is repeated many times, because in the end it seems to end up becoming a truth, *modeling the mind* of Castells (2009). The consequence of this repetitive practice based on imitation or copying, results in media information being intermixed in such a way that a difference is hardly observed. This absence of difference is seen as a single information system, making it very difficult to find the differences.

This allows us to observe that the representations that are offered to us are increasingly simple and homogeneous, paradoxically this, in a multicultural world with incessant changes and differences. However, a proposal that will serve as an alternative, and that could be built on a new educational scenario, will be presented below.

Proposal: The media as a tool for critical and transformative education

A majority of the population has been educated by traditional mass media, the unidirectionality of these media has transformed the social subject into a passive subject, receiver of information and data, which have been created from the media, which, as we said, are the creators of power. This acritical and passive social base has been the substrate on which the concentration of power that now exists on a planetary level has rested. The deactivation of society through mass media is a fact that at present may be coming to an end, hand in hand with digital communication networks as we have also pointed out.

Noam Chomsky and Ramonet suggest that information is a constructive and relational process, together with citizen mobilization for which the researcher's research and analysis effort is required, so that it also becomes an issuer. Below you can read the proposal of both thinkers.

First, because the televised news, structured as a fiction, is not made to inform, but to distract. Then, because the rapid succession of brief and fragmented news (about twenty per newscast) produces a double negative effect of overinformation and misinformation. And, finally, because wanting to inform oneself without effort is an illusion that has to do with the advertising myth more than with civic mobilization. Learn home and at this price the citizen acquires the right to participate intelligently in the democratic life (Chomsky and Ramonet, 1995, p. 91).

The participatory form in which information is constructed, through the process of interactive and global communication, is driving changes in the perception of reality that is no longer presented as flat as in traditional media, but responds to a complexity in that the subjects are involved as agents of change.

Del desarrollo de actitudes cuestionadoras e indagadoras, por tanto crítica y reflexiva habla así mismo David Buckingham, cuando sostiene que "necesitamos desarrollar una teoría de la Educación para los Medios, que tenga en cuenta la actividad de los aprendices como constructores de sentido, y los constreñimientos sociales e institucionales bajo los cuales esa actividad se lleva a cabo" (Buckingham, 2000, p. 14). Buckingham's comment is an important reflection because it refers to the educational aspect so necessary for the formation of that critical autonomy that will be addressed later. However, Buckingham is not the only thinker who emphasizes the educational aspect, Masterman also proposes in this regard.

Audiovisual education is essential not only for the exercise of our democratic rights, but also to defend ourselves from the serious excesses of manipulation in the media with political ends [...] audiovisual education is also an essential step in the long march towards a true participatory democracy and in the democratization of institutions. Generalized audiovisual literacy is essential if we want all citizens to exercise power, make rational decisions, be effective agents of change and participate actively in the media. In this broad sense of 'education for democracy' is where audiovisual education can play the most significant role (Masterman, 1993, p. 28).

The last section will address the issue of the autonomy of citizenship to be well educated in the media. However, this new concept will

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take into account the education that will be treated next, of course in the critical sense, in addition to the empowerment of citizen participation, and the urgent need to transform the information provided by the media into knowledge to increase our moral growth.

A tener en cuenta una premisa importante que representa y que señala Masterman cuando se refiere al experimento que llevó a cabo el profesor de arte de Nottingham, Fred Bazler (Masterman, 1993, pp. 35-36). Los medios no son neutrales, construyen la realidad interesada cargada de los valores de los que lo manejan. Estas construcciones se realizan a través de unos signos o sistemas simbólicos que son representaciones de dicha realidad, por ello resulta necesario descifrar la utilización de esos signos y su combinación, es decir, descifrar el significado que se les ha otorgado. The critical interpretation of that system of symbols, to unveil the substrate of power and manipulation, is essential in the horizon of the transformation of discourses and the change in the correlation of forces, as Mastermann points out below.

> The ideological power of the media is, in a certain way, proportional to the apparent naturalness of their representations, since the ideological power of a product of the media lies mainly in the capacity of those who control and elaborate it, to make it happen by real, true, universal and necessary what are inevitably selective constructions and loaded with values, in which particular interests, ideologies and ways of understanding (discourses) are inscribed (Masterman, 1993, p. 36).

There is an educational program that is the Philosophy for Children program, as an educational action alternative to develop what Lipman (1998) calls complex thinking. Within this complex thought one can find the criticism of that thought. The critical dimension proposes an education oriented from life and for life, that is immersed in reality, which pronounces the world in the Freirean sense. In this sense all the values and conceptions rooted in education have to go through this critical analysis, from the production of knowledge and therefore the educational contents, to the pedagogical proposals, since what is proposed is an education and knowledge that part from reality itself, therefore with a dynamic, changing and relational and therefore collective sense. In this sense and regarding the objective of achieving audiovisual education Masterman proposes that students must achieve *critical autonomy* in the sense in which it is presented below:

> I must say that one of the primary objectives of audiovisual education should not be to obtain from students the ability to faithfully reproduce

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ideas, critical points of view or information provided by the teacher. Nor should it only consist of encouraging the students' own critical perspective in the classroom, however important this may be. The task, really important and difficult, of the media teacher is to sufficiently develop the students' self-confidence and critical maturity so that they are able to apply critical judgments to the documents of the texts *they find in the future*. The hard test of any audiovisual education program is to check the extent to which students are critical in the use and understanding of the media when *the teacher is not present*. The primary objective is not simply critical knowledge and understanding, it *is critical autonomy* (Masterman, 1993, p. 40).

The content should not only be based on the acquisition of technical skills for media management, in our proposal education should be sociocentric, educating students in the critical analysis of the media, so that their use and creativity is put at the service of society.

The aim is to turn the classroom into a research community so that the students are able to identify the different discourses that underlie the communication networks, so that they perform a contrasted search by diverse sources of information.

The proposal presented in this paper, goes further, since in that interaction of the class with reality, from life and for life, an opening to the environment is required, it is not enough the analysis of the discourses, it is necessary to incorporate reality, to establish the intersubjective dialogue with the different agents involved in communication, to contrast the discourses with reality, to put them on the ground in this investigative process. This is the way in which the plurality of subjects can be incorporated into the discourses created by the research community or class.

In this case, the activity of the research community will provide different approaches for analysis, which will greatly enrich the process of learning and construction of knowledge/information, since there is a wide range of perceptions and experiences that can be contrasted. This situation breaks completely with the traditional banking education of which Paulo Freire (2003) speaks. Through intersubjective dialogue, audiovisual education will be a questioning and critical teaching of the unique thought created by the dominant discourse, as indicated below:

A philosophical approach to learning, which is not a simple pedagogical method, let alone a series of techniques that teachers can put into practice on Monday morning, but rather guiding principles towards a complex process, which face many of the common sense approaches to teaching and learning (Masterman, 1993, p. 47).

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In the last century and in the environment of traditional mass media, characterized by the unidirectionality of the message, there was a concern in the educational field for the effects that these media were having on society and the subject. In this context, the analysis of the relevant role played by the mass media in the creation of one-dimensional man and singlular thought was placed (Marcuse, 1984). Social researchers identified the risk posed to society by a unidirectional communication loaded with an interested discourse that did not represent the reality of many of the recipients, whose objective is to dominate society by penetrating into our minds (modeling the mind), Castells (2009). The mass media, and television above all, were producing a passive and uncritical social subject, which made any attempt at social change impossible, as can be read below:

> Different sectors of civil society, popular organizations and social movements can more effectively influence the definition of the contents of the media based on the analysis of reception processes. A central aspect of the current debate focuses on the role of social institutions in the joint articulation of demand culture, especially collectively [...] The pedagogical and philosophical thinking of Paulo Freire has been very significant in the configuration of many of the ER projects. Much of what is at stake in the current discussion of ER in Latin America is the right of subjects, individual and collective, as well as the right of peoples to say their word through the media in front of a a minority issuer, often oblivious to the reality of our continent (Masterman, 1993, p. 25).

In the educational field, the ER-Education for reception emerged, as an educational experience that tried to question the supposed neutrality of the media, and from there to educate citizens in critical and active autonomy. Efrén Orozco, talks about this experience:

> What in our opinion identifies the diverse experiences of the ER as such, is the concern to make the receiving subjects, individual and collective, distance themselves from the media and their messages, which allows them to be more reflective, critical and, therefore, independent and creative; that is, that allows them to recover and assume their active role in the communication process (Orozco Gómez and Charles Creel, 2002, p. 21).

However, the emergence of new media has overcome this proposal. Internet networks present features that allow horizontal, open and interactive communication, as has already been seen. Where the subjects are no longer receivers but simultaneous transmitters and receivers in real time, so that the communication and the discourses that are generated

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in it are a plural construction, because networks do not circulate a dominant discourse, there is a plurality of discourses.

In these moments, social movements no longer pursue so much to have an impact on the media, but rather they are connected actors, producers of discourses in a horizontal relationship. New technologies allow the development of personal autonomy.

This does not mean that the risk of mastery has disappeared, so critical education about the media is still alive. The organic communication law approved in 2013 by the National Assembly of Ecuador, is an example of whether it is possible the participation of various sectors of the population in the development and management of information content of the media[3].

It is possible to encourage participation through an education endowed with a critical and reflective sense, assuming the communicative model that is adopted in the present work, which is the Freirian dialogue framed within the Philosophy for Children program. This dialogue is a meeting of reflection and action, aimed at the transformation and humanization of the world, breaking with the patterns of lack of criticality and passivity promoted by the dominant thought. The important thing is that not only will you encourage critical and reflective participation in the school so that you get closer to understanding the media, but it will be promoted in other areas of life such as the family, neighborhood associations, social movements, etc. Critical and reflective education about the media means weaving a common thread between reflection and action, between theory and practice, thus discovering new social spaces from which to build a participatory democracy. In addition, as you can read later, media citizenship is another of the pillars on facing the challenge suggested by the media.

The critical autonomy as media autonomy:
The media citizenship

As we have been seeing throughout this article, one of the primary objectives of education in and about the media is the promotion of the autonomy of students and citizens. It has also been seen that in a context of constant media influence on the part of the mass media, educating for autonomy supposes, at first, educating in the ability to criticize. That is, to educate in the capacity for critical and reflective interpretation of the information offered by the media, elucidating the possible interests and

intentions that it may have. It is about promoting an autonomous citizenship in the media, since this is essential for the construction of a participatory democracy, because a media citizenry is also an active citizenry. For this, it is decisive to promote moral sensitivity in the following sense.

> In other words, it is necessary, for the cultivation of critical thinking, to enrich the argumentative capacity with the use of moral sensitivity, opening intelligence to the perspective, rights and legitimate interests of others. At this point, the communicative technology puts us in contact with stories and images that are of great help to educate in this moral sensitivity contributing to humanize the thought, so to speak, so that finally it assumes those personal responsibilities that are so necessary for active citizenship (Gozàlvez Pérez and Aguaded Gómez, 2012, pp. 6-7).

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Education must be capable of promoting empowerment for the development of an autonomous life in the midst of a reality that constantly influences and imposes values and styles through dominant thinking. Education has to contribute to human development, and this cannot happen without the "other diverse" therefore it must be oriented towards full participation in political, social, cultural and economic life. Educating to build an active citizenship cannot leave out the means of communication or ignore the network society in which people live and configure themselves. Therefore education must be present in the media and these in education. Professor Vicent Gozálvez (2012), speaks of a "mediatic citizenship", in the civic sense of the word, the participant subject in communication networks must be a critical citizen in the sense in which Buckingham exposes them, since he points out that without critical awareness, the necessary autonomy to build a citizenship cannot be given (Buckingham, 2003, p. 107). The educational systems, in addition to facing the media challenge, also face issues that have to do with the pluralities that make up the society in the sense highlighted by Vivas-Herrera (2015), however, that would be the subject of another work.

Educating for an interpretative citizenship will achieve for people not to succumb to the dominant thought, and not be remote-controlled in the sense suggested by Giovanni Sartori (2001). In addition, it is necessary to weave networks of intersubjectivity based on dialogue in educational systems to better carry out the hermeneutical act in the sense in which I already raised at another time (Terrones Rodríguez, 2017).

However, and it is worth remembering again, the critical capacity is unavoidably accompanied by a self-critical capacity, since the alternative educational program of Philosophy for Children, has as its main

component, the self-corrective capacity, which is linked to the capacity for self-criticism. To educate for media autonomy in the critical sense, is to educate in a rational and reasonable opinion.

The education in the media that is being referred to is very well expressed by Vicent Gozálvez:

> Media education is the effort to transport the person from hermeneutically muddy and passive towards a creative and acting hermeneutics, towards a way of interpreting and giving meaning that imposes distances, that doubts, that is suspicious or acclaims, that thinks about emotions and the values in relation to the media and that from there looks critically. A well-educated hermeneutics pushes the person towards weighted criteria of audiovisual evaluation, towards an autonomous hermeneutics that helps to overcome the manipulable discouragement or the systematically cynical suspicion of previous moments. In other words, education works to achieve the goal of the audiovisual citizen as a free hermeneut, prepared to enlarge his freedom in an ethically active way (Gozálvez, 2012, p. 156).

Once we have reached this point, what is important to show is that in the network society in which we find ourselves immersed, a large part of human communication takes place in mass interactive media. An education is not possible outside of the network society, therefore, without neglecting the risks to which it has aimed and precisely to avoid them, it is important to take advantage of the advantages they offer in terms of building citizen participation and transformation of democracy, aware of the difficulties involved in communication in a multicultural environment, it is proposed to promote plural participation both in the classroom and in the media through the dialogical method.

Conclusion

Citizens must live up to the "media" time that they have lived. We have the obligation to take advantage of all the technological tools to train in a new dimension, the media. Technological progress continues its course, and this affects the media in an important way. In the midst of a world in which we are immersed by the constant rain of information, it is necessary that we adopt a critical and transformed dimension, and the means of communication can serve us for that. That is, or we adopt a critical attitude towards the media or the media will blind our critical dimension.

Thus, education represents a fascinating field in which to invest these efforts of the formation of a media citizenship for the 21st century.

Throughout this article we have reflected on the phenomenon faced by the citizens of the present, and we have come to the conclusion that if we do not constitute together, all and all, new educational praxis oriented towards the formation of a new media ethos, we will hardly be able to face what is happening and what is yet to come.

Notes

1   See https://www.xatakamovil.com/mercado/la-gran-industria-de-la-telefonia-movil. Retrieved on September 20, 2017.
2   See http://rebelion.org/noticia.php?id=9638.
3   See the law at http://ecuador.indymedia.org/media/2012/02/38137.pdf

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    2008   Elementos para pensar la Educación. *Sophia: Colección de Filosofía de la Educación, 4,* 71-96.
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    2000   *Más allá de la dependencia: Hacia una teoría de la Educación para los Medios.* Comunicar, 14, 57-62.
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    2009   *Comunicación y poder.* Madrid: Alianza.
CHOMSKY Noam & RAMONET, Ignacio
    1995   *Como nos venden la moto.* Barcelona: Icaria.
DURANDIN, Guy
    1995   *La información, la desinformación y la realidad.* Barcelona: Paidós.
FOUCAULT, Michel
    1976   *Vigilar y castigar: nacimiento de la prisión.* Madrid: Siglo XXI.
___ 1999   *Arqueología del saber.* México: Siglo XXI.
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    2012   *Ciudadanía mediática.* Madrid: Editorial Dykinson.
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    2012   Educación para la autonomía en sociedades mediáticas. *Anàlisi, 45,* 1-14.
JURIS, Jeffrey
    2008   *Networking Futures, the Movementens Against Corporate Globalization.* Durham: Duke University Press.
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    1998   *Pensamiento complejo y educación.* Madrid: Ediciones la Torre.

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Print ISSN: 1390-3861 / Electronic ISSN: 1390-8626, pp. 299-321.

MARCUSE, Herbert
    1984   *El hombre unidimensional: ensayo sobre la ideología de la sociedad industrial avanzada.* Barcelona: Ariel.

MARÍ SÁEZ, Víctor Manuel
    2005   Nuevas tecnologías de la información, movimientos sociales y cambio social. En: VV.AA., *Solidaridad en red. Nuevas tecnologías, ciudadanía y cambio social.* Bilbao: Hegoa.

MASTERMAN, Len
    1993   *La enseñanza de los medios de comunicación.* Madrid: Ediciones de la Torre.

OROZCO GÓMEZ, Guillermo y CHARLES CREEL, Mercedes
    2002   *Educación para la recepción: hacia una lectura crítica de los medios.* México: Trillas.

ORTEGA BLAKE, Arturo
    2013   *El gran libro de las frases célebres.* México.

RAMONET, Ignacio
    1995   *El pensamiento único.* Le monde diplomatic. Enero.
    2003   *La tiranía de la comunicación.* Madrid: Debate.
    2011   *La explosión del periodismo: de los medios de masas a la masa de medios.* Madrid: Clave intelectual.

TERRONES RODRÍGUEZ, Antonio Luis
    2017   La construcción de la intersubjetividad desde la hermenéutica trascendental. *Sophia: Colección de Filosofía de la Educación, 22,* 173-190

VIVAS-HERRERA, Jonathan A.
    2015   Pensando la educación desde lo plural: el "animal educandum, ex diversitate" en el acto educativo. *Sophia: Colección de filosofía de la Educación, 18,* 37-54.

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Editorial guidelines / *Normas editoriales*

Publication guidelines in «Sophia»

1. General Information

«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 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 Scientific Information System REDALYC, in the Directory of Journals of Open Access 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), in Spanish, 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

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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) Full name and surnames: 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 there will have to be included, the name of the institution at which it is employed as well as the city, the country, the e-mail and number of ORCID.

3) Abstract (Spanish) / Abstract (English): It will have a minimum extension of 220 words and a maximum extension of 250 words, first in Spanish

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and then 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 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 con-

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textualize 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) Full name and surnames: 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 there will have to be included, the name of the institution at which it is employed as well as the city, the country, the e-mail and number of ORCID.

3) Abstract (Spanish) / Abstract (English): It will have a minimum extension of 220 words and a maximum extension of 250 words, first in Spanish and then 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 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 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.

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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.

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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 link (in their online version, if they have it, shortened by Google Shortened: http://goo.gl) 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) Minimum 220 and maximum 250 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 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).

Normas de Publicación en «Sophia»

1. Información general

«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 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 el Sistema de Información Científica REDALYC, 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 idioma español, 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.

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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/o 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 y 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. Solo 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 podrán ser más flexibles en sus epígrafes, especialmente en Material y métodos, Análisis y resultados y 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 de ORCID de cada autor.

3) Resumen (español) / Abstract (inglés): Tendrá como extensión mínima 220 y máxima 250 palabras, primero en español y después en inglés. El

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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.

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 competitivos 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

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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 a 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 de ORCID de cada autor.

3) Resumen (español) / Abstract (inglés): Tendrá como extensión mínima 220 y máxima 250 palabras, primero en español y después en inglés. 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…". 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.

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 in-

terpelación, 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 a 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 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.

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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 Google Shortener: http://goo.gl) 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 mayús-culas, 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 pre-

viamente 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 (<u>usar modelo oficial</u>), en la que aparecerán:

Título. 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.

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Resumen. Tendrá como extensión mínima 220 y máxima 250 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, 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).

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.

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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

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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

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:

REPORTS, STUDIES, PROPOSALS, EXPERIENCES	
Valuable items	P.
01. Title and abstract (clarity and struc**ture**)	**0/5**
02. Thematic relevance	**0/10**
03. Review of the literature	**0/10**
04. Structure and organization of the article 05. Argumentative capabilities and coherence 06. Scientific redaction	0/10
07. Original contributions 08. Conclusions	0/10
09. Quotations 10. References	0/5
Total	50

RESEARCHES	
Valuable items	P.
01. Title and abstract (clarity and structure)	0/5
02. Thematic relevance 03. Originality of the work 04. Review of the literature	0/10
05. **Structure and organization of the article** **06. Argumentative capabi**lities **07. Redaction**	**0/10**
08. Methodological rigor 09. Research instruments	0/10
10. Research results 11. Advances 12. Discussion 13. Conclusions	0/10
14. Quotations (variety and richness) 15. References	0/5
Total	50

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:

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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.

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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 (www. 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

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.

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- 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, INFORMES, PROPUESTAS, EXPERIENCIAS	
Ítems valorables	P.
01. Título y resumen (claridad y estructura)	**0/5**
02. Relevancia de la temática	**0**/10
03. Revisión de la literatura	**0**/10
04. Estructura y organización artículo 05. Capacidad argumental y coherencia 06. Redacción científica	0/10
07. Aportaciones originales 08. Conclusiones	0/10
09. Citaciones 10. Referencias	0/5
Total máximo	50

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INVESTIGACIONES	
Ítems valorables	P.
01. Título y resumen (claridad y estructura)	0/5
02. Relevancia de la temática 03. Originalidad del trabajo 04. Revisión de la literatura	0/10
05. Estructura **y organización** artículo 06. Capacidad argumental 07. Redacción	0/10
08. Rigor metodológico 09. Instrumentos de investigación	0/10
10. R**esultados de investigación** **11. Avances** **12. Discus**ión 13. Conclusiones	0/10
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	Value de 0 a 5	
02. Thematic relevance	Mandatory comments:	
	Value de 0 a 10	
03. Review of the literature	Mandatory comments:	
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Structure and organization of the article Argumentative **capabilities and** coherence Scientific redaction	Mandatory comments:	
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Original contributions Conclusions	Mandatory comments:	
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Quotations References	Mandatory comments:	
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Protocolo de evaluación de manuscritos
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01. Título y resumen (claridad y estructura)	Comentarios obligatorios:
	Valore de 0 a 5

02. Relevancia de la temática	Comentarios obligatorios:
	Valore de 0 a 10

03. Revisión de la literatura	Comentarios obligatorios:
	Valore de 0 a 10

Estructura y organización artículo Capacidad argumental y coherencia Redacción científica	Comentarios obligatorios:
	Valore de 0 a 10

Aportaciones originales Conclusiones	Comentarios obligatorios
	Valore de 0 a 10

Citaciones Referencias	Comentarios obligatorios:	
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The review work includes three citations from three previous issues of Sophia Journal.	
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The methodology described for the research work is clear and concise, allowing its replication, if necessary, by other experts.	
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Attached are the two attached documents: the cover letter and the manuscript.	
The accompanying documents and annexes have been published with Figshare.	

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Sophia 24: 2018.

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MANUSCRITO	

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Los documentos complementarios y anexos han sido publicados con Figshare.	

Sophia 24: 2018.

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Resumen

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Sophia 25
Subject–object relationship of knowledge

Descriptors: The phenomenon of knowledge; The subject and the object in the empirical sciences; Subject and object in the human sciences; Relationship between the observer and the observed; Subject, society and education; Idealistic conceptions in education; Knowledge in education; The subject and the object in the educational process; Phenomenology of the educational fact; Pedagogical positivism: scope and limits; Analysis of the educational language; Objectivity and values in education.

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, 2017
Publication date of this issue: July 15, 2018

Sophia 26
Biology and education: neuro–education

Descriptors: Philosophical foundations of biology; The interdisciplinarity of biology; Approaches and perspectives of biology of education; Value and limits of sociobiology; Bioethics; Biological determinism, freedom and education; Social evolutionism today: educational consequences; Evolutionary epistemology; Teaching-learning strategies of biology; Philosophical foundations of neuroscience; Contributions and strategies of the neuro-education; Problems or limits of neuroeducation; Biological mechanisms of learning; Mind and brain in contemporary neuroscience.

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, 2018
Publication date of this issue: January 15, 2019

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Sophia 27
Ontology of language in education

Descriptors: Ontological foundation of the educational language; The challenges of transformational learning in education; Intelligences, transformational learning and disruptive innovation; Philosophical foundations of language; The sense and meaning of the ontology of language; Implications of language ontology for education.

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, 2018
Publication date of this issue: July 15, 2019

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Sophia 28
Philosophy, technology and innovation in education

Descriptors: Philosophy of technology; Philosophical foundations of technology; Philosophy of educational innovation; Philosophy and educational theories for the network society; Innovation and educational technology; Computational thinking; Pedagogical theories of computational thinking; Of connectivity to critical thinking; New technologies and creativity in education; Video games and education; Successful pedagogical experiences with communicative technology; Educational innovation with emerging communicative devices (Smartphones and Tablets).

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, 2019
Publication date of this issue: January 15, 2020

Sophia 29
Complex thinking and the sciences of complexity in education

Descriptors: Paradigms of complexity and transdisciplinarity; Philosophy of knowledge and learning from complexity; Complex thinking and learning; Problem of method in complex thinking; Contributions of the complex thought for education; Education and complex thinking; Criticisms of the complexity paradigm; Complex thinking, critical thinking and education; Complex thinking and creativity in education; The being and the existence in the paradigm of the complexity.

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, 2019
Publication date of this issue: July 15, 2020

Sophia 30
Philosophy of the cognitive sciences and education

Descriptors: Philosophy and cognitive science; Philosophical debate on the cognitive sciences; Philosophical foundation of cybernetics; Epistemological foundations of cognitive theory; Philosophical foundations of connectionist theory; Current trends in cognitive science; Theory of mind and cognitive sciences; Evolutionary psychology and education; Relations between cognitive sciences and education sciences; Contributions of the cognitive sciences for education.

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, 2020
Publication date of this issue: January 15, 2021

Sophia 31
The problem of truth in the sciences and in the pedagogical practice

Descriptors: Conceptions of truth in the history of philosophy and its implications in educational processes; Philosophical, psychological and pedagogical foundations of truth; Truth, fact and science; Truth in the social sciences; Truth in the natural sciences; Truth in the exact sciences; Truth in the human sciences; Truth in the sciences of information and communication; New trends, approaches and perspectives on truth; The truth in education.

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, 2020
Publication date of this issue: July 15. 2021

Sophia 32
Philosophical reflection on the quality on education

Descriptors: Analysis of the concept of "quality" in education; Philosophical, psychological and pedagogical fundamentals of quality in education; Quality and comprehensive and inclusive educational models; Philosophical

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basis of complex competences in education; Quality and skills in education; Approach of the capacities and educational quality.

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, 2021
Publication date of this issue: January 15, 2022

Sophia 33
Philosophy of the mind and education

Descriptors: Effects and causes of mental states; The nature of mental states and their importance in education; Monistic responses to the mind-body problem; Theories about the philosophy of mind; The philosophy of mind at the present; Philosophy of mind and its relationship with other sciences; Foundation of mental activity and behavior; Relationship of the philosophy of mind with psychology; Philosophy of mind and education; The power of the mind in education; Pedagogical strategies for the development of the mind; Concept of disability or mental dysfunction: implications and proposals in education.

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, 2021
Publication date of this issue: July 15, 2022

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Sophia 34
Philosophy, anthropology and education

Descriptors: Philosophical foundations of ethnography; Philosophical basis of cultural theories; Contributions of cultural and social anthropology to education; Philosophical foundation of dialogue between cultures; Interculturality, multiculturalism and education; The task of philosophy in intercultural dialogue; The thought of diversity and its educational importance; Global citizenship, cosmopolitanism and education; Ecosophy, culture and transdisciplinarity.

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, 2022
Publication date of this issue: January 15, 2023

<div align="center">

Sophia 35

Philosophical currents and their impact on pedagogical orientations

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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

<div align="center">

Sophia 36

Philosophical approach to learning as a cognitive process

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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

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Sophia 37

Physics, metaphysics and education

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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

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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

Sophia 38
The inductive method in the humanities and pedagogy

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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 2018 - 2025

Sophia 25

Relación sujeto–objeto del conocimiento

Descriptores: El fenómeno del conocimiento; el sujeto y el objeto en las ciencias empíricas; el sujeto y el objeto en las ciencias humanas; relación entre el observador y lo observado; sujeto, sociedad y educación; concepciones idealistas en la educación; el conocimiento (el saber) de la educación; el sujeto y el objeto en el proceso educativo; fenomenología del hecho educativo; el positivismo pedagógico: alcance y límites; análisis del lenguaje educativo; objetividad y valores en educación.

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 2017
Fecha de publicación de esta edición: 15 de julio de 2018

Sophia 26

Biología y educación: la neuroeducación

Descriptores: Fundamentos filosóficos de la biología; la interdisciplinariedad de la biología; enfoques y perspectivas de la biología de la educación; valor y límites de la sociobiología; bioética; determinismo biológico, libertad y educación; evolucionismo social hoy: consecuencias educativas; epistemología evolucionista; estrategias de enseñanza-aprendizaje de la biología; fundamentos filosóficos de la neurociencia; aportes y estrategias de la neuroeducación; problemas o límites de la neuroeducación; mecanismos biológicos del aprendizaje; mente y cerebro en la neurociencia contemporánea.

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 2018
Fecha de publicación de esta edición: 15 de enero de 2019

Sophia 27
Ontología del lenguaje en la educación

Descriptores: Fundamentación ontológica del lenguaje educativo; los retos del aprendizaje transformacional en la educación; inteligencias, aprendizaje transformacional e innovación disruptiva; fundamentos filosóficos del lenguaje; el sentido y el significado de la ontología del lenguaje; implicaciones de la ontología del lenguaje para la educación.

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 2018
Fecha de publicación de esta edición: 15 de julio de 2019

Sophia 28
Filosofía, tecnología e innovación en la educación

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Descriptores: Filosofía de la tecnología; fundamentos filosóficos de la tecnología; filosofía de la innovación educativa; filosofía y teorías educativas para la sociedad red; innovación y tecnología educativa; pensamiento computacional; teorías pedagógicas del pensamiento computacional; de la conectividad al pensamiento crítico; nuevas tecnologías y creatividad en la educación; videojuegos y educación; experiencias pedagógicas exitosas con tecnología comunicativa; innovación educativa con dispositivos comunicativos emergentes (Smartphones y Tablets).

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 2019
Fecha de publicación de esta edición: 15 de enero 2020

Sophia 29
El pensamiento complejo y las ciencias de la complejidad en la educación

Descriptores: Paradigmas de la complejidad y la transdisciplinariedad; filosofía del conocimiento y el aprendizaje desde la complejidad; pensamiento complejo y aprendizaje; problema del método en el pensamiento complejo; aportes del pensamiento complejo para la educación; educación y pensamiento complejo; críticas al paradigma de la complejidad; pensamientos complejo, pensamiento crítico y educación; pensamiento complejo y creatividad en la educación; el ser y la existencia en el paradigma de la complejidad.

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 2019

Fecha de publicación de esta edición: 15 de julio de 2020

Sophia 30
Filosofía de las ciencias cognitivas y educación

Descriptores: Filosofía y ciencia cognitiva; debate filosófico sobre las ciencias cognitivas; fundamentación filosófica de la cibernética; fundamentos epistemológicos de la teoría cognitivista; fundamentos filosóficos de la teoría conexionista; tendencias actuales de la ciencia cognitiva; teoría de la mente y ciencias cognitivas; psicología evolutiva y educación; relaciones entre ciencias cognitivas y ciencias de la educación; aportes de las ciencias cognitivas para la educación.

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 2020

Fecha de publicación de esta edición: 15 de enero de 2021

Sophia 31
El problema de la verdad en las ciencias y en la práctica pedagógica

Descriptores: Concepciones de verdad en la historia de la filosofía y sus implicaciones en los procesos educativos; fundamentos filosóficos, psicológicos y pedagógicos de la verdad; verdad, hecho y ciencia; la verdad en las ciencias sociales; la verdad en las ciencias naturales; la verdad en las ciencias exactas; la verdad en las ciencias humanas; la verdad en las ciencias de la información y de la comunicación; nuevas tendencias, enfoques y perspectivas sobre la verdad; la verdad en la educación.

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 2020

Fecha de publicación de esta edición: 15 de julio de 2021

Sophia 32
Reflexión filosófica sobre la calidad en la educación

Descriptores: Análisis del concepto de "calidad" en la educación; fundamentos filosóficos, psicológicos y pedagógicos de la calidad en educación; calidad y modelos educativos integrales e inclusivos; bases filosóficas de las

competencias complejas en la educación; la calidad y las competencias en la educación; enfoque de las capacidades y calidad educativa.

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 2021

Fecha de publicación de esta edición: 15 de enero de 2022

Sophia 33
Filosofía de la mente y educación

Descriptores: Efectos y causas de los estados mentales; la naturaleza de los estados mentales y su importancia en educación; respuestas monistas al problema mente-cuerpo; teorías sobre la filosofía de la mente; la filosofía de la mente en la actualidad; filosofía de la mente y la relación con otras ciencias; fundamento de la actividad mental y de la conducta; relación filosofía de la mente con la psicología; filosofía de la mente y educación; el poder de la mente en la educación; estrategias pedagógicas para el desarrollo de la mente; concepto de discapacidad o disfunción mental: implicaciones y propuestas en educación.

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 2021

Fecha de publicación de esta edición: 15 de julio de 2022

Sophia 34
Filosofía, antropología y educación

Descriptores: Fundamentos filosóficos de la etnografía; bases filosóficas de las teorías culturales; aportaciones de la antropología cultural y social a la educación; fundamentación filosófica del diálogo entre culturas; interculturalidad, multiculturalidad y educación; el quehacer de la filosofía en el diálogo intercultural; el pensamiento de la diversidad y su importancia educativa; ciudadanía global, cosmopolitismo y educación; ecosofía, cultura y transdisciplinariedad.

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 2022

Fecha de publicación de esta edición: 15 de enero de 2023

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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

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
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