

# EDITORIAL

We are pleased to present the 33rd issue of *Sophia: Collection of Philosophy of Education*, whose main topics present various approaches and perspectives on the philosophy of the mind, bounds, impacts and relationships with education.

In this sense, this volume tries to answer relevant questions such as: What is the mind itself? What is the relation between mental processes and brain processes? What is philosophy of the mind? How to understand the relations of philosophy of the mind with education? What are the learning paradigms in the educational field? What is the object of study of philosophy of the mind? Is it possible to speak of interdisciplinarity as a reference to understand philosophy of the mind? What are the binding elements between language, thought and institution? How do we explain the corporal and extra-corporal extension of the senses? What happens in the head of the human being while thinking? What aspects define the mental structure in the subject? What mental aspects affect the subject for the emission of a true or false judgment? What is the incidence of the interests and concerns in the process of teaching philosophy? Why are there different ambiguities produced in the construction and/or in the use of categories in the mind of the subject? The answers to these questions will allow us to understand the sense, meaning and importance of the philosophy of mind.

The human being has always sought to explain the various problems that arise about himself, about the world around him and about the divinity; in this sense, in the effort of self-understanding emerges the need to understand the mind-body relationship, being a central aspect and the basis for the configuration of the Philosophy of Mind, which with the rise of cognitive sciences and computational sciences has constituted since the second half of the twentieth century as that which is concerned with the study of the different mental processes and their relationship with the body represented by its main dynamizer: the brain, aspects that aim to establish the bound between the mind and the behavior of the subject. Regarding the emergence of the Philosophy of the Mind, Sanguinetti (2008) argued that "... it arises in the context of cognitive sciences and today it could be considered as the meeting point of these sciences

that philosophically reflect on the problems they pose” (p. 1). Likewise, the aforementioned author notes that:

In the first half of the 20th century, the Philosophy of the Mind appears as a denomination typical to studies outlined with the methods of analytical philosophy and that tries to give a content to “mentalist” themes -perception, intentions, representations- without capsizing the physicalist reductionism of the logical empiricism of the Vienna Circle (Sanguinetti, 2008, p.1).

Nevertheless, the antecedents of the Philosophy of the Mind are already found in antiquity, when classics such as Aristotle considered that every natural body that participates in life has a soul, in other words, he argued that all matter has form, thus moving from Platonic anthropological dualism (body-soul) to a hylemorphism (matter-form). The philosophers of antiquity already reflected on the relationship between mind and body, an aspect that was later reinforced in modernity with the approaches of Descartes (1596-1650) for whom the mind was identified with consciousness and self-consciousness, and who also proposed to distinguish it from the brain as the space of intelligence, reason for which most scholars recognize him as the first to formulate the mind-body problem, a relationship known as Cartesian dualism.

The Philosophy of Mind constituted a branch of philosophy that proposes to address general questions about the origin, essence, and nature of mental phenomena (perception, sensation, desire, decision, volition, intention, representation and all the contents of the mind) in order to provide a systematic explanation of the world in general. Sanguinetti (2008) considered that among the topics that deal with the Philosophy of the Mind are some related to psychology or neuroscience, such as:

... the categorization of mental acts and their relationship with neural acts, sensations or perceptions (qualia) and the matter of consciousness, intelligence and emotions, intentionality, self and freedom, mental causality, knowledge of “other minds”, rationality... it would be desirable that the philosophy of the mind,...be connected with a more complete anthropology or vision of man, rooted in the notions of human person and reciprocal personal social relations (p.1).

The study of the mind deepens in the mid-twentieth century due to the parallel growth experienced by cognitive psychology and computer science (which proposed the sophisticated creation of systems for understanding the functioning of the set of neural networks of the human brain) along with the progress achieved by neuroscience (especially dur-



ing the 1980s) and the development of artificial intelligence systems that forced new reviews, discussions and proposals in all fields of knowledge. In the 21st century, these antecedents make us turn our gaze to the Philosophy of the Mind and the study of the brain as its new object of study.

From the above, a series of questions have derived that are linked to the intentional content of the mental states of the teacher, of the student, of the mental processes that occur when we teach and of what happens in the mind of the subject who learns; of the beliefs, of the desires present at the moment of decision making; of the internal processes that arise in the face of the behavior and/or diverse actions of human beings. The question that concerns is: is everything we do preceded by a mental action or by physical-chemical laws (in the style of neuroscience) in which our intentions have nothing to do with? There is no single answer to the problem, on the contrary, there are multiple answers that depend on the categorical and comprehensive tendency of each one, which is why in recent times there is evidence of what, paraphrasing Moya (2006), would be a transition from the Philosophy of Mind to the Philosophy of Neurosciences or to Neurophilosophy, under which it is intended to address aspects of cognitive psychology (cognitive processes or consciousness) or would imply what Sanguinetti (2008) says when he argues that:

Given the importance of neurosciences, the topic neurophilosophy or philosophy of neurosciences has increased, even with “specialized” sectors such as neuroethics, which deals with ethical problems arising from the possibilities of medical or computational intervention in mental capacities linked to the brain or nervous system. For a similar reason, one could also speak of the philosophy of artificial intelligence (p.1).

In any case, this situation has a significant impact on the understanding of the sciences of cognition, behavior, bioethics, psychology and of course education, since regardless of the approaches, cognitive elements such as mental operations “...sensations, perceptions, emotions, conceptual processes, decisions, consciousness, freedom” (Sanguinetti, 2008, p.1) will always remain being the same and are issues that will continue to be a permanent task of education as regulator of practices, behaviors and actions of human beings in society.

This is the context for the creation of volume 33. In this first section, the itinerary is as follows:

The article titled *Philosophy of mind and some paradigms of learning in Educational Psychology*, written by José Fernando Ospina-Carmona; Gloria del Carmen Tobón-Vásquez; Diana Marcela Montoya-Londoño;

and Javier Taborda-Chaurra, aims to determine the existing relationships between mind and learning, approached from the philosophy of mind, psychology and educational psychology. Likewise, the authors try to explain the mind from different perspectives and horizons of understanding that applied to education would allow teachers to have the opportunity to understand thinking, to communicate with others and to recognize that the other has a mind. Among other aspects of interest, they address the issue of the relationship between representation, medium and content and its implications in teaching. In addition, the writers refer to the contributions of learning theories and know the importance of language mediation as fundamental in the configuration of the representation of the world.

The manuscript *Delusion in schizophrenia as an object of interdisciplinary study in the philosophy of mind* is written by Pablo Andrés López Silva and Álvaro Eduardo Cavieres Fernández. The authors analyze delusion as the most frequent transdiagnostic phenomenon in schizophrenia and as a mark of psychosis that has been historically considered. The study of the nature of the human mind has become one of the most relevant topics; in this sense, the writers argue that delusion has attracted the attention of philosophers, psychiatrists, and researchers in cognitive sciences in the last twenty years. Thus, the topic of delusion continues to be a source of concern and to generate diverse conceptual and empirical discussions that go beyond the field of rhetoric and contribute to clinical and experimental research, as well as to advances in its treatment.

On the other hand, the article *Language, institution and person*, written by Gustavo Alfredo Agüero, proposes to inquire about thought and language as two concepts that are at the core of the constitution as rational beings. The author seeks to analyze the connection between these two realities (thought and language) as fundamental and operative issues in people understood as complex beings and as beings of institutions; he tries to determine the relationship between the individual and the community. He defends the idea that it is the conceptual nature of the content of our thoughts and acts that makes rationality possible and configures the linguistic system.

Likewise, *The corporeal and extra-corporeal extension of the senses*, written by Babu Thaliath, reconsiders the prevailing aporicity of the corporeal and extra-corporeal extension of the senses and solves it by means of a methodological analogy between the bodily extension of senses and the extra-bodily extension of the senses of sight and hearing. Theoretically, the author tries to establish a complementarity between philosophical



and scientific epistemologies. This may lead to a scientific proof based on which the actual extension of the bodily and extra-bodily senses could be dictated by a philosophical epistemology and confirmed by a scientific-experimental investigation. In this regard, the writer states that the extension of the senses remained being an unresolved aporia throughout the history of the theory of perception. He states that the revival or rehabilitation of the theory of vision in early Cartesian modernity strategically reversed the predominant position of the sense of touch, which had prevailed in medieval scholastic philosophy, in favor of the sense of sight and since then, the external extension of vision has remained being an aporia, problematized and discussed in the works of Descartes, Locke, Molyneux, Berkeley, Condillac, Helmholtz, Gibson and others.

This section finishes with the article *What happens inside my head when I think*, presented by Taís Oliveira Martins, Marcelo Leandro Eichler and Janine Vieira. The authors set out to recognize the representations of human beings on the functioning of thought, ideas that involve mind and brain; they try to answer the guiding question stated in the title of the document. The authors observed that children associate the functioning of thought with familiar contexts, typical contents and key ideas that demonstrate their personal beliefs, an aspect that leads the writers to state that the biological content is determinant at all ages.

The miscellaneous section contains philosophical reflections coming from different geographical settings, ideological trends, approaches, and perspectives such as those described below:

The manuscript *Hermeneutic-dialogical elements for an eco-relational university education*, written by Fernando José Vergara Henríquez, works on some hermeneutic-dialogical elements of hermeneutic pedagogy applied to “university formation” for an eco-relational education. In this sense, the writer proposes an approach to university education from the Gadamerian philosophical hermeneutics to assume dialogue as a permanent source of humanization, overcoming differences and approaching truth, from which he establishes an eco-relational dialogic model whose axis is language for the inter-human understanding of a humanizing education, resulting from the crossing between the theoretical elements coming from philosophical hermeneutics, critical pedagogies and the requirements of university education as a community of meaning. The author concludes that university education plays in the exchange between subjectivities and otherness, where dialogue is the mediator between the concept and the educational experience, since the *ethos* of

education is dialogue as, in turn, the *telos* of education is interhuman understanding.

Likewise, the article *Daring to speak the truth from the good Greek citizen, to the relativism of Nietzsche and the care of oneself in Foucault*, written by César Augusto Ramírez-Giraldo and Rubén Darío Palacio-Mesa, highlights the need to rethink the problem of truth, which according to the authors has been a permanent challenge for human beings throughout the history of mankind. The writers present the subject by means of three moments in history in which daring to tell the truth became the basis of philosophy, analyzing the problem in ancient Greece, then focusing their attention on Christianity and the consequent criticisms made by Nietzsche, and finally, reflecting on Foucault's proposal, thus opening the way for new reflections on the problem of post-truth.

The paper *Teaching philosophy to adolescents based on their interests and concerns*, written by José María Nava Preciado, is based on the interest in finding didactic strategies to encourage philosophical disquisition in adolescents from their own motivations, for which the author starts from the assumption that there is a clear philosophical nuance in the concerns and reasoning of the students. The author's objective in this article is to explore the ordinary questions that young people have about the oddities of the world and about themselves, as the necessary basis for building a philosophy teaching project that is structured from their own voice. The writer is convinced that, from the students' own questions and interpellations, it is possible to include philosophy in educational institutions, always defining problems and topics of interest from the world and adolescent life.

The article *Ambiguity in the educational technology category*, written by Freddy Varona Domínguez, aims to show some theoretical criteria on ambiguity; he approaches the course of the technology category and the imprecision in its theoretical use; and finally, he deals with the educational technology category and the ambiguity that exists in it and in its use, reviewing some of the causes of this ambiguity. The author's aim is to analyze ambiguity in the educational technology category.

Finally, the paper *Quality referents in Ecuadorian higher technological education*, written by Rodrigo Lucio Reinoso-Avecillas and Darwin Italo Chicaiza-Aucapiña, analyzes the quality of Ecuadorian technological higher education, and reflects on the need for the formation of student capacities, the review of the different administrative management processes and the proposal of improvements in terms of the promotion of institutional culture, organizational climate, strategies and instru-



ments for monitoring and assessing this type of education. They study different evaluation models of higher technological institutes in Ecuador from 2010 to 2020 to show the need to rethink public policies from the State and strengthen the agency of the institutes.

Dear reader, we hope that the ideas presented in the 33rd issue of *Sophia: Philosophy of Education Collection* will serve to construct new proposals for reflection, for new research, approaches, perspectives and/or theories that will gradually contribute to educational transformation and to the construction of a different society.

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